

**Pathways to Church Planting**  
**DOVE USA**  
Church Planting Manual

compiled by Brian Sauder



# Welcome to the DOVE USA Church Planting Manual

The DOVE USA Apostolic Team and I are excited to get this manual into your hands. Why are we excited? Because if you are reading this there is something stirring in your heart with regards to church planting and church planting is expanding the kingdom.

While there is no way that we can prepare you for everything that you will encounter in this new adventure, we do desire to provide you with some tools to get you started and well on your way to seeing the dream of a church plant become a reality. We encourage you to take part in our Church Planting and Leadership School, either in person or by making use of the video school, available to you. There you will find a wide range of practical ministry tools, impartation and information that will assist in seeing a new church plant become reality.

Michael Fletcher, in his book, *Overcoming Barriers to Growth*, states the following in regards to church planting, “Jesus established the church to further His cause in Jerusalem (the local area), Judea/Samaria (the region), and the uttermost parts of the earth. We seek growth for our churches so we can fulfill this mission more effectively, period. No other motive is acceptable.”

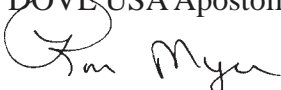
Fulfilling the mission of Christ should be at the very core of every church plant. It must be our motivation. If you cannot say that with a pure heart, it is best that you close this manual right now and deal with that issue first—your motivation. I can assure you there will be many times throughout your journey of planting that your motivations will be challenged, and it is imperative that your motives are right.

The second thing that I would like to quote out of Michael’s book is this, “When the leadership of a church makes growth its number one aim, they miss the real secret of that growth and actually undercut the process. *If they focus, however, on growing people and releasing them into ministry (the second reason for growing a church), the natural result is numerical increase in active members.*”

The purpose of this manual is to assist you in preparation to grow people. Someone once said church planting would be a whole lot easier if it wasn’t for the people. True, but without people, there is no reason for the existence of the church. The very ones that make a church the church are the very ones that can make the church seem difficult and challenging.

Expanding the kingdom and growing people are the two desires of every church planter. May you find this manual to be one of the helpful tools that it was designed to be and may you find fulfillment in the call of the Lord upon your life. May the Lord bless you in this adventure!

Ron Myer  
DOVE USA Apostolic Council Leader



This manual is a compilation of many resources for church planting. We have learned from the following resources and compiled the wisdom from them into this manual.

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# Introduction

The Great Commission is about telling the world that there is a God who loves them and wants to have relationship with them through Jesus Christ. This manual shares the conviction stated by C. P. Wagner that church planting is the single “most effective evangelistic methodology known under heaven.” We believe that church planting is one of God’s major thrusts to accomplish the Great Commission.

In 2004, a Church Planting Task Force was commissioned by the DOVE USA Apostolic Council to accomplish the following:

**Purpose of the Task Force:** To serve DCFI as a task force and to give recommendations on how to equip and facilitate local churches in the area of church planting. This team will serve to help develop a DCFI Church Planting Team that will establish and develop a training track for church planting in the USA.

**Vision:** To facilitate the DCFI mandate of church planting in order to expand the kingdom of God in the context of the DOVE USA local churches. Our vision is to develop an approach that is sustainable and reproducible. We desire to see churches plant churches but we understand that there will be some planters that will not have the support of a local church and will need assistance in establishing a church as well.

**Mission:** We will serve senior elders by imparting vision for church planting and stirring the wells of faith in their local church for planting new works. We will walk with them in the establishing of church plants by assisting them in recruitment, training and the establishment of church planting leaders and teams. We will develop a comprehensive approach including assessment, training, wineskin design, oversight, coaching and periodic evaluations.

This manual is a product of the work of this task force. The purpose of this manual is to give those interested in church planting with DOVE USA a simple, step by step process of how to go about planting a church. Ultimately, the church planter needs the guidance of the Holy Spirit to reveal the specific strategy that will reach their community. Because something has worked well in one area doesn’t guarantee automatic success in another.

Church planting should only be undertaken by those who have clearly heard God’s call and are ready to follow the leading of the Holy Spirit in investing their lives in service to the kingdom of God. Once the call has been accepted and the commitment has been made, the church planter must settle down to the challenging, all the while, joy-filled work of planning and preparing for the task ahead.

Jesus said in **Luke 14:28-30**, “*For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it—lest, after he has laid the foundation, and is not able to finish it, all who see it begin to mock him saying, ‘This man began to build and was not able to finish.’*”

Research and planning can never replace the call of God in the heart of the church planter. But neither does the call of God replace the need for diligent preparation for successfully planting a new church. Though the path of church planting is one of overcoming obstacles and problem solving, there is no doubt that proper preparation can avoid some of these problems and obstacles. Preventing problems is generally easier than solving them. It means you have considered them before they arise.

DOVE USA has focused on three areas in its church planting approach: assessment, training and coaching.

**1. Assessment: Assessment provides the necessary tools to determine the capacity, ability and call of an individual who desires to plant a church.**

Capacity – every person has a different capacity. Some may have the anointing to plant a house church, someone else may be gifted to plant a larger community church, and still someone else may have the capacity to start small with the intent on becoming a mega church. All are viable wineskins and are determined by the call of the Lord and the capacity He has given you.

Ability – some individuals have greater ability than others, while some are farther along in the process. This assessment is designed to determine where your abilities lie in planting a church or if there are other things that need to be set in place before the plant is initiated. Many plants start as a word from the Lord but get shipwrecked because they lack the abilities needed to launch the new plant off the ground. With some additional training, the plant may have a total different outcome.

Call – what is the Lord saying to you? Regardless of what you like or feel drawn to, the question remains, what style, type and culture of church is the Lord asking you to build? This is a defining moment in the life of a church plant and needs to be thought through carefully. There are many good reasons to plant a church, but there is only one reason that will be able to stand the test of time—the Lord’s personal call to plant a church.

**2. Training: It will be more difficult to reach full capacity without the proper training.**

This looks at what training and experience you have had in the past and how it impacts your ability or inability to plant currently. DOVE USA has a live teaching church planting school which is also available in a DVD format that carries the training needed in the initial stages of the church plant. There are three modules that encompass solid Christian growth, ministry and leadership development.

**3. Coaching: Coaching is available from the beginning process of planting a church if desired.** It gives the church planter the needed support and encouragement that is so vital in the early stages of the plant. Coaching is available from those who have already planted in the past and is not based on theory, but a walking alongside this new planter with the practical tools needed to determine vision, call, and plan for the plant. Coaching is done in conjunction with apostolic oversight and does not replace apostolic oversight.

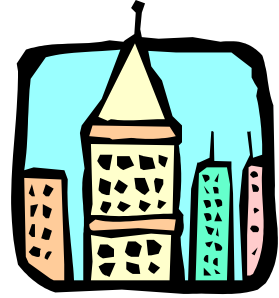


This manual should help you build a practical implementation plan for your vision of a new church plant. You will receive help to identify the vision, values, mission and structure of your new church as well as to develop a church planting proposal and financial plan. Homework assignments are designed to move you toward this end.



# Chapter 1

## Why Plant Churches?



Unfortunately, not everyone has a vision and a passion for church planting. In fact, many believers and even church leaders who sincerely love the Lord have never thought or considered church planting as a necessary part of church growth. It is up to us to speak the vision for church planting.

Questions that are often asked about church planting are, “Why plant more churches?” “So many churches are closing down, so many churches are nowhere near full and so many churches are struggling to stay afloat—why plant more?” One of the primary responsibilities of the church planter is to cast the vision for church planting; that is, to give reasons to engage in this most important endeavor. The following are twelve reasons for church planting.

### **How to Cast a Vision for Church Planting**

#### **Cells multiply so churches should multiply**

Anything that is healthy and possesses life is created with an ability to reproduce and multiply. Obviously, the examples in nature are endless (Genesis 1:28). In John 17:4, Jesus said He had completed the work that the Father gave Him to do. The Father has a similar work for each believer, each cell group and each local church. Each should multiply. A healthy cell group will grow and multiply into two cell groups. The same would then be true for a healthy local church. It will reproduce and plant other churches.

#### **Church planting is the New Testament pattern**

The New Testament church was a church planting movement. In Acts 2:37-47 the Jerusalem church was planted. In Acts 8:1-25 the Samaritan church was birthed. In Acts 9:20-22, the Damascus church came to life. Acts 9:31 reports churches throughout Judea, Galilee and Samaria. In Acts 19:9, we find out about a church planting school Paul ran in the lecture hall of Tyrannus. And the list goes on—Joppa, Caesarea, Antioch—the book of Acts reads like a church planting manual.

## **Church planting develops new leadership**

Church planting provides the opportunity for new and young leaders to stretch their wings and fly. We use the example of parents owning a house with different rooms. As they have children, each child may have a different room in the house to call their own bedroom. But there will come a time when just a room in their parent's house is not enough. They will want their own house. Healthy parents will release their children to get their own place. It will be a stretching, learning experience for the children. Church planting allows our spiritual children to reach a new level of maturity they won't reach if they continue to live in our house.

## **Church planting prevents church splits**

Could it be that one of the reasons that churches split is because the next generation of leaders is not released and sent out to establish its own churches? Insecure spiritual leaders frustrate developing leaders by not releasing them. What if the new church plant grew to be larger than the sending church? Frustrated by a glass ceiling, sometimes young leaders eventually leave disgruntled and take people with them.

When you send out a new cell leader, you are not always sure that he will be ready. It will sometimes be like this for church planters. In fact, they might not be ready, but the challenge of the church plant might be the very thing that will develop them to the next level of leadership. Remember, someone took a chance on us!

## **Church planting is efficient**

C. Peter Wagner states, "There is no more practical or cost effective way of bringing unbelievers to Christ in a given geographic area than planting new churches." This statement is the result of extensive research and analysis of church growth. Church planting provides the infrastructure to support and maintain the fruit that is coming forth. Teaching the biblical financial principles of tithing and giving provides the substance to support the new church as it grows.

## **Church planting stimulates existing churches**

A new church in an area tends to raise the spiritual interest of the people, and handled correctly, it can be a benefit to existing churches. Any new church that truly has a heart to reach a targeted community will want all the churches in the community to be blessed, prosperous and overflowing. Some of the new converts from church planting evangelism will go to the existing churches because they already have relationships there.

## **Not all churches are supposed to be mega-churches**

A German church growth researcher, Christian Schwarz, reported the results of his research on church growth. He showed that statistically small churches are 16 times more effective at winning new members than mega-churches. For example, two churches of 200 generally win twice as many people for Jesus as a single 400 member church. Let's not be mesmerized

by thinking every church is to have thousands of people. Maybe some churches are to grow to around two hundred people (addition) and then start planting churches (multiplication).

### **Church planting is the only way to fulfill the Great Commission**

Conversions alone will not fulfill the Great Commission. Matthew 28:18-20 is very specific about teaching, baptizing and making disciples. This is church activity: teaching, baptizing and making disciples. We cannot effectively make disciples and teach them the commands of Christ outside a local church setting.

For example, an evangelistic campaign declares the gospel. It brings people to a place of decision, but it doesn't fully teach them all the things that Jesus commanded us. When properly understood we see that the Great Commission is specifically a commission about church planting. Church planting challenges our spiritual children to reach a new level of maturity and leadership as they are discipled.

### **Church planting reaches Christians who are currently not in churches**

In almost any community in the western world, there are Christians who are not growing in their spiritual lives and who are not contributing to the kingdom of God. These believers feel as though they do not fit into the present churches in their community. What they really need is a new church where they can feel at home. A new church provides an entry point for people. They don't have to break into an already established group.

### **Church planting provides more options for the unchurched**

As long as there are unsaved people in our communities who are not being reached, there is a need for new churches. New churches provide more options for the unchurched. They are a key to outreach and generally grow better than old ones. It is easier to have a baby than to raise the dead. This is not to say that existing churches are dead. It is to point out that the maternity ward is the most exciting place in a hospital!

### **History shows a link between church planting and revival**

Each of the apostles were involved in church planting in various countries. In the year 422, a man called Patrick had a vision for Ireland. In less than 30 years, he baptized over 100,000 converts and planted scores of churches. He became known as "the man who found Ireland all heathen and left it all Christian."

John Wesley and George Whitfield were both great men of God. George Whitfield was by far the greater orator and drew the larger crowds. John Wesley is by far the most remembered because he used the strategy of church planting which resulted in the Methodist movement. William Booth and the Salvation Army became a powerful force because of church planting.

Most major evangelical denominations we have today can trace their beginnings to a revival which manifested itself through church planting. In 1910, a man called John G. Lake went to South Africa. In five years he helped plant 625 churches. In South America today, entire nations are experiencing revival and it is directly proportional to church planting. In Australia today, the Assemblies of God can attribute much of its growth to the fact that a new church is being planted every 6 days.

### **New churches are fresh and hungry for growth**

Many established churches have settled down into what they consider to be comfortable and the effort to reach out to new people slows down dramatically. In America today, 80-85% of churches are getting smaller, rather than growing. New churches are much more zealous for souls, for growth and for the integration of new people. Statistics show that new churches are 30 times more effective in adding people into God's Kingdom than established older churches.

### **Conclusion**

Church planting cannot be an option—it has to be at the center of our mission. It is God's method of bringing in the harvest. We must understand that we have been given the power to tangibly advance God's kingdom. We must confidently proclaim the need and God's heart to plant new churches.

# Working It Out

## Chapter 1

Write a letter to someone you know who is a gifted minister but doesn't currently see "the need" for planting new churches.

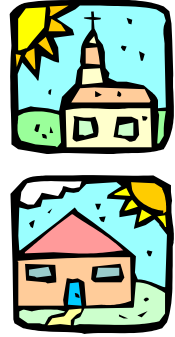
Write to someone you actually know and who you would see as a potential member of your church planting team.





## Chapter 2

# What Kind of Church Do I Want to Plant?



### Three Kinds of Churches

We find the Lord is using diversified types of structures and methods to build His church today—from the traditional churches to the emerging house (micro) church networks. Both those churches that operate within a more traditional setting and those that operate outside of traditional structures are needed. Let's examine three kinds of churches found in the nations today. As you read, prayerfully consider which kind of church you desire to be involved in planting.

- Community churches
- Mega churches
- Micro churches

### Community churches

These churches appear in nearly every community around the world. They typically meet in a church facility each Sunday morning, in addition to holding various meetings at this same facility throughout the week. Their specific target area is the local community.

There are many styles and flavors of community churches: the Methodist flavor, Baptist flavor, Congregational flavor, Episcopal flavor, Presbyterian flavor, Assembly of God flavor and many non-denominational flavors. The list goes on. They usually average between 50-200 members. When they reach a thousand attendees, they fall into another classification—mega church.

Community churches are like community stores. Most people purchase groceries in a store which is in close proximity to where they live. Proximity and ease of access are a big part of the nature of the community church.

### Mega churches

Thirty years ago, nearly every church in America was a community church. Then Pastor Cho from Korea encouraged American churches to hear the voice of the Holy Spirit to train small group leaders and release the ministry of the church to these trained leaders.

Through the help of small groups, rapid multiplication and growth occurred. This new mentality led to a wave of mega-churches mushrooming across America.

Mega churches are like Wal-Mart superstores. They have much to offer. Mega churches, like the Wal-Mart superstores, are large and they offer an abundance of services to the church-goer. However, unlike the community church where you may know nearly everyone, at a mega church, you probably know only a few people. Yet, church members thoroughly enjoy a mega church since everything is easily accessible in one location. Today it is not unusual for people to drive an hour or more to attend worship services at a mega church.

## **Micro churches**

The entire concept of micro churches requires a different way of thinking than we have been used to. Believers in micro churches do not focus on growing larger like the community church or the mega-church. They focus on growth by starting new micro churches through multiplication. Micro churches are small; therefore, they can meet anywhere—in a house, in a college dorm room, in a coffee shop or in a corporate boardroom. They meet in these locations and do not think in terms of growing larger in order to require the construction of a building to accommodate the larger group.

A micro church is meant to be a complete “little church.” Each church is led by a spiritual father or mother who functions as the elder along with a small eldership team. He or she does not simply lead a meeting in a house, but rather provides an environment for people to grow spiritually in the context of everyday life. There is no need for a church building in which to meet because each house church is a fully functioning church in itself, meeting in a home.

This is not to say that a house church consists of only one group meeting in a house. A house church should encourage smaller “cells” within the group to meet for prayer, encouragement and accountability outside of the actual house church meeting. One cell of people could regularly meet for breakfast before work and another cell could meet together to disciple a few new Christians in the house church.

When micro churches network together, they function like a shopping mall. In describing a micro church network, the analogy would be equivalent to the stores in a shopping mall. If the average store found in a shopping mall was taken out of the mall and let to stand on its own, it would die within a year. The normal store in a shopping mall needs the others to survive. Each specialized store flourishes together within the cluster of the others. Yet each store is fully a “store” in its own right, despite being in a mall. The house churches function like these shopping mall stores. They are individual and specialized, yet they flourish when they network together with other house churches.

## **Regional church**

We believe the Lord is restoring the unity He prayed for in John 17:21: “That all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” Walls that have divided denominations and churches for centuries are coming down throughout the world at an increasing rate. Pastors in the same town who never knew one another are now finding each other, praying together regularly, and supporting each other. This kind of church unity is exciting!

Unity like this makes room for the regional church to emerge. What is the regional church? We believe it will be comprised of all types of churches—community churches, mega-churches, and micro churches in a particular geographical area. These churches, of many different denominations, will work together to represent the church (the body of Christ) in a region.

In the New Testament, each church was identified by its geographical location—there were no denominations back then! The body of Christ met in house churches within a city, and they were unified by their specific city boundaries: the church of Antioch, the church of Corinth, the church of Jerusalem, the church of Smyrna. However today, the church has been divided into many different denominations within one geographical area. Many times such things as doctrinal interpretations and worship styles were the cause of these divisions in the body of Christ.

The regional church is not an attempt to do away with denominations and get back to separating believers on the basis of geographical distance exclusively. We believe we have to work with what we have today. This means that the local churches within a collective regional church will probably each maintain their denominational flavor, while working in a unified manner to more effectively share Christ in their geographical area. In short, we believe when unbelievers see the unity of churches in their community, they will be attracted to Christianity.

### **Apostolic fathers and mothers will unify to lead the regional church**

Over the next years, we believe there will be an emergence of spiritual leaders from various backgrounds and denominations who will form teams of spiritual leadership to “parent” this collective, regional church. These apostolic fathers and mothers will serve the church in towns, cities and regions to resource the body of Christ. They will not think only in terms of pastoring a church or churches, but will think and pray in terms of sensing a responsibility with other fellow servant-leaders throughout the body of Christ to pastor their region.

This initiative will not be contrary to their denomination’s vision, but will bring wholeness. Although these “fathers/mothers of the region” will be concerned about unity, it will not be their focus. Their main focus will be on the Lord and on His mandate to reach the lost

as the Lord brings in His harvest. Again, the regional church will include all the types of churches in a geographical location—the community churches, the mega churches, and the house church networks. All denominations and church movements operating in a region have a redemptive purpose to meet the needs of that particular region.

## **Conclusion**

By the end of this section you should have a sense of what kind of church the Lord is asking you to plant. What is the Lord saying to you—mega church, community church or house church network?

# Working It Out

## Chapter 2

List the strengths and weaknesses of each kind of church from your perspective.

### **Community Church**

Strengths

Weaknesses

### **Mega Church**

Strengths

Weaknesses

### **Micro Church**

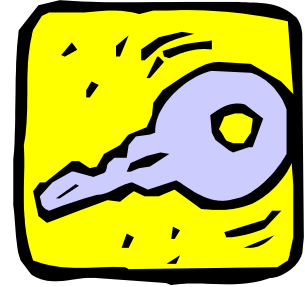
Strengths

Weaknesses



## Chapter 3

# Where Do I Start?



Using the analogy of a baseball diamond, we will look at the essential components of a church planting vision and what it takes to hit a home run, a successful church plant.

### **Covering the Bases—Sending/Training/Prayer/Finances**

#### **Cover your bases before launching out to plant a church**

This teaching contains basic principles, not laws. Many sincere church planters and missionaries, after a few years of pioneering, seem to hit a brick wall. They are praying and believing, yet something does not seem to be working the way they anticipated.

There are spiritual bases for us to cover to be properly prepared to plant a church or launch out into a new area of ministry. In order to score in the game of baseball, the player must touch all the bases. If we learn to start out correctly, it is easier to finish properly. Paul said, “I have finished the race” (2 Timothy 4:7). May we all do the same!

Timing is crucial! There is a price to pay in preparation for church planting. Moses initially missed the timing of God by forty years. The Lord trained him to lead the children of Israel out of Egypt as he took care of his father-in-law’s sheep.

#### **The playing field is the grace of God (1 Corinthians 15:10)**

We are completely dependent upon the grace of God. We are responsible (as the Lord’s sons and daughters) to hit the ball and run. Others may assist us, but we are responsible before the Lord.

#### **Home plate**

Home plate is the sending base (Ephesians 4:16). Where is your primary connection to the body of Christ? Who is sending you out? 2 Corinthians 10:12-17 speaks of fields of ministry and responsibility in the body of Christ. Which field are you in?

- In Titus 1:5, we see Titus as an apostle commissioned by Paul to appoint local elders in every city.
- In Acts 13:1-4, Barnabas and Saul were sent out of their local church at Antioch to plant churches and then reported back to their church a few years later (Acts 14:26-28).

If you do not have a local church, find a connection somewhere for both apostolic and pastoral accountability and protection. According to Hebrews 13:17, our spiritual leaders are called by God to watch out for our souls. Who is watching out for your soul? In Acts 15:1-4, Barnabas and Saul reported to the apostolic leadership of the early church.

It will be important for the other pastors and church leaders in the area you are planting to know that you were sent from somewhere and that you are not just a lone ranger without any accountability. The sending base is vital to provide recourse and laborers for the early stages of the church plant.

## **First base - Training**

First base is the training/preparation base. A lot of church planters are generally inexperienced leaders since they are just starting out in ministry. It is important to not underemphasize the need for training. Initially, we need to have a deep personal relationship with Jesus. This is our first area of preparation. John 17:3.

Then, we should be trained in a cell group setting. We need to learn to be faithful in little, so we can be faithful in much (Luke 16:10). We should lead a cell and see it multiply as a part of our hands-on training.

Learn from others with experience. More than 90% of all missionary and leadership problems concern relationships with other leaders. We can learn so much about working with people in a cell group setting. Questions we must ask ourselves.

- Do we recognize our limitations and strengths?
- Do we have a ministry gift or a ruling gift, or both?
- Do we recognize our need for a team with various gifts?
- Do we understand healthy church government and decision-making?
- Do we know our role in leadership?
- Are we a primary leader or a supportive leader?
- Do we understand group dynamics?

A school like the *House to House Church Planting and Leadership Video Correspondence School* may be vital for you as a part of your preparation. **Please see the Pathways to Church Planting diagram on the adjacent page. It indicates recommended training components of the CPLS video school. Though it is best to complete all three modules of the school, mini-modules of 12 classes can be purchased as indicated. There is a separate track of reading and videos for those who are planting house churches and for those who are planting community or mega-churches.**



# Pathways to Church Planting Assessment

1. Read 12 BFS books
2. Read "House to House" or "Starting a House Church"
3. Ridley Self-Evaluation  
Am I called to plant?  
What am I called to plant?  
Can I plant it?
4. Live Ridley-based assessment (pass/fail)

Coaching & Support

Coaching & Support

## Church Planting Basics (Mini-Module) Path

**Read**  
The Cry for Spiritual  
Father & Mothers

1. Save the World, Plant a Church, LK
2. Twelve Values of the New Testament Church
3. Three Kinds of Churches
4. How to Develop a Vision Statement
5. Servant Leadership
6. The Ministry of all Believers
7. Fields of Ministry
8. Leadership and Decision Making (remix)
9. Casting a Vision for Church Planting (remix)
10. Steps to a Church Plant (remix)
11. Methods of Church Planting
12. Spiritual Parenting

## House Church / Micro Church Networks (mini-module) PATH

## Community church (mini-module) Mega Church Plant PATH

1. The Underground Church
2. Cells/House Churches in History
3. Micro Church Networks
4. Reaching Post Moderns
5. Holy men/Holy Building
6. Hospitality
7. Relationships
8. Co-dependency
9. Spiritual Families
10. Planting House Churches to Reach the Unreached
11. House Church Seminar material
12. House Church Seminar material

**Read**  
← Hearing God →  
← Emotional Dependency →  
← Teaching with Confidence →

1. The Underground Church
2. Spiritual Families
3. Biblical vision for Cells
4. Cells/House Churches in History
5. Cell Leader Qualifications
6. Cell Leader Responsibilities
7. Cells reaching out
8. Cell Evangelism
9. Cell meetings
10. Cell multiplication
11. Finance/Public Worship (tape)
12. Strategic Planning (tape)

## Pathways for Multiplications (mini-module)

**Read**  
5-Fold  
Elders book  
Healthy Leaders

1. The Making of a Leader
2. Character Development of Leaders
3. Grace/Offenses
4. Leadership Qualifications
5. Prayer Life of a Leader
6. Leadership Roles
7. Detachment
8. Priority/Time Management
9. Intercession for Christian Leaders
10. Leadership KY
11. Leadership & Team Building I FM
12. Leadership & Team Building II FM

Transition to Apostolic Covering

### **A biblical training base has a two-pronged focus:**

- Impartation of knowledge and inspiration in a classroom setting (Paul taught future leaders in the School of Tyrannus: Acts 19:9).
- Experiencing practical ministry through a mentoring (coaching) relationship. Paul mentored Timothy (Acts 16:1-5).

## **Second base - Prayer**

Second base is the prayer base. You must break through the spiritual strongholds in the potential church planting area. You need a team of dedicated prayer partners/intercessors who will stand in the gap for you and with you. In Acts 12:12-16, we see Peter getting out of prison as Mary and the “cell group” were praying for him. In Luke 6:12, Jesus prayed all night and then chose His disciples. Jesus never did anything in His ministry that he did not consider the Father in prayer. John 8:28 Jesus said, “When you have lifted up the Son of Man, then you will know that I am and that I do nothing on my own but speak just what the Father has taught me” (NIV).

Be sure to view the class from the CPLS video school entitled “A Leader’s Prayer Life” by Larry Kreider. Later we will look at forming a group of personal intercessors for you and your family.

## **Third base - Finances**

Third base is the financial base. God’s plan to finance the local church is through the tithes (10%) and offerings (Malachi 3:8-11; Matthew 23:23). However, when a church is being planted, there usually are not enough tithes to support a leader for the church. We need to prayerfully consider various options and take personal responsibility for our finances.

How does the Lord desire to fill your cup to provide for you and for your family? Luke 6:38 tells us that men will “give into our laps” (fill our cups) as we, in obedience, give to others. We must allow the Lord to fill our cup any way He chooses. Luke 16:10-11 teaches us that God uses our proper handling of money to prepare us for spiritual ministry. Our cups may be filled by a combination of sources. Here are some of the ways (potential sources of provision) the Lord may choose to fill our cups:

### **Tent making**

“He stayed with them and worked...” (Acts 18:1-3). Tent-making is working at a job or business to earn income to finance our family and the new church plant as the church is being planted. If your church grows more slowly than you anticipate, tent making will allow you to continue indefinitely if needed. Working part-time, (at least) has been a proven way to release much needed finances that allow the church to do more, earlier and longer. In addition, tent making provides natural *oikos* relationships. *Oikos* is the Greek word for household or house of people. Your *oikos* is that group of people whom you

relate with on a regular basis. Every believer should apply the *oikos* principle to their lives as a way of infiltrating their spheres of influence with the gospel of Jesus Christ. Acts 10:2 speaks of Cornelius and all of his family (*oikos*), He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly. "... Cornelius was expecting them and had called together his relatives and close friends [his *oikos*]" (Acts 10:24).

### **Supernatural provision**

In Matthew 17:27, Peter found a coin in the mouth of a fish to pay his taxes and Jesus' taxes. This was not normal for Jesus' provision; however, the Lord did feed the 5,000 supernaturally.

### **Support team of family and friends**

In Luke 8:1-3, we read that Jesus had a team who supported Him from their substance. Many para-church ministries encourage missionaries and church planters to build a support team and send out newsletters, etc. This is a scriptural way for the Lord to provide for us.

First identify potential supporters. Then make a personal contact with them. Share your vision for extending the kingdom of God by church planting. Ask them for financial support. Then communicate monthly with those who are investing in the church plant.

### **Local church support**

In 2 Corinthians 8:3-4, a gift was given to Paul from the local church. Some missionaries and church planters are blessed by the support of their local church as God's way of providing for them. Sometimes a local church will segregate the tithes of those on the church planting team for the period of time leading up to the plant to build a "kitty" for the plant.

### **Living from the gospel**

1 Corinthians 9:7-14 teaches us that those who preach the gospel should live from the gospel. Galatians 6:6 says, "Let him who is taught the word share in all good things with him who teaches." If a traveling fivefold minister (Ephesians 4:11-12) preaches the Word to a cell group or local church, the believers should bless him financially. This helps to fill his cup.

### **"Honor" given to an elder who is sent out**

1 Timothy 5:17-18 tells us the laborer is worthy of his wages. Sometimes a local church leader will be supported as a local elder as he ministers for a season in another part of the world.

### **Inheritance**

Proverbs 13:22 says a good man leaves an inheritance to his children's children. Some families have used inheritance money as God's provision to support them as short-term missionaries and church planters.

### **Investments and business**

In Matthew 25:14-18, Jesus gives the Parable of the Talents. Some successful businessmen who have been blessed to use their talents wisely give a season of their lives to missions and church planting. Retired military personnel have at times used their pension to support them financially in church planting and missions.

### **The ant method (work and save)**

Proverbs 6:6-8 tells us that ants “labor hard in the summer, gathering food for the winter” (Living Bible). Some church planters work hard and save for a season and then use the money that is saved to support them on the mission field and in church planting.

### **Kingdom breadwinning**

Luke 10:7 tells us the laborer is worthy of his wages. “Kingdom breadwinning” is to be paid by the church or Christian ministry as a staff member of the church or ministry.

### **Church planting team members**

One of the benefits of a sponsoring church is to provide you with team members to go with you who also help to financially support the church plant. These people will already share your vision and be willing to help you with the financial load. Hold a new church “baby shower” where people can donate supplies from a list that has been sent out to them.

### **Count the cost (Luke 14:28-30)**

Count the cost with these questions regarding the Lord filling your financial cup in the way that He chooses:

- “Lord, have you called me to be a church planter?”
- “Lord, how do you desire to fill my cup?”
- “Lord, what can I do now to start?”
- Am I willing to count the cost and “bear the cross”? (God’s choice of provision not being the same as ours can be our cross.)
- When one door of provision closes, am I willing to allow God to open another?

### **Unmet expectations**

Unmet expectations bring a death blow to many church planters, spiritual leaders, translocal fivefold ministries, and missionaries. Here are some danger signs to avoid:

- Dictating to God how to fill your cup
- Comparing how God is filling our cup with how He fills others’ cups (2 Corinthians 10:12; John 21:21-22)
- Seeing one area of provision as more spiritual than another with it becoming an idol in our hearts (Ezekiel 14:3). If I trust any one area as being more spiritual, I get my eyes off the Lord!
- Not being willing to pay the “timing price.” (The Lord uses the process of filling our cups to prepare us spiritually for service.)

- Expecting another person, mission agency, or church to take the responsibility to provide the funds to fulfill “my” vision

### **A home run**

A home run is being sent out to plant a church or launching into a new ministry. God’s timing is crucial. The church planter can have all the information, plans and strategies possible, but if the timing is off then not much is accomplished. On the other hand, another church planter can go in without much information, plans or strategies, but gets the timing right and have immediate success. Church planting then needs to be approached from both a spiritual and a practical perspective. Prayer is often the key to know God’s timing to move ahead.

The sending church can rejoice with you as the new church is established. The order of these bases can be changed, but the key is for us to cover them all.

# Working It Out

## Chapter 3

1. Why is an intentional prayer team important to the formation of a new church?  
List all of the reasons you can think of below:

- 
- 
- 
- 
- 
- 

2. As you consider whom you can ask to pray for you and this church planting adventure, it will be helpful to begin by thinking in categories: family members, co-workers, etc. Brainstorm and write down categories of people you can approach about praying for you and the new church.

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

3. Make a list of actual names of people from those categories that you will approach with an invitation to pray. Try to come up with at least 25 names.

_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

4. Establish and clarify in writing the commitment you are asking from your prayer team. Be sure to cover:

- Frequency (daily, weekly, etc.)
- Duration (one year, 18 months, etc.)
- Time—how much time are you asking them to commit in prayer?
- How they will receive your prayer requests/focus
- How often they will hear from you or another team member





## Chapter 4

# Who Are We Reaching?



One of the central components of your Church Planting Plan is a demographics study. This is critical in the evaluation of locations and populations with regard to the need for a new church. You may discover that the group you are planning to target does not reside in the location you are researching or that the population will not support another new church. On the other hand, you may find that the area is in need of a new church like the one you intend to plant.

### **Doing a feasibility/demographic study**

A Webster's dictionary definition of demographics is *the statistical characteristics of human populations (as age and income) used especially to identify markets*. Who are they? How do they live? What is the community like? Demographics is very similar to what Moses sent the spies into the promised land to do (Numbers 13:1,17). There are two approaches you can take to demographics. One is to do your own research. The other option is to purchase information gathered by professionals.

### **Do your own research**

To do your own research is beneficial because it helps you to get to know the community where you are going to be planting the church. There are a number of options to consider. Prayer walks and drives are a great way to find out who lives where and how people spend their time. Check out parks, malls and public places where people congregate to do your research. What kind of cars are people driving? Sit outside the local high school and observe the youth of the community.

It can also be very helpful to put together a questionnaire. Your team can take it into your targeted areas to meet people and find out what they feel the needs of the community are. This is a great way to meet people and let them know there is a new church starting in their community. Use the Demographic Research Worksheets as a guide.

## **Information gathered by professionals can be obtained**

Information may be obtained from U.S. Census data—found at the local library (check out the town history while you are there), city or county planning commissions, school administration offices, university libraries (ask for help), public utilities, real estate firms, banks, Chamber of Commerce, radio stations, newspapers and the internet.

To purchase information compiled by professionals is very convenient. You can get every imaginable population cross section. Information is available in 1, 5, or 10 mile detailed population reports from the intersection of any streets. Surf the internet for information! The following are some options:

Marketing Mapping Software on the internet:

[www.scanus.com](http://www.scanus.com)

[FreeDemographics.com](http://FreeDemographics.com) - This is a free demographics website that offers basic information for free. It is a great place to get information without having to pay for it. The following are the reports it offers.

- Census Trend 1980-2000
- General Summary
- Income
- Occupation and Employment
- Race, Ethnicity, Ancestry

[DemographicsNow.com](http://DemographicsNow.com) - If you are looking for more specific information than what the free website provides, this website is a good place to try. You can subscribe by the month, or for a full year. Through this website, you are able to create custom reports using thousands of variables

## **Gather the data for your proposal**

Identifying a geographic area or affinity group is essential to the church planting plan. Research the following areas:

- Population-Population figures, Composition of male, female, youth, children, Ethnic composition, Average age, marital status or any other information you feel may be relevant to your church plant.
- Churches-What churches are presently functioning, which ones are growing, stagnant, declining, what is working for them, what is not working for them.
- Economics-Population employed, population unemployed, Average income, trades people, professionals, which type of occupation is prominent, Industry.

- Housing-Average housing cost, number of dwellings, which type of housing is prominent: unit, high rise, etc., rentals, mortgages, housing commission, outright ownership.
- Education-What schools are in the area: pre-school, primary, high school, tertiary education, colleges, universities, what is the educational level of the community.
- Trends-In age, housing, ethnic composition, in growth and industry.

# Demographic Research

## Worksheet A

Selected community/geographic area \_\_\_\_\_

Median household income \_\_\_\_\_

### Common occupations

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_

### Common hobbies/Leisure activities

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_

### Age distribution

- \_\_\_\_\_ % 0-10
- \_\_\_\_\_ % 11-20
- \_\_\_\_\_ % 21-30
- \_\_\_\_\_ % 31-40
- \_\_\_\_\_ % 41-50
- \_\_\_\_\_ % 51-60
- \_\_\_\_\_ % 60

### Marital status

- \_\_\_\_\_ % Married
- \_\_\_\_\_ % Single
- \_\_\_\_\_ % Divorced/separated

### Housing

- \_\_\_\_\_ % Own
- \_\_\_\_\_ % Rent

### Ethnic groups

- \_\_\_\_\_ %
- \_\_\_\_\_ %
- \_\_\_\_\_ %
- \_\_\_\_\_ %

Median number of children \_\_\_\_\_

Percent of spouses who work \_\_\_\_\_

### Population patterns

10 years ago \_\_\_\_\_

Today \_\_\_\_\_

10 years projected \_\_\_\_\_

# Demographic Research

## Worksheet B

Description of community \_\_\_\_\_

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---

---

Number and type of churches \_\_\_\_\_

---

---

---

---

---

Obvious community challenges \_\_\_\_\_

---

---

---

---

---

Insights from prayer walking/driving through the selected area \_\_\_\_\_

---

---

---

---

---

---

Insights from conversations with people in the community \_\_\_\_\_

---

---

---

---

---

---

Concerns of community members \_\_\_\_\_

---

---

## Sample Survey Questions (write your own)

First identify yourself and carry a clipboard that looks official. Give the option for people to fill out the survey in writing.

1. How long have you lived in this community?
2. What do you think is the greatest need of this community?
3. If you could change one thing about this community what would it be?
4. Why do you think most people do not go to church?
5. Are you an active member of a nearby church?
6. If you were looking for a church, what kind of things would you look for?
7. What advice would you give me as a pastor of a new church?
8. Is there anything I can pray with you about now?
9. Are you interested in receiving more information on the new church?
10. Name \_\_\_\_\_ Contact Information

# Working It Out

## Chapter 4

1. Write your own natural network of relationships. Write the names of pre-Christians you have regular contact with in the demographic area.

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

2. Describe how you personally plan to further develop these relationships with pre-Christian people in light of your mission and how you will encourage your team members to do the same in their encounters and relationships with pre-Christians.

3. Whom are you called to reach? Describe them with specific characteristics.

4. In \_\_\_\_\_ the Bible describes a “man of peace” who will be a key to opening up a new area or community. Prayerfully consider if any of the relationships you have in the demographic area might be a “man of peace.”





## Chapter 5

# What is the Vision?



The development of core values, mission statement and vision statement is like drawing the blueprint for what the church plant is to become. The actual construction of the church will always be done while referencing the original blueprints. We will develop the vision statement by first establishing core values, then the mission statement and finally the vision statement.

### **Developing a vision statement**

Your vision statement will affect all that you do. What kind of church do you want to plant? Why would someone be interested in coming to this church? What are the things you value? What is the purpose of this church? What is the mission of this church? It is when you are in God's presence that vision will come.

However, it is always important to remember that God never bypasses our intelligence. It is always good to keep sound principles in mind when working through your mission/vision statements. Many churches wander around aimlessly, simply because they haven't stopped and worked out a vision statement. Hebrews 2:2 says, ".....write the vision and make it plain on tablets, that he may run who reads it."

Vision...

- points to the coming reality toward which all can give their energy.
- is the picture of the desired future we pursue.
- looks at what could happen if you know you could not fail.
- focuses on the future.
- tries to get a glimpse of reality from God's perspective.
- recognizes God's desire to bless His people.
- flows out of God's redemptive purpose.
- seeks God's specific assignment.
- is what God desires to create or form.
- is not yet realized in the present.

To answer the above questions, it is sometimes helpful to start from the desired end product and work backwards. Isaiah 46:10 says, “I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.”

To begin the process of developing a vision statement, picture what the church will look like in five years. On the Vision Statement Worksheet # 1, make a list of 30 reasons why someone would want to be involved in this church. Keep trying until you can list 30.

If you are stuck in attempting to complete this process, try to write a newspaper article describing your church five years from now. Then go back to the list of 30 reasons why someone would attend your church.

## **Core values**

Core values are the convictions that govern all we do and the way we do it. They are the principles and standards that we hold to be essential and non-negotiable.

### **Values are:**

- Passionate, non-negotiable convictions that are expressed in consistent behavior—what we do demonstrates what we truly value.
- Constant, motivational and observable.
- Our core convictions that serve as the internal guidance system by which we make decisions, formulate plans, etc.
- Revealed by how a person or a group uses time and resources.
- The “why” behind the “what.”

### **Values are not:**

- Statement of faith or doctrine. What is “believed” is not necessarily valued. We all say we believe in evangelism, but do we do it? If we do it, then it is truly a value.
- Methods or programs we employ. The methods and programs are the delivery systems for our values. Values have great influence on our attitudes, which then affect our behavior. Jesus said it this way, “Where your treasure is, there your heart will be also” (Matthew 6:21).

Review the values of DOVE International in Appendix A. Are these your core values for the church you want to plant? If so, write them out in complete sentences using your own words. Use the “Vision Statement Worksheet # 2” to complete a list of fifteen scriptural values for the church plant.

Vision Statement Worksheet # 1

**Why would someone want to be involved in this church?**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_
11. \_\_\_\_\_
12. \_\_\_\_\_
13. \_\_\_\_\_
14. \_\_\_\_\_
15. \_\_\_\_\_
16. \_\_\_\_\_
17. \_\_\_\_\_
18. \_\_\_\_\_
19. \_\_\_\_\_
20. \_\_\_\_\_
21. \_\_\_\_\_
22. \_\_\_\_\_
23. \_\_\_\_\_
24. \_\_\_\_\_
25. \_\_\_\_\_
26. \_\_\_\_\_
27. \_\_\_\_\_
28. \_\_\_\_\_
29. \_\_\_\_\_
30. \_\_\_\_\_

Vision Statement Worksheet # 2  
**Core Values Statement**

List 15 scriptural values for the church plant

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_
11. \_\_\_\_\_
12. \_\_\_\_\_
13. \_\_\_\_\_
14. \_\_\_\_\_
15. \_\_\_\_\_

## **Mission statement**

What is the divine purpose of this church? Who is it going to reach? What is going to be done to reach them? How is it going to be done? The mission statement answers all of the previous questions in one paragraph.

Go ahead and write a first draft of your mission statement. Remember it must answer the questions...who, what, how. Now, have a few peers read it and give their input. From a theological perspective, it should have some aspect of worshiping God, building his body and evangelizing the lost.

Compare it with other mission statements.

DCFI mission statement is: “Our mission is to exalt Jesus Christ as Lord, obey His Word, and to encourage and equip each believer for the work of ministry. This mission will essentially be accomplished by the threefold mandate God has given us: prayer, evangelism and discipleship.”

Review the 30 reasons why someone would want to be involved in your church. Is your mission statement in line with the 30 reasons you gave for someone being involved as you were picturing the church in five years?

Modify your mission statement to fit in one paragraph. Be sure this mission statement is what is on your heart. It will be challenged. People may question it. The enemy will oppose it. You have to be committed to it.

## **Vision statement**

Now you want to boil that mission statement down to just one sentence that is concise, easy to say and motivational. Your vision statement should be able to fit on a banner, but yet make sense on a bulletin cover. This is the toughest step of the process and may take the longest time to complete.

Vision has to be much more focused than mission. In other words, most churches ought to have a similar mission but few churches will have the same vision. Vision has to be tailor-made to the individual gifts of the church, their call, their target group and their faith.

DCFI’s vision statement is: “To build a relationship with Jesus, with one another, and to reach the world from house to house, city to city, nation to nation.”

Pray, pray, and fast and pray...this is very important. Complete the vision statement, get some input from peers or team members and revise if needed. Be sure this statement communicates what is in your heart.

## **The following are actual church vision statements:**

### Sample #1

“To lead the people of northern Bedford County to salvation in Jesus Christ and growth in Christlikeness through a dedicated, innovative and equipped body of gifted people.”

### Sample #2

“Ephrata DOVE Church seeks to assist as many people as possible in becoming fully devoted followers of Jesus Christ by being a culturally accessible church for our generation.”

### Sample #3

“To provide the greater metropolitan area with a church geared to the needs of baby boomers who are nominal Christians, offering a ministry that is sensitive in personality and characterized by a loving, forgiving, accepting environment.”

### Sample #4

“To equip professionals in New York City to impact their web of relationships, focusing on reaching non-Christians through cell groups and marketplace ministries that address urban needs.”

### Sample #5

“To present Christ in a contemporary, creative, credible and caring way to all people, in an environment where people from the community can grow to their full potential in Christ.”

### Sample #6

“To identify, train and support believers as leaders who carry the ministry of the local church into the world. We will provide them with a place to encounter God in worship and encouragement.”

### Sample 7

“Our vision is to know the King and advance His kingdom.”

### Sample # 8

“Our mission is to exalt Jesus Christ as Lord, obey His Word, and to encourage and equip each believer for the work of ministry. This mission will essentially be accomplished by the threefold mandate God has given us: prayer, evangelism and discipleship.”

**Vision Statement Worksheet # 3**  
**Write your Vision Statement,**  
**Mission Statement and Core Values below:**

**Vision Statement** (one sentence)

**Mission Statement** (paragraph)

**Core Values** (list of 15 values)

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.
- 13.
- 14.
- 15.

# Working It Out

## Chapter 5

Complete the following exercises to help you refine the communication of your vision.

1. How are you living out the vision? How could you live out the vision even better?

2. Who are the next individuals with whom you should share the vision?

3. What have you done up to this point to share vision with the leaders you currently have on your team? What is your next step in sharing the vision with your leadership team?

4. Identify the various audiences you will have in the community you are planting in. List them below.

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

5. Brainstorm with your team creative and consistent ways to communicate the vision to these various groups/cultures or individuals.



## Chapter 6

# How Will I Plant a Church?



Let's take a look at the many methods that have been used in church planting. The purpose of this chapter is to help you determine which method or combination of methods the Lord is telling you to use.

### Methods of Church Planting

There are many models and methods of cell-based church planting or house church planting. The book of Acts and our church planter's manual gives us many examples. The following are some methods of church planting we have observed both in the scriptures and in the body of Christ. Sometimes two or more of these methods are combined in church planting.

#### One cell

A church planter and team will target an area and believe God for people to come in and join a cell group through some creative and divinely inspired methods. The one cell becomes two, two becomes four and the church multiplies from there.

#### Hiving off

"Hiving off" is a common way to plant a church. One or more cell groups from an existing church will be commissioned to start a new church. Hiving off usually occurs with a cluster of cell groups in an area that is not very close geographically to the sending church, but this is not always the case. DOVE Christian Fellowship has used this method many times.

#### Colonization

Colonization is a radical form of hiving off. In this case, a cell group or a group of people from the sending church actually become a church planting team that relocates to a different geographical area. They will move, find new homes, find new jobs in the target community and plant a church.

## **Adoption**

Adoption involves a church that was started by someone else that for some reason wants or needs to be adopted. In some cases, crisis in leadership or a change in vision may lead to these adoptions.

## **Accidental parenthood**

No one likes it, but church splits do produce new churches. This would not be a planned church plant. But, sometimes the core group of a new church plant will separate for reasons that are mostly carnal. Personality conflicts, different visions, and theological disagreement can all cause church splits. However, if reconciliation occurs, God does seem to prosper both groups. This could be compared with a baby born out of wedlock. God loves the baby and has a plan for its life!

## **Satellite model**

The satellite model is best described as a branch church. A separate celebration of cells is sent out but still remains under the authority and leadership of the sending church. Generally, a satellite church plant has its finances pooled with the original church. Eventually satellite churches could become their own churches.

## **Multi-congregational churches**

In some multi-congregational churches, the same building will be used for different congregations. Each congregation will appeal to a specific group based on music, culture, age, church tradition, etc. Each congregation will be a network of cell groups. A church building could be used Saturday night for a youth church, Sunday morning for a traditional church, Sunday afternoon for an ethnic group church, and Sunday night for another group.

## **Multiple campuses (circuit rider)**

A circuit rider is a leader who will start clusters of cells in different geographic locations and travel to visit and encourage them. John Wesley made this strategy famous as an effective way to plant churches. The blanket of Methodist churches covering the northeastern United States is testimony to its effectiveness.

## **Mission board**

A mission board will recruit, sponsor, finance and send a team of church planters to another location, usually another nation. The mission board is usually supported by a group of churches.

## **Catalytic church planter**

A catalytic church planter is a pioneer. He or she likes to go into an area, clear new ground (plant a church) and then turn it over to someone else to maintain. He will then go into a new area to plant another church. Pioneers tend to plant many smaller churches which

will grow according to the spiritual gifts of the leader he turns the church over to. It is important to not require the catalytic church planter to stay in one place too long.

### **Homestead church planter**

The homestead church planter likes to go into a new area, plant a church and continue to build it up for a long period of time. He will farm his ranch and it will grow and become a place of great strength over a period of time in a community. He will raise up spiritual sons whom he will send out to plant churches. It is important to not require the homestead church planter to move on to a new location.

### **Independent church planter**

An independent church planter goes out on his own to start new churches. This is an option but is not recommended. We believe churches need spiritual protection and correction.

### **The apostolic church planter**

A group of churches in relationship with apostolic spiritual covering and oversight will send out church plants with an emphasis on spiritual gifts and the ministries mentioned in Ephesians 4:11-12. The new churches will usually have separate legal standing and have their own property, but the pastor will be under the spiritual authority of an apostle or apostolic team in the movement. The apostle's authority is not legal but spiritual. The Holy Spirit produces and sustains this mentoring relationship.

### **Spontaneous church**

Believe it or not, some churches just happen without any intention or plan. The Holy Spirit is poured out in a home or workplace and people start to come to faith in Christ. Eventually, a leader emerges from the group. Listen to this story: A man in Nepal received a piece of gospel literature and decided to send for a correspondence course to learn more about Jesus. He walked five hours to a post office where he met another man mailing a request for the same material. As they headed toward home, they met a group of men headed for the post office to request the same course. The 15 men agreed to gather for worship on Saturday, and when the Holy Spirit moved in their midst at that meeting, they decided to gather weekly.

### **Outpost preaching points**

In the outpost preaching points method a gifted individual will draw people to public places for preaching or teaching by returning to the same geographic places a number of times. At first, this seems to be the opposite of the cell vision, but with care, a large group can be taught cell values and be assimilated into cells over a period of time. This does work, but it can be awkward.

## **The phone's for you**

The “phone's for you” is basically a tele-market strategy to reach people in a community. The church planter will need a solid core group with a number of cell leaders and assistant leaders already trained and ready to go. The phone strategy will draw a crowd, but the challenge is to see everyone get involved with cell groups. This strategy has been very effective in planting new churches.

## **Mission Sunday School**

The mission Sunday School starts out by reaching the children in a community. When children get involved in Sunday School, church, and children's cells, the parents and other relatives tend to follow. Household salvation was very common in the early church. Acts 16:31-34

## **Regional presbytery church plant**

A regional presbytery church plant is a group of churches in an area working together to plant a church. Two, three or more churches pool their resources, talents and money to see the new church established. The sending churches should be of the same spiritual family of churches but could come from different church families.

## **Bible study group**

Many churches started out as a Bible study in a living room. This can be very effective in intellectual communities (close to universities). The concept of a cell group might be new for people, but often they will come to an “issues” kind of Bible study. The Bible study then can become a cell group, or the Bible study continues as an outreach and the first cell starts on another night. The Alpha Course is a good example of an inductive Bible study that has been used very effectively in church planting.

## **Signs and wonders**

The signs and wonders model is simple and profoundly effective. Look for a home where someone is sick. Pray for the sick person and see them healed. Then start a cell group right in that home. Very often the whole family and extended family will get saved. Other supernatural aspects of the gospel, like spiritual gifts and deliverance, will also be effective as people have a hunger for the supernatural power of God.

## **Youth ministry**

Many times youth ministries will become churches. As new converts and new leaders mature, the youth ministry will mature into a church. The first DOVE Christian Fellowship church started out of a youth ministry.

## **Micro churches**

Sometimes new churches are planted in homes. Rather than eventually renting or purchasing a larger building for a celebration, leaders are sent out to start new micro churches in homes. These churches can be cell-based and give the opportunity for more leadership to be trained and released. To be the most effective, micro churches need to network together with other micro churches and with the body of Christ. Possibly, micro churches could meet together bimonthly for a larger celebration.

## **Other methods**

We believe that in the season of church planting ahead, the Lord will raise up new methods not yet identified or used. We need to be sensitive to creative, new ideas for church planting. Some people have opened bookstores, coffee shops, medical clinics and drilled wells all in the name of church planting.

## **Conclusion**

If you are called to church planting this chapter should have gotten your blood pumping. Which method(s) appeal to you?

# Working It Out

## Chapter 6

1. Are you more of a catalytic church planter or homestead church planter? Why?
2. What are your thoughts about accidental parenthood as a church planting method?
3. Give an example of a spontaneous church plant that you have read about or are aware of.
4. Describe two additional methods of church planting that are not listed here.

## Chapter 7

# Who Will Help?



First clarify your personal role related to your gifts, calling and abilities. Determine the role of ministry partners who have already committed to help. Recruit qualified team members to fill the gaps. Make sure the launch team embraces the same vision, values and plan.

### Ministry partner and/or team roles

Bob Logan in his *Church Planter's Toolkit* suggests looking for the following to be on your team.

- Recruiter—evangelist: Magnetic personality or networker; invites and attracts numerous people to the ministry and motivates others to do likewise.
- Worship leader—facilitator: Able to plan, lead, and involve others in worship.
- Children's ministry leader—recruiter: Able to plan, lead, recruit and train others in ministry to children
- Nurturer—care-giver: A highly relational person who provides for the individual care of needy and new believers; ideally someone who is experienced in starting support and recovery groups.
- Organizer—implementer-administrator: Designs and launches ministry systems to enable vision to become reality. Implements systems for financial, facility and business management without blocking the flow of ministry.
- Recruiter—mobilizer: Creates opportunities and encourages people to get involved in groups and ministries.

### How do I build my team?

It takes longer to plant a church without a team, and the likelihood of success is smaller. A team helps to carry the load and see the project to completion. One of the ideas constantly repeated in the New Testament is the concept of teams. Paul went out with teams: Silas and Timothy (1 Cor 18:5; 1 Thess 1:1), Aquila and Priscilla (Acts 18:2). The disciples were also sent out in teams (Luke 9:1; 10:1). There will be a leader, but the team concept works exceptionally well in establishing a new church. Developing this core should not be viewed as optional, as the benefits of this kind of committed support is so well documented.

The team will help the church planter to pray and intercede for the success of the plant. They will help in sharing the load and fulfilling the responsibilities of planting a church. Their spiritual gifts will add depth and expertise to the church. They will share the vision for the church plant and recruit others to the church.

It is imperative that the team share the same approach to ministry as the leader of the church plant. The team is joining the leader and not vice versa. The leader needs to exercise the freedom to screen all those interested in joining the church planting team. Look for a diversity of gifts and personalities on the team. However, not all team members have to be dynamic, charismatic leaders as church planting includes many tasks that any believer willing to serve can accomplish.

After the church planter has shared the vision as many times and places as possible, the following will help them to build a church planting team out of those who are interested and selected to be on the team.

## **Building a Church Planting Team**

### **Build with vision**

God has a vision for His people. Vision always precedes reality. It is a gift God places in the church to inspire people to see something they would not otherwise see and to believe what they would not otherwise believe. Every church planter must lead with vision. It will motivate the group to make the required sacrifices. Write the vision down so the team can run together (Habakkuk 2:1-4). An exercise to help you develop a vision statement is included in Appendix E.

Visionary leaders can expect to be criticized. Many people resist change. Initiate the general vision, but allow the team to help develop the final vision. Don't criticize the vision of others on the team, but look for a way to implement it within the context of the overall vision. Common vision is essential for the success of any team.

### **Build in holiness**

We want to welcome diversity of personalities on our church planting team, but we must confront sin if there are conflicts. Sin (especially rebellion) divides and opens the door for more sin. Confront sin prayerfully, gently and firmly. Confront sin by teaching the truth (Romans 2:4). Set a biblical standard and teach it clearly. Announce your expectation, then hold people to it. Focus on the nature and holiness of God. Leaders must have a higher standard.



### **Build a diverse team with unity**

You want diverse personalities to be included in your team. You want a variety of gifts, especially the ones you, the planter, do not have. Encourage diversity. Unity does not come from uniformity. A diverse team reflects the character of God. Don't think unity is a nebulous concept that we either have or don't have. Teach people how to walk in unity. Matthew 18:15-17 dictates how conflicts should be resolved. Unity begins by every team member affirming every other person on the team (1 Corinthians 1:10). Unity is best built around common values not common personalities. Common values are essential for the success of every team.

### **Build through inclusiveness**

Teach your team that the Great Commission is more important than our minor pet doctrines. We want to major on majors and minor on minors. Seek leaders from different cultures and races to be involved on your team.

Listen, respect and acknowledge the input of your team. Be inclusive in how you make your decisions. The first step in clear communication is listening and respecting what you hear and taking it seriously. Accept all team members, understand them, and value their input. James 1:19

### **Build by following**

Build team unity by being under authority. If you can't come under authority, you can't be in authority. The more mature you become, the more people you are willing to come under. Authority doesn't mean anything in our lives until we have to give something up and submit to godly leadership the Lord has given us.

Authority is not a title; it flows out of who you are. It is the reflection of maturity, wisdom, character, experiences and spiritual gifts. People will submit to your authority if you submit to those God places over you (Romans 13:1-7).

### **Build team unity joyfully**

The kingdom of God is supposed to be fun. Church planting is no different. Yes, it is a serious task, but it is not to be a drudgery. Include celebration in the life of the church planting team. God made us with the capacity to laugh. The spirit of celebration is part of how God created us to mark those things that are special in our lives. If this kind of joyful celebration does not come to you naturally, be sure to release others on the team to initiate it.

Enjoy your team. The people of Israel had seven expressions of celebration as they served together. Worship should be a joyful celebration of God's goodness. Life should be celebrated (Nehemiah 8:10). Common relationships are essential for the success of any team.

### **Build with discernment**

We are fighting against the powers of darkness. Discern the tactics of the enemy that are specifically aimed at your church planting team. We must saturate our minds with the truths of God's Word to discern what is of God and what is not. There is no manual that has the pattern for every decision (Ephesians 6:12; John 8:32).

There is a protective role given to leaders to watch over the team. This is your field. Don't open the door to everyone who comes along. Get to know them first. Help people discern the impact of the culture they are living in and how that keeps them from developing community on the team. Continue to ask the Lord for wisdom and discernment (James 1:5).

### **Build as learners**

Ask questions. Identify your own (biblical) presuppositions and test other ideas by your presuppositions and your ministry philosophy. A primary way to lead people is to ask questions. Be learners from others in their spiritual walk. Never stop learning. Go to retreats, get alone, take days off to give you time to rest, to reflect, to pray (Matthew 13:1; 14:23). Stretch your mind. Read books you don't always agree with. Take your team to a conference where you can learn and discern together.

### **Build with good communication**

Speak consistently and clearly and stick with what God says. Speak lovingly; inspire people; encourage people. Sound a sure, steady note. Get the people together who are having conflict. Help them to work it through. Develop skills to manage conflict. Conflict can be a gift to help people work out character flaws (Acts 15).

Respond to manipulators with righteous speech. Don't take responsibility for others' problems. Set the tone on your team by only talking about that which edifies other people (Ephesians 4:29) unless you are directly involved in helping a person solve a problem or if someone comes to you with a problem. Use only the details that are needed and keep it to the smallest group possible. Don't correct the whole group when only one person is the problem. Go to the one person discreetly.

## **Build with good planning**

Good planning will avoid confusion and increase unity. Nehemiah gave clear job descriptions as they built the wall (Nehemiah 4:13-14). Every vision should include: who you will reach, how you will reach them, and what will happen when you reach them. Write down the vision along with benchmarks along the way to measure progress.

Speak the vision repeatedly and in different ways. Come to meetings with an agenda—email the agenda ahead of time so members are prepared.

Develop your planning and administration skills. Good management builds team unity. Communicate clearly with people when they are not doing their job. Implement regular evaluations. Budgets and staff positions should be planned in advance. The book of Nehemiah contains excellent instruction in people management and healthy, godly leadership. Common procedures are essential for the success of any team.

## **Conclusion**

If you have not yet recruited team members make a list of those whom you would consider asking. Also, start to think about how you will structure team meetings to accomplish the previous team building ideas into the church plant.

# Working It Out

## Chapter 7

Leadership is not so much about delegating tasks as it is developing people.

1. What are you currently doing to develop your team prior to launch?
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  - 
  - 
  -
2. What are some other ideas for developing your team before launching your new church?

What does the Bible say about team ministry?

Read the following passages and write down your observations about team ministry:

Mark 3:13-19

Eccl. 4:9

2 Tim. 2:2

Ex. 18:17-23

1 Cor. 12:12-ff

Rom. 12:6-8

## Chapter 8

# What's the Plan?



“The plans of the diligent lead to profit...” (Proverbs 21:5).

A business person who is starting a new business would consider it common sense to write a business plan and get feedback on the plan before initiating the new business. He/she would never expect investors to buy into it unless he/she had a business plan to show them. So why would church planters expect people to move out of their home church and join the church planting team, pour finances into the church plant and tons of their time unless he has some kind of plan to show them?

A church planting plan is somewhat like a game plan for a sports game. The game almost never goes exactly like planned and usually mid-course or half time adjustments are needed to be successful. However, this does not mean that the coach goes into the game without a game plan. Likewise, no general goes into battle without a battle plan.

Church planters in the DOVE family will have coaches in place. The church planter will come up with a plan or proposal and the coaches will help church planters plug into the sequence and see that nothing is missed. The plan should have milestones to reach that are regularly referenced and used as evaluation points. Milestones are as important for the coach as well as the planter.

The following exercise of examining the steps to planting a cell-based community church are given as a model for the church planter. It can be used as a template that should be revised and personalized. For example, those planting house church networks would be starting house churches and not cell groups, etc..

### **Steps to Planting a New Cell-Based Church**

#### **Three legs needed to establish a church plant**

A stool with three legs is solid and will not wobble. Likewise there are three legs to establish a solid structure in a church plant. It is helpful to look at the end product you desire in a church plant and then make sure you are doing the right things to achieve the desired result.

We find three things that define a cell-based church in Acts 20:20:

- House to house (cell groups or house churches)
- Temple meetings (celebration of cells or house churches)
- Leadership (In this case, it was Paul addressing the elders at Ephesus.)

Our end result is to see these three legs established in the church plant. Let's examine how we get there.

### **Pray, pray, pray**

The primary leader must increase his or her prayer life. They must hold group prayer meetings and recruit intercessors who will support the work in prayer. From this initiative of prayer will come guidance concerning location, a target people, timing, evangelistic strategies and future reproduction of the new church. There are helpful resources concerning demographics and church planting/evangelism techniques, but these only supplement prayer. The first church plant in the book of Acts was preceded by much prayer (Acts 1-2).

Prayer and fasting breaks through spiritual opposition. It would be beneficial to include extended fasting in the first two years of the church plant.

Recruit an intercession team that is not a part of the church plant. The following is an action plan to establish a team of intercessors:

- Watch the video class from CPLS entitled "Intercession for Christian Leaders" by C. Peter Wagner
- Pray and ask God to provide intercessors for you, your family and the church plant.
- Make a list of possible intercessors. Recruit some from your local church. See homework from Chapter 3.
- Invite them to join your team. It is better to have a smaller committed group than a large group that forgets about you.
- Clarify prayer commitments and expectations.
- Pray for your intercessors that God will protect them.
- Meet with intercessors a few times a year to give them updates and prayer requests but to also hear from them what God is showing them as they pray for you.
- Email them at least monthly with some scriptural encouragement.

### **Assembling a team (read Acts 13-14)**

Church planting without a team takes longer and is sometimes less successful. A team is essential, although it can be a small one. Speak vision to the people. It is okay to recruit people as long as they respond because they feel a genuine call from the Lord. Jesus recruited the disciples. Note that recruiting is a military term because it will be warfare to start a new church. Assemble the group and start meetings to pray. As you meet with those you have, God will add to your team. It is appropriate to fast when selecting those who will be on your church planting team.

## **Developing a vision and mission statement**

If people are going to commit their time, effort, and lives to this church plant, they need to know what the vision is and be able to consider it in written form. Chapter 5 gives the step-by-step procedure to develop a vision and mission statement.

## **Spiritual warfare**

There are some very good books and resources available on the subject of spiritual warfare listed in the Recommended Reading List. We will not go into great detail here other than to say that spiritual warfare needs to happen. You are carving out something new in enemy territory, so the strongman in your territory must be bound in order to take his goods (Matthew 12:29). You must exercise your authority over satan to set those free that have been enslaved to satan. This, again, is an appropriate time to fast with your prayers (Ephesians 6:12).

Do spiritual warfare from a posture of victory. After World War II was over and a peace treaty was signed, the fighting still continued in remote Pacific islands. They had not yet received the news that the victory was won. The victory has been won for all people by the blood of Jesus on the cross. The price has been paid, and the enemy is defeated. But, this new area where we are planting a church has not yet received the word that the battle is over and that Jesus won the victory. It needs to be proclaimed!

## **Develop a budget**

The financial realities of church planting make it important for church planters to have a good idea where the money will come from to support them and to pay the other church expenses until the church grows large enough to pay all its own expenses. The completion of a budget worksheet will help you to think through this. Chapter 13 looks at this in greater detail.

## **Finding people willing to listen**

The church plant needs to have a specific evangelistic strategy. This is where your church planting techniques, demographic studies and evangelism tools come into play. Especially look for divine contacts with people and believe God for heads of households to be saved. Look for the “man of peace” (Luke 10:5-9) who might open up a whole neighborhood.

You may connect with scattered or backslidden Christians, but don’t let them become your primary focus if your primary vision is to reach the lost. If you target the unsaved, these other Christians will also come. Now is the time to call in all the reinforcements from the sending church to help with evangelism.

## **Begin networking**

Now is the time to start contacting other pastors and leaders in the area. Let them know who you are and what you are doing. They may not initially receive you, but keep blessing them. Relationship takes time. Find the regional gatherings of leaders who pray. Come with a spirit of humility, i.e., working together.

## **Starting cell groups or house churches**

You might consider the team your first cell group and add to it or look to establish a cell group in the home of one of your initial contacts. The first cell will include a lot of sharing Christ, laying foundations in peoples' lives, and sharing vision.

The oikos evangelism principle should be taught and now kicked into action, leading to growth and a multiplication of cell groups or house churches. Your team members should be already trained to lead these cell groups. Water baptism and Holy Spirit baptism should be happening in these cell groups.

## **Starting a temple meeting**

It is possible to bring two cell groups together for a celebration. However, if you wait until there are at least three, there may be a broader base to support the celebration. It takes children's workers, greeters, worship leaders, administrative leaders and others to run a celebration meeting effectively. Most house church networks will have some kind of regular network celebration meeting. Chapter 16 covers this topic in greater detail.

When starting a community church, the key to the timing of starting a celebration is the amount of key laborers and cell leaders, rather than the number of people or the number of cells. Also, you should have a clear sense that it is the Lord's timing.

## **Give the church a name**

Around this time you should be settled on a name for the church, if not before. Names are important, so the team should pray and ask God to reveal what it should be. The name should be distinctive, relevant to people, easy to remember and inclusive. But most importantly, it must be God's name.

It communicates who you are and something about your vision. In DOVE, it is not required to have the DOVE acronym in the church name. However, a by-line should say "a partner church with DOVE Christian Fellowship International." You will need the name to start with incorporation.

## **Set up your organization legally with the government**

The practical aspects of this are covered in a Chapter 12. In some cases, the church will function under the legal organization of another church or a house church network.



## **Teaching and identifying spiritual gifts**

This is a new church paradigm. Membership in the local church is now equal to ministry. Every member ministers according to Ephesians 4:11-16. Guide people to where they can use their spiritual gifts. Try to get everyone contributing and involved in the ministry.

## **Training leaders**

Provide a clear cell or house church leadership track for people to be trained. It should be visible and recognizable for people to get started. Also provide a clear discipleship track for new Christians.

After the public meeting is functioning alongside the cell groups, it is time to determine the long-term leadership of the church. This is a good time to evaluate the original team. In a lot of cases, a number of the original team won't be there anymore. They were just called to help birth the new church. They provided the scaffolding to build the wall. They were never called to be part of the wall, but only to help build it. This is one reason why, in most cases, elders should not be appointed in the beginning of the church plant. In Acts 14:22-23, Paul and Barnabas appointed elders about two years after the church was birthed.

Are you, the church planter, a homesteader or a pioneer? That is, will you stay there and continue to build a sending base for future church plants, or will you move on and start the next church plant? In either case, the elders of the local church must be trained and commissioned. Apostolic overseers need to be involved in this process. The elders are responsible to protect, direct and correct the local church and thus see it grow and prosper (Acts 14:23; Titus 1:5).

## **Planning to reproduce**

From the very beginning, cast a vision that you will plant another church. Review your basic leadership paradigm, asking these questions: Are we setting up a structure that will produce more leaders? Are we training people who will know how to lead evangelistic cells? Are we establishing the faith and expectation that we will release some of our brightest and best people into a launch team for another church? Consider the paradigm shift that you may have to make in your own thinking to create a farm system which trains leaders internally for new launch teams.

## **Conclusion**

Go back through the steps and consider which ones have you accomplished? Which ones are next on your priority list?

# Working It Out

## Chapter 8

Identify what your church's discipleship pathway will look like given the vision you have at launch. Take a piece of posterboard and some sticky notes. Across the top of the posterboard, write the categories below. On sticky notes, write the activities you will have. Place that sticky note under the step of the discipleship pathway it will accomplish. Many activities will accomplish more than one step. When that is the case, write the activity on as many sticky notes as appropriate and place each under the purpose it will accomplish. (See sketch below.)

Pre-Evangelism	Evangelism	Connecting	Growth and Maturity	Leadership Development	Church Multiplication
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
	<input type="checkbox"/>		<input type="checkbox"/>		

## Chapter 9

# Who Do I Answer To?



In DOVE USA the church planter will have a coach available to help them through the church planting process. It could be the senior elder from the sending church or another senior elder from a church close by or it could be one of the USA apostolic overseers. There are two key components for this coaching. There must be relationship and respect. This means a relational trust for the coach and second, a respect that the coach has what it takes or can be a resource provider for success.

Having stated this, let's look at what apostolic oversight in general looks like in DOVE USA as this will continue long after the coaching related to the church planted is finished and the church is established.

### **Apostolic oversight in DOVE USA**

Spiritual oversight is about *relationship*. It involves looking out for the best interests of another while providing spiritual protection. Think of a shoot-out in a western movie. Someone shouts, "Cover me," and runs out into the line of fire. Protecting that person involves looking out for them, protecting their back if needed, and engaging the enemy while the "covered" is free to go and do what they need to do. That's what spiritual oversight is all about!

### **What spiritual oversight is not**

*Spiritual oversight* may mean different things to different people. Some, because of the "Shepherding Movement" of the past, think of *control*. Others, because of a denominational understanding, think of spiritual oversight from an organizational viewpoint only and overlook its additional relational aspect. Spiritual oversight to others is a formal term on paper but has little meaning in a practical sense. Still others may think of spiritual oversight as providing help only if a major problem arises.

## **What DCFI offers:**

### **Pastoral care**

When we provide spiritual oversight for a church or ministry, we look out for their well-being. We pray for the leadership and work with them to help solve difficult problems and walk through troubled situations. We defend them when necessary. We strive to protect the vision of the senior leader and the purpose for which the church or ministry was created.

We provide an “outside court of appeal” for people within the church or ministry if there is a situation that the leadership team is unable to work through. Often someone with relationship from the “outside” is able to bring a clearer perspective and be more objective than those who are in the center of the situation. We will travel on-site to provide problem-solving and relationship-restoring input, attempting to look at the situation from the perspective of helping the team fulfill their God-given vision and plan.

### **Accountability**

When a church or ministry chooses to come under the apostolic oversight of DCFI, the leaders are asking for accountability. The leader and the team are requesting that we, as spiritual overseers, speak into their lives and their ministry. Oversight must be established and built by relationship. While most accountability for a church or ministry is between the elders or board and the senior leader, the apostolic overseer provides a level of accountability for the senior leader.

The apostolic overseer’s primary communication and relationship is with the senior leader. However, he also maintains relationships with the elders and/or board members of the ministry in case a problem arises that cannot be solved as a team. In that case, the elders or ministry board members have the freedom and relationship to go to the overseer as an outside court of appeal.

The apostolic overseer serves the senior leader and team. His heart and goal is to serve in such a way that the leader and team are successful in what the Lord has called them to do.

What does it mean practically?

- We pray regularly for the senior leader, team and ministry.
- We meet with the senior leader as needed.
- When a church or ministry is outside our immediate area, we meet with the leader and the church at least once per year, often more frequently. We maintain contact via phone or e-mail every 2-4 weeks.
- We ask questions related to a leader’s personal life as well as how the team is functioning along with the ministry.
- We ask about the senior leader’s personal walk with the Lord.
- We ask about the senior leader’s marriage and family.
- We monitor the functioning of the team.

- We inquire about staff and staff relationships.
- We help with ministry functions.
- We help develop goals for growth and expansion.
- We provide encouragement in what the Lord has been speaking to the team.
- We evaluate current functions and objectives.
- We provide financial accountability.
- We encourage and assist in training, developing and releasing young leaders.

We meet with the team as necessary (at least once a year), checking how the team is functioning and relating to the senior leader and his leadership style. Our desire is to see the team functioning properly within the framework of “head and shoulders” government (see DCFI’s Handbook for an explanation of “head and shoulders” government). How is the leader relating to the team? How are decisions being made? Is there proper communication between the leader and the team? Is the team functioning properly? Is there an on-going developing vision? These are a few of the areas we would desire to cover with the team.

### **An equation for a healthy church or ministry**

An equation DOVE USA likes to use is: Healthy individuals make healthy leaders, which in turn build healthy teams. Healthy teams produce healthy churches and ministries. All are necessary to build healthy churches or ministries that stand the test of time and withstand the warfare from the enemy. The true heart of any apostolic ministry should be to see the local church or ministry become a success and fulfill the vision God has given them.

As apostolic overseers, we are not involved in the day-to-day ministry unless we are requested to provide this type of input. Our focus is to help ministries succeed and be aware of things that cause ministries to fail.

Apostolic oversight is one of invitation. If a church or ministry requests engagement or partnership with DCFI, they are requesting apostolic oversight. That process is our “invitation.” Apostolically, we lay down our lives to serve the church or ministry to see them become all that the Lord intends them to be.

# Working It Out

## Chapter 9

Describe the attributes you would like to see in your apostolic overseer.

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Describe the attributes you would like to see in your church planting coach.

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# Chapter 10

## What Is My Job Description?



### Church Planter Responsibility

#### Job vision

To develop a growing congregation which will evangelize, disciple believers, mobilize people for ministry, and eventually reproduce other new congregations.

#### Job activities

- Pray - Intercede regularly for others working in the church plant and against the forces of darkness that would hinder the full release of the Holy Spirit.
- Plan - Establish appropriate priorities and develop a specific plan of action for starting and developing a new church.
- Recruit - Recruit and develop a team of workers to assist in the church planting effort.
- Evangelize - Lead by example and regularly engage in evangelistic activities, developing a network of relationships with unchurched and undisciplined individuals among the target group.
- Train - Develop an expanding team of cell group leaders or house church leaders and apprentices, providing adequate skills training and supervision of them.
- Conduct team-building activities, teaching and prayer times to build unity and focus.
- Provide accountability for and/or supervise all delegated tasks in the church plant.
- Part of the lead church planter's job description is to write a job description for cell leaders, deacons and elders. It should clearly define what is expected of them.
- Develop - Guide the emerging church through the various stages of development.
- Consult - Meet at least once a month with your coach.
- Report - Complete a monthly summary report to be forwarded to your coach/overseer.
- Vision casting - Continually articulate the vision and purpose for planting this new church.

#### Job relationships

- Remain accountable to the church planting coach and the DOVE USA Apostolic leader.
- The church planter should nurture a good relationship with other pastors and leaders in your community and in the DOVE International.

- Building relationships with the unchurched in your target group is essential to success.
- As you focus on relationships with the lost and those on the church planting team and potential cell/small group leaders.

### **Job qualifications**

- Committed to fulfill the great commission through evangelism and church development.
- If married, show evidence of wholesome marriage and family relationships. If single, show evidence of wholesome relationships with significant others.
- Demonstrate effective leadership qualities of faith, servant hood, communication and Holy Spirit anointing.
- Understanding and applying the basic principles of discipling new believers and church growth.
- Models a growing Christian life-style consistent with biblical values and behavior.
- Willing to receive counsel and be accountable in tangible ways with a coach.



# Working It Out

## Chapter 10

Part of the church planter's job description is to clarify roles for team members. See the example and complete four ministry qualifications for the church plant. Start with cell group/small group leader.

### Example # 1: Ministry: Worship

- Role: Worship Leader
- Responsibilities: Formulate song lists, build a team of musicians, schedule and carry out worship practices
- Spiritual gifts needed: Leadership, teaching, administration
- Skill set needed: Good voice, team building, rhythm
- Degree of maturity: MC - mentoring Christian

**Ministry:**

Role:

Responsibilities:

Spiritual gifts needed:

Skill set needed:

Degree of maturity:

**Ministry:**

Role:

Responsibilities:

Spiritual gifts needed:

Skill set needed:

Degree of maturity:

**Ministry:**

Role:

Responsibilities:

Spiritual gifts needed:

Skill set needed:

Degree of maturity:

**Ministry:**

Role:

Responsibilities:

Spiritual gifts needed:

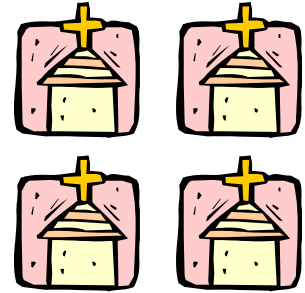
Skill set needed:

Degree of maturity:



# Chapter 11

## How Many Churches Do I Want to Plant?



### Church Planting Movements

David Garrison's booklet entitled *Church Planting Movements* is a must read for all church planters. The following is a summary of this book. Though focusing on developing countries, the truths from this book apply to North America.

#### So, what is a church planting movement?

A simple, concise definition of a Church Planting Movement (CPM) is *a rapid and multiplicative increase of indigenous churches planting churches within a given people group or population segment.*

There are several key components to this definition. The first is *rapid*. As a movement, a CPM occurs with rapid increases in new church starts. Saturation church planting over decades and even centuries is good, but doesn't qualify as a CPM.

Secondly, there is a *multiplicative* increase. This means that the increase in churches is not simply incremental growth—adding a few churches every year or so. Instead, it compounds with two churches becoming four, four churches becoming eight to 10 and so forth. Multiplicative increase is only possible when new churches are being started by the churches themselves—rather than by professional church planters or missionaries.

Finally, they are *indigenous churches*. This means they are generated from within rather than from without. This is not to say that the gospel is able to spring up intuitively within a people group. The gospel always enters a people group from the outside; this is the task of the missionary. However, in a CPM the momentum quickly becomes indigenous so that the initiative and drive of the movement comes from within the people group rather than from outsiders.

#### What a church planting movement is not

If this definition isn't enough, we might also clarify what a Church Planting Movement is not. A CPM is more than "evangelism that results in churches." Evangelism that results in

churches is a part of a CPM, but the “end-vision” is less extensive. A church planter might satisfy himself with the goal of planting a single church or even a handful of churches, but fail to see that it will take a *movement* of churches planting churches to reach an entire nation of people.

A Church Planting Movement is also more than a revival of pre-existing churches. Revivals are highly desirable, but they’re not Church Planting Movements. Evangelistic crusades and witnessing programs may lead thousands to Christ, and that’s wonderful, but it isn’t the same as a CPM. Church Planting Movements feature churches rapidly reproducing themselves.

## **David Garrison’s “10 Church Planting Elements”**

There are 10 universal elements found in church planting. That’s what David Garrison found in his research. After studying church planting movements (CPMs) around the world, these 10 elements seemed present in every single one of them.

It probably goes without saying, then, that those who want to start a CPM would want to invest some time in figuring out how to implement the following 10 practices as a matter of course:

### **Prayer**

It is the vitality of prayer in the primary leader’s personal life that leads to its imitation in the life of the new church and its leaders. Revealing from the beginning the source of his power in prayer, the leader effectively gives away the greatest resource he brings to the assignment.

### **Abundant gospel sowing**

We have yet to see a Church Planting Movement emerge where evangelism is rare or absent. Every Church Planting Movement is accompanied by abundant sowing of the gospel. The law of the harvest applies well: “If you sow abundantly you will also reap abundantly.”

### **Intentional church planting**

In every Church Planting Movement, someone implemented a strategy of deliberate church planting before the movement got under way. Churches don’t just happen. There is evidence around the world of many thousands coming to Christ through a variety of means without the resulting development of multiple churches. In these situations, an intentional church-planting strategy might transform these evangelistic awakenings into full-blown Church Planting Movements.

### **Scriptural authority**

Even among non-literate people groups, the Bible has been the guiding source for doctrine, church polity and life itself. In every instance, scripture provided the rudder for the church’s life, and its authority was unquestioned.

**Local leadership**

Leaders involved in Church Planting Movements often speak of the self-discipline required to mentor church planters rather than do the job of church planting themselves.

**Lay leadership**

Church Planting Movements are driven by lay leaders. These lay leaders are typically bivocational and come from the general profile of the people group being reached.

As the movement unfolds, paid clergy often emerge. However, the majority-and growth edge of the movement- continue to be led by lay or bivocational leaders. The reliance upon lay leadership ensures the largest possible pool of potential church planters and cell church leaders.

**Cell or house churches**

Church buildings do appear in Church Planting Movements. However, the vast majority of the churches continue to be small, reproducible cell churches of 10-30 members meeting in homes or storefronts. Both cell groups and house churches are common in Church Planting Movements, often appearing in the same movement.

**Churches planting churches**

In most Church Planting Movements, the first churches were planted by leaders or by missionaries who are trained church planters. At some point, however, as the movements entered an exponential phase of reproduction, the churches themselves began planting new churches. In order for this to occur, church members have to believe that reproduction is natural and that no external aids are needed to start a new church.

**Rapid reproduction**

Most church planters involved in these movements contend that rapid reproduction is vital to the movement itself. They report that when reproduction rates slow down, the Church Planting Movement falters. Rapid reproduction communicates the urgency and importance of coming to faith in Christ.

**Healthy churches**

Most agree that healthy churches should carry out the following five purposes:

1) worship, 2) evangelistic and missionary outreach, 3) education and discipleship, 4) ministry and 5) fellowship. In each of the Church Planting Movements we studied, these five core functions were evident. A number of church planters have pointed out that when these five health indicators are strong, the church can't help but grow.

This should not be interpreted to mean that widespread experimentation is inappropriate, but the effective strategy coordinator is ruthless in evaluating all he or she does in light of the end-vision—a Church Planting Movement—discarding those things that do not or will not lead to it.

Avoid the trap of inadequate leadership required to meet growth needs by starting the work with multiple leaders. In a Cambodia Church Planting Movement, they began every

new cell church with a seven-person “Central Committee.” This type of multiple leadership is common in Church Planting Movements and ensures an abundance of potential leaders for the cell church itself and for starting new churches.

Please take the time to read David Garrison’s book to obtain the vision and revelation for reproducing churches. From the very beginning, cast the vision for another church plant. Set the agenda to send the best and brightest people out into a new church plant after the initial church plant gains traction.

# Working It Out

## Chapter 11

What are the principles of church planting movements that are important when planting in North America?

Describe the role of cell groups/small groups and house churches in church planting movements.





## Chapter 12

# What About All the Legal Stuff?



### General Information

#### Steps of Incorporation

Your attorney or advisor will need the following information from you to complete an Articles of Incorporation application:

- Name of the church
- Address - Office address, or home address of the pastor or a member, which will function as an office/ mailing address.
- Statement of Purpose - usually “to be a Christian church.”
- Nature of the organization - a lawyer will have technical language which describes you as charitable, not for profit.
- Upon dissolution of this organization, where would assets be given?
- Length of incorporation - for church, usually “perpetual.”
- Names of the Incorporators - those people officially initiating the incorporation.
- Names of the first officers - need to have at least a President and Secretary/Treasurer

Your attorney or advisor will draw up the Articles of Incorporation. These should be returned to you so you can review and sign them. These articles will include statements concerning the not-for-profit nature of the organization.

The state should respond within a few weeks to this incorporation application. Typically, approval is automatic.

The following takes place after incorporation is legalized:

- A tax number is obtained (as a tax-exempt organization).
- Bank accounts may now be opened in the official name of the congregation.
- A more thorough constitution (or “by-laws”) must now be developed. This will include definition of leadership, accountability, and the process of discerning future leadership.

A sample set of by-laws are located in Appendix B. For a local church to function with head and shoulders government, the elders must serve as the officers of the non-profit. The senior elder should be the President.

The following web sites will also provide legal services for starting churches:

[www.startchurch.com](http://www.startchurch.com)

[www.start-your-own-church.com](http://www.start-your-own-church.com)

## **Music rights**

For a few dollars a year, you can keep a good conscience that you are legal with all the overheads and music you use. There is an annual fee that depends on the size of the church. Call *Christian Copyright Licensing International* (CCLI) at 800.234.2446 for an application.

Their address is:

CCLI

17201 NE Sacramento St.

Portland, OR 97230-5941

## **Obtaining insurance**

Here are some ideas for minimum coverage:

- Property - Pays to repair/replace building and/or church-owned contents sustaining loss from a covered peril (including chairs and music equipment).
- Commercial General Liability - Pays those sums to insured becomes legally obligated to pay to third parties as damages because of bodily injury, property damage, etc. Also includes sexual misconduct.
- Activities (Secondary Medical Pay) - Pays usual and customary medical costs associated with bodily injury occurring during a church function.
- Workers’ Compensation and Employer’s Liability - Pays medical and indemnity costs incurred by an employee resulting from an injury sustained during the course and scope of their employment.

- Crime - Covers employee dishonesty, depositors forgery, loss of money and securities.
- Directors and Officers and Employment Practices Liability - Covers any wrongful act on the part of the senior elder, staff and leadership.

## **Child safety**

It is important to have proper procedures in place to properly care for and protect children. If a child should be endangered, harmed or subject to any kind of abuse while in the church community, this could prove to be a disaster not only for the child and related family, but also to the church plant. A single lawsuit or incident could close a church for good.

Proper diligence must be given to screen and train child care workers. All involved in ministry to children need to have a police background check and references checked. It is essential to develop a screening process from the beginning of the church planting project. Please consult the following resource for additional helpful information.

Reducing the Risk of Child Sexual Abuse in Your Church

Richard R. Hammar, et al.

P. O. Box 1098, Matthews, NC 28106

704-841-8066

## **Employer identification number (EIN)**

An EIN number is from the IRS and allows you to open a checking account and allows people to receive tax credit for their giving to your church. Generally you receive an EIN number when your church is registered as a non-profit.

## **Opening a church bank account**

When you come to the point that it is necessary for your church plant to have a bank account, different banks require various amounts of documentation (EIN number, confirmed address, etc.)

## **Financial policies**

The following are some “best practices” for church financial policies:

- Establish a separate church account. Don’t commingle funds with your personal account.
- There *must* be at least two signers on the bank account.
- There also should be two signers for each check written, and the signers cannot be family members.
- Your church elders need to have access to bank statements.
- Think through what could go wrong; establish reasonable safeguards.
- Determine money collection procedures. Two people should collect and count money. Securely hold the money until it is counted. Use a locked bag with key controls or safe. Give a copy of the deposit slip to bookkeeper.

- Have written procedures.
- Cross train so no one person is indispensable.
- Utilize sending church resources. Adapt their system and procedures.
- Conduct an annual audit - external is best.

## **Bookkeeping**

Determine budget/ledger categories. The monthly reports must match the budget, otherwise there is no easy way to cross check.

Develop a check request system with appropriate approvals needed on the form.

- Routine expenses need no approval.
- Budgeted items may need approval based on cash flow.
- Non-budgeted items always need approval.

Monthly report to pastor and governing board (or congregation)

## **Church income**

It is important to distinguish between types of income.

- General fund donor income
- Designated offering donor income
- Other income generated from ministry events or programs that is not tax deductible.

# Working It Out

## Chapter 12

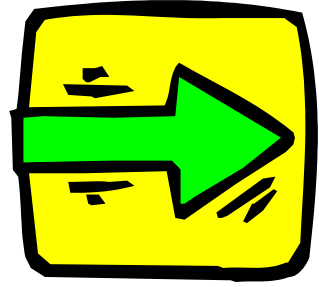
Write a timeline of the significant legal tasks you will have to accomplish and at what point in time they will need to happen.

What is the significance of the elders serving as the officers of the corporation as described in the sample by-laws in Appendix B?



## Chapter 13

# How Do I Prepare a Church Planting Proposal and Budget?



### **Proposal**

When we talk about preparing a proposal, we are talking about a written document that includes everything you know to this point to be critiqued and evaluated by those with whom you are in relationship and accountability. Tough questions and positive affirmation are of equal value at this point in the process.

As a church planter, writing a proposal is difficult to separate your identity from the proposal you are making. However, this is exactly what you need to do to allow others to critique and evaluate your proposal. The following is a template for you to follow to write your proposal.

### **Church planting proposal components**

**Vision Statement:** One sentence description of the future, what the church's impact on lives will look and feel like 3-5 years from now.

**Mission Statement:** One paragraph that answers the following:

- Who are the people God has called you to reach?
- What are the needs of these people to which you will respond?
- How will you address those needs?

**Core Values Statement:** A list of 7-10 statements that capture the heart of what your church is all about. These are not theological statements that declare the importance of worship, evangelism, teaching, discipleship, etc. They are characteristics and distinctives about you and how you go about doing those and other aspects of ministry that help determine your priorities and resolve your decisions.

**Prayer Support Team:** Who are the intercessors that have agreed to support you in prayer, and how will you structure your ongoing communications with them?

**Leadership Team:** What will your leadership team look like? How will you go about building your leadership team? Who are the members of your leadership team and in what roles do they serve (what are their assignments)?

**Intentional Outreach:** Describe what you and your launch team will do to intentionally network with pre-Christians as you prepare for launch and the first year of the church.

**Timeline:** What is your timeline from completion of your church planting proposal to launching to your first anniversary? The timeline should indicate key points in the development of the full range of ministry that you intend to offer to the community, and in the establishment of the necessary components of the administrative structure.

**Budget:** What is your start-up budget of income and expense? What is your proposed monthly budget of both income and expenses for the first year of your church plant?

- Aim for at least two (2) renewable streams of income. (E.g.: tithes and offerings; bivocational income; monthly support from people outside the church; income from shared facility, etc.)
- Aim for at least two (2) non-renewable streams of income. (E.g.: sending church support; one-time gifts, etc.)
- Since church planting is all about the Harvest, a great check on your budgeting process can be to note whether the expenditures are for Mission or Maintenance.

## **Determining the costs**

Once the new church plant begins, the actual income and expense numbers for each month can be inserted into a spreadsheet and used to forecast the impact of present experience on future budgets. This is essential to good church management. Anticipating problems in the future allows us to make appropriate changes now to either avoid the coming problems or maximize the coming opportunities.

If the church planter struggles with these kind of mundane, but important administrative tasks they should ask someone for help who is gifted in this area. There is no excuse for not having a budget for the church plant; however, it does not have to be completed in detail by the church planter themselves. The following things should be considered:

- Look at one-time start-up costs
- Will there be planter support at a certain benchmark?
- Will property and facilities be needed?
- What will the cost of evangelism be?
- What will the legal fees be?
- What is the break even point when the church can support itself.
- How long will subsidies last? Long-term financial subsidies inhibit the health and viability of the new church. Short-term is best. Let the new church be “of the people.”

## **You must understand why people give**

- People give because they have a personal relationship with the person who asks for the gift.
- People give because they believe in the cause. They want to invest in ministry. Every ministry needs a well-defined statement of vision.



- People give because of the content of the communication—they are approached with a good presentation.
- People give because of the method of the communication—the more personal it is, the more successful it will be.

### **Proposed budget**

Don't feel that you must be able to forecast a fully self-supporting church. There is a vital need for pastors to be called to minister in smaller communities or to ethnic groups where there is high probability that a new church might never be able to support a full-time pastor. If the church planter and his family can go to a community with a commitment to work in a job for as long as necessary, then the potential size of the new church, (and resulting finances) becomes much less important to the decision whether or not to go there.

## Budget Planning

Your budget will be different depending on the type of church you are planting. If you are planting a community church, budget items might include equipment (computer, cell phone, instruments), salary or healthcare for the planter, facilities (rent for gatherings, meetings, outreach, or community service), communications (fliers), regular monthly expenses, books, training materials, etc. Be specific. A sample budget worksheet is included. Remember when making your budget that you will need to include start-up costs for the church that you will incur at first. Start up costs could include: children’s ministry supplies (diaper station, toys, curriculum, background check for volunteers), sound equipment, facility supplies (signage, chairs, tables, décor), office supplies (computer, printer, programs, file cabinet), and general insurance (including liability/property insurance).

### Items needed/anticipated expenses:

Item/Expense	Amount

Church Planters Name: _____	Forecast Period: _____ to _____	Proposed Chruch Name: _____	January	February	March	April	May	June	July	August	September	October	November	December
<b>Projected Monthly Income:</b>														
Beginning Balance														
Tithes & Offerings														
Foursquare Missions Offering														
Building Fund														
Sponsoring Church														
District Support														
Tent Making														
Other														
<b>Projected Total Revenue:</b>														
<b>Projected Monthly Expenses:</b>														
District Title														
Foursquare Missions Offering														
Rent														
Telephone														
Answering Service														
Utilities														
Childrens/Youth Ministry Materials														
Advertising														
Films & Concerts														
Hospitality														
Postage														
Direct Mail														
Printing														
Tape Ministry														
Salaries Pastoral														
Salaries Clerical														
Salaries Other														
Employer Taxes														
Employee Benefits														
Workman's Comp Insurance														
Office Supplies														
Janitorial/Maintenance														
Ministries														
Liability/Property Insurance														
Transportation														
Church Vehicle Insurance														
Travel/Moving														
Capital Expense														
Miscellaneous														
Building Fund														
<b>Projected Total Expense:</b>														
<b>Projected Ending Balance: (Subtract Expense from Revenue)</b>														

# Working It Out

## Chapter 13

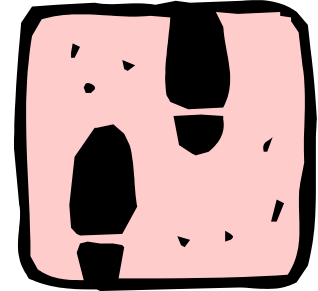
Then the Lord replied: “Write down the revelation and make it plain on tablets so that a herald may run with it. For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay. “See, he is puffed up; his desires are not upright—but the righteous will live by his faith.” (Habakkuk 2:1-4).

Write a church planting proposal including all the essential components laid out in this chapter.

Complete the budget worksheets included.

## Chapter 14

# What Are the Landmines I Need to Sidestep?



The following notes are taken from the book *Church Planting Landmines... Mistakes to Avoid in years 2 through 10* written by Tom Nebel & Gary Rohrmayer. This helpful book looks at many of the issues that can bring failure to church planters and gives practical advice on how to avoid these mistakes.

### Introduction

Church planting is a highly demanding endeavor because it requires great faith and hard work. A church planter and the planting team are stretched and strained. The process of planting a church can squeeze every bit of time, energy, resources, and self-sufficiency out of the church planter and his or her family, with no guarantees of success. This strenuous endeavor can leave the church plant and the church planter vulnerable to church planting landmines.

### Landmine 1: Ignoring personal health and growth

“Many start well, but few finish well.” that’s what Dr. Bobby Clinton, professor of leadership at Fuller Theological Seminary says. He bases his belief on research of thousands of Christian leaders, but you don’t need to be an engineer and statistician to know that Clinton has his hands around something that’s true. We’ve all seen leaders who have started the ministry race well—appearing to be on a life trajectory that would land them among the ministry elite. They would be the true difference-makers of their generation. But something happened. They burned out, they gave up, or they were disqualified.

Leadership competency may be the tools of effective leaders; but biblically informed character has always been the power of effective leadership. When a leader does not continually address character formation and transformation in their personal lives and operate solely from a competency base, then competency will ultimately fail to produce the kind of results God intended through the life of that leader.

## **Landmine 2: Lack of leadership development**

Every new church needs a leadership culture. And though it's easier said than done, it can be done. With intentionality, potential leaders can be spotted, trained, and deployed. No longer will you pray for God to bring you leaders, because leadership development will become normal and effective in your new church.

When we think of developing a leadership culture in a church, our minds run to Joseph, a Levite from Cyprus who learned from the rest of the apostles the nickname of Barnabas, “the son of encouragement.” His story is found throughout the book of Acts. Barnabas accepted an assignment to work with the new church that was forming in Antioch. There he joined the wonderful work that God was doing throughout the city. The people followed his leadership, and with his generous spirit, positive outlook, and strong spiritual example, he moved this new church from being a place overrun with converts into a church that touched the known world of his day.

## **Landmine 3: Leadership backlash**

What is leadership backlash? I define it as “a surprising and antagonistic reaction from other church leaders to a trend, development, or event that you hold closely.” There are thousands of examples of leadership backlash in the church planting Hall of Fame. Common battle grounds include philosophy of ministry, degrees of seeker sensitivity, role of women, advertising and marketing, missions philosophy, birthing a daughter church, home schooling, having a Christian school, purchasing land, constructing a building, incurring debt, polity and leadership structure and preaching

The idea is to get values and agenda issues out on the table before there is significant conflict. To be sure, any team of leaders will at one time or another find some differences of opinion. That is to be expected and welcomed. But when values and agenda disharmony run deep, it must be diagnosed early. The only way to ensure that is to have regular checkups. When these are done on a routine basis, the landmine of leadership backlash will certainly be softened and possibly even avoided.

## **Landmine 4: Personal evangelism entropy**

Evangelism is always on the front burner when a leader is considering or planning to start a new church. But even the most well-intentioned church planters can lose focus and find themselves right in the middle of another landmine—one that we call evangelism entropy.

A church planter's time can get swallowed up just recruiting the already convinced. If church planters are not disciplined in networking and spending time with unchurched people, they can end up starting a church for the church instead of a church to reach the community. We recommend that our church planters spend at least 50 percent of their work week in networking and developing pre-Christian contacts.

Evangelism entropy is a reality in the Christian life, even among church planters. So we need to push back against the entropy, to train ourselves to do what is right. We need to find ways to be reinvigorated for the cause.

### **Landmine 5: Corporate evangelism entropy**

There is nothing better than to have a highly motivated team of leaders focused on reaching those far from Christ. And yet statistics and our experience reveal that evangelism entropy can creep deep inside a new church within months of its first public service. The longer we are around new churches, the more amazed we are at how quickly these mission-focused, vibrant new churches become old. A.G. Gordon had it right many years ago when he said, “Unless the church evangelizes, it fossilizes!”

Equipping your people is vital to overcoming evangelistic entropy. Equipping is like keeping your foot on the gas pedal of your car. Once you take your foot off the pedal, you’ll start to slow down. Consequently, you’ll need to rev your engine to expend more effort to get back to your original speed. Church planters: let’s keep the evangelistic pedal to the metal for the glory of God!

### **Landmine 6: Inadequate enfolding strategy**

Many Church planters have a romantic vision of church planting, and they struggle with the issue of how to turn their new church over to their converts. Following up, nurturing, and empowering new converts is a messy business. This is why a clear strategy is needed before the new church opens its doors, and the strategy needs to be revisited and reworked again and again.

There is a lot of confusion around the issue of disciple making. If church planters can work through this issue early, they will be well on their way toward their ultimate objective of seeing lives changed. Disciple making is communicating the gospel with clarity and conviction, so that people can embrace Christ as Lord and Savior and become reproducing followers serving within a healthy community of faith.

### **Landmine 7: Fear of money**

Wise church planters are always looking for ways to bring resources to the cause. However, fear of—or neglect of—money issues is another landmine that too often strangles our effectiveness. In general the fear or neglect of money issues is traced to church planters’ personal rejection issues, coupled with a skeptical society rampant with stories of financial abuse.

God blesses faithful stewards. If you believe that’s true, then you’re in line with biblical teaching. The result is that church planters habitually focus on what it is that the church needs: Are we meeting budget? Are we meeting basic expenses? Sooner or later your vision will be outstripped by your lack of resources. Further, it may be that God has

bigger dreams for your church than you do. If you had an abundance of money, you could change more lives for eternity. The church planter needs to agree that it's O.K. to teach about tithing.

Many new churches have found success in hosting financial seminars, with topics particularly geared toward the young families that are being targeted by the church. Topics including real estate, insurance, wealth building from God's perspective, estate planning, and stewardship fit nicely into developing a stewardship culture.

### **Landmine 8: Underestimating spiritual warfare**

The church planter cannot underestimate the degree of spiritual warfare levied against them and the new church. Ephesians 6:12 accurately reflects our world—we wage war against unseen evil forces. As we have tried to get a handle on spiritual warfare against church planters and their new churches, we've observed that most of it can be placed into one of three categories: discouragement, distractions, or disqualifications. Keep an eye out for these and get help to combat them.

The unseen world is real and that unseen world interacts with the physical, seen world. Don't make the mistake of chalking up to circumstance each instance of physical hardship. It isn't wise or prudent to consider every difficulty as directed by the prince of darkness, but it is wise to observe patterns and be aware that the unseen world is as real as the physical one we operate in. We're not to be ignorant of the devil's schemes.

### **Landmine 9: Misfiring on hiring**

That your church has grown to the level of hiring additional staff is a tremendous feat in itself. But it can be crushing if that first hire is a bad one. Multiple people are affected by a bad hire: the staff person, those under the care of the staff person, the family of the staff person, other leaders, and you.

Getting the right people in your organization will determine the level of success that you will see. And yet, so often we see significant difficulties when a new church hires its first staff. In theory, it will reduce the workload for the pastor/church planter. In practice, it often brings utter frustration. If there ever was an "antipersonnel" landmine, this is it. So many people are hurt when we misfire in our hiring.

In most entrepreneurial ventures there is a tension between owners and employees. If you ask any solo business owner who is working about ninety hours a week what their biggest hiring fear is, you'll hear, "Will the person I hire care as much about the business as I do?" Church planters live with this same concern because they have sacrificed so much to see this new church started. Church planters see themselves as owners—not as employees. Clear written job descriptions, qualifications, evaluation processes and terms of service are essential to avoid unmet expectations and get that first hire correct.



## **Landmine 10: Delaying mission engagement**

Diverging from an initial resolve to be a reproducing, Kingdom-oriented church can happen no matter how weak or strong the church may be. When a new church isn't as strong as quickly as the visionary leaders had envisioned, factual realities cloud their perspective. Finances are tighter than imagined and the workload is heavy. It's hard to think about being a generous church, giving away people and money and prayer for causes beyond their immediate concern. These churches perceive themselves to be too weak to get back into the church planting game.

But in other cases, just the opposite has happened. The church has grown strong enough sometimes rapidly—to achieve a measure of health. Although the workload is substantial, finances are doing well, and the church has an upbeat attitude. Logically speaking, there's no reason for this church to ignore mission beyond its target area. “We're not ready quite yet to give...sacrifice...take risks.” The church wants to add a staff member or purchase land or some other noble cause. And they are good causes. It's just that sometimes the good is the enemy of the best. People forget their vision and present realities suffocate the dream.

If you said you were going to be a reproducing church, put a plan in motion right away to get there. From day one, set aside a portion of your church's income toward church planting. Keep speaking the language. Keep telling your new church, “We're all just one generation away from the extinction of the church, unless we continue to plant new ones. We can't become the last link in the chain of Christianity!”

# Working It Out

## Chapter 14

1. What I have learned about myself through reading these landmines.
2. How can I plan to avoid these landmines?
3. This will affect my leadership in planting the church in the following ways...
4. Identify with whom you will be accountable in your spiritual formation as you launch this new church.
5. Identify several activities in which you personally plan to engage to assist in your becoming more like Jesus as you plant this church.

## Chapter 15

# What Else Do I Need to Know?



### Children

What is your children's ministry philosophy for your corporate community church meetings? Parents look for three things: 1) Safe, happy learning environment, 2) evidence that their children were cared for and enjoyed themselves, and 3) proof that they learned Bible truths.

How can you recruit and train your teaching staff? You must maintain the visibility of your children's ministry. Use class helpers as a leadership farm system. Develop clear job descriptions for all. Proactively train your staff to lead Bible learning activities. This should include question asking and guide life application.

A lack of proper nursery care will make it difficult for people to stay a part of the church. Clean and pleasant facilities are important to parents. Change diapers before parents pick up their child.

Relationships are important for children too. The teacher should care for a small group of children, talk with them, and pray with them. Place an empty chair in each circle; have children pray for a new child to come and fill that chair.

The child should be welcomed by the children's ministry overseer at the door. Bring him/her to the class leader. A class leader should introduce the child to other children and continue to include the new child in activities.

A letter could be sent to a new family from the child's overseer welcoming the new family and sharing what is available. Invite them to come in and observe.

Teachers could send cards for birthdays and for encouragement, and they could follow up on absences.

Continue to resource your children's workers. Provide extra care for your workers, especially when they miss the adult worship experience to serve the children. Include them in some leaders' meetings.

## **Youth programming**

If your ministry focus group is parents with teenagers, you must provide quality youth ministry. It helps if the planting leader or team members have teenagers who can reach out to their network of friends. In some cases the church planter will want to start and lead the youth group to establish values and train youth leaders.

Parents look for the following in a youth ministry: They look for a place where their teenagers are valued, cared for and cultivate peer relationships, where they have social opportunities and experience Christian growth.

Develop a youth ministry using the same strategies as church planting with a different ministry focus group. We recommend the book *Youth Cells and Youth Ministry* by Brian Sauder and Sarah Mohler.

## **Developing dynamic worship**

You as a church planter must cultivate your personal worship. Ask yourself the question, “How can I improve the quality and quantity of my personal worship?” This will then set the stage for the new church plant.

Clarify a style of worship that is suited to the ministry focus group. Develop a worship team toward this style. Recruit a variety of gifted people and then teach them a theology of worship. Show them a culturally relevant style of worship. Implement worship that is both celebrative and reflective. Continually evaluate your worship effectiveness.

Regularly involve the worship leader in planning and communication:

- Quarterly—themes and direction
- Monthly—specific plan for each service
- Weekly—fine tune and flow for the service

Have a regular worship rehearsal. When and where will this happen? It should be both a practical practice and relationship-building time.

The following are some of the things that church planters take for granted but can become major obstacles if ignored. We don't want to assume that these things are apparent to all so here is a list of some practical tips.

### **Practical tips to help you succeed**

- Find and train indigenous (local) leaders.
- Be flexible.
- Don't try to control.
- Give people hope. Be positive.
- Give people relevant, practical preaching and teaching.
- Give the Holy Spirit room to move.
- Give people an opportunity to be pray.
- Give people a sense of ownership.
- Give people special theme Sundays.
- Give people a participatory worship time.
- Give children a sense of belonging in your services.
- Provide something dynamic for youth.
- Give people a choice of small groups they can relate to.
- Give your people leaders of which they can be proud.
- Have an "Invite Your Friends Day."
- Give people a sense of stability.
- Create multiple entry points to your church.

# Working It Out

## Chapter 15

What are your initial ideas about ministry to children?

What are your initial ideas about ministry to youth?

How do you hope to get worship started in the church plant?

Are there any unanswered questions you have at this point about church planting?

## Chapter 16

# What if We Need a Building?



If you are planting a community church or a mega-church, you will need a meeting place for your cells to come together. If you are planting a house church network, you will likely need some kind of meeting place as well for larger corporate meetings.

### **Finding a suitable facility**

When finding a suitable place to hold the first regular meeting, the following things have to be considered:

### **What is available?**

- Public or private school assembly halls
- Scout halls
- Council or community halls
- Sports clubs (e.g. football, bowling, tennis, etc.)
- Senior citizens halls
- Night clubs
- Restaurant banquet rooms
- Hotel conference rooms
- Vacant shops or warehouses
- Movie theatres
- Remodeled commercial buildings
- Abandoned car dealerships
- YWCA/YMCA
- Fire hall community rooms
- Town hall community rooms
- Basement of a home
- Public library community room
- Community college auditorium

Search for possibilities. Look at all buildings that will service the number of people you are expecting to reach. Remember that you will not average more than 80% of your capacity. Make sure there is enough room for the church to grow.

## **The location**

The location should be easily reached so that your advertising directions do not become complicated. It always helps if the general population already knows the whereabouts of your facility. Sometimes a popular landmark can become associated with your facility: for example, “across the road from McDonalds,” “next door to the Town Hall,” etc.

The building must be easily visible—or at least a large sign marking your facility must be noticeable by all who drive past. Finally, the building should be near your ministry focus group. You will also want to check into availability for extra meetings.

## **Appearance**

Most people are familiar to going to modern shopping centers where everything is nice. A bleak appearance can communicate something negative. Use paint and decorations to brighten up your meeting place. If the best hall you can find is shabby, then dress it up. Maybe the owners will give you a rent free period because of your work.

There is absolutely no excuse for dirt and grime. Water and soap is available to everybody. Make sure your facilities are spotless. Willow Creek sees this as so important that not only do they clean their facilities each week, but also repair and paint the nicks and scratches of weekly wear.

## **Storage**

It helps to have a lockable storage facility at your hall for your equipment. If there is nothing available, then see if the hall will allow you to purchase a lockable closet that can be left on the site.

The other solution is to purchase a fully enclosed car trailer that can house your equipment. This is then pulled back and forth each week from the meeting place. The trailer should be stored in a cool dry place when not in use, with the equipment locked inside.

## **Signs**

Place a bright colored banner or sign outside your premises. The sign should include the name of the church, a logo, meeting times, pastor’s name, contact number and a brief mission statement.

## **Lighting**

The lighting, especially at night, needs to convey a feel that people are coming to a friendly place. If your facility does not have adequate outside lighting, place your own portable flood lights.



## **Decor**

People need to feel they are in a pleasant environment. Buy some portable furniture that you can set up if you are using a hired hall. Make up some banners that project your image and hang them from the ceiling. Use flowers, plants, signs, curtains and anything else that will give the decor of your hall a personalized touch. All these things say that your church is alive, caring and going places.

The lighting should be adequate for taking notes and there should be extra light on the stage area. Acoustics should be adequate for all to hear, but does not have to be overpowering unless, of course, you are planting a youth church.

## **Practicality**

The facility should provide for corporate meetings, nursery, children, youth and parking space for vehicles. All of these needs must be balanced in the selection process. The cost should fit within your budget and not drain the new churches valuable financial resources.

## **Make a final decision**

Bob Logan in his church planting Tool Kit gives the following process for searching and selecting a building.

- After generating good possibilities, drive by and look at each of them.
- Eliminate anything that is obviously not adequate.
- Get the list down to the top five.
- Generate a letter to the person responsible for renting the facilities.
- Follow up with a phone call or personal visit.
- Determine if the facility is available.
- Generate a list of all the buildings that are available and the amount of money to rent each.

Think through your total usage. Ask strategic questions, such as:

- Can new people find the place?
- Will our ministry focus group be attracted to this site?
- Is there enough parking when we reach capacity?
- Are the nursery and children's facilities adequate?
- Can the meeting space be adapted easily for our worship style?
- Will it be a logistical nightmare to do sound here?
- Is the lighting adequate?
- Is it large enough to fit all the people and still have plenty of room to grow?
- Can we afford it?
- Can we store anything here?

Prioritize your list after careful evaluation. Negotiate and secure an acceptable agreement.

## **Renting or sharing a facility with another church or civic group**

Negotiate a win/win agreement with a business, commercial or educational institution who would benefit from receiving reasonable rental income for their unused space on the weekends.

## **Guidelines for sharing a facility with another church or civic group**

Put your rental agreement in writing. Include mutual understandings about:

- the length of the agreement
- procedure of notice to terminate the agreement
- liability insurance responsibility
- who covers which utility expenses
- time(s) of the week you may use the building
- special dates when the facility is not available such as annual events, holidays, weddings, funerals
- trash removal responsibility
- use of any kitchen facilities
- use of sound or projection equipment
- activities or substances which are prohibited, such as smoking, use of alcohol
- who to contact in case of an emergency regarding the facility or to report damage
- rental payment due date (consider establishing a discount for early payment rather than a penalty for late payment)

## **Take care of the facility**

Always clean up after an event; leave the facility in better shape than you found it. Arrange thorough training on how to use equipment to avoid misuse and costly repairs. Arrange for authorized persons to have access to a key to unlock the facility. Express regular appreciation for the mutual benefit of sharing the space and expenses of the facility. Initiate periodic communication to evaluate how both groups feel about the ongoing benefit of the agreement.

# Working It Out

## Chapter 16

What will your philosophy be concerning buildings as the church plant is launched and gaining momentum?

Where will the church initially meet?

If you are not meeting in a church building will you need to rent office space to administrate the planting of churches?

## Appendix A

# DOVE Christian Fellowship International Vision, Mission & Core Values

All values and guiding principles for the DOVE Christian Fellowship International family must be rooted in the scriptures (2 Tim. 3:16-17, 2 Tim. 2:15). DOVE is an acronym: **D**eclaring **O**ur **V**ictory **E**mmanuel (God with us).

### **1. Knowing God the Father through His Son Jesus Christ and living by His Word is the foundation of life.**

We believe that the basis of the Christian faith is to know God through repentance for sin, receiving Jesus Christ as Lord, building an intimate relationship with Him, and being conformed into His image. God has declared us righteous through faith in Jesus Christ (John 1:12, John 17:3, Rom. 8:29, 2 Cor. 5:21).

### **2. It is essential for every believer to be baptized with the Holy Spirit and be completely dependent on Him.**

We recognize that we desperately need the person and power of the Holy Spirit to minister effectively to our generation. Changed lives are not the product of men's wisdom, but in the demonstration of the power of the Holy Spirit as modeled in the New Testament church (1 Cor. 2:2-5, John 15:5). We believe it is essential for every believer to be baptized with the Holy Spirit and to pursue spiritual gifts (2 Cor. 13:14, John 4:23-24).

All decisions need to be made by listening to the Holy Spirit as we make prayer a priority and learn to be worshipers. Worship helps us focus on the Lord and allows us to more clearly hear His voice.

We recognize that we do not wrestle against flesh and blood, but against demonic forces. Jesus Christ is our Lord, our Savior, our Healer and our Deliverer (Eph. 6:12, 1 John 3:8).

### **3. The Great Commission will be completed through prayer, evangelism, discipleship, and church planting.**

We are committed to helping fulfill the Great Commission through prayer and fasting, evangelism, discipleship, and church planting locally, nationally, and internationally reaching both Jew and Gentile (Matt. 28:19-20, Matt. 6:5-18, Acts 1:8).

We are called to support others who are called as co-laborers, as churches are planted throughout the world. The Great Commission is fulfilled through tearing down spiritual strongholds of darkness and church planting (1 Cor. 3:6-9, Matt. 11:12, 2 Cor. 10:3-4, Acts 14:21-23).

We are also called to proclaim the gospel through the arts, publications, and the media and will continue to believe God to raise up other resources and ministries to assist us in building the church (1 Cor. 9:19-22).

### **4. We deeply value the sacred covenant of marriage and the importance of training our children to know Christ.**

It is our belief that marriage and family are instituted by God, and healthy, stable families are essential for the church to be effective in fulfilling its mission. Parents are called by God to walk in the character of Christ and to train their children in the nurture and loving discipline of the Lord Christ (Mark 10:6-8, Eph. 5:22-6:4).

The Lord is calling His people to walk in the fear of the Lord and in a biblical standard of holiness and purity. Marriage covenants are ordained by God and need to be honored and kept (Prov. 16:6, Mark 10:9, 1 Thess. 4:3-8, 1 Cor. 6:18-20).

## **5. We are committed to spiritual families, spiritual parenting and intergenerational connections.**

Believing that our God is turning the hearts of the fathers and mothers to the sons and daughters in our day, we are committed to spiritual parenting on every level of church and ministry life (Mal. 4:5-6, 1 Cor. 4:15-17).

Participation in a small group is a fundamental commitment to the DCFI family. The small group is a small group of believers and/or families who are committed to one another and to reaching others for Christ. We believe the Lord desires to raise up spiritual families in many levels including small groups, congregations, apostolic movements and the kingdom of God (1 Cor. 12:18, Eph. 4:16).

We believe each spiritual family needs to share common values, vision, goals, and a commitment to build together, with the need to receive ongoing training in these areas (Ps. 133, 2 Pet. 1:12-13, 2 Tim. 2:2).

We are committed to reaching, training and releasing young people as co-laborers for the harvest, as the young and the old labor together (Acts 2:17, Jer. 31:13).

## **6. Spiritual multiplication and reproduction must extend to every sphere of kingdom life and ministry.**

Multiplication is expected and encouraged in every sphere of church life. Small groups should multiply into new small groups and churches should multiply into new churches. Church planting must be a long term goal of every congregation (Acts 9:31, Mark 4:20).

The DCFI family of churches will be made up of many new regional families of churches as apostolic fathers and mothers are released in the nations of the world (Acts 11:19-30, Acts 13-15).

## **7. Relationships are essential in building God's kingdom.**

Serving others and building trust and relationships is a desired experience in every area of church life. We believe the best place to begin to serve and experience trust and relationship is in the small group (Acts 2:42-47, Eph. 4:16, Gal. 5:13).

We are joined together primarily by God-given family relationships, not by organization, hierarchy, or bureaucracy (1 Peter 2:5).

## **8. Every Christian is both a priest and a minister.**

According to the scriptures, every Christian is a priest who needs to hear from the Lord personally (Rev. 1:5-6).

Every believer is called of God to minister to others and needs to be equipped for this work with the home as a center for ministry. Fivefold ministers are the Lord's gifts to His church. He uses fivefold persons to help equip each believer to become an effective minister in order to build up the body of Christ (1 Pet. 4:9, Eph. 4:11-12).

We need to be constantly handing the work of ministry over to those we are serving so they can fulfill their call from the Lord (Titus 1:5, 1 Tim 4:12-14).

## **9. A servant's heart is necessary for every leader to empower others.**

We believe every sphere of leadership needs to include a clear servant-leader called by God and a team who is called to walk with him. The leader has the anointing and responsibility to discern the mind of the Lord that is expressed through the leadership team (2 Cor. 10:13-16, Num. 27:16, 1 Peter 5:1-4).

Leaders are called to listen to what the Lord is saying through those whom they serve as they model servant-leadership. They are called to walk in humility, integrity, in the fruit of the Spirit, and in the fear of the Lord (Acts 6:2-6, Acts 15, Matt. 20:26, Gal. 5:22-23).

We believe God raises up both apostolic overseers and partner church elders to direct, protect, correct and discipline the church. These leaders must model the biblical qualifications for leadership (Acts 15, Acts 6:1-4, 1 Tim. 3, Titus 1).

Those with other spiritual gifts including administrative gifts (ministry of helps) need to be released to fulfill the Lord's vision on each level of church life (1 Cor. 12).

In every area of church life we believe we need to submit to those who rule over us in the Lord and esteem them highly in love for their work's sake (Heb. 13:17, 1 Thess. 5:12-13).

#### **10. Biblical prosperity, generosity and integrity are essential to kingdom expansion.**

Biblical prosperity is God's plan to help fulfill the Great Commission. The principle of the tithe is part of God's plan to honor and provide substance for those He has placed over us in spiritual authority. Those who are over us in the Lord are responsible for the proper distribution of the tithe and offerings (3 John 2, Matt. 23:23, Heb. 7:4-7, Mal. 3:8-11, Acts 11:29-30).

We believe in generously giving offerings to support ministries, churches, and individuals both inside and outside of the DCFI family, and emphasize giving to people as a priority. We encourage individuals, small groups, congregations, and ministries to support fivefold ministers and missionaries in both prayer and finances (2 Cor. 8:1-7, Gal. 6:6, Phil. 4:15-17).

We believe that every area of ministry and church life needs to be responsible financially and accountable to those giving them oversight in order to maintain a high standard of integrity. Spiritual leaders receiving a salary from the church are discouraged from setting their own salary level (Gal. 6:5, Rom. 15:14, 1 Thess. 5:22, 2 Cor. 8:20-21).

#### **11. The gospel compels us to send missionaries to the unreached and help those least able to meet their own needs.**

Jesus instructs us to take the gospel to the ends of the earth to those who have never heard. Our mission is to reach the unreached areas of the world with the gospel of Jesus Christ by sending trained missionaries and through church planting. Together we can join with the body of Christ to reach the unreached (Matt. 24:14, Acts 1:8, Acts 13:1-4, 2 Cor. 10:15-16).

We are also called to help the poor and needy, those in prison, orphans and widows. This includes our reaching out to the poor locally, nationally and internationally. When we help the poor, both materially and spiritually, we are lending to the Lord (Deut. 14:28, 29, Deut. 26: 10-12, Matt. 25:31-46, James 1:27, Prov. 19:17).

#### **12. We are called to build the kingdom together with the entire body of Christ.**

Our focus is on the kingdom of God, recognizing our small group, our local church, and DCFI is just one small part of God's kingdom. We are called to link together with other groups in the body of Christ and pursue unity in His church as we reach the world together (Matt. 6:33, Eph. 4:1-6, John 17, Ps. 133).

We wish to see God's kingdom come not just in and through the church, but in all areas of life. We are, therefore, called to minister in the church, the family, government, the arts, education, business, the media, so that all such spheres come under the Lordship of Jesus Christ and reflect the values of His kingdom. (Matt. 6:10)

We believe in utilizing and sharing the resources of people and materials the Lord has blessed us with. This includes the fivefold ministry, missions, leadership training, and other resources the Lord has entrusted to us (1 Cor. 12, Acts 2:44-45).

Our unifying focus is on Christ, His Word and the Great Commission, and we believe we should not be distracted by minor differences (Romans 14:5).

We subscribe to the Lausanne Covenant as our basic statement of faith and Christian values. The scriptures serve as a light to guide us and the Lausanne Covenant along with these values and guiding principles unite us as Partner churches as we walk together in the grace of God (Matt. 28:19-20, Amos 3:3, 1 Cor. 1:10, 1 Cor. 15:10).

## Appendix B

# SAMPLE Local Church Bylaws & Constitution

### ARTICLE I: NAME

The name of the organization shall be \_\_\_\_\_ (herein after spoken of as the church) a partner church of DOVE Christian Fellowship, International. Its duration is to be perpetual.

### ARTICLE II : PURPOSE

The purpose of the church shall be to provide spiritual oversight for the membership and to meet spiritual, emotional and physical needs of people through faith in Jesus Christ and by resourcing and networking with the Body of Christ in fulfilling the Great Commission.

### ARTICLE III : OFFICES

The business office of the church shall be located at \_\_\_\_\_.

### ARTICLE IV: GOVERNMENT PRIVILEGES

The church shall have self-governing privileges in harmony with the authority and vision of the Apostolic Council of DOVE Christian Fellowship International (DCFI). Local authority in vision, direction and doctrine shall be vested in the Eldership Team. The Eldership Team may appoint others under them as required to assist in spiritual oversight of geographic areas or ministries. This church is a Partner Church with DCFI as evidenced by a Partnership Agreement entered into between the church and DCFI. Within the Partnership Agreement, the Eldership Team members acknowledge that they have read DCFI's Constitution, Bylaws and Handbook and that they are in agreement with the statements therein and agreed to be bound by the statements contained in these documents.

### GOVERNING DOCUMENTS

- 4-2A. The governing documents of (the church) are the Articles of Incorporation and Bylaws. The Articles of Incorporation take precedence over the Bylaws.
- 4-2B. No amendments or repeal shall be made to the Articles of Incorporation as adopted except by a 2/3 majority vote of the Eldership Team and affirmation by the Senior Elder. Amendments shall be within the guiding principles set forth in the DCFI handbook, Constitution and Bylaws.
- 4-2C. The Bylaws of (the church) or any portions thereof, may be amended or repealed by a 2/3 majority of the Eldership Team and affirmation by the Senior Elder. Amendments shall be within the guiding principles set forth in the DCFI handbook, Constitution and Bylaws.

### ARTICLE V:

#### DOCTRINE STATEMENT OF FAITH

WE BELIEVE the Bible to be the inspired, infallible, and authoritative Word of God. The Holy Spirit moved upon the writers of the Old and New Testament and inspired them as they wrote the Words of God. God's revelation in Christ and in scripture is unchangeable. Through it the Holy Spirit still speaks today. (2 Tim. 3:13-17; Heb. 4:12; Psalm 119:89, 105; 1 Pet. 1:23-25; Gal. 1:8, 9; Matt. 5:18; Isa. 40:8)

WE BELIEVE that there is One God, eternally existent in three personalities: Father, Son, and Holy Spirit. God the Father—Creator of all things. By His Word all things were created and through the power of His Word all things are held together. He sent His Son Jesus to redeem mankind unto Himself. A relationship with God only comes through Jesus Christ. Jesus Christ—is the only begotten Son of God, conceived by the Holy Spirit, and born of a virgin. He lived a sin-less life, and performed many miracles. He redeemed us by His atoning death through His shed blood, He ascended to the right hand of the Father, and He will personally return in power and glory. There is no other name given under heaven by which man must be saved. Holy Spirit—inspired the writers of the Bible, convicts the world of sin, teaches us all things, and brings to our remembrance the Word of God. (Deut. 6:4; Isa. 44:6-8; Isa. 43:10; Matt. 3:16, 17; Matt. 28:19; 1 Cor. 12:4-6; John 14:23, 25; 1 Tim. 6:15, 16; 1 John 5:7)

WE BELIEVE that mankind is perishing because of sin, which separates him from God. But God loves all mankind, not wishing that any should perish, but that all should repent. Mankind can only be saved through a complete commitment to Jesus Christ as Lord and Savior, being regenerated by the Holy Spirit. (Gen. 1:26, 31; Psalm 8:4-8; Gen. 3:1-7; Rom. 5:1, 12-21; Eph. 2:8, 9; Acts 3:19-21; 1 Cor. 15:21, 22; Gal. 6:14, 15; 2 Cor. 5:17)

WE BELIEVE in the present infilling of the Holy Spirit to all believers who desire it. The Holy Spirit's ministry to the body of Jesus Christ gives power to live, witness, proclaim the gospel and to make disciples. The Holy Spirit gives us power to cultivate a Christ-like character through the Fruit of the Spirit and to build up and mature the church through the miraculous gifts and ministries in this present day. (John 15:8-10; 1 Cor. 12:13; John 3:5, 6; Acts 1:4-8; Acts 2:1-4; Acts 2:38, 39; Luke 11:9-13; Joel 2:28, 29; 1 Cor. 12-14; Heb. 2:4)



WE BELIEVE that the local church is a body of believers brought together by the Holy Spirit as a visible part of the body of Christ and His church universal. The church is responsible to faithfully proclaim the whole Word of God in fulfilling the Great Commission, properly administer the sacraments, and humbly submit themselves to discipline, all for the glory of God. (Matt. 28:19, 20; Rom. 12:4, 5; 1 Cor. 12:27; Eph. 2:22; 1 Pet. 2:5, 9, 10; Titus 2:14)

WE BELIEVE that all mankind shall give an account of their deeds in this earthly life before the judgment seat of Christ. Those with their names written in the Lamb's Book of Life will be eternally with God in His glory, those without their names written will be eternally separated from God and tormented. (1 Thess. 5:13-17; Rev. 1:7; Acts 1:11; Rev. 20:10-15; 2 Cor. 5:10; 2 Thess. 1:7-10; Rev. 21:1-4)

#### *ARTICLE VI: BOARD OF DIRECTORS*

##### *FUNCTIONS AND MEETINGS*

- 6-1A. The Eldership Team shall serve as the board of directors. They shall be responsible for the overall vision, direction, focus and shall fully control, govern and operate the business affairs of the church. As a Partner Church of DCFI, we submit to the vision, mission, basic values, and guiding principles of DCFI's Apostolic Council.
- 6-1B. The Eldership Team shall be given leadership to by the Senior Elder. The Senior Elder shall be the president of the board of directors.
- 6-1C. The Eldership Team shall meet annually for an official meeting in the month of January. The Eldership Team shall record the minutes of the annual meeting including the election of officers (vice-chairman, secretary, treasurer). The Eldership Team will meet regularly as determined by the Senior Elder.

##### *APPOINTMENT*

- 6-2A. The Senior Elder shall be called by God, qualified (1 Tim. 3:1-7 and Titus 1:5-9) and willing to fulfill this leadership responsibility. The Senior Elder shall be recognized and recommended by both the Eldership Team and DCFI's Apostolic Council. The Senior Elder shall be appointed by a member of the Apostolic Council or an appointed designate. The Senior Elder shall not be appointed unless there is unanimous agreement with the Eldership Team, recommendation by DCFI's Apostolic Council and general affirmation of the Partner Church's cell group leaders.
- 6-2B. The Eldership Team members shall be called by God, qualified by scripture (1 Timothy 3:1-7 and Titus 1:5-9) and willing to fulfill this leadership responsibility.
- 6-2C. The Eldership Team members are discerned through fasting and prayer, then nominated by the Senior Elder and the existing Eldership Team. General affirmation of the cell group leaders of the Church and the recommendation of DCFI's Apostolic Council is required for an individual to serve on the Eldership Team.
- 6-2D. An Apostolic Council member (or an appointed designate) and the Senior Elder shall install new members as set forth in 6-2B and 6-2C at the annual meeting or as deemed necessary by the Eldership Team.
- 6-2E. The Eldership Team shall consist of at least two members which includes the Senior Elder.
- 6-2F. The Senior Elder and each member of the Eldership Team shall be active members of a cell group and involved in the life of the church.

##### *SPECIFIC DUTIES*

- 6-3A. Appoint and commission Deacons and cell leaders.
- 6-3B. Appoint persons to serve on an Administrative Committee if the Eldership deems an Administrative Committee is needed.
- 6-3C. Appoint and oversee specific committees or directors, e.g. Missions Council Representative, Worship, Children, Youth, Singles, as required to resource the spiritual needs of the Partner Church.
- 6-3D. Recognize, appoint, oversee, protect spiritually and provide accountability to the Fivefold Ministers who serve within the local Partner Church.
- 6-3E. Train and nurture leaders.
- 6-3F. Provide oversight and spiritual protection to members.
- 6-3G. Provide assistance during times of crisis for members in cell group or committees.
- 6-3H. Approve annual and all modified Partner Church Budgets.
- 6-3I. Recommend a representative to serve on the DCFI Stewardship Group to be appointed by the DCFI Apostolic Council.

##### *TERMS - VACANCIES*

- 6-4A. Eldership Team members, including the Senior Elder, shall be willing to serve long term with an annual evaluation.
- 6-4B. This annual evaluation will first have the Senior Elder and each Eldership Team member mutually discern the call of God on their own life to serve another year.
- 6-4C. Annual evaluations shall be conducted by the Senior Elder in cooperation with the Apostolic Council, an evaluation team or a combination of both. A written report shall be given to the Senior Elder and the person being evaluated.
- 6-4D. Evaluations are for the purpose of growth. In the event of a report that one's service is unsatisfactory or that one is no longer suited for the position, the Eldership Team and Senior Elder shall review the specified deficiencies with the member. The Eldership Team and the Senior Elder shall determine whether it would be best for the member to relinquish their position or continue as a member and work to improve the specified deficiencies.



- 6-4E. In addition to the evaluations, at any time the Senior Elder and other Eldership Team members may vote to suspend or remove the member if deemed to be in the best interests of the organization. DCFI's Apostolic Council shall be included in the process of suspension or removal. Discipline shall be invoked in accordance with the written Policy of Discipline and Restoration outlined in the DCFI Handbook.
- 6-4F. The Senior Elder shall be evaluated by members of the Apostolic Council or appointed designates, an evaluation team or a combination of both. A full report shall be given to the Senior Elder and the Apostolic Council and a summary report given to the Eldership Team.
- 6-4G. In the event of the necessity of termination of the responsibility of the Senior Elder due to failure morally, irreconcilable conflicts, disorderly conduct or apostasy, the Apostolic Council shall give leadership to this process along with the Eldership members. The Apostolic Council, with counsel from the Eldership Team, shall suspend the Senior Elder pending a thorough review and application of the written policy for discipline and restoration. The DCFI Apostolic Council, with counsel from the Eldership Team will appoint an Acting Elder immediately, who will serve until restoration or a replacement is discerned.
- 6-4H. In the event that the number of persons on the Eldership Team drops below the required two for ninety days, then the longest serving cell group leader of the Partner Church shall immediately begin serving. If more than one replacement is required, then the next longest serving cell leader shall be selected until all vacancies are filled. This is a temporary position with full authority until either the person is confirmed or another person is appointed.

#### **Officers**

- 6-5A. At the annual meeting, the Eldership Team shall appoint a vice-chairman, secretary and a treasurer as officers of the Eldership Team. The Senior Elder as the president of the Eldership Team shall oversee the appointment process. Members of the Eldership Team may hold up to two offices. The president shall not serve in the capacity of secretary or treasurer.
- 6-5B. The designation of officers, except president, shall be by unanimous decision of the Eldership Team. Such appointed officers shall serve in their capacities until such time as the Eldership Team should appoint otherwise.
- 6-5C. It shall be the duty of the Secretary to keep an accurate record of the proceedings of the meetings of the Board and of Congregational meetings of business, and all such other duties as pertain to this office as may be prescribed by the Board.
- 6-5D. The Treasurer shall have the care and custody of all funds and securities of the Church and shall deposit the same in the name of the Church in such Bank or Banks as the Board of Directors may select.

#### *ARTICLE VII: COMMITTEES*

The eldership team may appoint such additional committees to assist it in the discharge of its duties as it may deem advisable.

#### *ARTICLE VIII: MEMBERSHIP VOTING*

The church has a no voting membership. Spiritual decisions affecting the life of the local body of the church are under the care of its Elders.

#### *QUALIFICATIONS*

The membership of the church shall consist of those persons who meet the following qualifications:

1. They are in agreement with the statements as set forth in Article V.
2. They shall be a member in good standing of a cell group.
3. They shall be involved in the life of the church.
4. They shall recognize and submit to the elders leadership of the church.
5. They shall express commitment to the church with the understanding that biblical church discipline will be used if necessary.

#### *ACTIVE CELL GROUP LISTING*

The Eldership Team will semiannually update the active cell group listing in accordance with its qualifications for members.

#### *ARTICLE IX: DISSOLUTION*

##### *SECTION 1 - DISSOLUTION BY ELDERSHIP TEAM*

- 9-1A. In the event that this organization shall be dissolved and liquidated, after paying or making provision for the payment of all liabilities of this organization, the Eldership Team shall distribute or dispose of any remaining property and assets to such organization or organizations established and operated exclusively for religious purposes as, in its judgment, have purposes which are most closely allied to those of this organization; it being provided, however, that each transferee organization, at the time of such transfer, shall:
  1. be a tax-exempt, religious Christian organization within the meaning and intent of Section 501 (C) (3) and Section 170 (b) (1) (A) of the Internal Revenue Code of 1954 or the corresponding sections of any successor Internal Revenue Law of the United States of America;

2. have been in existence for a continuous period of at least sixty (60) months;
3. be an organization to which contributions are deductible under Section 170, Section 2055 and Section 2522 of the Internal Revenue Code of 1954 or the corresponding sections of any successor Internal Revenue Law of the United States of America.

9-1B. DOVE Christian Fellowship International (DCFI) shall be given first consideration in this dissolution of assets.

#### *SECTION 2 - DISSOLUTION BY COURT*

Any of this organization's property and assets not disposed of in accordance with ARTICLE IX, Section 1, shall be disposed of by the court having jurisdiction of the dissolution and liquidation of a nonprofit corporation organized and existing under and in accordance with the laws of the Commonwealth of Pennsylvania and having jurisdiction in the county of this organization's registered office exclusively to such religious organization or organizations, each of which is established and operated exclusively for such purposes as are most closely allied to those of this organization and each of which, at the time of such disposal, is a qualified, tax-exempt organization as aforesaid, as said court shall determine.

#### *ARTICLE X: LIABILITY*

10-1A. No member of the Eldership Team and/or committee shall be personally liable, as such, for monetary damages for any action taken unless:

1. the member has breached or failed to perform the duties of office in good faith, in a manner reasonably believed to be in the best interest of the corporation, and with such care, including reasonable inquiry, skill and diligence, as a person of ordinary prudence would use under similar circumstances; and
2. the breach or failure to perform constitutes self-dealing, willful misconduct or recklessness.

10-1B. This provision cannot by law release a member from liability under criminal laws or for proper payment of taxes.

## Appendix C

# The Lausanne Covenant

### Introduction

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

### 1. The Purpose of God

We affirm our belief in the one-eternal God, Creator and Lord of the world, Father, son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew. (Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6,18; Eph. 4:12; 1 Cor. 5:10; Rom. 12:2; 2 Cor. 4:7)

### 2. The Authority and Power of the Bible

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all mankind. For God's revelation in Christ and in scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-colored wisdom of God. (2 Tim. 3:16; 2 Pet. 1:21; John 10:35; Isa. 55:11; 1 Cor. 1:21; Rom. 1:16; Matt. 5:17-18; Jude 3; Eph. 1:17-18; 3:10,18)

### 3. The Uniqueness and Universality of Christ

We affirm that there is only one Savior and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that all men have some knowledge of God through his general revelation in nature. But we deny that this can save, for men suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only god-man, who gave himself as the only ransom for sinners, is the only mediator between God and man. There is no other name by which we must be saved. All men are perishing because of sin, but God loves all men, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Savior of the world" is not to affirm that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite all men to respond to him as Savior and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord. (Gal. 1:6-9; Rom. 1:18-32; 1 Tim. 2:5-6; Acts 4:12; John 3:16-19; 2 Pet. 3:9; 2 Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20-21; Phil. 2:9-11)

### 4. The Nature of Evangelism

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world. (1 Cor. 15:3,4; Acts 2:32-39; John 20:21; 1 Cor. 1:23; 2 Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

### 5. Christian Social Responsibility

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he should be respected, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not recon-

ciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead. (Acts 17:26,31; Gen. 18:25; Isa. 1:17; Ps. 45:7; Gen. 1:26-27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; John 3:3,5; Matt. 5:20; 6:33; 2 Cor. 3:18; Jas. 2:20)

## **6. The Church and Evangelism**

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of ecclesiastical ghettos and permeate non-Christian society. In the church's mission of sacrificial service evangelism is primary. World evangelization requires the whole church to take the whole gospel to the whole world. The church is at the very center of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology. (John 17:18; 20:21; Matt. 28:19-20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,17; 2 Cor. 6:3, 4; 2 Tim. 2:19-21; Phil. 1:27)

## **7. Cooperation in Evangelism**

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience. (John 17:21,23; Eph. 4:3-4; John 13:35; Phil. 1:27; John 17:11-23)

## **8. Churches in Evangelistic Partnership**

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A reevaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission. (Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3; 1 Thess. 1:6-8)

## **9. The Urgency of the Evangelistic Task**

More than 2,700 million people, which is more than two-thirds of mankind, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism. (John 9:4; Matt. 9:35-38; Rom. 9:1-3; 1 Cor. 9:19-23; Mark 16:15; Isa. 58:6-7; Jas. 1:27; 2:1-9; Matt. 25:31-46; Acts 2:44-45; 4:34-35)

## **10. Evangelism and Culture**

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he is fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every

culture. Missions have all too frequently exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to the scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8-9,13; Gen. 4:21-22; 1 Cor. 9:19-23; Phil. 2:5-7; 2 Cor. 4:5)

### **11. Education and Leadership**

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training program for pastors and laymen in doctrine, discipleship, evangelism, nurture and service. Such training programs should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col. 1:27-28; Acts 14:23; Tit. 1:5, 9; Mark 10:42-45; Eph. 4:11-12)

### **12. Spiritual Conflict**

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the church, but also inside it in false gospels which twist scripture and put man in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The church must be in the world; the world must not be in the church (Eph. 6:12; 2 Cor. 4:3-4; Eph. 6:11,13-18; 2 Cor. 10:3-5; 1 John 2:18-26; 4:1-3; Gal. 1:6-9; 2 Cor. 2:17; 4:2; John 17:15).

### **13. Freedom and Persecution**

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable. (1 Tim. 1:1-4; Acts 4:19; 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11; 6:12; Matt. 5:10-12; John 15:18-21)

### **14. The Power of the Holy Spirit**

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in his hands, that the whole earth may hear his voice.

(1 Cor. 2:4; John 15:26-27; 16:8-11; 1 Cor. 12:3; John 3:6-8; 2 Cor. 3:18; John 7:37-39; 1 Thess. 5:19; Acts 1:8; Ps. 85:4-7; 67:1-3; Gal. 5:22-23; 1 Cor. 12:4-31; Rom. 12:3-8)

### **15. The Return of Christ**

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the End. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that man can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign for ever. Meanwhile, we rededicate ourselves to the service of Christ and of men in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mark 13:21-23; John 2:18; 4:1-3; Luke 12:32; Rev. 21:1-5; 2 Pet. 3:13; Matt. 28:18)

### **Conclusion**

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

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## Appendix D

### Recommended Reading List

*The ABC's of Natural Church Development*, Christian Schwartz  
*Church Planting Movements: How God is Redeeming a Lost World*, David Garrison  
*Youth Cells and Youth Ministry*, Brian Sauder & Sarah Sauder  
*Helping You Build Cell Churches*, Brian Sauder, Larry Kreider  
*Purpose Driven Church*, Rick Warren  
*Starting a New Church*, Ralph Moore  
*Planting Growing Churches for the 21st Century*, Aubrey Malphurs  
*Warfare Prayer: How to Seek God's Power and Protection in the Battle to Build His Kingdom*, C.P. Wagner  
*Prayer Shield: How to Intercede for Pastors, Christian Leaders and Others on the Front Lines*, C.P. Wagner  
*Confronting the Powers: How the New Testament Church Experienced the Power of Strategic Level Spiritual Warfare*, C.P. Wagner  
*Praying with Power: How to Pray Effectively and Hear Clearly from God*, C.P. Wagner

