Matthew 16:18:
18 And I tell you that you are Peter and on this rock I will build my church, and the gates of Hades will not overcome it.

Acts 1:8:
8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

The Most Rev. Craig W. Bates, Bishop
Rev. Fr. Kevin L. Baker, Diocesan Church Planting Task Force Leader
Diocesan Church Planting Task Force
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The Bishop’s Vision

As the work of putting together a church planting and coaching curriculum was developing in 2006, Bishop Craig Bates worked with the Diocesan Work Group on Church Planting to set forth his vision for the diocese over the ten years commencing in 2006. This manual focuses on church planting. Another manual has been written and is being formatted as of this writing in March 2007 to train successful planting pastors to coach other planters. The coaching manual should be completed in 2007 or early 2008.

BISHOP VISION

We are making visible a void by bringing the ancient and historic faith to charismatics and evangelicals and the fire of Pentecost to historic churches, and we are reaching the least, the lost, and the lonely with the love and forgiveness of Christ Jesus.

BISHOP MISSION

- Build strong self supporting three stream Churches in every community of the Province of the Northeast -To build a communion of Churches committed to Apostolic Teaching and Fellowship, the Sacraments and Prayer
- To build a communion of Churches where the gifts of the Holy Spirit are manifested as a normative part of Church life.
- To build a communion of Churches that is expressions of the love of Christ through genuine and incarnational caring for its members.
- Build strong outreach ministries to the least, the lost, and the lonely in every community of the Province of the Northeast, particularly to the addicted.
- To pastorally support the ordained clergy and their families.
- To raise up men in ordained ministry who are trained professionally, academically, and contextually to reach the un-churched and disenfranchised population and to minister sacramentally to the needs of the members of the Church.

BISHOP TEN YEAR GOALS

- 50 self supporting congregations
- 2 residential drug and alcohol programs for Men
- 1 residential drug and alcohol program for Women
- 3 Dioceses
- 5 Christian Schools
- 50 family life centers
- Christian Healing Center
- 20 Transitional Housing Programs for Ex Felons
- Ordain 100 full time men in ministry
- Establish a Province wide lay discipleship program
- Establish a Province wide Men and Women’s Ministry
HISTORY OF THE CEC

While the ICCEC is a relatively young communion, it occupies a position within the crucible of historic faith through both Anglican and Catholic [i.e., Catholic Apostolic Church of Brazil] lines; receiving its apostolic succession through pure lines of undisputed orthodox Christianity. While rooted in the ancient we also believe that the ICCEC has been raised by God to be a new jurisdiction with pillars in the historic, apostolic churches as well as the charismatic and evangelical movements of our own generation. In this respect the ICCEC exists as a "convergence of streams" -- a unifier of the liturgical/sacramental, evangelical, and charismatic tributaries of the Church Universal, which flow into the one "river, whose streams make glad the city of God, the Holy Place where the Most High dwells" (Psalm 46:4).

The seeds of this "convergence movement" were planted in May, 1977, when a group of evangelical leaders came together to issue a powerful call to all evangelicals to rediscover their roots in historic Christianity. "The Chicago Call," as it came to be known, was signed by such people as Peter Gilquist, Thomas Howard, Robert Webber, and Jon Braun. Their message--a recovery of our common and apostolic roots for the faithful transmission of the Gospel--became the catalyst and heartbeat for our church.

Uniquely, the ICCEC is not a schism or splinter group from another denomination. It was a unique work of God borne into the hearts of dedicated and faithful clergy from a number of denominations (Pentecostals, Baptists, Anglicans, Lutherans, Independent Charismatics, Wesleyans, etc.) who studied, prayed over, and witnessed this need for a house of convergence. They were burdened for a church that not only exercised apostolic authority within a liturgical framework but operated under the inspiration and anointing of the Holy Spirit. On June 26, 1992, Father Randolph Adler was consecrated as the church's first Bishop and Primate.
Prologue: Task Force Vision for Church Planting in the NE Diocese of the CEC

GOAL: To achieve 25 new churches in the next seven years.

I believe God has set a challenge before the Northeast Diocese church planting leadership that will take a sovereign act of God and a highly motivated diligent people who believe in the vision and are willing to embrace it. The goal simply stated is 25 new churches by 2013.

As overwhelming as this may sound, I believe that it is not only possible, but that it is God’s plan to take the vision of an ancient-future church that many churches are presently experiencing into a revival. It’s my personal conviction that this challenge is inspired by the Holy Spirit and achievable. It begins in prayer, and then discussing this overview of the vision I am seeing for church planting.

I guess that it’s just my basic nature to get pumped when I hear what I believe to be inspired vision. My reaction and sometimes over reaction is to jump on the band wagon. I love a challenge! My wheels immediately began to turn when Bishop Bates called for this task force to form, and as a person trained in theology (B.A. In Bible and Theology Central Bible College) and business science (MBA Regent University), I began looking for a formula similar to what I deal with in the realm of finance with the time value of money to achieve the seemingly impossible. You see, I believe that just as compounding interest in finance can achieve huge returns there is a spiritual principle of sowing and reaping that does the same. Planting a fruit tree not only produces fruit, but seeds to grow more fruit trees and seeds. Every CHURCH PLANT IS MEANT TO BE A FRUIT AND SEED. This is how we can plant and multiply 25 churches in 7 years.

Thinking about it, I realized that if everyone in our diocese (and communion for that matter) takes the challenge seriously and does their part, we easily do more than the 25 churches—we can do this!

This manual is written as a workbook and resource manual--not a text book. It is designed for dynamic seminar format presentation. We have drawn on the best practices of church planting and missionary organizations and are sure there are more you know of! At the end of this manual, references and links to resources beyond this manual will be provided for your ongoing and continuing education as worker in God’s vineyard. May God grant us the power of the Holy Spirit (Acts 2) as our empowerment for the mission of going into all the world to disciple the nations, baptize them, and teach them everything Jesus has commanded as we continue to proclaim His Words and do His Works in our generation. I pray that the churches of the Northeast Diocese of the CEC grow to God’s glory!

Rev. Fr. Kevin Baker
Task Force Leader on Church Planting
A Roadmap to Involvement in Church Planting in the Northeast

A Roadmap to Involvement Checklist

We are interested in helping leaders find their niche in ministry. Our experience with our communion and also with other movements has shown us that "What We Do Before Beginning" is as important as "What We Do After Beginning." The following sequence of phases is designed to help you find your niche in ministry. At first glance, it seems like a lot of work. But, it is not as bad as it looks, and we will assign to you an individual that will be your guide throughout the process.

1. Initial Contact Phase (Purpose: Getting to know each other)
   - Personal interview in person or by phone
   - Research who we are
   - Discussion of ministry opportunities and locations in the diocese
   - Q&A opportunity for you and your spouse to ask us questions

2. Pre-Assessment Phase (Purpose: Snap Shot type picture to help you see if you might be called to pastor or plant a church within our movement)
   - Paper Assessment tools completed by you and your spouse
   - Biographic Sketch filled out
   - Pre-Assessment interview completed measuring behavioral, doctrinal, and leadership styles along with a personal and professional reference check.
   - Also, since the optimal plant is for a priest/wife and deacon/wife team to be the planting team, everyone involved in the plant will begin this process together.
   - As Jesus sent them out two by two, we are aiming for two ministry couples with a good gift mix and complementary personalities to work together. This will produce synergy, prevent burnout, and keep the plant healthy.

3. Formal Assessment Phase (Purpose: For us to determine if we believe you will be able pastor or plant a church within our movement and integrate with our team.)
   - Full Church Planting Assessment
   - Background Check
   - Marriage and Family Life Interview
   - Ministerial credentials applied for if you do not already have them, and doctrinal interview

4. Project Proposal Phase (Purpose: Provides an opportunity for you to formalize your ministry plan)
   - You complete a written Church Planting Proposal which is a two year plan for the plant outlining details of anticipated project including 2 year budget. The work group coach assigned to you will help you with budget and administrative tasks required by the CEC, US government, and Scripture.
   - Church planting work group interacts with you about your proposal and refining it.
   - Expectations Interview (Purpose: Provides a forum to go over expectations you will have of us and we will have of you.
   - We will write down your expectations of us.
   - We will provide you our written expectations of you.
   - We will go over our policies with you
   - We will formalize the salary structure with you.
   - Bridge builders are identified between plant, denomination, and sponsoring churches.

5. Call and Charge (Purpose: A specific time where by we can formally call you to ministry and lay hands upon you and pray for you.)
   - The Bishop upon recommendation of the Church planting Work Group issues a formal call and commission to the church planting team.
There will be a special commissioning at clergy conferences each year. That will be the only time we release new church planters. We do this to increase the vision and involve the whole diocese in church planting.

6. Ministry Readiness Phase (Purpose: Preparation for ministry)

- Coach assigned
- Tool Up: (Most individuals will participate in CEC Planters Boot Camp where practical ministry issues will be taught that are beyond the general scope of this manual. These will include:

  | deliverance | evangelism | children | administrative and legal concerns |
  | healing     | grieving   | youth    |                           |
  | spiritual direction | weddings | small groups |   |
  | counseling | funerals   | prophecy |
  | sacraments | benevolence | missions |

- Mobilization of your intercessory prayer team.
- All finances secure and in hand.
- Housing located at target ministry

7. Relocation Phase (Purpose: to get you on site)

- Moving to ministry location

8. Begin Church Plant or Ministry on Location (Purpose: Accomplishing the Mission)

- Ongoing coaching and training
Introduction: The Church Planting Plan in our Diocese

Matthew 16:18 (New King James Version)
18 And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

The Plan

We really need a strategic plan and a Spirit led equation for this to take place. Let me present what I think on this subject, a formula which I believe can work if we all get involved and if God in fact is behind us. The equation and its components are as follows:

\[
(SP + NL + TP + AT) \times R = \text{The Goal}
\]

\[
0 \times (SP + I)
\]

**SP = A Strategized plan**

- I don’t believe we’ll ever come close to our goal without a well thought out plan of attack. This plan must include the participation of the Bishop and every single church in our region and the support of every planting pastor.
- We’ve got to strategize a method of identifying new leaders, and aggressively training them.
- We must also have a plan of organized deployment and ongoing support. If our diocese works together, we can accomplish this goal.

**NL = New Leadership**

- For us to plant 25 new churches, we will need a whole new wave of competent, trained leadership. It is my conviction that much of this new leadership will emerge out of the 30 or younger crowd. These leaders must be aggressively identified in the next year so they can be trained and in the field by 2010.

**TP = Total Participation**

- This means every church must, to some degree or another, get involved and be willing to invest time, energy and money.
- As most of us know, church planting doesn’t come cheap. If often costs us our most valuable resources which are zealous people.
- Not only does a mother church lose a pastor or budding leader, but often, if they have charisma, they will take families with them.
- The kinds of people who are willing to pioneer a new work are generally some of our best givers, too. It’s expensive, but if we are willing to share the cost we can afford it.
**AT = Aggressive Training**

- We’ve got to train our people like we have never trained before. There isn’t any point in sending out a family to plant just to see them fail. We want success!
- It is my sincere and humble belief that our communion has grieved the Holy Spirit in this matter of being good shepherds to our missionary church planters. We must repent and change our ways. This plan calls for just that to happen.
- It should be our goal to train for success. We’ve really got to invest in those that we’d entrust to go.
- As we lay hands on these men and women, we’ve got to know that we’ve done all we can and we have given them all we have as they are graduated and released to the challenges before them.
- Church planting schools and curriculum must be developed for those that are identified as potential pastors and support teams.

\[
\frac{(SP + NL + TP + AT)}{0 \times (SP + I)} = R = \text{The goal}
\]

\[
0 \times (SP + I) = \text{Zero} \times (\text{Self Promotion and independence}) = \text{Zero}
\]

- This means team work and team players all working towards the same goal. It cannot be the hour for personal ambition or independence.
- To tackle such a task, we need each other—we need interdependence. We’ve got to be a team with a common goal and vision.
- Independence has plagued our diocese and communion long enough. We’ve got to work together, not vying for position or credit.

*My grandfather once told me that there are two kinds of people: those who do the work and those who take the credit. He told me to try to be in the first group; there was less competition there. --Indira Gandhi, *Bits and Pieces*, April 1990, p. 11.*

- We must lay down our personal agendas and link arms if we’re going to see our diocese grow and flourish.

\[
x \times R = \text{Empowered by the renewal of the Holy Spirit.}
\]

- Recent events in the CEC reveal that we are in need of a spiritual renewal—plain and simple.
- All of the above efforts in church planting must be empowered by renewal and a fresh move of the Holy Spirit.
- It’s my belief that we have not seen a fresh move of the Holy Spirit on a large scale in the Body of Christ in North America in 10 years.
- I believe the CEC is actually two moves of God behind in terms of the charismatic outpouring. CEC churches operate within the 1970’s outpouring and are in need of fresh oil.
- God has spoken to me that we will see an outpouring of true “power for the purpose of the Great Commission” around our churches and I believe that church planting is the best means to that end.

**What Will Happen To the CEC If We Do Not Become a Movement Focused on Church Planting and Missions?**

- The Pentecostal Revival and the Welsh Revival started at the same time around the turn of the 20th century.
- The Welsh revival (which was really renewal) never amounted to much historically whereas the Pentecostal Revival, birthed AT Azusa Street, still exists today all over the globe.
The main difference between the Welsh Revival and the Azusa Street Revival was that the Pentecostal Revival turned into evangelism, church planting and world missions. And the Welsh did not.

If the CEC does not turn into a church planting and missions movement, we will not amount to much historically.

- If the equation is correct, the result of our efforts will be 25 new healthy vibrant churches that are growing through power evangelism and are demonstrating CEC values.
- Remember, it's not our goal to plant just churches, but CEC churches, churches that hold to our genetic code.
- This will force us to clearly define ourselves in this diocese.
- As incredible as all of this may seem, it is not only believable but possible. My heart is that the North East Diocese would be the flagship in the CEC in the area of church planting.
- Let's lead the way and set an example of a Diocese who has taken this goal seriously, endeavoring to promote Spirit-inspired and Spirit-led revival. It will require commitment, sacrifice and hard work, but with God's blessing it's possible.

Church Planting Task Force Plan

I. Statements and Beliefs of Church Planting

Values
- People who are willing to break paradigms.
- Risk takers.
- Guys who have a proven success/track record.
- Learning/personal growth.
- People who give time to things that have little or no personal benefit.
- Jesus style of leadership.
- The concept that the church is the most effective form of evangelism.
- Church planting as a corporate effort, not an individual effort.
- Seeing people realize their full potential as church planters.
- Church plants that value planting new churches and actually plant new churches.
- Teamwork.
- Open/honest relationship between peers.
- People who give away control/power.
- Church plants that have CEC DNA.

Beliefs
- The Holy Spirit will direct us as we meet & plan in His Name.
- If we strategically think, we will get revelations regarding church planting.
- Strategy sessions are essential to effective church planting.
- There will be a catalyst effect that will spread beyond a few leaders—the passion will be contagious—synergy will develop.
- This is a beginning, a new wineskin.
- We've been going around the mountain in the NE in the endeavor to church plant. We cannot avoid past problematic structures.
- The group dynamic is important to success.
- The church is God's agency for evangelism and discipleship.
With the right training, young and old people can plant churches.
A key to success is in identifying healthy and mature people.
Our differences will help us in church planting not hinder us, especially in the strategy process.
To release young churches, established churches need to die to our status quo (old paradigms).
Primary strategy should be to raise “millennial generation” leaders for new churches. We must stop thinking we are an alternative to the disintegrating liberal churches because that is not the Great Commission.
The CEC has the opportunity to be a leader in the emerging church of the new millennium if we can throw away old wineskins.
Formal schooling and our own in-house training is an effective tool for preparation. We need to develop an accredited seminary to provide excellence in education.
Here is a model of something we would easily do: http://www.ssu.ca/

Operating Principles

- We will learn from our past failures.
- We will build a plan/infrastructure to help people succeed.
- We will aggressively train people in practical ways that have potential.
- We will allow our plan to grow/change as needed- a living document.
- We will hold each other accountable and have quantitative metrics for church planting regional plans and all participants (church planters and trainees).
- We will be honest in success and failure.
- We will use whatever information is available to strengthen our plan.
- We will have full disclosure of potential risks before sending.
- We will only send out pastors that we believe can raise up and send out others.

II. Definitions

What is a quality church planting candidate?

Potential church planters must be leaders who have established a successful church ministry by having the following attributes:

1. A proven track record of ministry within an existing CEC.
2. Has vision and can implement it to achieve vision through the release of people.
3. Has ability to win people to Christ and disciple them.
4. Demonstrates that they have a sovereign call from God
5. Demonstrates initiative and is a self starter
6. A teachable spirit, willing to go to advanced training.
7. Ability to communicate – teaching and administration.
8. They are a gatherer – people are naturally drawn to them.
9. Ability to administrate (set up/ give away) – build infrastructure.
10. Self Discipline, strong work ethic.
12. Team player and has done well under authority
13. Family and finances in order.
14. Have emotional health, stability and healthy self image (not insecure) using ministry to find an identity.

(Potential Success Indicator: Was the leader successful in the world? Do they have a track record of success inside and outside of the church? If not, this is a red flag.)
What Is a Successful Church Plant?

Living Out CEC Values and Priorities, it is our understanding that a successful church is one that has:

1. A clearly articulated vision.
3. Probably around 100 people and growing.
4. Successful children’s ministry.
5. A growing infrastructure – small groups—cells, educational classes, Women’s and Men’s ministry team involvement, fellowship groups, committees, work groups, etc.
6. A worship band.
7. Leadership training in place.
8. Finances to support a full time pastor.
9. Accountability - established church government leadership/rector’s council.
10. A permanent meeting place.
11. Legal incorporation.

III. Learning from our past mistakes

- Before building a strategy, our task force took an informal historical look at church plants that have closed over the past 6 years in hopes of finding a better way of approaching church planting.
- The Bishop reviewed the history of planting churches in the diocese and why plants did or did not succeed.

Here are the findings based on the Bishop’s view, as well as an informal interviews with CEC planters:

Seven issues that caused church failures

- Independence
- Leaders who don’t respond well to other leaders
- Lack of relationship
- Lack of active participation or neglect by the diocese
- No training or understanding of church planting and missions
- Local vision/purpose-was built only around CEC values
- Unstable infrastructure/foundation of leadership was weak

Weak Churches

- Weak or failing churches commonly have
  - Lack of local specific vision
  - Lack of support, no regional support or participation
  - Lack of accountability
  - Lack of Pastoral gifting
  - Lack of equipping skills
  - Lack of ability to resolve conflicts (relationship)
  - Moral failure
  - Lack of close proximity to other CEC churches
  - Burned out leadership
  - Financial problems

Informal discussions with current planters is revealing as well. Many planters failed at their first attempts and had to get more training or regroup before trying again.
Why we failed: (What we have learned)

- The timing of when to plant is critical
- We need healthy role models
- In the past, we haven’t acted as a team: pastors who act alone
- We lacked understanding of missions and spiritual warfare
- We lacked some of the necessary ingredients for success:
  
  1. Vision.
  2. Mature Christian support team.
  3. Living out the vision.
  4. Good administration skills
  5. Laity controlling the pastor, quenching the vision. Usually caused by fear of loss (Gal. 1:10).
  6. Lack of balance in the church - no focus on the Holy Spirit or all Spirit and no administration.
  7. Mental and emotional readiness is a must.
  8. Walking in preset perceptions. Previous ministry failures do affect a new work. Healing is a must before we send men who have failed back out!
  9. Pastoral anointing bears fruit; the spirit of religion does not. There is a tendency toward Pharisaism among some CEC clergy who think vestments = anointing. Fruit of the Spirit, prayer, living a holy and disciplined life, gifting, and God's blessing bring anointing!
  10. Church planters felt unsupported—without a feeling that people are supported and nurtured bitterness and resentment grow.
  11. Inability to implement a specific vision.

IV. Strategy Outline

A. Identify and Attract Potential Leaders

How do we attract leaders from outside of the local church?

1. Seminary Bible Students—both in our seminary and seminaries near our churches; reach out to students to get involved with pastors (must be under A CEC priest for 2 years before they can plant).
2. Approach other outside agencies/ partner with them.

- Use a possible recruiter to approach grad students of Bible Colleges.
- Communicate articulated vision for the NE around the country as possible. We need a national presence at church planting events.
- Church Planting Newsletter (quarterly) focusing on Church planting “hot spots” where we are seeing success, what is happening with upcoming planters, updates on works in progress, fund raising for church planting missionaries.
- A web site for NE Diocese church planting. We need an interactive up-to-date FREE site where people can find us, hear our thinking, read our resources, and get on-board.
- Have church planting a key part of any NE conferences and clergy gatherings.
- Need one good example to encourage Millennials (b.1980-1994) to go for it (i.e. church plant or be placed on staff at an established church).
How do we identify and raise up potential church planters from within the local church?

Have all our pastors answer this question—Do you have anyone in your church that you have been mentoring for ministry who is a potential church planter?

- We need to bring people to Christ, with a vision for church planting. We need to develop discipleship materials that focus on imparting a total Christian world view.
- In-House training focus on the Youth. I believe youth are hungering for purpose and will find it in missions work such as church planting.
- A clearly articulated vision of the Bishop. If church planting and the Great Commission is not a passion in the Bishop’s heart, nobody will hear what this task force is saying.
- Nelson Searcy audio materials are good—excellent screening material for potential church planters.
- In terms of age—who are our potential planters?

B. Training of Identified Leaders

Training- 4 Problems We Face

1. An expansive regional diocese makes communication and team work difficult.
2. Some Senior Pastors don’t have the heart for growing their own church, let alone expanding the diocese through planting—lack of vision for expansion of the Church, let alone church planting. This is dead wood that needs pruning, i.e. we spend no time or resources on these types of pastors.
3. There is no agreed upon training methodology and curriculum. We are working on that. It is a big job!

Problem Resolution

1. Expansive regions and training methodology
   - Make training materials easily transferable throughout the region using technology for education.
   - Quarterly gathering for training at a regional level (possible every six months).
   - Periodic meetings to chart progress, implement strategy, and encourage one another.
   - Network at other diocesan meetings.

2. Lack of Vision
   - Tell the vision just as it is. Church planting is hard work and is not for maintenance pastors. You must be called to it.
   - With ordaining so many priests with no parishes for them, we CANNOT release men who are not specifically called to plant churches. They will burnout and leave us hurt. This was part of the 2006 CEC crisis—too many former burned out clergy who were bitter.
   - Expose the cost so you get the right people

3. Possible Methodology- Goal-Simple and Autonomous
   - Have Pastors who want to participate take responsibility for the church planting interns and their ultimate training and success.
     - Advantages: Local pastor involved
     - Interns can maintain current living situation
     - Local Churches benefit for keeping interns in house until they are sent.
   - Identify strategically located church planting schools for those who want to church plant but don’t have the local infrastructure to support them, so smaller churches can work together.
   - Advantages: Provides opportunity for anyone who wants to plant but does not have local opportunity for training
Mechanisms for delivery of church planting curriculum

- Audio CD’s or Podcasts; videos.
- Manual/curriculum, guide
- Teachers, bi annual meetings, cluster meetings, local church training and mentoring

C. Strategically Sending, Monitoring, and Nurturing Planters

Some issues (positive and negative) to consider:

- Demographics-Key to have a planter who matches the area they are planting in.
- Satellite churches- healthy for sending church
  - Positive-relational ties are maintained and more people are reached locally.
  - Negative: Mother church loses resources-New plant has lower commitment-team lacks pioneer spirit

- Remote Plants—Nowhere Near Another CEC
  - Greater risk of success. I think we must send two by two in these areas; priest and deacon with their wives.
  - Pioneer experience-on the edge
  - Higher commitment of leader and team due to distance
  - More resources needed
  - Higher gifting needed
  - More faith required
  - Isolation felt
  - Unrealistic expectations of the remote planter:
    - Of their roles
    - Of Bishop and diocesan church planting leadership
    - Culture clash can be difficult if liturgical churches do not do well in their area.

- Demographics
  - NE CEC to provide what cities are priority targets for where we need to plant our churches, i.e. major cities over 1 million with no churches.

- Monitor/Nurture
  - How do we monitor the trial church plant? (yr 1) I prefer the coaching model. I have the Ogne and Nebel manual “Empowering Leaders Through Coaching.”
  - Done by the sending church or surrogate designee church
  - Monitoring- characteristics
    - Accountability
    - Informal/formal evaluation
    - Church business communication- email, phone meetings etc

- Early warning system: We need to monitor for danger signs in a church plant. The Devil will try to isolate and discourage planters and cause them to believe lies, fall into sin, become depressed, or quit.
  - Intervention- mechanisms to counterattack the enemy:
    - Feedback/evaluation form (expectation that church planter initiate each month).
    - Pastoral staff of sending church, church planting task force, coaches, and Bishop visit church plant to provide encouragement and to monitor.
    - Send lay people to attend and encourage the new churches.
    - Sponsor on going training-conferences meetings. Budget to send our planters to an annual non-CEC church planting, worship, or other conference they are interested in or we think they need.
    - Annual review with them and a blessing on their work in public by the Bishop.
Nurture- characteristics of nurturing church planters

Relationship
- encourage
- support (emotional, moral, prayer, financial)
- sounding board-counsel

Graph 1: Church Planting Infrastructure
# Church Planting Intern
## Selection, Training and Sending Process

<table>
<thead>
<tr>
<th>START</th>
<th>START</th>
</tr>
</thead>
<tbody>
<tr>
<td>Potential Church Planter identified By the Local Pastor</td>
<td>Seminary/Bible College student Applies/potential CP Applies from other source</td>
</tr>
<tr>
<td>START</td>
<td>START</td>
</tr>
<tr>
<td>Potential CP Encouraged to plug Into their local church As a prerequisite</td>
<td>Has the Potential CP been in a local CEC for a season</td>
</tr>
<tr>
<td>YES</td>
<td></td>
</tr>
<tr>
<td>Student Interviewed and Screened by the Local Pastor</td>
<td></td>
</tr>
<tr>
<td>NO</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Is there a lack Of leadership Gifting</td>
<td>Does the Potential CP have a successful Lay ministry?</td>
</tr>
<tr>
<td>YES</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Honest feedback given by the local church pastor</td>
<td>Does the CP have the Leadership gifting and Potential for success</td>
</tr>
<tr>
<td>YES</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>STOP</td>
<td>Local Pastor selects CP Candidate as a New CP intern</td>
</tr>
<tr>
<td>CP intern begins church Planting curriculum</td>
<td></td>
</tr>
</tbody>
</table>
Church Planter Intern participates in all diocesan activity and training.

Church Planter Intern continues To actively Participate in local Church.

Local pastor Assumes role of mentor/trainer in church plant.

Church planter Intern develops Church planting Thesis simultaneous With other training.

Quarterly review by the local Pastor: Is the CP Intern making the required progress?

Will Cp Intern Continue with the Training?

Has the CP intern finished the curriculum? Ordained?

Issue 1-2 year commission bless them and send to trial church plant.

Is the trial church plant Being successful?

Is the lack of progress Due to a fatal lack of Leadership gifting?

Permanent commission

Mentor pastor and CP Pastor develop plans To make CP pastor and Church plant successful.

Honest feedback Given by the local Pastor

STOP
<table>
<thead>
<tr>
<th>Church Planting Pastor assumes Role of selecting, Training and sending new Church Planting Pastor</th>
<th>Has the local church Pastor been successful At raising up new church Planters?</th>
<th>NO</th>
<th>Local Pastor continues To focus on local church - And raising up future Church plants</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>YES</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Local Pastor able to Fill a leadership role For diocese To church planting</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>STOP</td>
<td>-------</td>
<td></td>
</tr>
</tbody>
</table>
Church Adoption

How Do We Attract Leaders with Churches?

- They’re okay, but adoptions should not be our focus.
- We won’t actively recruit. We need to shift gears in our thinking about expansion and growth toward the Great Commission.
- If the opportunity comes to us and its right, we will enter them into the adoption process. The adoption process is similar to what planters should go through in training.

Being a Healthy Mother Church

A Mother:

1. Has planned her parenthood- (i.e. vision, goals and strategy)
2. Builds up her own body – having babies depletes your calcium (i.e. the stuff that builds bones – infrastructure and systems in the church).
3. Has babies that have the parents’ genetic code (leaders are home grown).
4. Understands that having children gives fulfillment and purpose (spiritual health).
5. Trains up her children in the way they should go (train, train, train).
6. Has the heart that the success of her children is the success of the parent.
7. Is not co-dependent, but releases with blessing when the time is right.
8. Nurtures and monitors her children without control so there is ongoing relationship (often an expensive phone bill).
9. Knows that kids are expensive but part of the deal.
10. When they leave home, they have a tendency to take anything not tied down – extra furniture and things that don’t fit in the parents’ house (even people).
CHARACTERISTICS OF PLANTERS

PIONEER

1. Builder- builds to meet the needs of the moment. One – room school, jail & sheriff, mercantile
3. Entrepreneurial – relies on own abilities and gifting-independent.

SETTLER

1. Builder- builds things that are lasting: thinks long term: school system, governing system, security system, communication system
2. Stable_ plants feet for the long haul Puts things in order for efficiency
3. Managerial – sees value in the gifting of others and invites them to participate.

RESULTING COMMUNITY - WHAT”S PRODUCED:

1. Never Develops into something that lasts
2. Is without order and usually has town feuds due to:
   - No communication
   - No governing system

1. Not progressive, just permanent
2. Orderliness is a higher priority that risk-taking and innovation – run smooth, but don’t go anywhere

We want to develop Pioneer Settler-ments
Combine the Best of These and Remove the Worst
Pioneer Settler-ment

The definition of a true pioneer-
One who ventures into the unknown or unclaimed territory to settle.

1. Is innovative and progressive; Challenges status quo in an orderly, planned manner
   a. Has a master plan
   b. Has building codes to assure quality and safety

2. Capitalizes on the creative entrepreneurial gifting of the pioneer and manages it in a systematic way so as to produce something lasting.

3. There is interdependence between pioneers and settlers so that great things can be produced and the city will be reaching out, not inward.
OWNING THE CHURCH PLANTING VISION

The church has left the building.

Gone Outreaching!
Chapter 1: The Biblical Rationale for Church Planting

1.1 Why Plant Churches?

As we discussed in the prologue, church planting vision answers the question “What kind of churches do we plant?” But that question is rooted in a deeper inquiry still, “Why plant churches at all?” In Acts 1:8, Jesus promised power for a purpose to His Church. Pentecostal power is given as the means for enabling church planting apostles to be Christ’s witnesses unto the uttermost parts of the earth.

1.1.1 New Churches Are Necessary for Effective Evangelism

- The Book of Acts demonstrates that church planting and evangelism are synonyms.
- Lyle Schaller in 44 Questions for Church Planters says, “New churches are more likely to reach more people and grow in size than are long established parishes... New congregations are organized around evangelism and reaching people not actively involved in any worshipping community. By contrast, powerful internal institutional pressures tend to encourage long established churches to allocate most of their resources to the care of members.”
- Here is a sobering stat—Bruce McNichol of Interest Ministries was quoted in CT as saying their research has discovered that among evangelical churches, church 1-3 years old will win 10 people to Christ per year per 100 members; those 3-15 years old will win five people per year per 100 members, and after age 15, the number drops to 3 per year per 100 members.
- Lyle Schaller in his book Understanding Church Growth and Decline says “Every denomination reporting an increase in membership reports an increase in congregations” and vice versa.

1.1.2 The Church Planting Imperative

The driving thesis behind CEC church planting is that it is possible to obey the command of our Lord Jesus Christ to preach the Gospel to every creature on earth and disciple the nations (Matthew 28:18-20). A commitment to the Great Commission is the single most important strategy for 1.) the numerical growth of the Body of Christ and, 2.) the continual corporate renewal and revival of existing churches. Nothing else—not crusade evangelism, outreach programs, para-church ministries, mega-churches, church growth consulting, nor church renewal processes will have the consistent impact of dynamic and extensive church planting because this is the very mission of the Church.

1.1.3 Jesus the Church Planter

Virtually all of the New Testament evangelistic imperatives given by Jesus are calls to plant churches. The Great Commission is not a call to only make disciples, but to baptize them. In Acts and elsewhere, it is clear that baptism is the initiating rite of incorporation into a worshipping community with accountability and boundaries (cf. Acts 2:41-47).
1.1.4 Paul's Church Planting Strategy

The greatest missionary in history, St. Paul, used a simple two-fold strategy. First he went into the largest city of a region (Acts 16:9,12), and second he planted churches in each city (Titus 1:5). Once Paul had done that, he considered the Gospel preached in that region and that he had no more work to do there (Romans 15:19, 23).

**BIBLE PREMISE:** The way to permanently influence a country was through its chief cities. The most permanent way to influence a city was to plant churches in it.

The Engel Scale

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**BIBLE PREMISE:** The only way to truly create permanent new Christians is to plant churches. Why? Traditional evangelism aims for an outcome of decisions for Christ. Experience shows that decisions often disappear and do not develop into changed lives. Why? Most decisions are not really conversions, but are just a step on the journey of seeking God and entering into discipleship. Only a person who is being evangelized in the context of a local church can be sure of coming home to a vital saving faith in Christ because this is what Jesus builds—His Church. This theologic is why C. Peter Wagner says in his book "Strategic Growth" that "Planting new churches is the most effective evangelistic methodology known under heaven."

Source: [http://guide.gospelcom.net/resources/tellitoften.php](http://guide.gospelcom.net/resources/tellitoften.php)
FROM THE TRENCHES:

New churches best reach new people, older churches see more transfer growth

Many CEC church planters have realized that the first generation of seeing transfer growth from liberal mainline churches is over. Evangelicals, charismatics, and Catholics do not easily accept a convergence style church. Thus, God has positioned us to be a church planting movement that grows by making new converts! This is a truly apostolic church. Praise God!

Younger adults are normally found in younger congregations. Why? Older churches have more traditions and layers of leadership who have the influence and money to control the life of a local church. Things like the time of worship, sermon topics, leadership style, and thousands of other little customs reflect the development of generations of life in a church. Younger adults will gravitate to churches where they too can have input.

New residents are also better reached by new congregations. Why? Newer churches have more access to places of leadership and influence for newcomers. Older churches may require years of attending before a person can have this level of access.

Missions studies indicate that the average new church gains most of its members (60-80%) from the ranks of those who do not attend any worshipping body, while churches over 10-15 years old gain 80-90% of new members by transfer from other congregations.

Analysis: This data means a new church will bring 6-8 times more new people into the Body of Christ than an older church that is the same size!

Why is this so? As a church ages, powerful internal pressures lead it to allocate most of its resources and energy toward the concerns of its members rather than toward those outside the camp. Older churches have stability and steadiness people thrive on and need. Some will only be reached by churches that reflect this kind of stability.

New churches, of necessity, focus far more of their energies and resources on the needs of non-members and are much more focused on the needs of non-believers who are pre-Christian.

A new church making new believers also has access to more non-believers through new believers because those recently converted have more face-to-face relationships with non-Christians than older Christians. The longer a Christian is churches, the greater the probability they will begin to live in what Fr. Kevin Baker calls “the Christian ghetto.” According to Wikipedia http://en.wikipedia.org/wiki/Ghetto:

“A ghetto is an area where people from a specific racial or ethnic background or united in a given culture or religion live as a group, voluntarily or involuntarily, in milder or stricter seclusion.

Thus new Christians attract non-believers to services 5-10 times more than long-time Christians who live in the ghetto. New believers reproduce new believers!

SO HERE’S THE POINT… New churches recently planted bring more new people into the Kingdom of God. In the CEC, our expectation is new churches will be focused on growth by making new believers in obedience to the Great Commission. We should not expect or build on transfer growth. We are truly a missionary movement at home and abroad.
Where would you plant a church? Why?

Towns A, B, C are all the same size and have 100 churches.

**Town A:** All churches are over 15 years old.
**Town B:** Five churches are under 15 years old, and along with several older congregations are winning people to Christ, but this is only offsetting losses by older churches in the overall number of Christians in the area.
**Town C:** 30 churches are under 15 years old.

Here's what we know… In Town A, the number of active church goers will be shrinking even if a few churches get hot and start growing. In Town B, the overall active number of churches will be staying the same. In Town C, the overall number of active church goers will be on a path to growth. Try to figure out how we are arriving at these numbers based on the material that preceded this section!

Where would you plant a church and why?

**Within 5 miles of the community where you are church planting or thinking of pioneering, summarize the following:**

How many churches are over 15 years old? __________

# Mainline ______   # Charismatic/Pentecostal _________  # Other _________

How many churches are under 15 years old? __________

# Mainline ______   # Charismatic/Pentecostal _________  # Other _________

**Project Decision Rule:** One church for every 1000 residents is saturation.

- If over a third of a city's churches are new (under 20 years old) then there is one church for every 1000 residents and we know the number of Christians in the city will grow at a faster rate. * The growth rate will depend on how vigorous and vital existing churches are.
- How appropriate is it to plant a new church in your selected target?
- In 1820 there was 1 church for every 800 Americans.
- In 1860-1906 Protestants planted a new church for every population increase of 350 people.
- By 1900, there was 1 church: 430 people.
- In 1776 17% of the U.S. were “religious adherents” and in 1916, 53% of American were religious adherents (Roger Finke and Rodney Starke, *The Churching of America: 1776-1990* (New Brunswick: Rutgers, 1992) p. 16.
- In this era, a church was planted for every 500 residents, and there were churches everywhere resulting in 50% of the population being churched Christians.
- After WWI, church planting plummeted. Mainline churches with centralized government opposed new church planting and the golden era of church planting in the USA ended, and has been decreasing to this day so that we are presently at 1:1000 is a churched area.
- If God tells you to go into a churched area, what might you expect there?
- Would you think it better to go into area with more or less churches to population? Why?
1.2 What Kind of Churches Do We Plant?

Acts 2:42 (New King James Version): 42 And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.

CEC churches are convergence—charismatic, evangelical, and sacramental together! Convergence churches are biblical, gospel-focused, and episcopal in government.

Bishop Bates has often taught his clergy in the Diocese of the Northeast that this passage is a classic verse describing the function of Episcopal government. Here we see the Church continuing steadfastly in the apostolic doctrine, apostolic fellowship, apostolic celebration of thanks in the covenant meal, and the prayers of the Church. All of these constituent elements combined are what we call living in Christian COMMUNITY.

The Book of Acts is the historical record of S. Luke chronicling how the Holy Spirit empowered Church continues proclaiming Christ’s words and doing Christ’s works. It is a pattern for our own ministry today.

1.2.1 Why The Term “Pattern?”

This term comes from God’s instruction to Moses on Mt. Sinai. He would dwell in the midst of His people if Moses made the tabernacle “after the pattern” God had showed him on the mountain of his presence (Ex. 25:8, 9, 40). The command and promise were fulfilled, and the glory of the Lord filled the tabernacle and His presence abode with them (Ex. 40:33-38).

We also see this dynamic in Acts. The Church obeyed Jesus’ command, and the Promise of the Father came to them. Therein is the secret of their success story. The apostles and early Christians were not super-human; nor were they perfect people. The simply loved the Lord, obedient to his commands, and filled with the Holy Spirit.

Presuppositions About the Biblical Pattern of Church Planting

THE BIBLE IS THE WORD OF GOD, inspired, inerrant, infallible, and our all-sufficient rule for faith and practice (2Tim. 3:15-17; 2 Peter 1:21). The Canon is closed and there is no “continuing revelation.”

SALVATION FROM SIN AND HELL IS FOUND ONLY IN JESUS CHRIST by grace through faith in his atoning death and bodily resurrection (John 14:1-6; Acts 4:12; Romans 10:9-10; Eph. 2:8-10).

IT IS GOD’S WILL THAT NONE SHOULD PERISH BUT ALL COME TO REPENTANCE (John 3:16; 1 Tim. 2:4; 2 Peter 3:9). God’s plan is that every person will hear the Gospel preached to them (Romans 10:14-15) through a Church obedient to the Great Commission. The only reason some do not hear and perish is because the Church as not completely fulfilled the plan of God.

THE CHURCH IS GOD’S EMISSARY, ordained by the Father and empowered by the Holy Spirit to preach the Gospel to all nations/cultures/people groups, families, and individuals (Matt. 28:18-20; Mark 16:15; Acts 1:8).
1.2.2 Acts Pattern Principles

The following biblical principles of church planting express the common values expected in new churches planted in the Diocese of the Northeast.

**OBEDIENCE:** The Apostles were obedient to do what Jesus commanded. They waited in Jerusalem for power for the purpose of the Great Commission (Acts 1:4, 8; 2:14).

**UNITY:** The 120 in the upper room and the Church in Acts were in one accord. The binding force of the Church is that we live in the unity of the Spirit and faith through the bond of peace (Eph. 4). Jesus never said by your great preaching, by the liturgy, of by your spiritual gifts will the world know you are my disciples. It was through love for one another (John 13:35). A church planter must love God, love the Church, and love the world enough to become a servant of all. When the unity of the growing Church in Acts was threatened by the possible split between Jew and Gentile, the Church apostles and elders met in council to hear what the Holy Spirit would say (Acts 15). Individual agendas were surrendered for the sake of unity.

**DOCTRINE:** Right doctrine is the skeleton for the Church. When doctrine is weak, flawed, or not emphasized the Church becomes weak and vulnerable to attack from enemies. In Acts 2:42 we see a Church continuing steadfastly in the apostles’ doctrine. Paul said in Romans 1 that the Gospel is the power of God unto salvation. To not preach the Gospel of Jesus and the Apostles is to preach another Gospel. Every church planter should expect to be tested in your doctrinal knowledge in order to be approved as a missionary church planter. The early church planters set churches in order with elders who had studied to show themselves approved.

**PRIORITIES IN ORDER:** When the Church faced its first internal crisis in Acts 6, the 12 Apostles appointed seven deacons saying it is not right for the apostles and elders to neglect the preaching of the word and prayer to engage in ministry tasks such as caring for the needy widow. Many church planters will be forced to neglect prayer and preaching in order to do all kinds of practical things such as set up for church, run errands, work a job to support their family and fund the church mission —this ought not to be so. It is up to the Bishops as successors to the Apostles to appoint deacons in every church. It is our goal to plant every church with a team of priest and his wife along with a deacon and his wife (if married).


**SIGNS, WONDERS, AND CHURCH GROWTH:** As Jesus promised, the Church in Acts was an empowered with the same power manifested in Jesus’ ministry (Acts 10:38). It would have been impossible for the Apostles to succeed in their mission of continuing to proclaim Jesus’ word and do his works as they planted churches all over the world had they not been continually filled the Holy Spirit (John 14:12). Apostolic church planting is marked by anointing to preach with signs following that draw people to the Lord (Acts 2:37, 41; 4:4; 5:12; 14:1; 17:2; 19:10).

**GENEROSITY AND SACRIFICE:** The early saints were happy to share their goods with those who had need (Acts 2:45). Barnabas sold land and gave the money to the Apostles to distribute to the poor (Acts 4:35). Paul said in Acts 20:33-35 that he labored with his own hands to support the weak because it was Jesus who said it is more blessed to give than receive.

**WILLING TO SUFFER:** Apostles being flogged and imprisoned (Acts 5:41), a deacon being martyred for his powerful and fearless preaching of the faith in the face of opposition (Acts 7), and Paul’s great sufferings (Acts 9:16) all point to the price a church planter must be willing to pay in order to be counted worthy of the high calling to mission ministry. See also 2 Cor. 11:23b-28).
Chapter 2: The Place Where We Plant CEC Churches

Acts 18:9-10 (New King James Version) 9 Now the Lord spoke to Paul in the night by a vision, “Do not be afraid, but speak, and do not keep silent; 10 for I am with you, and no one will attack you to hurt you; for I have many people in this city.”

2.1 Why We Target Cities

1. Hebrews 11:10 And Revelation 21 tells us God is a city builder. The New Jerusalem, the Church, is the Garden of Eden remade—the City of God.
2. In Acts, Paul went from city to city planting churches:

5:28 Jerusalem
8:5 Philip evangelized Samaria
9:19 Paul preaches in Damascus
10:24 Peter in Caesarea
11:22,26 Antioch in Syria is the first gentile missionary church
16-18:22 Paul’s second tour: Philippi, Thessalonica, Berea, Athens, Corinth
18:23-21:17 Paul’s third tour: Ephesus (home of the first Bible college) and all Asia evangelized from here
28:16-31 Paul in Rome, planting the Gospel in the center of the city in the heart of the empire.

3. The urgency of the harvest is so great in cities.

- Paul went to cities because that is where the most receptive people were found.

More to be added in this section on future editions.
Chapter 3: Making the Decision to Start

**Preliminary Issues**

In order to truly get started on a church planting project, you should make sure the following are done:

1. All potential church planters will go through an assessment where we meet with you and your family for spiritual direction and discernment of whether church planting is truly the call God has placed on your life. This assessment will include a pre-interview questionnaire, a spiritual gifts assessment, a DISC personality profile, a Myers-Briggs profile, and a half day in-person interview. This is not a pass or fail event. This is simply relational and part of a process of discernment where we are inviting the Holy Spirit to guide us as we journey together.

2. You have gone through the church planting assessment process and the post-assessment debriefing.

3. You have studied and been coached through the church planting manual with a member of the diocesan church planting work group.

4. Make sure you have a church planting release form filled out signed by your sending pastor, the diocese church planting coordinator, your church planting coach, and the Bishop.

Once you have completed all of the above, you should fax your letter of recommendation to the diocese.

**Choosing Your Target**

If you have not already done so, you need to carefully think about whom it is you are targeting with this new church. Why has Jesus asked you to start a new church? For whom? How will this church be different than other churches in the area where you are thinking of planting?

Choosing a target at a basic level means not only identifying where it is you want to plant a church—the geographic metrics—but also it means planting with a sense of clarity about who or what segment of people within that area are you called and equipped to reach. Are you targeting the working class? Middle class? Boomers? Xers? Millennials/Mosaics?

At this point, some of us start to think, “Well isn’t the Church a family of people of all ages? Why do I have to target anyone?” The answer to that is you simply can’t and won’t reach everyone. No church will. Choosing a target means you are disavowing the “scattershot shotgun” approach to aiming at anything and everything. It means you are reconciling yourself to the fact that issues of culture, education, style, values, and ethnicity will, whether you like it or not, have great bearing on who will come to your church. Also, you simply do not have the money or resources to be everything to everyone.

**FROM THE TRENCHES:**

*A godly man in the wrong place can still produce mediocre results—Rick Warren.*
Know Who You Can Reach Best

How do you go about determining a target group? Here are some guidelines to help:

- The Gospel primarily spreads through relationships. Therefore it makes sense to reach people who are the most like you! People with a background and culture similar to yours.
- Repeated studies have shown that the number one reason people initially choose a church is because they identify with the pastor. While the pastor is not what attracts first time visitors, it is the reason why people come back.
- Therefore, as pastor, you should be able to honestly and accurately answer these kinds of questions about yourself:
  - What kind of person am I?
  - What is my cultural background?
  - Who do I naturally relate to and what kind of people do I naturally have a harder time understanding?

  - Too many pastors experience frustration or failure because, at the root, they really don’t know who they are. It is crucial to be sure you are not unconsciously trying to be something or someone you are not.
  - If you are not intellectual, don’t try to be! Therefore do not try to plant a church in an Ivy-league college town. On the other hand, if you are white and middle class, you had better consider carefully whether you should target blue collar workers on the other side of the city.
  - So, to determine your target do a frank self-analysis. Get others who are close to you to give you honest feedback. Unless you have a missionary call, people are usually called to reach those most like themselves. And remember, even missionary callings invariably work down the socio-economic ladder, not up. It is an extremely rare person who is able to successfully minister to people in a social class significantly higher than their own.

3.2.2 Specific Questions to Ask About Your Target area

Church Builders Rule: Build what you know best—you!

1. Consider your target demographically.

   - This means you identify where the people live that you want to reach. If for example you want to reach Gen Xers in Buffalo, you will find more of them in Lancaster and Clarence than you will in Buffalo or Cheektowaga.
   - Obtain demographic information for your area. Look especially for information on:
     - Age
     - Marital status
     - Income—median and average household.
     - Education—what level in your community.
     - Occupation—what types of work are prominent.

The US Census is free information. The Church of the Nazarene has an excellent tool here:

http://map.nazarene.org/scr/m3.exe?c=&z=14125&s=&submit=Search&fromhome=true

Also the following are helpful:


http://www.thearda.com/mapsReports/
2. Consider your target culturally.
   - What are their values, interests, hurts, and fears?
   - What are the sub-cultures and sub-groups in your area?

The best way to find out the psychographics of your area is to talk to people personally! You will quickly find out their mind set, lifestyle, and cultural values. You can also take your own survey. Click here for some ideas:  
http://www.dobney.com/Conjoint/Conjoint_analysis.htm

3. Define your target spiritually.

Get to know other pastors in the area. Know what the religious background is of your area. Are you going to find yourself among 500,000 Catholics, 41,000 Evangelicals, 85,000 mainline people and 250,000 non-affiliated like in Buffalo, New York? Will you find yourself among former Catholics on the west coast? Southern Baptists in the Bible belt? People with Lutheran backgrounds in Wisconsin and PA?

4. Remember there are two groups most receptive to the Gospel everywhere:
   - People in transition (new marriage, new baby, new job, new home, new school)
   - People under tension (divorce, death, unemployment, financial problems, loneliness, sickness).

**Geographic guidelines when planting a CEC**

While there are no geographic parishes in the CEC, the diocese will protect the territory of a new church plant for two years in an area up to 50,000 in population. Therefore, if your city has 1 million people, you can specify an area of 50,000 to protect. After that point, someone can come into the same area and plant a church. If there is an established CEC in an area, there is nothing that would prevent another church from starting right across the street. However, there are some things to keep in mind:

1. The will of the Bishop is the final appeal in all matters of geographic choice.
2. Unless there is a mountain or river in between towns, there should, as a rule, be about 20 minutes driving distance between churches.
3. If you are within 20 minutes of each other and are not targeting a completely different ethnic group or other radical differentiation, you are competing head to head and this will generally not be approved.
4. What happens when churches are too close is:
   a. People who cannot find a place of leadership or are disgruntled will come to you from the other church.
   b. The people who want to be part of a smaller church will come to you, and they will work against growth.
Chapter 4: Developing Vision and Values

What is Vision?

Description: Vision primarily answers the question, “What kind of church is this going to be? What is it that the people will find compelling, that will energize a group of people? What is it going to look and feel like? What are its main values? What is it trying to accomplish?

A vision is like a painting: it needs to have word pictures, metaphors, and stories that illustrate the vision and captures people’s imaginations. Every church planter should be able to tell a story about the dream they have, or how God has been fulfilling their dream as the church was conceived, birthed, and is growing. It is not like a business report; it is like art.

A story is a thousand times more powerful than saying the same thing in the form of a wish list. You should have the vision in your mind and heart, and be able to tell it with a story that is motivational, able to be repeated without sounding boring, and something that your people can easily tell others. It has to be something so powerful that people will be willing to sacrifice their time, money, and energy to work with you to see it become a reality.

Definition: Vision is an ideal and unique image of the future that is a clear and challenging picture of the ministry of your church as it can and must be.

To break it down even more, vision is:

1. **Clear**—Everyone in the church should understand it clearly enough that they can articulate it themselves.
2. **Challenging**—It calls people to rise to the occasion and win the battle. One of the main enemies of church momentum is that we have a vision that is TOO SMALL, and requires TOO LITTLE A COMMITMENT.
3. **Possible**: It is attainable, truly a potential reality, though not without hard work and sacrifice. While it is challenging, it has the ring of authentic possibility.
4. **Consists of a Mental Picture**: It lodges itself in people’s imaginations and connects with them in the form of compelling images, associations, and memories so when the vision is shared, it is vividly stamped into the mind and heart of those who hear it.
5. **Has a Sense of Urgency**: Is says to people, “This has to happen because it is God!”

Developing Your Vision

Vision always begins in its conception as a dream that God puts in your heart. The visionary church planter must be able to see an opportunity that exists. As a spiritual entrepreneur, there is a dissatisfaction with the status quo resulting in a desire for “what could be.” This is what leadership is built on.

To turn your dream into a vision, however, is to take something broad and vague and turn it into something living and concrete. *Vision is a dream taken seriously.*
Ideas to Begin Thinking Through Your Vision

- Pray for God to give you vision. Jesus said he only did what he saw the Father doing (John 5). This will help you from making the vision bigger or smaller than it should be.
- In the process of developing your vision, lots of ideas will be generated. This is called innovation. Write them down! Don't be selective in the beginning. You can later test the ideas to determine which one's will be the best to develop.
- Peruse everything you have written down. Go back to old journals when God first started speaking to you about church planting (if you keep a journal like Habbakuk who wrote the vision)
- In your idea writings, look for purpose, values, strategies, targets, etc.
- Probe your dream with questions like: Is it clear? Is it challenging and inspiring others to action? Is it future oriented? Is it realistic and stretching? Is it relevant to your target group?
- The, give the vision some time to simmer on the back burner. Good visions don't develop over a weekend. They emerge over time. How long—only God knows that!

4.4 Sample Questions That Help You Become Visionary

First, I recommend a book called “Five Star Mind” to help you get your mind in a position to think like a leader. http://www.amazon.com/Five-Star-Mind-Tom-Wujec/dp/0385414625. The reason I recommend this book is because many pastors are very linear in how they think. They deal with propositional truth, black and white moral ethics, etc. Leadership, which every church planter needs to have, is not always rational. You need to be creative and imaginative to plant churches. Then, ask yourself:

- What gets you really upset when it is not happening at church?
- What is something you always want to talk about when you talk about churches?
- What have seen in other churches that makes you say, “Someday I want to have that in our church.”
- What do you want you church to look like in 10 years? 20 years?
- Watch for a rush or flow of excitement and a sense of joy in God’s presence which are often signs that God’s vision has come to you. It will feel alive and feel right because it is coming from God!
Communicating Your Vision

1. First and foremost, the vision must live inside of a church planter. He must own it. Once the pastor has caught God's vision, it becomes contagious and others will become infected as well. The visionary pastor must communicate with passion through non-verbal expressiveness and by speaking from the heart.

2. Use powerful language and a positive communication style. Make the intangible tangible—that is make your vision sacramental! Use images, analogies, and symbols to make visible what is the idea on your heart that has come from God.

3. Regularly use sermons to communicate the vision.

4. Constantly tell stories that bring the vision to life in flesh and blood inspiring others. Especially do this when telling people outside the church about your church.

5. Regularly offer new members classes. These become the foundational and primary place for telling newcomers the history of the church, your personal journey as it relates to building the church, and the legendary and culture forming stories that illustrate the church values and vision in action.

6. Do an annual “State of the Ministry” sermon. Use it as a time to review the church values and purposes. Rally people to the cause and cast new vision for the coming year.
Chapter 5: Selecting Your Strategy

Remember, strategy is a bucket-brigade. It is an answer to the question “How do we make this vision happen?” What are the step-by-step, concrete actions we are going to employ that will bring this vision to reality?

Strategic Decision 1: Church planting models

One of the first questions you have to answer is this: By what logistical and tactical methods are we going to plant this church. There are numerous ways to go about it. The most common options as follows. The Episcopal Church USA and the Association of Vineyard Churches have refined these as presented below:

**New Church Planting Models**

Below are 8 models of Church Plants identified by church planters that we can use in the Charismatic Episcopal Church. Each has specific strengths and challenges (+ or -) depending on the demographics and vision and resources available.

1. Apostolic Start Description: Cold start with little or no preparation characterized by a "parachute" drop where planter is told to go there and start with few resources.

   + Total exposure of the planter to the community
   + Passion driven
   + High risk/high potential gain in terms of new Christians
   + Requires accurate assessment of planter
   - Takes time and money, more than most willing to give
   - Absolutely leadership dependent, may result in "lone ranger" ministry
   - Burnout highly possible
   - Missioner can be disconnected from diocese

2. Mother/Daughter Start Description: Church begins out of existing parish with a parish staff priest, who goes with other leaders from the existing church. Gospel/mission based.

   + Lessens competition
   + Finances are better
   + Planter goes with leaders (team)
   + Better knowledge of local community
   - Less flexibility; new church strong tendency to becoming like the mother
   - Apron string phenomenon
   - Diocese may have limited input into critical mission decisions
3. Apprentice Description: Diocese calls inexperienced person to (existing) new church plant as apprentice to learn how to plant a new church after 12-18 months’ apprenticeship in existing new church plant.

+ Existing church is teacher, but not (necessarily) resource
+ Existing church is a formation place for apprentice
+ Church connected to larger church from start up
+ Diocese finances apprenticeship and partners with host congregation
- Need a church plant that can provide formation
- Training church may provide problems
- Apprentice may love/hate training situation

4. Diocesan (or Deanery) Start Description: launch team formed by various members of area churches. Vision already established.

+ Money comes from the region
+ Wide area of natural political support, will and permission
+ Healthy transition from regional to local
+ Attractive to outside supporters
+ New start feels connected to the larger church
- Competing visions of launch team
- Who is responsible? People make decision but they will not necessarily experience consequences
- Competing oversight and lines of accountability
- No clear chain of command


+ Easy to start with leadership in place, lower cost
+ Already have land and buildings
+ Compliments existing congregation with diversity
+ Resources can generate financial responsibility
- Minority group becomes second class
- Revenue source mistaken for "mission"
+- Minority group becomes leading and largest group

6. Self Start Description: Group meets in living room, possibly as a distant home group of a mother church

+ High value lay leadership
+ Very resilient
+ Low cost
+ Needs training and support to grow
- Never outgrows the living room
- Bound by organizational idea
- Denominationally focused
- Ordained leadership difficult to provide
- Often founded over against existing church, vulnerable to authority issues
+- Counteract diocesan strategy

7. Satellite Launch Description: Downtown church starts number of churches with identical opportunities.

+ Satellites can become their own identity
+ Can use temporary space for short term needs
- Exiting from area of economic decline or escaping cultural transition
- Could conflict with diocesan strategy
- Duplication of costs and overhead
8. Ecumenical plant *Description: two or more denominations start together*

+ Resources, financial and administrative, shared
+ Model for rural church planting
+ Models unity of the church
+ Could develop starter space and community building
+ Possible appeal to folks who aren't brand loyal
+ Works well in resort or vacation locations
- Energy to keep group together is demanding
- Loss of denominational identity
- Who's responsible?
- Competing oversight and lines of accountability
- No clear chain of command

**Strategic Decision 2--Raising Money**

The next question you must ask to form your strategy is, “Where is the money going to come from?” Am I going to be bi-vocational? Am I going to fund raise and form a missionary budget? Is the mother church going to support me at all? A little later, we will discuss gathering resources in more depth. For now, just start thinking this issue through.
Chapter 6: From 1 to 150

First Thoughts

Probably one of the most difficult aspects of church planting is simply gathering your first fifty people. (Second only, of course, to gathering your next fifty, and the fifty after that) Not surprisingly, however, there are factors related to the life and growth of a church unique to the number of people attending. There are things to give attention to when you have 35 people that are radically different from when you have 85. To not understand that, however---to lead a church of 35 as though you have 85—can potentially spell disaster.

This section, then, is about making the factors unique to gathering and pasturing your first 50 people as well as making steps towards “going public”. By “going public”, we are referring to that point when you move from informally meeting in people’s homes with a small group Bible study to having enough people to begin holding an “official” service (which will likely meet on Sunday mornings), and offering certain things which our culture typically expects of a church: worship, preaching, and children’s care. To “go public” is to move beyond the period of investing only in your core or merely meeting as a large home group. Rather, it is to begin proactively inviting friends, seekers and the world to come participate in your weekly worship service.

The challenge, of course, is gathering that initial critical mass of people enabling you to do that. An undeniable fact of our culture is that a primary doorway into Christianity and the church remains attendance at a Sunday morning service. Equally undeniable is the fact that, for many, it is difficult to invite people to a “church service” that has only 20 people. It’s too small. It is perceived as lacking energy, as “unhappening.” Those kinds of numbers are fine when meeting in a home, crammed into someone’s living room. But, in this culture, once you bill your gathering as a “real” church, it is assumed that you are meeting in a more public space such as a school, community center, or another church building. Once you make such a move, you simply must have enough people in the service so that those visiting will see something with enough people that they leave saying, “This is a happening thing.”

Thus, what’s the best way to go about gathering those people? Below are some general principles to think about. But bear in mind: there is no “one” way to go about it. Ministry and church planting are inescapable incarnational and contextual, and what works for you, your gifts, your team, your geographical area and your target group may not work for another person. Try lots of things. Know your culture well. Pray and listen to the Holy Spirit. These are the most important things.

Two approaches: Inside-out or Outside-in

In general, there are two primary ways you can go about getting those kinds of numbers (50 or above) for your first public service: working “inside-out” or working “outside-in”. The differences—along with the advantages and disadvantages of each approach are as follows.

Inside Out

One way to gather people is to begin with a small core team, and continue to gather in the initial months of the plant by ones and twos. Meet with people, share your story, invite people to your house group meetings where you are continuing to invest in the core, share your story, and explain your vision. Slowly but surely you gather enough people (perhaps you have several house groups going at once) until you have 40 or 50 people. At that point you bring everyone together in your first public service as well as advertising and inviting people to bring their friends and acquaintances. This is the classic approach to church planting and it worked very well.
Advantages:

- This approach works well if you’re especially good in one-on-one situations, slowly but surely building up relational equity, sharing your heart and your vision in small settings.
- Also, if your personality isn’t especially gregarious, it gives you time to gather and invest in a team of people around you, in turn, can help you gather and attract people at the next level of growth.

Disadvantages:

- Unlike in the past, people are not nearly so inclined to meet in someone’s home, especially if they are an unbeliever.
- Meeting in someone’s home—unless there is a lot of friendship and equity already established—requires more up-front commitment.
- To invite someone to a small church meeting in a home can be relationally and religiously frightening to some who avoid who would prefer a bit more anonymity from which to observe things.
- Additionally, even for Christians who might be interested in a new church, unless they are single or childless or extremely pioneering in nature, they don’t consider something meeting in a home quite yet legitimate. Indeed, many church planters are finding that people now tell them, “Yes, we’re interested in what you are doing...call us once you are (in so many words) for “real” and meeting on Sunday mornings with something for our children—then we’d like to come.”
- This is not to say that the inside-out approach won’t work (and, regardless of your approach, it is essential to do some core development before going public).
- But public perceptions of what is and isn’t legitimate are important to consider, and it may mean you will want to move toward going public sooner (according to the model below) than you would otherwise.
- A primary consideration is where your dominant gifts lie. If you are a warm, relational person who thrives in facilitating medium size groups, consider the inside-out approach.
- If you are a great preacher and vision caster, however, you need a group of people as soon as possible in order to capitalize on your strengths, and you should consider the approach below.

Principles to remember for going “inside-out”

- Remember that your task is to multiply small groups through gathering.
- To do this, have lots of parties, picnics and social gatherings to invite people to.
- As soon as you have enough people for two small groups to be meeting (which could be as few as 15-20 people) you need to pick some sort of Non-Sunday morning time and pull everyone together once or twice a month. You use that time to talk vision and values and create momentum.
- A lot of times, the planter will lead two or three house groups himself because he can’t multiply leaders fast enough, or because he purposely wants to continue impacting people directly.
- You need to be thinking of getting a Sunday morning launches by the end of 12 months. Otherwise you lose momentum and people will wear out. You only need 40-50 adults to do this.

Outside-in

Basically, with this approach, you start with a core of 10+ or so, but rather than trying to gather your first 50 before going public, you get your first 50 (or even 100 if you’re lucky) at your first public meeting

Advantages:

- This is an especially helpful approach if you don’t know too many people in the community—where it could take forever to try gathering your first 50 by ones and twos.
- You basically say, “I’m going to try getting together as many people as I can initially, knowing they’re not all going to stay, but figuring enough of them will like what they see on that first Sunday morning that they’ll stick around and be part of things. From that core of people I can build from there.”
- Starting from the outside—in is a quicker way of starting things. It also takes advantage of the fact the people are much more inclined to visit something that seems “legitimate: and that meets on Sunday morning with child care.
- In addition, this approach caters to those who have good up front skills, who are good at putting on “events”.
- If you’re a good speaker, skilled at publicly casting vision, at building natural rapport with large numbers of people when you are speaking, then you probably consider getting into this sort of context as soon as it reasonable, since you want to work in your strengths as quickly as possible.
Disadvantages:

- One major disadvantage is the possibility that you try to put together your first public service too quickly.
- We'll talk in a minute about all that goes into your first meeting, but suffice it to say it involves a lot of mass advertising, inviting friends and a tremendous amount of work for your core.
- The danger is this: you really only get one shot at your first public service. In other words, if it doesn't go well, if you're unprepared, it's not like you can re-load and try again next week.
- People who come will pretty much make up their mind if they want to make a second visit based on the first week.
- Thus you want to really make sure you're ready to pull it off in such a way that people will want to come back (translation: Good worship, good preaching, excellent childcare).
- Otherwise you are back to having a small core group of people, very few return visitors and an uphill road to try and gather people again.
- In addition to all the work required of your small team to prepare for the service, you will likely need to enlist the help of some area churches to help you with logistical matters for the first month of two, with band members, children's workers, set-up crews etc.
- Furthermore, you will need to do an immense amount of training and infrastructure development very quickly in order to assimilate those who do come on Sunday morning.
- If you don't have many leaders on which to depend, you will have to figure out what to do with the fifty to one hundred people who you don't know.
- You have the possibility of suddenly having a crowd on your hands that know nothing of your vision or your practices, that you've got to turn into a church. This is easier said than done.
- Essentially, there are lots of advantages to going public fairly quickly. But you need to know the problems and challenges you're trading in for, and you will need to do everything you can to be ready for them before they end up in your lap.

Principles to remember for an “outside-in” approach:

- Have a plan for how you're going to reach people and make initial contacts; have a plan, as well, for what you're going to do with them once you've got them.
- Have a fairly specific plan for the first 12 months: what events you're going to do, when, where, how you're going to attract people to them etc.
- You ideally want to have a solid core to begin with- leaders who will be ready to assimilate and disciple new believers as they come in. You have to be ready to build infrastructure as you go, since you'll be getting a bunch of people quite quickly.
- When people come into a new small church, there's a lot of fear associated. So give out lots of information: information relieves fear. They need to know:
  1. Who you are?
  2. What do you believe?
  3. Where do you come from?
  4. Who stands behind you?

- You need to remember that your Sunday AM service is doing double duty; you're using it to gather, but also to feed those you have.
- Small groups: by the time you have over 20 people, you need to have small groups. This is not something you want to start later on; whatever is to be part of the core of the church, you want to start from the beginning.
- By the end of 6 months, the core can be nearing burn out. Most of the 50 people you’ve gathered aren't helping yet. So you need to pull your infrastructure together to spread out the work to others. How? Take more risks. When you need something done, instead of calling good old reliable core members, give it to somebody new.
- Be obsessive with building infrastructure, anticipating growth. With the first 50 people you obsess with gathering and infrastructure; save more intense discipling for later. Start building lots of workers, small group leaders, greeters, ushers, social organizers, etc. Learn how to recruit.
- Do things which create a sense of momentum—something not too difficult that will feel like success: a concert, a seminar, a community outreach.
- Always keep clarifying vision and values to keep people on the same page with you.
Gathering 0-50: General Principles for Gathering Your First 50 people

You have to go out and get people. This is the most important thing. You can’t wait for them to come to you—they won’t. Do everything humanly possible to make connections, network, meet new people, and build relationships.

To get your first 50 people, you must prioritize your time on gathering. Do not worry so much about discipling or administration—worry about that later. Put ALL your time into meeting and gathering new people. Hold seminars, volunteer in the community, go a lot of parties.

Once you have your first 50, cut your time in half. Use half to care for and manage what you’ve got, and the other half of your time to go out and gather the next 50 people. Your church is not yet big enough for you to count on your members to go and gather people. The common danger is this—Church planters get bogged down with their first group of 50 people and lose momentum for gathering the next 50! Therefore, with whatever time you have between 30-50 people make sure you’re training and developing leaders to care for and manage your current group so you are free to go out and get more.

Regardless of the approach you take, the primary goal in this gathering phase is building relationships with people. It’s all about relationships with other people: spend time together, have lots of meals, parties, watch videos, go places together, etc. DO NOT THINK YOU CAN HAVE A EUCHARIST AND THEY WILL SHOW UP—THEY WILL NOT.

Make sure you continue telling your story and sharing the vision. Do it one-on-one, in home groups, and in all your meetings. You have to keep telling the vision and stories until you are large enough to do it regularly in a Newcomers class.

In gathering your first 50, always keep focused on your “best prospects” (those who have leadership ability, who can pastor, and gather others) personally. If you want them to keep coming, they need to feel connected to you. Until the church is bigger, they are coming because of you anyway, not the church. There is not much to show them regarding a church when you are under 50 people. All they have is a promise and prospect of what is to come. Until then, they come because of you and your vision.

Evangelistic methods—think in terms of variety. There isn’t any one thing which will get the whole job done. Do absolutely anything and everything you can think of that’s consistent with your values and style to meet and build relationships with people. Servant evangelism and Alpha are great ways to become visible in your community.

Find ways to make sure you are visible as a church. Yellow pages, web pages, advertisements in the movie section of newspapers...

7 questions to ask yourself before going public

1. What will your first 6 months of sermons be? Include some guest speakers, but not too many.
2. What are you going to do about children? Get a place, equipment and people lined up.
3. Do you have your basic introductory material for newcomers written and printed?
4. Is your New Member class ready to take people through?
5. Have you come up with a budget? Prepare it and try to get commitments from people so that you have reasonable certainty of meeting it.
6. What will the name of the church be?
7. How are you going to let a lot of people know you are there and invite them to be part of your church?

Key principles to remember when you’re about to go public... When you go to Sunday mornings, you’re “opening for business” and people will come in with certain expectations.

They expect:

- Good worship
- Good Sermon
- Children’s Ministry
- A feeling of organization
• Do huge amounts of publicity leading up to going public: mailers, advertisements, etc.
• Do a couple of dress rehearsal Sundays with the people you already have, such as “sneak preview” services. Get everyone used to the routine, to set up, to checking the sound system.
• Remember that when you go public, it is for the most part a one-shot deal. People will evaluate everything on that first visit. Plus you can only build to that sort of a start once. So make sure that you’re ready to launch before you actually go public!
• Pay attention to your facility. Don’t meet in a home, but don’t choose a facility that’s too big. At this beginning sage, ignore the advice to be only 50-80% full. You want to be more than 80%—you want it to feel like a packed house. It creates a feeling of momentum. Keep the number of empty chairs to a minimum. (and make sure the chairs are comfortable to sit on)

**Going from 50 to 100**

The question at this stage in the plant needing to be asked constantly is, “Who are you developing? Who are your next leaders? How much time are you spending with them?” Again, you need to be spending about half your time finding the next 50 people.

(Note: If it seems like these beginning stages are exhausting—frenetic with finding and developing people—you’re right. Church planting is like launching a rocket—an enormous amount of fuel and energy is exerted in the beginning, just to get it off the ground. Things start leveling out once a successful blast-off has occurred. But you need to be ready to live with an extremely busy, tiring schedule blast-off has occurred. But you need to be ready to live with an extremely busy, tiring schedule for your first 6 to 12 months. Then you can take a break.)

Interestingly, at this stage the momentum of people in the church inviting friends tends to take a dip. Part of that is due to the fact that—in terms of self interest—between 50 and 100 people is about the most comfortable size of a church there is (it’s no accident that, despite the advent of the mega-church movement in the United States, the average sized congregation in America has consistently remained at almost exactly 75 people). At this stage, a person can know virtually everyone in the church. It’s simply a large, single celled entity. People experience tremendous benefits at that point—they have high accessibility to the pastor and they have a warm feeling of community. (That’s the biggest strength at this level: community.) So they’ve got a great deal, and they don’t feel much motivation to keep things growing, if they’re only thinking in self interested terms.

Thus, in general, the pastor has to get to the next 50, because the people won’t do it for him. Once you get to the next stage—somewhere beyond 100—folks start bringing people again.

• To get the next 50 people, do things which keep you involved in the community, doing everything from being a police chaplain, to hospital visits, to following up on all newcomers.
• You might think about calling all your newcomers and doing an introductory housegroup just for them and you—an almost total repetition of what you did before, as if you were starting again. As you continue to grow, they will bring their friends.
• Here’s a caution: Many pastors, because they are pressed for time, want to badger their people to bring people at this point. But guilt doesn’t work. It’s counter productive, poisoning the atmosphere, and it doesn’t make them bring people anyway.
• At 150 people start bringing friends again because the church seems bigger and more exciting, and they’re proud of it for different reasons, wanting to show it off to friends and family. Plus they don’t have a vested interest anymore in keeping it from growing, since, after 150, they’ve already lost all that smaller feel of community they had at 100.

50-100 is where the church” personality” starts to gel, and it’s important to spend a lot of time on community formation at this point. This isn’t referring primarily to just small groups; rather, it’s a reference to the intangible connections between people, where they really start saying “our” church not “your” church. When they’re coming on Sundays, it’s for the entire worship service and for friends, not so much to hear the pastor anymore. This is the time to have lots of social events and church retreats. Thus, from 0-50, social activities are for the purpose of gathering; from 50-100 they’re more for the purpose of building community.

Remember that, at whatever stage you are at, you always want to maximize your strengths. The strength of being between 50-100 is the opportunity for community and relationships. That’s the best thing you have to offer. You’re not going to have lots of programs yet, or a long menu of opportunities for every little market slice.
But you can do what bigger churches have a more difficult time doing given their size; you can love each other and have fun together and enjoy everybody knowing each other. You can incorporate new people to the heart of the church, connecting them with the pastor and key people, with an ease that you’ll never have again. Often, if you do a good job at this 50-100 stage, the people who connect at this point will become the pillars of your church for the next 15-20 years, holding the whole thing up.

There’s a lot of pressure on the pastor at this stage. Usually he’s not full time yet, he doesn’t have an office, is without a secretary and finds his time stretched more than ever. But by the time he’s getting to a regular attendance of 80-90 adults, there should be enough money for him to go full time. He needs to do this, if he wants to keep growing, because otherwise he won’t have enough time to spend with people and keep doing evangelism.

It may help to have a part time job between 50-100, since during the day you’re still not doing much; most meetings are still at night. During the day is a good time to spend with your family too, since you are gone a lot in the evenings. You want to start holding membership meetings at around 50+ (once you’ve gone public) You can’t talk vision and values all the time on Sunday mornings. You need some other context to bring everyone on board. Membership meetings also develop depth of commitment, helps you build expectations and talk about assumptions with people (how to handle conflict, for example). It’s worth starting them within 2-3 months of going public.

**Getting to 150**

At this point in the stage of growth, your church is beginning to become considerably more organized, and it means you are having to give a greater attention to the quality of what experience on Sunday mornings. Essentially at this point good preaching and worship are extremely important if you want people to stay. As the senior pastor, you should be full time at this point and you will, ideally, have a small office with a couple of small meeting rooms, as well as a receptionist to answer the phone. An office gives you a focal point, as well which is increasingly important.

Sunday mornings are becoming more of a front door for evangelism. Remember, before this point your main draw was not so much the experience of the actual worship service—it was too small to be very impressive—but rather the relational possibilities and connections people experienced as they come into contact with people from your church. Now there’s more to offer them; you want to retain a warm and relational feel to things, but things are starting to change. You’re getting enough people, now where everyone doesn’t know everybody. People start to evaluate the church based not just on relationships but by asking themselves, “Do I like the worship style here? Do I connect with the Pastor and enjoy listening to him preach?” This will be true of many seekers. They may not yet be Christians, but they will evaluate their continued connection with the church (beyond just an initial visit) by the quality of the Sunday morning program.

Evangelism will necessarily start to become more programmatic, as well. Of course, by programmatic we don’t mean without relationship or by using some sort of technical method. But where evangelism would happen before more naturally, more organically, you are now getting enough people that you must be very intentional about reaching and bringing new people. You will want other doorways besides just a Sunday morning service (such as Alpha Course). And you will need other people to help you with evangelistic efforts and assimilating new people. You can no longer do it yourself. You’re starting to have enough people that you will want some initial contact with everyone, but will need to start using your time strategically with those you are trying to develop. You will need to start pasturing people more through your leaders.

You will start needing to have more predictable routines—regular meetings with leaders, new members classes, holiday events. There will be a greater need for more long-term planning and calendar work. It’s crucial that you keep developing leaders. You’re starting to approach the point where infrastructure is everything; lack of infrastructure and leaders will keep you from growing (or leave you with a large crowd on Sundays, but few of whom are actually connected and meaningfully involved in the church).

Start looking around for a number two person to assist you.

Community awareness continues to be important. Unless you’re in a small town, where you’re a big deal, you will have to continue to do things to be noticed in a metropolitan area.

*Take note: somewhere in the 100-150 range, there is usually a challenge to the pastor’s authority. Somebody will try to mobilize opinion against you, who will tell you “you’re a bad leader.” This is a battle over who is going to have power.*
The spark can be a variety of different things, but it is ultimately a challenge to your authority to lead the church. It happens at this stage because, frankly, it's really one of the last opportunities for it to happen with any real effect. With these kinds of numbers, a person can still get on the phone and call everyone in the church; they know who the people are, they know who all the real big players are, and they have all the phone numbers. One person can still affect a big chunk of the church. And now that the church is growing and succeeding, they can see there's something worth fighting over at this point. How do you handle it?

Get on the phone and get some coaching for this. There is no recipe for this. The tendency is to either over-react or under-react. They both can have bad consequences.

You need to consider how the challenge is being presented. Sometimes the person is an out-and-out "wolf" and you have to be extremely firm and protective of the people. Sometimes, however, it is simply someone who is disgruntled-but not a bad person.

The trick is how to stay in authority over this thing without reverting to directing everything to you. You're starting to spread out leadership, which is good. You don't want to become a bottleneck.

At 100 people, you are rightly and necessarily spreading out leadership more. BE careful however, to not deploy people who don't see you as their pastor. The people who will challenge your authority will want you to look up to them, or at least be considered a peer. Additionally, when you are working with older people-unless you are very sure of them and their relationship with you-it will be very difficult for them to occupy a significant place of leadership. There is simply too large of a gap (in terms of age and life experience) for them to genuinely follow you (assuming you are planting this church when you are young).

You need to start thinking about facilities again at this point. You're too small, of course, to go to multiple services yet—you'll lose your sense of momentum. (Wait until over 200 before considering two services.) But you need to evaluate where you're going as you pass that 200-250 mark. Start considering issues like parking space, Sunday School classrooms and so on.

Start saving money at this point—if not for a building then for offices, or rental, or capital expenditures. If you don't start saving now, it will be more difficult later on. 5-10% is plenty--you just need enough to get started and have a cushion.

Continue emphasizing the big three—1.) Evangelism/gathering, 2.) Building a sense of community and, 3.) Developing new leaders.

**On going to multiple services**

Often when churches get to 100 they outgrow their initial venue, and they have trouble finding something bigger. Something that holds 200-300 is a lot harder to find and more expensive. Thus, many try to go to two services. They always suffer when they do it; they lose too much momentum. They lose numbers that feel celebratory. The services each end up with 50 people and that's not big enough. So the morale goes down. Most people's mentality is that "real" church services entail 70-90 people in a room. So it's generally best to think of not going to two services until your smallest service won't be any less than 90 people in a room.

**What to do until then:**

- Don't have kids in the service. Many have kids in for the worship, because they have trouble getting people from their limited pool to be willing to miss worship. So you have kids in, occupying those chairs. But you need those chairs! It's time for the kids to have their own worship.
- Make more room with smaller and fewer aisles, less lobby, etc.
- Sometimes the issue is parking, and you can get your committed people to park in a packed-in way where they can't leave until the people in front of them leave.
- Some churches have a "keep it cozy" campaign, and just encourage everybody to move in and fill in all the empty seats which buys them some time. They make over crowded seem fun.
Links

CEC Diocese of the NE Church Planting Resource Group on Yahoo
http://groups.yahoo.com/group/cecnechurchplanting/links

***http://groups.yahoo.com/group/cecnechurchplanting/files/ A Wealth of documents and resources on planting.

- Aubrey Malphurs and Church Leadership
- CEC Northeast Church Planting Blog
- http://sub.namb.net/cp/About_CPG/bibliography.asp A bibliography on church planting
- http://www.church-marketing.com/bibliography.htm Another planting bibliography

- A Church Planter's Paradise
- A Church Planting Handbook for Lay People (on-line)
- A Handbook for Team Leaders and Mentors
- A Lay Church Planting Handbook (Brad Boydston)
- Acts 29 Network
- Alliance for Saturation Church Planting
- American Baptist Churches USA
- American Religion Data Archive
- American Society for Church Growth
- Anglican Church Planting Initiatives
- Antioch Churches
- Antioch Network
- Apostolic Church Of Pentecost of Canada
- Assemblies of God
- Baptist Bible Fellowship International
- Baptist Bible Seminary
- Baptist Church Planters
- Baptist Church Planting
- Baptist Church Planting Ministry
- Barna Group
- Brad Boyston-Church Planting
- Calvary Chapel Church Planting Mission
- Campus Church Networks
- Canadian Church Planting Assessment Centre
- Cecil B. Day Center for Church Planting
- Center for Congregational Research and Development
- Christ Fellowship Church
- Christian Planting Manual (on-line)
- Christian Reformed Church - New Churches
- Church Marketing Solutions
- Church Multiplication Associates
- Church Multiplication Ministries Office of the Christian & Missionary Alliance (C&MA)
- Church Multiplication Training Center
- Church Plant Media
- Church Planters Forum
- Church Planters Institute
- Church Planters Network
- Church Planter's Paradise
- Church Planting Alliance of South Africa
- Church Planting America
- Church Planting among the Hakka Chinese in Taiwan
- Church Planting and Restart (Missionary Church Florida District)
- Church Planting and Theology
- Church Planting Articles (Ralph Wilson)
- Church Planting Assessment Center
- Church Planting Center
- Church Planting From the Ground Up
- Church Planting Institute
- Church Planting International
- Church Planting Leadership
- Church Planting Manual (on-line)
- Church Planting Ministries
- Church Planting Missionaries Network
- Church Planting Movement
- Church Planting Movements (International Mission Board/SBC)
- Church Planting NW
- Church Planting Resources
- Church Planting Resource Center (Seventh Day Adventist)
- Church Planting Search Directory
- Church Planting Solutions
- Church Planting (The Evangelical Church)
- Church Planting Village
- Church Planting Village (SBC)
- Church Resource Ministries
- Church Smart Resources
- Church Starting Network
- Churches Planting Churches
- ChurchPlants.net
- CoachNet® International Ministries
- Committee on Home Missions and Church Extension - Orthodox Presbyterian Church
- CRM-Multiplication & Revitalization
- Dawn Ministries
- Dick Scoggins
- Dynamic Church Planting International (DCPI)
- Easum, Bandy & Associates Church Planter's Network
- Elmer Town's Online Books (including "Getting a Church Started")
- Evangelical Church Planting
- Evangelical Covenant Church - Church Planting Ministries
- Evangelical Free Church of America
- Evangelical Free Church of America - Church Planting
- Evangelical Missions Quarterly
- Fellowship Associates
- Fellowship of Church Planters
- Foursquare Church Planting-ReachMORE
- Great Commission Ministries-Churches for the next generation
- George Patterson's Train and Multiply Church Planting Resources
- Great Lakes Church Planting
- Griffith Coaching Network
- Home Church Discussion List
- Homechurch Homepage
- House Church Central
- House Church Network
- House2House Ministries
- House-Church.org
- Independent Baptist Church Planters of America
- Intermountain Church Planters Association
- International Missions Board
- Judea Network
- Kairos: Church Planting Support
- Mennonite Church Canada-Outreach & Church Planting
- Metro Center for Church Planting
- MisLinks-Church Planting
- Missionary Church - Florida District
- Missionary Church USA
- Morelos Church Planting Partnership
- Mountain Plain Region Open Bible Churches - Church Planting
- Multicultural Church Planting (NAMB)
- National Ministries - New Church Planting
- New Church Initiatives, Inc.
- New Church Ministry Team
- New Church Specialties on the Web
- New Church Starts
- New Church.net
- New Testament Church Pioneers
- New Testament Church Planting
- North American Baptist Conference
- North American Mission Board-Starting Churches
- North American Missionary Society
- North American Missions Board
- North American Mission Board: Church Planting Group
- North American People Groups
- Northeast Baptist General Conference
- Northeast Church Planting Network
- Northwest Church Planting
- Orchard Group
- Outreach Canada
- Outreach Marketing
- Outreach North America
- Passion for Planting
- PastorNet - Church Planting
- Plant Another Church.com - Summer of Service
- Planting an Orthodox Presbyterian Church - Church Planting Manual - Online
- Presbyterian Church in America
- Presbyterian Church USA - Evangelism and Church Development
- Redeemer Church Planting and Missions
- Reformed Church in America - Church Multiplication
- Reformed Theological Seminary
- Resource Church Plant Training
- Resources for Church Planters
- Seattle Church Planting Group
- Southwest Church Planting Network
- St. Louis Church Planting
- Stadia: New Church Strategies
- StartCHURCH
- Steve Addison
- The American Church
- The North American Division Evangelism Institute (Church Planting News)
- The Planter In The Hats
- Vineyard Community Church
- World Impact
- Xpansion Ministries
- Jordan Cooper on Postmodern Planting
- www.church-planting.net - Passion for Planting is a not-for-profit church planting support ministry started in 2002 by a group of church planters from New Life Christian Church in Centreville, Virginia.
Annotated Bibliography

Annotated Church Planting Bibliography
-Updated March 2007-

"I like reading sailing books by people who have circumnavigated the globe; I prefer history from the pen of eyewitnesses who participated when the tide turned for a nation; and I want to read church planting books by people who have been down the alley-ways of neopagan Western society and know what it means to call together a new body of believers in Jesus Christ." – J. Nelson Kraybill, from the Foreword to Church Planting: Laying Foundations.


Though not directly related to North American church planting, this is a seminal book in missiology. Allen posits that the key to evangelizing the world is the adoption of “Paul’s strategy.” Paul relied on trained lay leadership as pastors and elders. Allen’s prescriptions can be applied to the North American scene with the development of lay church planting strategies. His focus on the Holy Spirit’s role is also key to fostering church planting movements today.


This book starts as a standard manual with forms, procedures, policies, and the like. The second part of the book then provides five examples of planting situations. Each of these examples is taken from international fields but have application to North American contexts.


DCP is a three-ring binder/workbook (not a paperback or hardback). It is intended as a guide for a church planter to move through the planting process sequentially. It includes a large section of checklists for the plant. It is a helpful resource for church planters looking for a step-by-step guide.


This is the only book of its kind and is much needed. It provides church planting churches with the stepby-step guide that they need to reproduce themselves. If you are planting a daughter church, you need this resource.


Brock’s resources are time-tested and valuable. However, they do reflect a paradigm used more frequently in decades past. His ideas often come from his years of church planting in the Philippines among tribal people. As such, they will often relate well in a lower socio-economic bracket in North America, but not to all contexts. The greatest value will be for indigenous lay persons seeking to plant churches in center cities or rural North America.


This resource is the only widely published resource available on planting churches in multi-housing congregations (in apartment buildings, trailer parks, etc). Since the vast majority of residents will only be reached by a ministry based inside the multi-housing facility, this is an essential resource. Although multihousing ministry has declined in visibility in the last decade, the ministry remains essential since 60% of unchurched North America lives in multi-housing settings.

Chaney, Charles L. Church Planting at the End of the Twentieth Century. Wheaton, IL: Tyndale
In the early nineties when I was finishing at Central Bible College, Chaney's book was the best available resource on the topic of North American church planting. Since it is out of print, it has been largely replaced by Malphur’s church planting book. The most recent revision adds contemporary methods like the “big start.” This is one of the five best books specifically related to planting.


This resource is a small book that contains a seven-step process for planting a church. The steps are principle driven (“enlist a team” rather than “start a cell group,” etc.) It answers, in a simple and practical way, “how” to get started. Since I am constantly asked by prospective planters, “If I want to start a church, how would I do it?,” this book is a good starter resource for them. The authors are clear that it is only intended as an introductory piece and they offer suggestions of where to go deeper. This book can be downloaded free from [www.churchplantingvillage.net](http://www.churchplantingvillage.net).


Conn's book is not a “how-to” resource for urban planting. It is an advocacy book, not a practitioner's book. If taken as advocacy, it does well. Conn points out the importance of having an urban strategy to reach the burgeoning inner cities of the world.


There are many house church books out there. This one is unique in that is provides a clear and reproducible (dare I say “simple”)method for planting churches that meet in homes. As Felicity describes it, anyone can do it, which, is sort of her point!


Faircloth’s book starts as a survey oriented textbook, but quickly becomes a systematic church planting strategy. It is not geared toward North American planting, but this is not a shortcoming. This is one of the few principle-oriented books available that relate to North American planting. In this case, Faircloth calls his system PERT (a system of Program Evaluation and Review Technique). Regardless of the terminology, this is an important missiological resource for discerning North American planters.


Hozell's book is one of the most recent texts published in church planting. It is a valuable resource in a field with limited literature. Unlike the other texts dealing with African-American church planting, Hozell actually focuses less on the mechanics of planting and more on the sociology of the African-American church (preaching, ministry, leadership, etc.). These are helpful materials, but further study of “how to” plant in the African-American context would add to the strength of the book.


Galloway and Bird are veterans to church growth. Their new resource is about planting “large” churches using contemporary methodologies. It comes as a manual with a CD, but it is a little pricey (about $100). If I was planning on using contemporary outreach methods like direct mail, seeker-sensitive worship, and contemporary worship, I would invest in the resource before I invested thousands more in an outreach campaign.

Harris, Richard H., compiler. *Reaching a Nation through Church Planting.*

Richard Harris is the Vice President of Church Planting for the North American Mission Board (Southern Baptist). For this book, he assembled several high profile leaders and several church planting experts and asked them to “write what they know.” Thus, the book covers a broad landscape from town and country planting, to postmodern, to being a mother church, to mentoring planters. Since the authors are so diverse, they bring a great spread of knowledge and experience. This was not intended as a “how-to book,” but rather is a “why we should” book that does a good job answering that question in a multitude of contexts. The book is also available for download from www.churchplantingvillage.net.


Herron is from a Vineyard background and that is reflected in his writing. The Vineyard (my former tribe) have done a great job in church planting and Herron demonstrates why with this effective book. He lays out a thorough church planting strategy with lots of detail and helpful suggestions.


Hesselgrave’s book is a step-by-step guide to planting a church in a culture different from one’s own. Though systematic, it avoids being simplistic. Instead, each step is explained in practice and in theory. This is the most valuable resource available for cross-cultural planting.


On the surface, this book would have little to do with North American church planting. Understandably, its primary focus is planting in the developing world. However, it is a not a book about methods or biblical underpinnings. It is about the sociological structures that make up a society. Since the book’s primary focus is urban societies, it provides great discernment for inner-city planters seeking to understand the urban context.


Hurn is former superintendent of the Nazarene denomination and this text is geared toward Nazarenes. One strength of the book is the historical overview of Nazarene church planting. The book is primarily an advocacy work.


Jones writes about church planting from a mainline denominational perspective. The book was ahead of its time, particularly in its attempts to quantify personality characteristics in effective planters (as Ridley has done today). Unfortunately, it is not up to date with today’s technologies and methods.


A series of church planters writing on well defined themes. This is an excellent new resource for church planters.


Keller and Thompson. What more can you say? Thompson was writing on church planting movements when I was in grade school. Keller is helping lead a movement of church planting and city transformation. This is an excellent resource. It is a workbook, not the typical book, so it has projects and assignments to work though. It also has an urban focus that is appropriate for their passion.

This is a manual / book primarily geared at church planters in the Christian and Missionary Alliance Church with a small amount of universally applicable material. It consists of articles, forms and examples. It will not be of great value to the non-CMA planter.


Lewis is former president of the SBC Home Mission Board and now involved in the Mission America project. He is an experienced planter. Though the book is out of date technologically and methodologically, it provides excellent resources related to time management and the priority of evangelism in church planting.


Though the title can be misleading, the book is a great resource for church planting. It provides resources for all churches, but is a great supplement for Logan's "Church Planter's Toolkit" available from [www.churchsmart.com](http://www.churchsmart.com) (the best widely available resource). Bob Logan is the most significant church planting leader in the last 50 years and every church planter needs to be aware of his writings and his toolkit (see below).


The Toolkit is the most widely known resource in North American church planting today. I still use it and it was my main training tool when I served as Regional Church Planting Coordinator for the Great Lakes Region of the Vineyard in the late 90's. It is a twelve tape series that provides guidance through each step of planting a high impact North American church. It is widely known because there is no other resource as effective for practical preparation. Its two disadvantages are that it is only available in tape format and Logan is a bit dry in his presentation (though the content makes up for that).

**MacNair, Donald J. *The Birth, Care and Feeding of a Local Church*. Grand Rapids, MI: Baker Book House, 1976.**

As can be guessed from the publishing date, this book is out of date. Redford's book is equally dated, but it provides the same resource information with more clarity. The section on "Locating Seed Families" is probably the only part of the book that would be helpful for planting today.

**Mannoia, Kevin. *Church Planting: The Next Generation*. Indianapolis, IN: Light and Life Communication, 1994.**

Mannoia provides a "systems" book. He describes the system of his denomination (Free Methodist) which mirrors that used by many others (and created by Bob Logan, see above). Mannoia divides the system into the following categories: Parent Church Network, Profile Assessment System, New Church Incubator, Recruitment Network, Pastor Factory, Church Planter's Summit, Maturing Church Cluster, Strategic Planning Network, Harvest 1000, and the Meta-Church Network. This will be a particularly helpful resource for groups and denominations that do not have a church planting system.

**McNamara, Roger N. *A Practical Guide to Church Planting*. Cleveland, OH: Baptist Mid-Missions. 1985.**

McNamara is writing from the perspective of starting an independent Baptist church in the fundamentalist tradition. The book is very detailed and provides example constitutions, services, etc. It will be of limited use to others.


Malphur's book is the most commonly used church planting text in academia. The book is often accused of being too focused on large church planting with large mother churches. However, this is the best resource available--study guide on the book, available at [www.seminaryextension.org](http://www.seminaryextension.org).

Ralph is the founder of the Hope Chapel movement and currently pastors a Hope Chapel in Hawaii. The book is packed with good ideas and practical advice. He writes as a seasoned church planter dispensing advice to new church planters. I particularly like the chapters on relationships. Also, the section on teaching and preaching is a necessary corrective to some trends in church planting today. This is a great book.


Moorhouse provides a workbook-like text that is primarily made up of example forms, publications, and brochures. It is out of date.


The author explains, “This book is not a training manual. It does not engage with all the practicalities of church planting. But it is written for practitioners rather than hearers.” This is an excellent work that, I hope, will help prompt others to think missiologically and theologically about church planting. The book was originally (1998) available only in Great Britain but now has a North American version. The book is one of the few books that analyzes the criticisms of church planting and gives solid answers (not just refutations). There are some excellent references to postmodern church planting without the typical obsession with “nifty” ideas and methods. The theology is off in several ways (see Timmons below) but it is a helpful resource.


Most church planting books tell the story of church planting in suburban areas. A few address urban contexts. This is the first that address rural areas and it does it well. The book points out some of the unique challenges and opportunities in rural church planting and provides several helpful principles for successful ministry.


Nevius is not well known in North American church planting for good reason. His influence is primarily found in Korea. However, his ideas influence North American planting. His emphasis on indigenous ministry (three-selves) helped spark the remarkable growth of the Korean church.


Church planting is always difficult, but (according to Ratliff and Cox) it is even more so in the African-American community. In the African-American context, church planting is often perceived as an insult to the established church and its pastor. This work is intended for Southern Baptists, but is widely applicable in other situations. It provides advocacy, examples, and practical suggestions.


One of few women (or Pentecostals) writing on the topic of church planting, the late Dr. Reddin (one of my—Fr. Kevin Baker—professors in church planting) provides an excellent resource. First, she provides insight into some of the growth in the Pentecostal movement by emphasizing spiritual gifts and the power of the Spirit. Second, she provides some interesting insights into planting churches targeted at cults and new-agers.

Redford's book was, at one time, the most influential book on Southern Baptist Church planting. His "Nine Steps" were the paradigm adopted by the Home Mission Board of the Southern Baptist Convention. Though dated, the book is still a valuable resource today for the mother church seeking to start a daughter congregation. Its "steps" should not be followed by the pioneer pastor. Instead, they are intended to be followed by the involved mother church starting a daughter congregation.


Ridley's writing and training have become the standard used in North America to evaluate potential church planters. This book, though difficult to find, is the standard writing and should be required reading for everyone who selects church planters.


Romo describes the current ethnic church planting system in place among Southern Baptists. This system includes ethnic fellowships and intentional ethnic planting and training. He does advocate the need for planting by describing an increasingly pluralistic society. He then provides suggestions and worksheets to develop an ethnic planting strategy.


This book is a textbook and has great value for academic use. The authors show a strong grasp of the available literature and it is heavily footnoted. I am a big fan of Dr. Sanchez and his thorough approach comes through. Because it is geared toward an academic setting, it may be too detailed for the average North American church planter. The book covers all of church planting, not just the North American side, so it moves from starting one church, to catalytic roles, to other topics. Honestly, I wish it were two books with more information in each. PowerPoints accompany the notebook.


In Schaller's typical 44 question format, he addresses many surprisingly contemporary issues related to church planting. (The book was published in 1991.) Unlike many how-to books, Schaller uses his question format to explore in-depth the background of many issues.


Dick Scoggins and the Rhode Island house churches are the best known home-based church planting movement in North America. The book describes the indigenous church planting methods of Fellowship of Church Planters, a network of house churches in Rhode Island and southern New England. It is the only resource this reviewer knows of that deals with indigenous house churches from a North American perspective.


Shenk and Stutzman consistently look to the same place as they explain their model: the Scriptures. This resource is the best in dealing with scriptural issues and application in church planting. The model is thoroughly biblical while remaining practical. It is among the best five books available on church planting.

Sjogren, Steve and Rob Lewin. *Community of Kindness: A Relational Approach to Planting and

Vineyard pastor Steve Sjogren is probably better known for his Servant Evangelism strategies as described in Conspiracy of Kindness. However, Steve is an experienced church planter and church planting mentor. The approach is dialogical—with 106 thought provoking individual ideas (like small chapters). The authors say that the book might be subtitled, Church Planting Through Servant Evangelism. See www.servantevangelism.com


This book can fool you. It is "about" international church planting, but it is very applicable to U.S. planting, particularly in the inner-city. (Steffan does training for World Impact, a pace setter in planting indigenous churches among the urban poor.) His emphasis on empowerment is an important addition to the training of every urban church planter.


The book basically addresses two issues: the nuts and bolts of how to plant a church in North America and what many new churches are doing to reach postmoderns. It includes materials from a survey of several hundred church planters. The companion web site is www.newchurches.com


The book is a smaller text that provides some basic church planting information. It is intended primarily as an advocacy book geared toward Nazarenes. The strength of the book is the chapter that deals with objections to planting.


Gus is the State Director of Missions for the New Mexico Baptist Convention. His book is available in both Spanish and English and is a worthwhile read. The title is very descriptive—it is about making the right connections for church multiplication. As such, it has a lot of direction about how to involve partners in the work (the strength of the book). It is primarily geared toward Southern Baptists, but not exclusively so.


This book is about how to plant Purpose Driven churches that make a high impact. Ron draws heavily on his own experience (growing to 2000 in 10 years!), Rick Warren, Andy Stanley, and Ed Young, Jr. The book’s title is very descriptive—this is a great resource to know how to plant large distinct churches that reach the lost.


This book is a compilation of resources that will assist the new church in the effective establishment of its ministry program. It takes a church from inception through the first three years of early development. A strength of the book is the included practical worksheets for implementing the steps in the book. The book can be ordered by e-mailing blueprint@bellsouth.net.
This book is an advocacy, rather than a “how-to,” book. The authors are quite clear about their intent: “(T)he is not a ‘how-to’ book… What the book is trying to do is to move church planting up the church agenda, and focus upon the principles rather than the practice.” I believe they accomplished the former but I am not sure about the latter. Their book is strong on encouraging people toward church planting but it is really too small (128 pages) to address the principles. The chapter on ecclesiology and is excellent as is Timmons closing chapter. It includes much review of Murray (see above) and correctly points out and corrects some of his theological issues.


Tinsley displays a strong grasp of church planting principles but also deals with some of the new issues that began to emerge in the late 90s. Tinsley is unique in that he has not just written church planting books, but has also ventured into some good devotional material as well (see his publishing house, http://www.veritaspublish.com/). Tinsley has planted churches and has spent his life in mission service.


Towns’ book has been published in various forms. (The latest is a workbook that contains the full text of his book and tapes presented at a recent church growth conference.) The book is geared toward the independent Baptist. It is highly sequential and provides an effective list of tasks that will provide the planter direction.


This book is a little different than many others listed… and that may be its strength. It is a series of Bible studies written in the down-to-earth style of Elmer Towns. It is not a “how-to” book. Instead, it is a series of Bible studies geared toward lay people in the church.


Wagner’s book is an advocacy book. It is an excellent resource for the person seeking to convince a church or denominational leader why church planting is important. It has limited methodology, but contains a good amount of denominational research.