

Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

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- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – Romans 15:7 / Hebrews 13:2

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

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Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

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Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfillment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (**Acts 20:28**). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – **Psalms 133**.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – *What You Are Prepared For*

"...and will not fear when heat comes..." (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - *"To everything there is a season..."*

Readiness is Built in Advance – **Luke 6:46-47**

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - "He who abides in Me... bears much fruit."

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is in the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – Romans 15:7 / Hebrews 13:2

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does “risk-taking” mean?

“Risk-taking” is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is in the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith ([John 8:31-32](#)). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved ([Romans 10:9,13](#)). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship ([Luke 9:23](#), [Matthew 10:37-38](#)).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says ([John 14:15](#)). Jesus tells us to pray ([Luke 18:1](#), [1 Thessalonians 5:17](#)), He tells us to study the Word ([2 Timothy 2:15](#), [Joshua 1:8](#)), and He tells us to teach others what we have learned from Him and make disciples ([Matthew 28:19-20](#), [2 Timothy 2:2](#)).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – Matthew 28:19-20

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – Matthew 22:37-39

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - Psalm 24:1

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – *What You Are Prepared For*

"...and will not fear when heat comes..." (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - *"To everything there is a season..."*

Readiness is Built in Advance – **Luke 6:46-47**

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - "He who abides in Me... bears much fruit."

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – Romans 15:7 / Hebrews 13:2

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

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- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2-4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - "He who abides in Me... bears much fruit."

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (**Acts 20:28**). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – **Psalms 133**.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

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Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

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Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - "He who abides in Me... bears much fruit."

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (**Acts 20:28**). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – **Psalms 133**.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is in the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith ([John 8:31-32](#)). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved ([Romans 10:9,13](#)). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship ([Luke 9:23](#), [Matthew 10:37-38](#)).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says ([John 14:15](#)). Jesus tells us to pray ([Luke 18:1](#), [1 Thessalonians 5:17](#)), He tells us to study the Word ([2 Timothy 2:15](#), [Joshua 1:8](#)), and He tells us to teach others what we have learned from Him and make disciples ([Matthew 28:19-20](#), [2 Timothy 2:2](#)).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does “risk-taking” mean?

“Risk-taking” is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather, and pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does “risk-taking” mean?

“Risk-taking” is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (**Acts 20:28**). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – **Psalms 133**.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – Matthew 28:19-20

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – Matthew 22:37-39

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - Psalm 24:1

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

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Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

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Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is in the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

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- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - "He who abides in Me... bears much fruit."

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

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Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does “risk-taking” mean?

“Risk-taking” is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfillment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is in the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith ([John 8:31-32](#)). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved ([Romans 10:9,13](#)). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship ([Luke 9:23](#), [Matthew 10:37-38](#)).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says ([John 14:15](#)). Jesus tells us to pray ([Luke 18:1](#), [1 Thessalonians 5:17](#)), He tells us to study the Word ([2 Timothy 2:15](#), [Joshua 1:8](#)), and He tells us to teach others what we have learned from Him and make disciples ([Matthew 28:19-20](#), [2 Timothy 2:2](#)).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – Matthew 28:19-20

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – Matthew 22:37-39

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - Psalm 24:1

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – Romans 15:7 / Hebrews 13:2

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is in the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. Colossians 2:6-7. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - Colossians 2:6-7 - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather, and pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - "He who abides in Me... bears much fruit."

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – Romans 15:7 / Hebrews 13:2

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (**Acts 20:28**). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – **Psalms 133**.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – Romans 15:7 / Hebrews 13:2

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (**Acts 20:28**). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – **Psalms 133**.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith ([John 8:31-32](#)). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved ([Romans 10:9,13](#)). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship ([Luke 9:23](#), [Matthew 10:37-38](#)).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says ([John 14:15](#)). Jesus tells us to pray ([Luke 18:1](#), [1 Thessalonians 5:17](#)), He tells us to study the Word ([2 Timothy 2:15](#), [Joshua 1:8](#)), and He tells us to teach others what we have learned from Him and make disciples ([Matthew 28:19-20](#), [2 Timothy 2:2](#)).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – Matthew 28:19-20

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – Matthew 22:37-39

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - Psalm 24:1

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather, and pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – Romans 15:7 / Hebrews 13:2

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

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Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

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Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfillment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – Romans 15:7 / Hebrews 13:2

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

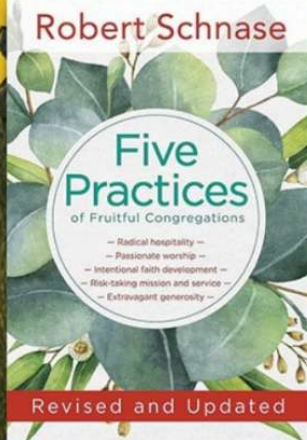
Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith ([John 8:31-32](#)). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved ([Romans 10:9,13](#)). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship ([Luke 9:23](#), [Matthew 10:37-38](#)).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says ([John 14:15](#)). Jesus tells us to pray ([Luke 18:1](#), [1 Thessalonians 5:17](#)), He tells us to study the Word ([2 Timothy 2:15](#), [Joshua 1:8](#)), and He tells us to teach others what we have learned from Him and make disciples ([Matthew 28:19-20](#), [2 Timothy 2:2](#)).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (**Acts 20:28**). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – **Psalms 133**.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is in the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - *“To everything there is a season...”*

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (**Acts 20:28**). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – **Psalms 133**.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – Matthew 28:19-20

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – Matthew 22:37-39

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - Psalm 24:1

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

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- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (**Acts 20:28**). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – **Psalms 133**.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – Matthew 28:19-20

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – Matthew 22:37-39

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - Psalm 24:1

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

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- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – Romans 15:7 / Hebrews 13:2

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is in the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. Colossians 2:6-7. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - Colossians 2:6-7 - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is in the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – *What You Are Prepared For*

"...and will not fear when heat comes..." (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - *"To everything there is a season..."*

Readiness is Built in Advance – **Luke 6:46-47**

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

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- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

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Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

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Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

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- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
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2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – *What You Are Prepared For*

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - *“To everything there is a season...”*

Readiness is Built in Advance – **Luke 6:46-47**

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – Matthew 28:19-20

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – Matthew 22:37-39

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - Psalm 24:1

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2-4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - "He who abides in Me... bears much fruit."

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

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Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does “risk-taking” mean?

“Risk-taking” is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfillment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

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- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (**Acts 20:28**). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – **Psalms 133**.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – Romans 15:7 / Hebrews 13:2

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

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Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfillment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

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- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

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Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith ([John 8:31-32](#)). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved ([Romans 10:9,13](#)). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship ([Luke 9:23](#), [Matthew 10:37-38](#)).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says ([John 14:15](#)). Jesus tells us to pray ([Luke 18:1](#), [1 Thessalonians 5:17](#)), He tells us to study the Word ([2 Timothy 2:15](#), [Joshua 1:8](#)), and He tells us to teach others what we have learned from Him and make disciples ([Matthew 28:19-20](#), [2 Timothy 2:2](#)).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1–4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – Matthew 28:19-20

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – Matthew 22:37-39

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - Psalm 24:1

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - **Luke 7:36-39 & Luke 10:31-32**

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is in the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- *REV. CARESSA E. BRYANT*

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does “risk-taking” mean?

“Risk-taking” is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren't transformational, they're convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else's life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – Matthew 28:19-20

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – Matthew 22:37-39

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - Psalm 24:1

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

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- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in [Luke 19](#), in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
([Luke 10:27](#))

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

[Isaiah 6:3](#) We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

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Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

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Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (2 Timothy 2:2).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalm 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

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- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV



Mt. Zion Baptist Church

Leadership Readiness Workshop

ROOTED READY RESILIENT

Jeremiah 17:7-8

Radical
Hospitality

Passionate
Worship

Intentional
Faith
Development

Risk-Taking
Mission and
Service

Extravagant
Generosity



January 10, 2026



Dr. Addis Moore, Senior Pastor
January 10, 2026

Leadership Readiness 2026

A G E N D A

- I. Corporate & Individual Prayer *Rev. Dr. Christopher M. Moore, Sr.*
- II. Welcome/Purpose/2026 Goals *Sis. Talanda L. Ollie*
- III. 2026 Theme Exposition *Pastor. Dr. Addis Moore*
- IV. Active Listening for Proper Application *Rev. Christopher Moore*
- V. Break.....
- VI. Radical Hospitality..... *Rev. Caressa E. Bryant*
- VII. Passionate Worship *Bro. Sheldon M. Turner*
- VIII. Intentional Faith Development *Rev. Sheldon D. McCullough*
- IX. Risk -Taking Mission and Service..... *Rev. Keisha M. Gardner*
- X. Break.....
- XI. Extravagant Generosity *Sis. Patsy A. Moore*
- XII. Application Check-up *Rev. Christopher Moore*
- XIII. Closing Remarks & Prayer *Pastor Moore*

2026 GOALS

- Weekly Fulfilment Hour average attendance: 600
- Reach at least 10,000 people with the Gospel
- 500 added members to the Body
- 150 participants on Wednesday, 6:00 AM Prayer Call
- Weekly attendance of at least 250 in-person at Prayer and Bible Study
- Weekly attendance of at least 100 youth in-person at Prayer and Bible Study
- \$100,000 added to Mt. Zion Endowment Fund
- \$200,000 Sacrificial Giving
- Every family should have a will
- Every person should have life insurance
- Every family is reducing debt and building wealth
- Every person exercising and becoming healthier

PASTOR DR. ADDIS MOORE

ROOTED, READY & RESILIENT

"Blessed is the man who trusts in the LORD, And whose hope is the LORD.

For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. Jeremiah 17:7-8 (NKJV)

This passage presents a **picture of spiritual stability** in an unstable world. God likens a trusting believer to a tree, not a building—because trees must endure **seasons, weather,** and **pressure** and continue to produce.

This teaching answers three critical leadership and discipleship questions:

1. **What am I anchored to?** (*Rooted*) – 1 Corinthians 12:18
2. **What am I prepared for?** (*Ready*) – 2 Timothy 4:2
3. **What pressure can I withstand?** (*Resilient*) – Ephesians 6:13

I. ROOTED – *What You Are Anchored To* - "He shall be like a tree planted by the waters..." (v.8)

Definition: To be **ROOTED** means to be **deeply anchored in the Word of God**, not surface-level faith, emotions, or circumstances. **Colossians 2:6-7**. Roots are **hidden**, but they determine everything visible.

Roots determine **stability** - *planted, connected and secure*

Roots determine **nutrition** – *receiving everything needed to grow*

Roots determine **longevity** – *able to weather adversities*

A tree does not survive storms because of its branches—it survives because of its roots.

Rooted in the Word of God - **Colossians 2:6-7** - "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him..."

Being rooted in the Word means:

- Scripture shapes decisions
- Truth anchors identity
- God's promises outweigh public opinion

Dangers of Shallow Roots

- Rooted in **position** → shaken when leadership changes
- Rooted in **people** → shaken by disappointment
- Rooted in **activity** → burnout
- Rooted in **success** → pride or fear of failure

Matthew 13:20–21 - Shallow roots cannot endure hardship.

If you are not rooted in God's Word, you will be uprooted by pressure.

II. READY – What You Are Prepared For

“...and will not fear when heat comes...” (v.8)

Definition: To be **READY** means being **spiritually prepared for seasons of change before they arrive.**

God never promised the absence of heat-He promised **preparation** for it.

Seasons Are Inevitable: Every believer and every church will experience:

- Growth seasons
- Dry seasons
- Transition seasons
- Testing seasons

Ecclesiastes 3:1 - **“To everything there is a season...”**

Readiness is Built in Advance – Luke 6:46-47

- Joseph was ready for the palace because he endured the pit and prison.
- David was ready for Goliath because he practiced faithfulness in private.
- Jesus was ready for the cross because He prayed in Gethsemane.

Luke 16:10 - Faithfulness now prepares you for responsibility later.

What Readiness Looks Like Spiritually

- A consistent prayer life
- Scriptural discernment
- Emotional maturity

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

- A surrendered will
- Dependence on the Holy Spirit

Ready people don't panic when seasons change—they discern and respond.

III. RESILIENT – *What Pressure You Can Withstand*

"...and will not be anxious in the year of drought, nor will cease from yielding fruit." (v.8)

Definition: To be **RESILIENT** means having the **spiritual capacity to endure pressure, drought, and adversity without losing faith or fruitfulness.**

Resilience is not toughness—it is trust.

Pressure Is Not The Problem

Pressure reveals:

- Where your roots really are
- Whether your preparation was real
- How deep your trust runs

James 1:2–4 - Trials produce perseverance and maturity.

Drought Does Not Cancel Fruitfulness

Notice the text:

- Heat comes
- Drought happens
- Pressure increases

Yet the tree still bears fruit

Fruitfulness is not tied to conditions—it's tied to connection.

John 15:5 - *"He who abides in Me... bears much fruit."*

Marks of a Resilient Believer

- Faith remains steady
- Worship continues
- Integrity holds
- Service doesn't stop
- Hope stays alive

Resilient believers may bend, but they do not break—and they keep producing.

“ACTIVE LISTENING”

REV. DR. CHRISTOPHER M. MOORE, SR.

Imagine the future World Champion Detroit Lions offensive unit running onto the field to play the game without knowing the play. What would be the outcome: penalties, missed passes, an unprotected quarterback, chaos? Thankfully, something like this would probably never happen in professional sports because the stakes are too high. The higher the stakes, the greater the precision and synchronization.

Yet, there is something else with higher stakes than the outcome of a game in professional sports: souls. Our Lord Jesus Christ made this a priority for Himself while He walked this earth (**Luke 19:10**). Before His glorious ascension, He made souls His priority (**Acts 1:8** and **Matthew 28:19-20**).

We may all say we know this intuitively; however, at the end of the day, are we running out into the ministry “field” knowing the exact play to run? NFL plays are not meant to give just one player on the field instructions; they are meant to give everyone on the field direction. The plays outline how each position is to interact with another position and how to deal with opposition. The quarterback hears instructions and applies them to the quarterback position. The center receives the instructions and applies them to the center position. Every position hears the instructions and applies them to its own role.

God has placed each one of us on a “professional” local church team (**1 Corinthians 12:18**) and has given each of us a specific role (**Ephesians 2:10** and **Ephesians 4:16**). Jesus is the owner (**Matthew 16:18** and **Ephesians 4:15**), and the

pastor is the head coach (Acts 20:28). The rest of us are part of the team.

Today, we are all meeting in the “spiritual locker room” for our pre-game instructions. As professional athletes hear information through the lens of their role, in a much higher, holier, and heavier way, we must listen to today's presentations and apply them accordingly.

This is what active listening is all about. Active listening is listening with the perspective and full intention of putting what's heard into practice within the context of one's own God-assignment. But why would a person want to actively listen? A simple answer is that without it, an individual does not have what they need to be faithful to God in their assignment. Another way to look at it is that if an individual has a responsibility within the local church, they cannot fulfill that responsibility without it. Therefore, my personal fulfillment is in jeopardy. Without actively listening to the pastor and what the pastor sanctions, you are operating without the covering and approval of God – Psalm 133.

So, what are your takeaways from this?

1. Listen intently today, as one who will run the play.
2. Listen from the context of your position (God-assignment) in the body.
3. Identify the actions/behaviors you must take, from each presentation, that will result in your fulfilling your position.

THE PRACTICE OF RADICAL HOSPITALITY- REV. CARESSA E. BRYANT

Purpose:

Many churches sincerely believe they are welcoming because they are friendly, polite, and well-meaning. Greeters smile, hands are shaken, and doors are opened. Yet for many guests, the experience does not move beyond surface kindness into genuine belonging. The disconnect is not usually intentional rudeness, yet it is unintentional exclusion created by insider culture, unexamined systems, and assumptions that things are “common sense,” and/or guests will “figure it out.”

The reality is that people arrive at our churches already carrying questions and fears long before they ever hear a sermon. These questions are often answered within the first few minutes and not by preaching, but by experience.

This is why radical hospitality is necessary. In a world where loneliness is epidemic and trust in institutions is fragile, people are actively searching for connection, meaning, and community. Here is the reality: “When you don’t create a place where people can belong, they will find a place to belong.”

If the church does not intentionally create spaces of belonging, people will not stop searching; they will simply stop searching here and in the House of God and search somewhere else. Belonging will be found in places that may offer affirmation without transformation, community without accountability, or identity without Christ. The issue is not whether people desire connection; the issue is where they will find it. Where should they find it?

The problem these teachings address is not whether churches are friendly, but whether churches are fruitful. Rude hospitality turns people off. Regular hospitality acknowledges presence. Radical hospitality creates belonging. Without radical hospitality, churches unintentionally place barriers between people and the gospel, not through doctrine, but through experience.

Radical hospitality matters because the way people are received shapes what they believe about God. This session invites leaders to move beyond good intentions and examine whether we either open doors to Christ or quietly close them.

Radical hospitality invites the church to move beyond politeness into intentional, Christ-centered welcome that reflects the heart of God. According to the Five Practices of Fruitful

Congregations, radical hospitality is not optional; it is foundational to fruitfulness.

This session is grounded in Chapter 2: Radical Hospitality. The goal is not simply to understand the concept, but to practice hospitality as a way of life.

Radical Hospitality is:

- Planned, not _____
- Spiritual, not _____
- _____, not optional

What is hospitality? _____

The Three Rs of Hospitality

Hospitality exists on a continuum. The Three Rs of Hospitality provide a practical lens for evaluating how welcome is actually experienced.

Activity: *Three Rs of Hospitality*

Look at the slides and share what level of hospitality comes to mind (and why).

- Rude Hospitality
- Regular Hospitality
- Radical Hospitality

1. Rude Hospitality - Luke 7:36-39 & Luke 10:31-32

Rude Hospitality is often unintentional, but it creates barriers to belonging.

Characteristics:

- Guests are noticed but not acknowledged
- Language assumes insider knowledge
- No proactive help is offered
- Systems prioritize members over newcomers

Impact: Guests feel invisible, anxious, or like an interruption.

Rude Hospitality communicates: "You're interrupting us."

2. Regular Hospitality

Regular Hospitality is polite but passive. It reflects good intentions without deep awareness.

Characteristics:

- Smiles and greetings are offered
- Information is available but not explained
- Help is offered only if requested

Impact: Guests feel acknowledged, but not entirely welcomed.

Regular Hospitality communicates: "You're welcome here if you fit in."

3. Radical Hospitality

Radical Hospitality is _____. It reflects God's heart towards the lost.

Characteristics:

- Needs are anticipated
- Guests are personally guided
- Vulnerability is honored, not judged
- Connection continues beyond the first interaction

Impact: Guests feel seen, valued, and invited into the community.

Radical Hospitality communicates: "We've been expecting you."

Gospel Centered Hospitality – **Romans 15:7 / Hebrews 13:2**

Chapter 2 reminds us that hospitality begins with God's desire to reach the lost. People do not arrive at church casually. Many arrive carrying:

- Fear
- Grief
- Shame
- Hope

The welcome they receive interprets God to them. Jesus noticed those others ignored. He crossed boundaries. He welcomed them before asking for anything. Hospitality in the way of Jesus is _____ and _____.

Case Study from Chapter 2: The Woman With the Baby

You see a woman standing in the church lobby holding a baby.

What We See:

- A woman
- A baby
- Standing alone in an unfamiliar space

Based on what you see, and the Three Rs of Hospitality, what are some options of how she may be treated?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

What We Don't See:

The chapter reveals:

- She is recently divorced
- This is her first time in church
- She is nervous and unsure if she belongs
- She worries her baby will be a disruption

Now, put yourself in her shoes, how do you imagine she feels based on how she was treated with the Three Rs above?

Rude Response: _____.

Regular Response: _____.

Radical Response: _____.

**We almost never know the full story of the people who walk through our doors, and we don't need to in order to be radical in our hospitality. Because we do not know what guests are carrying, we default to radical hospitality.*

Why Mt. Zion?

Chapter 2 asks a defining leadership question: why do people need what our church offers? _____

Countless people are spiritually hungry and looking for Jesus, even if they cannot name it. Radical Hospitality becomes the bridge between felt need and people “transforming themselves and the community”. Being able to articulate what we do and provide here in a tangible way allows us to connect to people and compel them to come (**Luke 14:23**).

Principles of Radical Hospitality

Principle 1: Radical Hospitality is _____

Fruitful congregations plan for guests. Leaders ask and address:

- What does a first-time guest experience from parking lot to pew?
- Where might confusion arise?
- Who owns the guest experience?

Principle 2: Radical Hospitality is _____ Responsibility

Hospitality is not a ministry; it is a culture. Leaders model it. Members embody it.

Principle 3: Radical Hospitality _____ the Guest, Not the Insider

Fruitful churches see themselves through new eyes. Language is explained. Traditions are interpreted. No one is made to feel out of place.

Principle 4: Radical Hospitality is _____

Welcome is only the beginning. Radical Hospitality creates pathways to:

- Connection
- Discipleship
- Ministry
- Belonging

Principle 5: Radical Hospitality is a _____

Radical Hospitality reflects the heart of Jesus:

- **Come and See – Lifestyle (**John 4:29**)**
- **Go and Do – Obedience (**Matthew 28:19-20**)**

Radical Hospitality does not end when worship is over. It shapes how disciples live every day.

Leadership Reflection

- What barriers might guests encounter before the sermon begins?
- Where are we practicing Regular Hospitality instead of Radical Hospitality?
- What is one shift we can make immediately?

PASSIONATE WORSHIP-

BRO. SHELDON M. TURNER

Passionate Worship

Radical Hospitality is the intentional practice of welcoming people as Christ welcomes them. It says, *"You belong here, and God is glad you came."* Passionate Worship is the authentic, expectant response to God's presence once people are welcomed in.

We see this connection clearly in **Luke 19**, in the story of Zacchaeus. Jesus notices Zacchaeus, calls him by name, and invites Himself to Zacchaeus's home. That moment is Radical Hospitality. Zacchaeus is seen, welcomed, and valued.

The result is transformation. Zacchaeus responds with repentance, generosity, and a changed life. That is Passionate Worship, a wholehearted response to encountering Jesus.

Here's the connection:

Hospitality invites you in, and worship changes the heart.

When you hear the word worship, what do you think of?

Worship is more than music or sound. It is the response to the question of who God is.

***Passionate worship is not about how loud you can get. Not about volume, nor personality, or emotions alone.**

***It's about the engagement of the whole heart**

Passionate Worship = *Loving and responding to God with your heart, mind, soul, and actions.*
(**Luke 10:27**)

1. Why God Deserves Passionate Worship

Why do we give God Passionate Worship?

A. God is:

- Creator
- Holy
- Loving
- Faithful

Isaiah 6:3 We respond to His greatness

B. Because of What God has Done

- He forgives
- He restores
- He saves
- He stays faithful even when we fail

Psalms 103:1-5

Remember all the good things God has done

2. What Does Passionate Worship Look Like?

- ❖ Passionate worship is the foundation of a healthy, growing church. According to Robert Schnase, worship is not just something we do on Sundays; it is how we encounter the living God and are shaped as disciples.
- ❖ Passionate worship is authentic, intentional, and expectant. It's not about style or preference, but about placing God at the center and creating space for people to truly experience God's presence.
- ❖ When worship is passionate, people don't just attend a service; they participate. They listen, sing, pray, and respond with open hearts, believing that God will speak and move. Excellence and preparation matter because they honor God and help people engage more fully.
- ❖ Schnase teaches that worship forms our faith. It tells God's story, shapes our values, and sends us into the world to live out our beliefs. When worship is alive, disciples grow, faith deepens, and the church becomes energized for mission.
- ❖ Passionate Worship connects people to God in ways that transform lives and strengthen the church.

A. Passionate Worship Engages the Heart

John 4:23

We must worship God in spirit and truth

- It's not about pretending
- God honors the honest worshipper, not performance

Are we present, or just going through motions?

B. Passionate Worship Involves Expression

Psalms 150, John 14:15

- Singing
- Clapping
- Lifting Hands
- Joyful Praise

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

Expression doesn't make worship spiritual; a surrendered heart does

C. Passionate Worship Leads to Obedience

Romans 12:1

Worship Includes:

- How we speak
- How we treat others
- How we live when no one is watching

Worship doesn't end when the song ends

3. Barriers to Passionate Worship

Common Barriers

- Distractions - phones, thoughts, worries
- Fear of People - What will others think?
- Routine - familiarity without focus
- Unconfessed sin - guilts dull passion

1 John 1:9

Confess sins and allow God to cleanse your heart.

- God welcomes us just as we are
- Passion returns when we refocus on Him

Finally:

What can you do?

1. Prepare your heart before worship
2. Remember who God is
3. Engage intentionally (all of you, Body Mind Soul)
4. Live worship daily

What would change if we worshiped God with our whole heart?

Closing Scripture:

"God is not looking for perfect worship, instead He's looking for honest worship"

"When God gets our heart, then he considers our worship perfect"

When we truly understand who God is and what he has done, worship becomes a natural response, not a religious routine. Passion grows when love grows. Psalms 95:6

The question isn't did I enjoy the worship today, but instead did I give God my whole heart?"

INTENTIONAL FAITH DEVELOPMENT-

REV. SHELDON D. MCCULLOUGH

I have the privilege of serving as the Director of Discipleship on staff here. A part of my role is to ensure that everything that we do focuses on making disciples of Jesus Christ. As I was reading the Five Practices of Fruitful Congregations, I was intrigued. Schnase writes about Intentional Faith Development. That's really what discipleship is.

This helps us in what we will do this year. Jesus requires that we intentionally develop our faith (**John 8:31-32**). The word "intentional" refers to deliberate effort, purposeful action toward an end, and high prioritization.

As we are rooted, ready, and resilient this year, the expectation is that as followers of Jesus Christ, we will make a deliberate effort, make purposeful action toward, and make growing in our discipleship a high priority. Discipleship is important to Jesus; therefore the person who is intentional about developing their faith will adjust schedules, make room, and take things off their plate, so they can do as Jesus commands. Intentional faith development or discipleship starts with an intentional decision.

Intentional Decision:

Following Jesus starts with an intentional decision. When we accept Jesus as Lord of our lives, it's a voluntary decision. We choose to accept Him as Master and Ruler. We choose to believe that He died on the cross for our sins. We choose to believe that He was buried, and we choose to believe that three days later God raised Him from the dead, and we are saved (**Romans 10:9,13**). No one forced us; we willfully made the decision. Because He's Lord, He requires a life of devotion and discipleship (**Luke 9:23, Matthew 10:37-38**).

Intentional Obedience:

Because we have confessed Him as Lord and proclaim our love for Him, this single decision came with subsequent decisions. Because He is our Lord and we love Him, we do what He says (**John 14:15**). Jesus tells us to pray (**Luke 18:1, 1 Thessalonians 5:17**), He tells us to study the Word (**2 Timothy 2:15, Joshua 1:8**), and He tells us to teach others what we have learned from Him and make disciples (**Matthew 28:19-20, 2 Timothy 2:2**).

2026 THEME: ROOTED, READY & RESILIENT **Jeremiah 17:7-8**

Because of what Jesus commands us to do, it causes us to be intentional about faith development. That means we take Christian Education and discipleship seriously. Faith is not grown by happenstance but by intentional study of the Word and obedience to it. (**Romans 10:17, Joshua 1:8, 2 Timothy 2:15**). Jesus calls us to study the word corporately and individually. He commands that we constantly speak the Word, think the Word, live out the Word, and be rooted in the Word.

Intentional Connection:

Faith development does not happen in silos. Growth does not occur in isolation but occurs best in community and connection with other Christians whose life experiences may or may not be alike (**Acts 2:42-47**). Disciples of Jesus intentionally develop faith and grow in Christ-likeness through study and learning. God forms disciples when people do this together.

This is why Life Groups and our Family Ministries Gatherings are important. They are designed for both adults and youth to learn the word and grow in Christ-likeness together through relational community. Because we are intentional about faith development/discipleship, we are intentional about being connected to the local assembly. We make it a priority to be present at Bible Study and Prayer Service, Sunday Morning Worship experiences, and Life Groups. Our presence is vital to our growth and the growth of others (**Ephesians 4:16**).

The goal of every Christian is to be like Jesus. We are disciples. We aspire to live like Him, to think like Him, and to have the same attitude as Him (**1 John 2:6**). As we mature in Christ, we begin to exhibit the fruit of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. This fruit is developed in community with others (**Galatians 5:22-23**).

Gathering together in community places us in a position for others to help in our spiritual growth. There is love in community, there is support in community, and there is accountability in community (**Proverbs 27:17, Ecclesiastes 4:12**). Being connected in community helps believers to know when they're off. It helps them to be better parents, better spouses, better people, prepares them for when the heat of life comes and causes them to be ready and resilient. It sharpens them into the disciples that Jesus requires.

Intentional Discipleship:

Being intentional about faith development causes us to grow. Because of what Jesus has commanded us (make disciples), our growth impacts other people. As a disciple of Christ who has and is growing in Christ discipleship is automatic. Our growth pushes us to intentionally teach what we've learned and what we've experienced to others (**2 Timothy 2:2**).

Because we are Rooted, Ready, and Resilient, and we are being intentional about our discipleship, this year we'll see:

- Growth in Bible Study and Prayer Service in both adult and youth areas.
- Growth on the weekly prayer call to at least 150.
- Growth in weekly Fulfillment Hour Attendance with at least 600 participants.

Discussion Questions (10mins):

1.) What specific action will you take to ensure we increase Bible Study and Prayer Service attendance to 250 adults and, 100 youth and, 150 people on the prayer call?

2.) How will you specifically adjust to ensure you are not only being intentional about developing your faith, but you are discipling others as well?

3.) What specific action(s) will you take to ensure that you are connected to Life Groups and 600 people are in attendance?

RISK-TAKING MISSION AND SERVICE-

REV. KEISHA M. GARDNER

In the book, *Five Practices of a Fruitful Congregation*, Schnase argues that fruitful congregations don't treat mission as an occasional project or a side ministry. They make purposeful service a normal way of life—service that actually costs something (time, comfort, convenience, predictability) and changes the people who serve as much as it helps those served.

What does "risk-taking" mean?

"Risk-taking" is not recklessness—it's the willingness to move beyond safe/comfortable, familiar patterns of church life into ministry. It is obedience that is faith-filled and led by the Holy Spirit's prompting and moves immediately and without question. In other words, it stretches a church out of its comfort zone because of a desire to follow Christ.

It involves:

- Uncertainty and discomfort
- Possible resistance or sacrifice
- Crossing into relationships beyond the congregation's usual circles.
- Possible rejection

Biblical examples:

- Abraham leaving what was familiar
- Peter stepping out of the boat
- Jesus touching the untouchable and serving the overlooked

Key Principle

A Mission that does not stretch us will never transform us.

Risk-taking mission:

- Moves beyond convenience
- Costs time, comfort, and predictability
- Builds relationships, not just programs
- Serves with people, not merely for people

What does this practice look like at Mt. Zion?

Risk-taking mission and service include the kinds of efforts that make a positive difference for Christ and impacts people in a positive way, whether or not the people served ever join the church—things like:

Mt. Zion Clothing Boutique and Food Pantry, where we meet the basic urgent needs of clothing and food for members in our community.

S.E.E.D.S. Learning Center, where we are dedicated to providing a high-quality preschool program where children ages 3-5 will be equipped, educated, and successful, thus ready and thriving as they enter Kindergarten.

Benevolence Ministry, where individuals in our community are empowered and transformed through receiving financial assistance.

Each of these examples is a form of key, hands-on service that transform lives of those who are serving as well as those being served. In other words, my Risk-taking mission and service unlock growth and set an example and expectation for discipleship.

A key emphasis is that it's not only about "doing good," but about a lifestyle of obedience that demonstrates His character, brings glory to His name, and leads people into a relationship with Christ.

Mission reshapes disciples, broadens compassion, deepens faith through action, and ultimately grows the Kingdom.

A major shift in practice for Mt. Zion: “for” (transactional) → “with” (transformational).

Transactions happen every day in our lives: Paying for gas at the pump, picking up a prescription from the pharmacy, door dashing food, buying groceries through Shipt, etc. But these transactions aren’t transformational, they’re convenient but not transforming.

In looking throughout, the Scriptures every interaction Jesus had with individuals it quite literally transformed their lives for the better. They were relational, they took time, radical, they went against societal norms. He was unapologetic in His interactions. Why, because He was about doing what was necessary, taking whatever risks needed so that someone else’s life could be transformed.

Mt. Zion, we have done some phenomenal mission and service (ministry) over the years, but may I suggest that if we are going to make a lasting impact for Christ in the lives of others, we must move away from the idea of mission that is only ministry “for” people (which can become transactional, distant, or even patronizing) toward mission ministry with people—more relational, mutual, dignity-honoring, and transformational.

That shift changes the essence of mission:

- from “helpers and helped” to neighbors and partners
- from one-time projects to meaningful relationships
- from “we deliver” to we listen, learn, and serve together

Habits that strengthen this practice

- Sending people (not just money) into mission
- Building long-term relationships with communities served
- Humility, respect, and expecting nothing in return
- Celebrating mission stories regularly.
- Involving children/youth and collaborating with other churches

The result

When we practice and operate in the practice of risk-taking mission and service consistently, ministry stops being an “extra,” a separate part of our life that we have to plan for or around and it becomes and is infused in the natural flow of our life. It becomes the primary way we participate in God’s work—meeting real needs, engaging injustice and hardship relationally, and forming disciples who live their faith outwardly.

Charge & Call to Action:

Mt. Zion, in 2026, God is calling us to be Rooted, Ready, and Resilient—not just in belief, but in how we live, lead, give, and serve.

“Blessed is the one who trusts in the Lord, whose confidence is in Him. They will be like a tree planted by the water that sends out its roots by the stream.” **Jeremiah 17:7–8**

Vision:

A Vibrant Community Living by Faith

- We are not a passive church.
- We are a living, serving, outward-focused body empowered to make a real impact.

Mission:

Empowering people to transform themselves and their community

- Transformation requires movement, and movement always requires risk.

Call to Action

Mt. Zion, risk-taking mission and service is not optional—it is biblical. Comfort never changed a community. Faith always does.

EXTRAVAGANT GENEROSITY-

SIS. PATSY A. MOORE

My Story: A Journey Toward Extravagant Generosity

A. Generosity – Taught and Learned

- Giving modeled by my parents
- Early understanding of generosity as a value

B. Generosity – The Journey

- Non-Giver
- Inconsistent Giver
- Tither
- Christian Giver
- Extravagant Giver

What Extravagant Generosity Really Is

A. Not Duty, But Delight

- Not mandated, pressured, or burdensome - 2 Corinthians 9:7
- Not merely checking religious boxes - Matthew 23:23

B. A Reflection of God's Own Giving

- Extravagant generosity is giving to God as God has given to us. John 3:16
- There is no greater love - John 15:13

C. Characteristics of Extravagant Generosity

- Intentional and purposeful
- Joy-filled and unexpected - Psalm 4:7
- Without predetermined limits
- Over-the-top faithfulness - Luke 21:1-4
- Propelled by passion and love - 2 Corinthians 8:5

Generosity Enlarges the Soul

A. Generosity Derived from Purpose – **Matthew 28:19-20**

- A genuine desire to make a positive difference for the purposes of Christ.
- To grow the body of Christ and provide resources that strengthen the ministry.

B. Generosity Flows from Love – **Matthew 22:37-39**

- Love of God
- Love of Church
- Love of Neighbor

What an Extravagantly Generous Church Looks Like

A. Generosity Represents God's Perspective - **Psalms 24:1**

- What we earn belongs to God
- What we spend belongs to God
- What we save belongs to God
- What we give belongs to God

B. Practices of an Extravagantly Giving Church

- Teach and preach the abundance of God
- Emphasize the Christian's need to give rather than the church's need for money
- Explicitly and unashamedly talk about money in the Christian's walk of faith

C. Habits That Promote Extravagant Generosity

- Emphasize mission, purpose, and life-changing results rather than shortages, budgets and institutional loyalty.
- Leaders give extravagantly and talk with integrity about their own personal growth in the practice of giving.
- Teach and model generosity in giving among children
- Set big, audacious giving goals above regular tithes and offerings
- Offer seminars, workshops, and classes that help people deal with debt, financial and estate planning and wills.
- Invest in technology to increase ways to give easily
- Provide opportunities for people to learn about legacy giving and make it easy for individuals to name the church in their wills and estate planning
- Provide reports about personal giving

2026 THEME: ROOTED, READY & RESILIENT Jeremiah 17:7-8

- Protect the integrity of financial systems
- Has a "Give-Away mentality - Practice extravagant giving to the community

Extravagant generosity is not a fundraising strategy. The practice of Extravagant Generosity is the fruit of maturing in Christ, the result of God's grace that molds our hearts and changes our values and behaviors. Generosity supports the other four practices, helping the church fulfill its ministry to make disciples of Jesus Christ in robust and fruitful ways, opening the message of God's love in Christ to more people now and for generations to come.

Personal Reflection: Where Am I on the Journey?

- Where am I right now on the generosity journey?
- What fears or assumptions might God be asking me to release?
- What would trusting God more deeply with my resources look like?
- How could generosity shape the legacy of my faith?

Matthew 6:21 – "For where your treasure is, there your heart will be also."

**⁷ “Blessed is the man who trusts in the LORD,
And whose hope is the LORD.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.**

Jeremiah 17:7-8 NKJV

