

Planting Churches that Multiply
new environments to experience God & community

conversation guide

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Preface

Jesus cultivated a movement of disciples to open the 'good news of the kingdom' to the world. Gatherings of disciples were called *ecclesia* – or churches, to whom were given 'the keys of the kingdom' for others. (Matt 16:18) The apostle Paul planted multiple churches. His two years and three month's work in Ephesus resulted in churches multiplying across what is Turkey today – and 'all the Jews and Greeks who lived in the province of Asia heard the Word of the Lord.' (Acts 19:10)

With the focus being God's kingdom, church planting is not an end-in-itself. Therefore the starting point for this *Conversation Guide* is God's kingdom. It looks at where God has placed us – our society and world, where we are to 'make disciples' – in 'every nation, tribe, language, and people.' (Matt 28:19; Rev 14:6-7) Rapidly multiplying churches (or gatherings of disciples) makes a movement!

How to use this Conversation Guide

With a group of friends, you can use this *Conversation Guide* to explore God's purpose for you – to multiply new expressions of church. Get together for a weekend retreat or meet once a week as a small group (for 6-8 weeks for about 1.5 hours each time in a home, café or outdoors) – and then see where God is leading! –

1. Learn to **pray together conversationally** (check out page 40).
2. Read and re-read **your textbook, the book of Acts**. As you read, stop often to reflect and pray conversationally – listening to each other and to God.
3. Work through this *Conversation Guide* and **put into practice** what you sense the Holy Spirit is saying to you as a group. In other words, obey God.
4. Don't let the training days go by without **looking for a 'person-of-peace'**. Check out what Jesus said to do in Luke 10:8-9 – and do it! It is simple and enjoyable. See what happens!
5. Share your journey with other believers and **encourage them to form more church planting teams or groups**. Watch for the activity of the Holy Spirit in the lives of others – and fan that spark of interest and multiply the vision. Share this *Guide* with them and encourage them to work through the simple processes outlined. The Spirit of God will guide them – and you!

So, make a list of those who you could encourage to form another group – that will multiply into another, and another!

Multiplication Movements

This *Training Guide* is not simply about church planting. It is about the multiplication of churches – to open God’s kingdom to un-reached people.

Why is this so important? It –

- Puts us in tune with God’s missionary heart.
- Places us where the Holy Spirit is at work among those outside the church.
- Is *the way* to hand faith to next generations.
- Engages with where the future church is!

It puts us in touch with our New Testament and faith heritage. A church movement reaches new people, with newly planted churches extending God’s kingdom.

This *Conversation Guide* provides a frame for you to develop a planting team – that plants churches that multiply, opening up God’s kingdom, its values and life, to new people!

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Contents

Preface	3
Our Conversations – Teams & Values	7
Section 1 God’s Up-side-Down Kingdom	8
Jesus the King – His Kingdom and People	9
What does it mean for us?	11
What does it mean for the churches we plant?	11
Theological Foundations – for deeper reflection!	12
TEAM ACTION:	13
God’s PURPOSE for churches	14
God’s END-VISION	15
Your COMMUNITY	16
Section 2 Five Foundation Scriptures	17
Frames for planting churches that multiply	18
1. Disciples multiply in relational streams (Matt 28:18-20)	18
2. Kingdom parables – working the four fields (Mark 4:26-29)	22
3. Evangelism, gathering & multiplication (Luke 10:1-24)	26
4. Holy Spirit activity (Acts 1:1-2:47)	29
5. Church is to be ‘the body of Christ’ (Phil 2:1-11)	31
TEAM ACTION: Making disciples – handing on values & beliefs!	34
VALUES	35
BELIEFS	36
Section 3 Entering the Field - Our Community	37
ENTRY PLAN –	
Our ‘empty field’ – how do we enter?	38
1. Pray	39
Conversational Prayer	40
2. Connect with the ‘person of peace’ and relational streams	43
Building a team to work in relational streams	45
TEAM ACTION	48
PERSON OF PEACE	48
DISCIPLESHIP	49
Section 4 Sowing Gospel Seed - How & What?	50
SOWING PLAN –	
Our ‘sowing field’ – how & what do we sow?	51

Sowing Elementary Teachings	52
IMPORTANT! You are sowing to multiply!	53
TEAM ACTION: Sowing gospel seed!	55
 Section 5 Growing Disciples - 'all by themselves'	 56
 GROWTH PLAN –	
The Activity of the Holy Spirit	57
Read the Word	59
Serve Others	60
 Section 6 Gathering to Multiply	 62
 GATHERING PLAN	 63
MULTIPLICATION PLAN	66
TEAM ACTION: Functional Structures	70
STRUCTURES	
Personnel	70
Networks	70
Finances	70
Legal	71
 Section 7 Bringing it together	 72
 Review your Six Steps to Plant Multiplying Churches	 73
Plan Evaluation and Feedback times:	74
Developing a PROJECT PLAN	76
 Appendices	
 A. Church Body Life Cycle – Description	 79
B. Agape Meal Ideas	81
C. Building a Multiplying Team – Core Competencies	83
 Bibliography	 88

Our Conversations

TEAMS

Who will record the decisions of the team?

TEAM VALUES

Discuss these values for a church planting team –

1. **God's glory**
2. **Team work**
3. **Prayer & worship**
4. **New Testament textbook**
5. **Networking & affirmation**
6. **Being active missionaries**
7. **Multiplying churches:**
 - Each team commits to training a new team within a year.
 - Each trainer commits to training another trainer within a year.

Section 1

God's Up-side-Down Kingdom

Jesus the King – His Kingdom and People

What does it mean for us?

What does it mean for the churches we plant?

Theological Foundations – for deeper reflection!

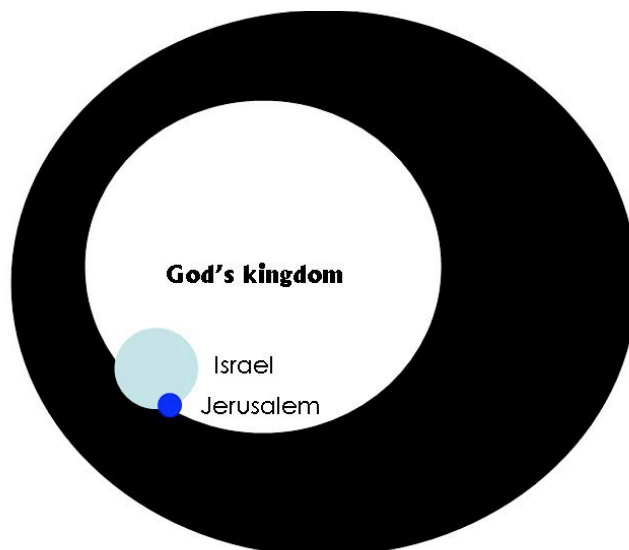
TEAM ACTION: God's purpose for churches and his end-vision!

4. Read **Luke 4:14-30**. Why did the people get so angry with Jesus?

The 'kingdom' in the minds of the people ...



But 'kingdom of God' is much more ...



What does this means for us?

What this means for the churches we plant?

1. To what extent do you think church systems and structures should represent the 'attitude' of God (Phil 2:5)?
2. The Gospel writers record Jesus using the word 'church' on only two occasions. How did Jesus use the word 'church'? **Matt 16:13-20 – 18:15-20**
3. The church is the key to kingdom. How would you describe the relationship?

Theological Foundations – for deeper reflection!

Church planting is based upon our understanding of God's kingship and kingdom–

1. *God's Triune Being & Activity:* John 17:21. Created 'in his likeness' (Gen 1:26) he seeks to dwell with us, as his 'body' – in the world.

2. *God as the missionary (missio Dei):* John 3:16. Mission is not primarily a human activity. It flows from God's heart – and is his activity.

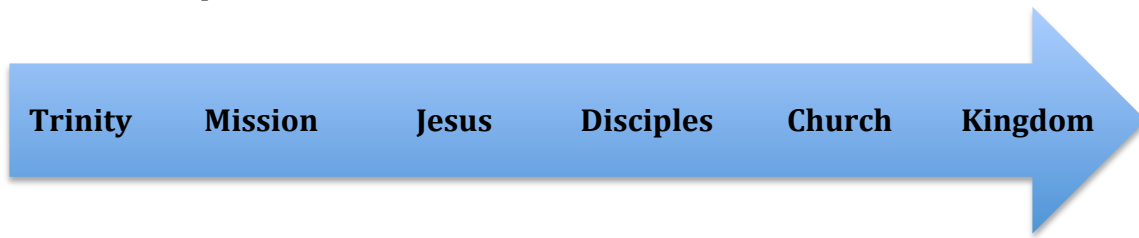
3. *God became 'flesh & blood' to save us (incarnation):* John 1:14. God 'became flesh and blood and moved into the neighborhood'. God saves us through complete identification with us – and the method for sharing this is: our incarnation/identification in our communities.

4. *God's kingdom vision:* Luke 4:18-19. Church planters are challenged to grow God's kingdom in people's lives – an imperative for established and new churches.

5. *God's temple/body:* Eph 2:19-22 – we are God's household.

TEAM ACTION:

Discuss this sequence –



List down practical implications of being the 'body of Christ' – relating to values, decision-making, ministries, engagement with society, etc?

God's purpose for churches, his end-vision & your communities!

1. PURPOSE: (Matt 16:19)

- a. Discuss and pray about what these verses say about church?

Gen 1:26, 27

Matt 5:13-16
 Matt 9:35
 Matt 11:28-30
 Matt 16:15-19
 Matt 18:19, 20
 Matt 24:14
Matt 25:34-40
 Mark 10:4 3-45
Luke 4:18-19
 Luke 4:23, 43-44
Luke 10:8, 9
 John 10:14-18
 John 13:34-35

Micah 6:8

John 14:12-23
 John 20:21
 Acts 1:8
Acts 2:41-47
 Acts 4:32-35
 Acts 5:42
 Acts 6:1-7
 Rom 12:1-8
 Rom 15:1-7
1 Cor 9:20-23
 1 Cor 12-14
 2 Cor 5:17-6:1
 Gal 5:13-15

Mal 4:5, 6

Gal 6: 1-2
 Eph 1:22, 23
 Eph 2:19-22
 Eph 3:6, 14-21
 Eph 4:11-16; 5:23-24
 Col 1:24-28
 Col 3:15-16; 4:2-6
 1 Thess 5:11
 Heb 10:24-25
 Heb 13:7,17
 1 Peter 2:9-10
 1 John 1:5-7; 4:7-21
 Rev 14:6-12

The great commandment:
 The great commission:

Matt 22:36-40
Matt 28:19-20

Mark 16:15-18; Luke 24:45-49; John 20:21-23; Acts 1:4-8; Rev 14:6-7

- b. List 3 or 4 scriptures that describe the purpose/mission of your plant:
- c. What would be lost if your church was not planted?
- d. Write a 2-line description of God's mission is for your plant:

2. **END VISION:** God's future (Survey Matt 16-28)

Romans 15:14-20 - The apostle Paul said the work of sharing the gospel from Jerusalem to Illyricum was completed. From a Bible map, what do we discover about the area Paul covered? How was it possible for him to finish the work of sharing the gospel in this vast area?

- a. Discuss the strengths and weaknesses of these planting methods:
- Community churches
 - Small churches
 - Satellite churches – or clusters
 - Cell churches (two main components: the *cell* and the *celebration*)
 - Multi-campus churches
 - Simple church – in homes, cafés, work-places

The *house church* is appealing because of its warmth and intimacy. However, this strength can become a weakness – for the group can enjoy their fellowship so much that they become insular and no longer reach out to new people.

- d. What part will your church plant play in God's kingdom plan?
- e. Write a simple sentence that expresses God's end-vision for your plant:

Section 2

Five Foundation Scriptures

Frames for planting churches that multiply

1. Disciples multiply in relational streams (Matthew 28:18-20)
2. Kingdom parables – working the four fields (Mark 4:26-29)
3. Evangelism, gathering & multiplication (Luke 10:1-24)
4. Holy Spirit activity (Acts 1:1-2:47)
5. Church is to be ‘the body of Christ’ (Phil 2:1-11)

TEAM ACTION: Making disciples – handing on values & beliefs!

Frames for planting churches that multiply

The first basic idea comes from Jesus' instruction to 'make disciples' (Matt 28); the second from his kingdom parables (Mark 4); the third from Jesus' training for his disciples on how to do evangelism (Luke 10); the fourth from his command to receive the Holy Spirit (Acts 1-2); and, the fifth from Paul's *master story* for life and church (Phil 2).

Discuss how these five concepts impact your life and work. This section is so important that it is Important to spend time discussing and praying through the ideas until all grasp the implications.

1. Disciples multiply in relational streams (Matt 28:18-20)

1. What did Jesus say disciples are to do?
2. What did Jesus mean by 'all nations' (*ethne*)?

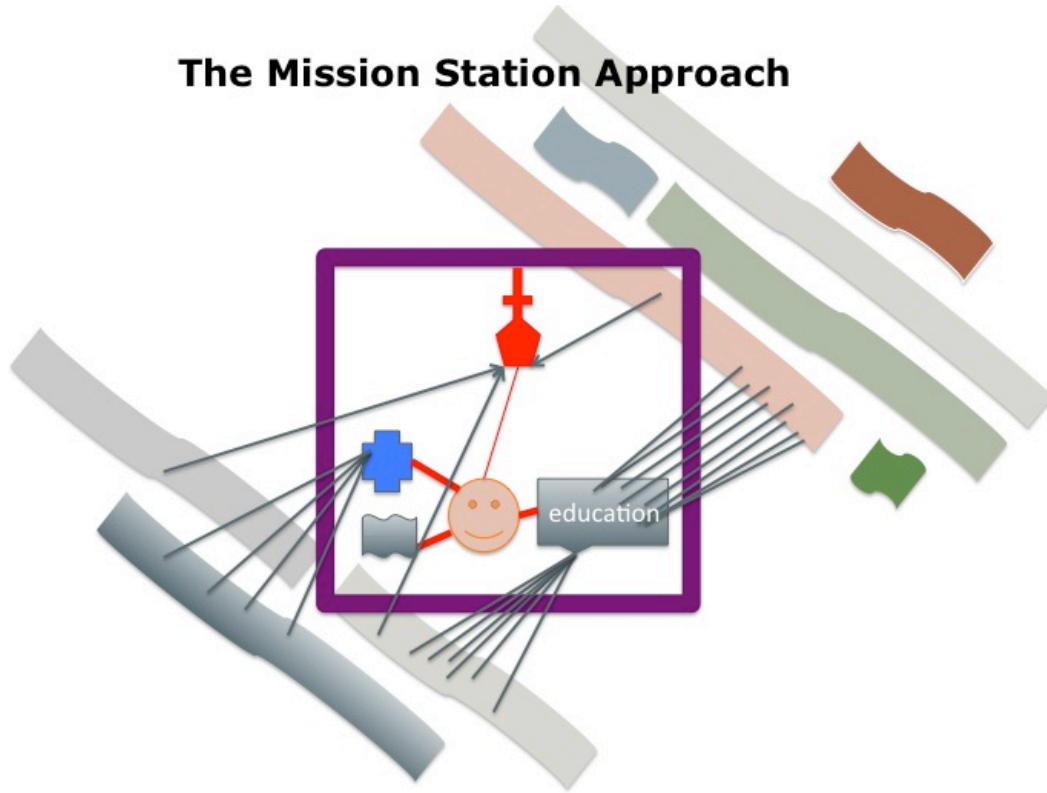
The *ethne* of Jesus' time is not the nation or national entities of today. *Ethne* are the multiple relational streams found in each society. Jesus was calling them to reach across into Gentile communities – into new relational streams.

In first century times, the *oikos* – the extended household of slaves, servants, children, spouse and relatives was an *ethne*.

3. What relational streams can you identify in your community?
4. Discuss this statement in the light of the story of the early church in Acts: Christianity has only ever effectively multiplied out through relational streams!

5. Comparing the *Mission Station Approach* and the *Relational Streams Approach*:

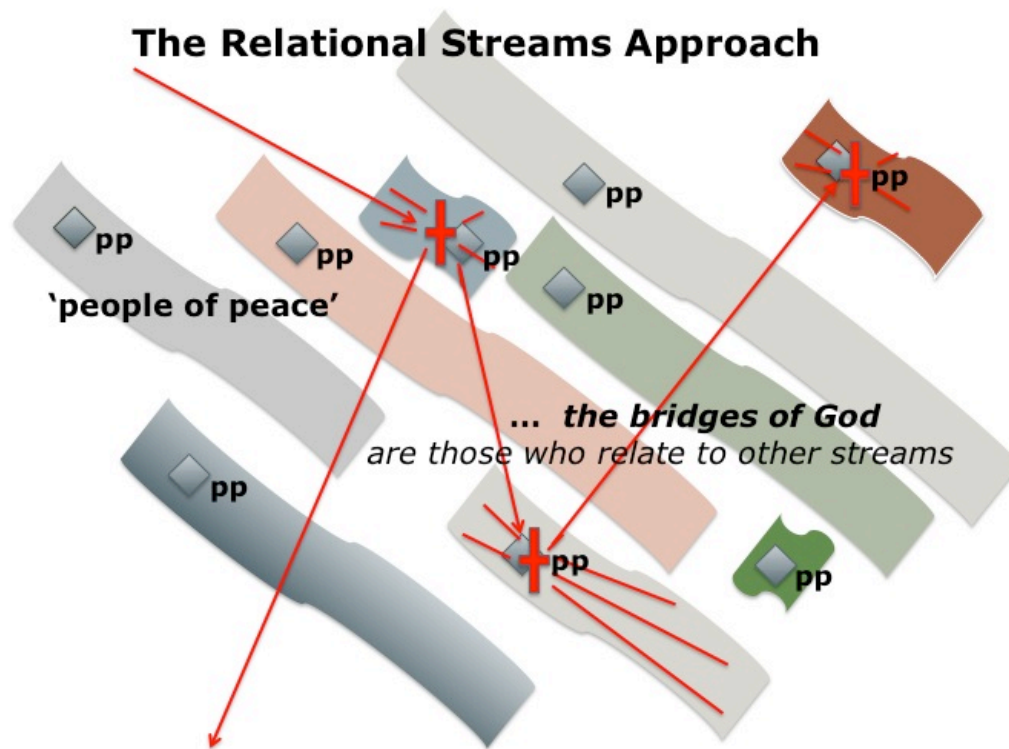
The Mission Station Approach



Description: Individuals are converted from a variety of unrelated streams and a small church is established. A compound or campus may be established – even with houses for pastors/leaders; and usually a church structure built. A school is established – and maybe publishing or media facilities and a community health or life centre. Each attracts participants, but the church usually remains small. The educational, media and community facilities become the employers – of the members first, and then others. Employees may connect to the church – but their primary mission is their work and the successful operation of the mission. There is the hope that one-day the school, media-centre and health work will produce followers of Jesus.

Discussion:

(1) What are the strengths and/or weaknesses of this approach?



Description: Every society is made up of a mosaic of relational streams. These are the relationships where life is lived, support is found, families are formed and decisions are made. While *oikos* is not found in most global north or western cultures, relational streams are strong. Donald McGavran (1955) observed that this is where Christian faith also streams – and multiplies. He argued that the apostle Paul connected to communities where he had relationships. Jesus identified the ‘person of peace’ (pp) (Luke 10:5) as key in each social stream – in each new town (Luke 10:1), *ethne* (Matt 28:19) or *oikos* (Acts 16:15, 31). New believers from the same social stream, but not necessarily of the same rank or background or ethnicity, are gathered around this person. This is church. Once this person receives the gospel and is given simple reproducible processes, the Holy Spirit can be trusted both with this church and its multiplication. (Allen 1927: vii) The ‘bridges of God’ are those with relationships into un-entered streams.

Discussion:

- (1) What are the strengths and/or weaknesses of this approach?

2. Kingdom parables – working the four fields (Mark 4:26-29)

The kingdom parables disclose ‘the secret of the kingdom of God.’ (Mark 4:11)
The ‘good soil’ – full of manure, produces a ‘multiplying’ crop. (Mark 4:8)

1. Read **Mark 4:26-29**. Imagine you are a first time reader –

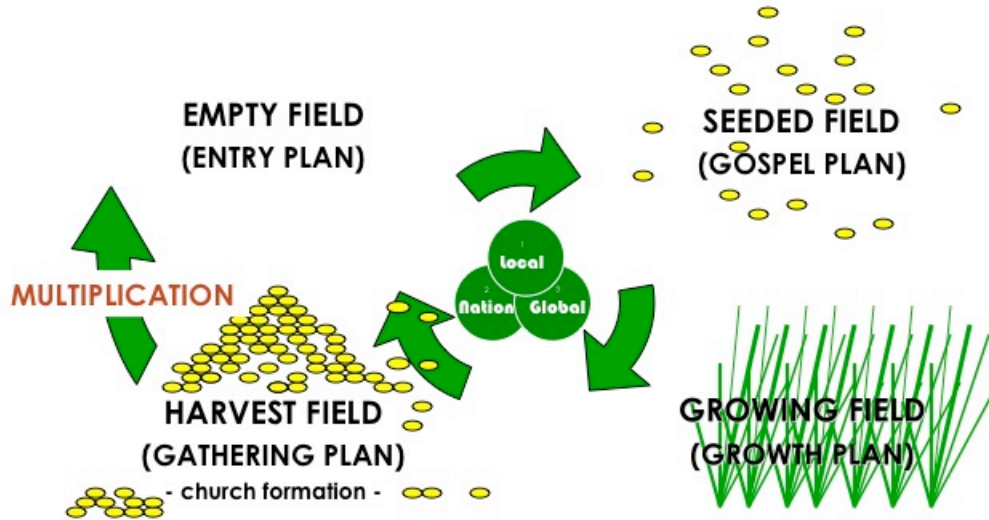
(1) Explain this story from the **farmer’s** perspective:

(2) Discuss the story from a **church planter’s** perspective:

(3) From this story – draw a picture of the **kingdom**:

2. Discuss the four fields to which the farmer/planter relates. (Shank 2007)

The Four Fields of Mark 4:26-29



3. Discuss these key questions for each phase or field – and describe what you see happening in each?

(1) How do we enter the empty field?

(2) What do we sow?

(3) How do we cultivate the growth of disciples – ‘all by itself’ (Mark 4:28)?

(4) How do we gather the harvest to form a church?

(5) And, why do we gather the crop?

Farmers in the Middle East harvest to sow into the fields in the next season. They keep the best to plant again – to multiply. They even ‘sow in tears’ – going out ‘weeping’, for their families are hungry; but unless they plant, they will starve. (See Psalm 126:5, 6) This is a foundational idea.

4. Read the stories of Paul's three missionary journeys to identify his plan for working the Four Fields and multiplying church plants:

Acts 13-14

Acts 15:39-18:22

Acts 18:23-20:38

(1) Field 1 - Entry plan:

(2) Field 2 - Gospel plan:

(3) Field 3 - Growth plan:

(4) Field 4 – Gathering (church formation) plan:

(5) Church multiplication plan: How did Paul seek to multiply leaders and churches?

3. Evangelism, gathering & multiplication (Luke 10:1-24)

Jesus answers the questions that we have just raised in the four fields.

Jesus started a movement – giving six steps to planting multiplying churches.

Jesus taught and modeled how to evangelize, gather and multiply.

Making Disciples: six steps to planting churches that multiply



Discuss Luke 10 and these six steps to planting churches that multiply –

1. **Pray** for the harvest and workers. 10:1-4
2. **Connect** into the relational streams through the 'person of peace'. 10:5-7

3. **Sow** gospel seed into the 'person of peace'. 10:8, 9

Confidence and faith in Jesus develops – with growth and gathering.

4. **Grow** through service and making disciples.

5. **Gather** people who are part of the relational stream.

Why do we need new gatherings or churches? Discuss these reasons –

- (1) To build a fresh relationships with God, challenging all believers to be missionaries (Acts 1:8)
- (2) So established churches can experience new life (Acts 8-10, 14-15)
 - New people will be reached.
 - New leaders will be equipped.
- (3) To take us to where the Spirit is working outside the church (Acts 10-11, 16:9, 17)
 - It puts us in tune with God's missionary heart!
 - It shows us that God is at work outside the church.
 - It keeps us humble. It reminds us that Jesus is alive.

- (4) To remind us of our beginnings as a planting movement.
- (5) To put discipleship back onto the agenda of church (Acts 11 & 19)
- (6) To hand on faith and the church to next generations (Acts 13:1-4)

It is the way the next generation takes ownership of the church.

Church planting is not a program – it is the way the next generation of church is cultivated by the next generation of believers.

Young people find a new relationship with Jesus and the Holy Spirit as they plant new churches.

- (7) To compel the church to engage with the culture (Acts 17)

6. **Multiply** into new relational streams (fields) through the 'bridges of God'.

Those with connections into other relational streams pray, connect and sow the gospel into those – and other 'persons of peace' come to know the gospel.

What Jesus taught (Luke 10), he modeled (Luke 19). The apostle Paul followed the same basic movements approach. He followed the *relational streams approach*. This can be illustrated from his ministry in Philippi – where he sowed into Lydia's *oikos* and then into the jailer's. (Acts 16:11-40) From Ephesus he sent out 'persons of peace' into their streams to sow the gospel and plant gatherings (Acts 19:8-10) – multiplying churches in their homes. (See Colossians 4:13-17; Philemon 1-2.)

5. Discuss these core elements of these first gatherings in Jerusalem –

- Transforming worship

- Faith-based conversations

- Intentional spiritual growth and change

- Servant attitude

- Resources for the benefit of all believers

- Spiritual friendships and world-wide movement

- Family faith

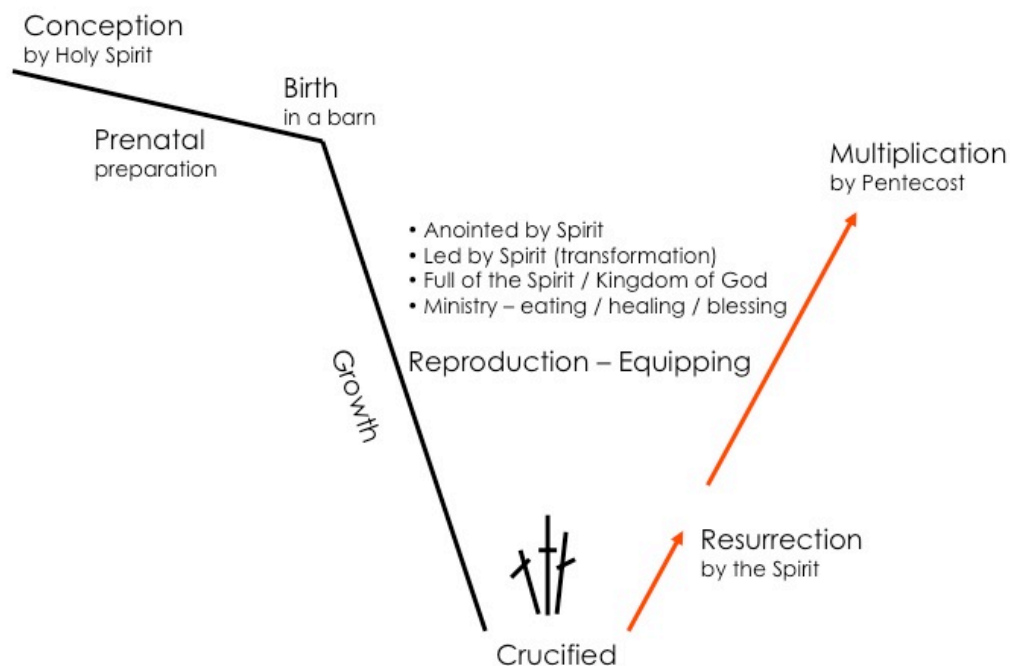
6. What could this mean for believers and church planters today?

5. Church is to be 'the body of Christ' (Phil 2:1-11)

This is radically countercultural –

- 'Because' (Gorman 2009: 10) Jesus was 'in very nature God,' he chose the humiliation of slavery and 'death on a cross' – and is now raised and exalted as our Lord.
- Those 'united with Christ' and in 'fellowship with the Spirit' will share this same 'attitude' (NIV) or 'mind.' (RSV)

1. Discuss this portrayal of Jesus' life – the King of status-reversal, God incarnate!

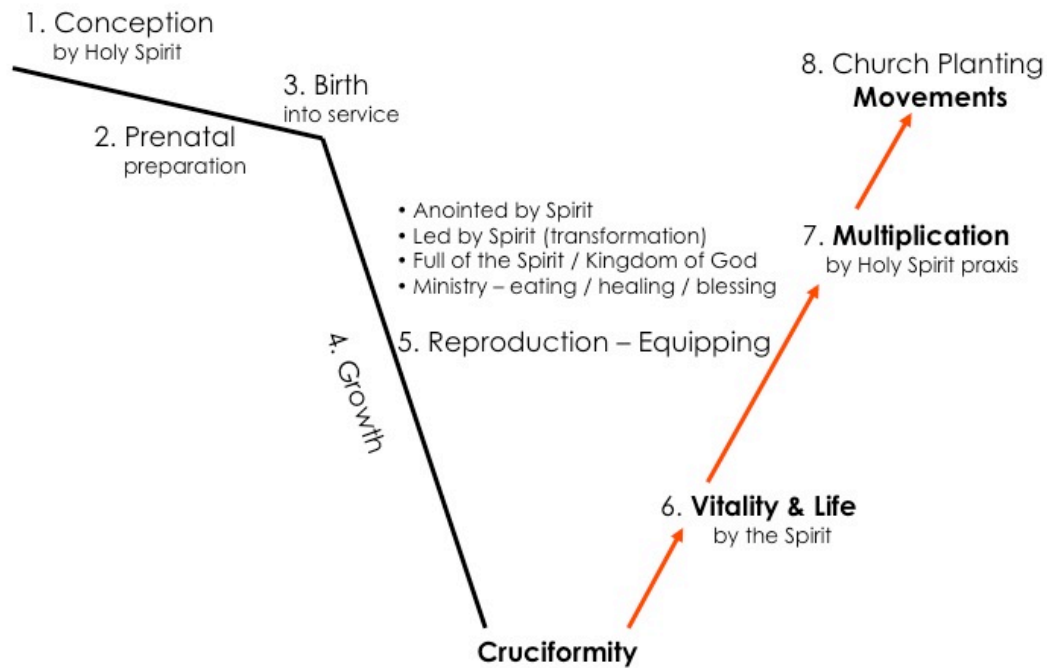


Born in a manger, welcomed by foreigners, pursued to the land of slavery (Egypt), anointed at the Jordan, led by the Spirit to temptation – 'glorified' when lifted onto a Roman cross. (John 12:23-34)

- Why do you think the lowest point is described as the hour when Jesus and the Father were 'glorified' (John 12:20-36)?

Saved by Jesus' death and resurrection (1 Cor 15:1-5); Paul's life, ministry and communities were to be a metaphor/picture of this gospel story.

- What are implications of this 'master story' (Phil 2:1-11) for church plants? What could this mean for 'the body of Christ'?

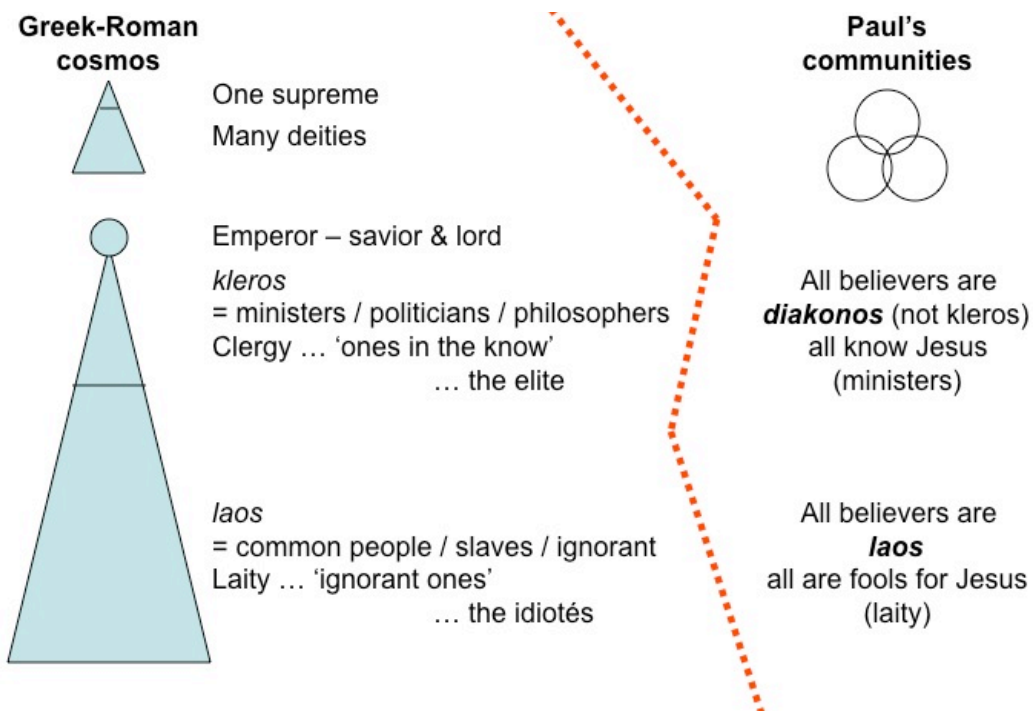


Discuss the following –

- (1) Paul's intention was that people could imitate his life – and know Jesus; that his ministry would reflect Jesus' ministry; and that his church communities would show what God is like!

- (2) Paul's church communities had no hierarchies – like the religions and political systems of his day. Paul had no place for the *kleros-laos* divide of Greek cosmology. In his church communities all believers were *diakonoi* (ministers) and *laos* (or *idiotes*) for God!

- (3) The contrast between Greek-Roman thinking and Paul's church communities – reflect our Triune saving God!



Making disciples – handing on & multiplying values & beliefs!

1. **VALUES:** God's radical kingdom ways

- a. List kingdom values/attitudes that you consider essential, distinctive and realistic to how you relate to each other and the community –

- b. What specific actions will you follow to cultivate each value?

Value:

Action:

2. **BELIEFS:** your faith in Jesus

- a. What beliefs positively influence how you relate to others and God?

My beliefs

Change my life by

- b. List key biblical beliefs that would define your church plant – and write a summary of them using relational language that unchurched people will understand.

Section 3

Entering the Field - Our Community

ENTRY PLAN -

1. Pray

Conversational Prayer

2. Connect with the 'person of peace' and relational streams

Building a team to work in relational streams

TEAM ACTION: The 'person of peace' and discipleship!

Entry Plan: Our 'empty field' – how do we enter?



1. How would you describe the empty field God has called you to work?

Read **Luke 10:1-24** and identify the key features of an entry plan ...

1. Pray for the harvest and workers. Luke 10:1-4

1) Conversational prayer

2) Prayer walking

3) Listening prayer

4) Scripture prayer

5) Prayer Team

Regular focused and passionate prayer opens the disciple to God's intention – and his activity in the harvest. Those praying listen and approach homes and those in shopping centers that God may be drawing them to – to cultivate relationships.

Conversational Prayer

Conversational prayer is one of the most enjoyable ways to experience fellowship with God and friends. Christians who are hesitant about praying in a group find conversational prayer meaningful.

The five Essentials of Conversational Prayer

1. There is no need to take time to discuss prayer requests before the group starts to pray. These naturally arise in prayer. It is OK to take time to clarify these requests and needs in the midst of the conversational prayer.
2. Never pray around the circle. This will make guests and those who have not prayed publicly very uncomfortable. It also means that individuals will prepare their speeches, rather than listen carefully to the prayers and thoughts of others. Foster interaction.
3. Address one topic or theme at a time. This is like in any meaningful conversation with friends. Listen carefully and respond to the prayers of others. Affirm others with 'Yes!' and 'That's right!' etc.
4. The leader prays first and models conversational prayer. When a group is learning, it will be best to have a leader. When a need is mentioned, this person can support and affirm. If the group starts praying around the circle, the leader can interrupt the 'circle' by praying!
5. Each person can pray briefly and often – or choose to remain silence and just enjoy the conversation with God. It is like a good conversation around a table.

Topics for Conversational Prayer

1. The three most commonly used themes for conversational prayer are –
 - Thanks to God.
 - Praise and worship.
 - The needs of the team– and those of friends outside the group.
2. Another series of themes could be –
 - The presence of the Holy Spirit – or the presence of God.
 - The needs of the wider community.
 - Reflection upon scriptures that have particular meaning to the group.

Enjoy Conversational Prayer

1. Singing songs of prayer: In the midst of the conversation, it is really meaningful to sing a prayer or worship song that expresses the thoughts and emotions of the moment.
2. Praying with eyes open: Because we say so much with the nod of a head, a frown, a smile, a movement of the eyebrow, etc – some groups find it very meaningful to pray with their eyes open.
3. Praying with closed eyes: If you pray with your eyes closed it will be important to express yourselves verbally (to take the place of nods, smiles, etc) – so that others can understand your thoughts.
4. Enjoying silence with God: Agree as a group that it is OK just to be with God. It can be very pleasant just sitting with friends, in God's presence. Be comfortable with silence. Explain this to unchurched friends – and they will be comfortable just being with you and God.
5. Relax. You don't have to speak! Even some who enjoy praying may find that they wish to just be with God and friends. It is OK to remain silent and listen to the prayers of others.

Teaching a new Christian Conversational Prayer

1. Points to remember –
 - Don't make prayer complicated.
 - This is talking with God.
 - It is OK to talk with each other – while also talking with God.
2. What could you say when leading a person to prayer for the first time –
 1. When a person is not used to praying, you could say: *I would like to pray with you. Prayer is talking with God – and He is right here with us. Prayer is like a conversation and so we can share this together. We can share short sentences or just a word or two. It's very easy. I'll lead.*
 2. Then just start to pray. People will follow your lead. You could say: *Father, we are glad that we can talk with you. Jesus, we are glad you are alive and present by your Holy Spirit. It is really good to be with my friend/s – and we want to spend a few minutes talking with you.*
 3. You can then lead – perhaps by saying: *The first thing we would like to do is express our thanks. I want to thank you for ... And I know my friends have things to thank you for as well. And so (name your friends) – you may like to say 'thank you' to God. Some may like to just be with God – in His presence ...*

3. Give people time to reflect and pray –

- Remember to affirm what they say.
- Listen carefully to each other and pray about what the previous person raised.
- As the prayer leader, interrupt any 'going around the circle'.
- If a person wishes to change the topic/theme and you sense that all who wished to speak on the previous theme have prayed, affirm the person and move to the next theme raised by that person.
- If you have never prayed conversationally – you are about to start on an exciting journey of deep spiritual fellowship. You will find it as easy to pray as to sit around a table to speak on any theme.

Conversational Prayer – in the local café!

This is a great way to pray with friends in a café, the forest, on a beach – in fact, wherever you are! If the group is comfortable praying with open eyes you will find that you can pray together anywhere. Unchurched friends will listen, and the time will come when they want to also say something to 'your God'.

Reading:

Rosalind Rinker, *Prayer: Conversing With God*, Grand Rapids, Zondervan, 1972.

2. **Connect into the relational streams through the 'person of peace'.** Luke 10:5-7

1) What are the qualities of the 'person of peace'?

Discuss these qualities –

- Hospitable
- Receptive
- Reputation
- Influence

Look for these qualities in –

- The Samaritan woman: John 4:1-42
- Zacchaeus: Luke 19:1-10
- The demon possessed man: Mark 5:1-20

2) What did Jesus say to do? Luke 10:8-9

Connection is made into relational streams through eating their food and 'healing' – and, 'as you heal' (10:8, 9 NLT) share the story of God's grace in language they understand.

3) How will you implement the 'three step' formula of verses Luke 8-9 today?

- How can we be the presence of Jesus for others? Luke 10:16

Read John 14:12-23 and discuss:

- How will you sustain yourselves and each other spiritually?

Building a team to work in relational streams

1. How did Jesus build his team of disciples?

Compare John 2:35-51 with Matt 4:12-22

Also read Mark 3:13-19 and compare Luke 6:12-16

2. Jesus had many disciples, but he chose 12 as apostles for his movement. How did he teach his disciples?

3. Where will we find the workers? Compare Matt 9:35-38 and Luke 10:2

'Beg' Jesus to 'throw' people into the harvest field.

Who has God put on your mind to ask to join you?

4. Know each other in the team.

Spiritual Gifts

Heart passion

Abilities

Personality

Experiences

5. Encourage and build each other up. 1 Thess 5:11

Discover how others in the team like to learn (action, reading, watching, listening etc) – so you can develop each other:

Discover how each person likes to be encouraged (words of affirmation, gifts, time with them, acts of kindness, physical touch, etc) – and encourage them:

We reap what we sow: ‘In order to reach the people that no-one else is reaching you must do the things that no-one else is doing, and in order to do the things that no-one else is doing you must stop doing what everybody else is doing.’ – Craig Groeschel

6. How will team members work in their relational streams?

7. What will you now do to help each other in your team reach the 'person of peace'?

2. **DISCIPLESHIP:** evangelism & following Jesus

A person becomes a disciple when they follow Jesus. The pathway Jesus used to call them – and grow them – is called discipleship. His process for evangelism and discipleship was simple, on the path of life! He –

- | | |
|---|--------------------------------------|
| • Mingled with people | Making contact |
| • Sympathized as one who desired their good | Engaging people |
| • Met the needs of the people | Involved with them |
| • Gained their confidence | Establishing trust |
| • Invited them to, 'Follow me' | Invitation to follow |
| • Trained and equipped by being with them | Mentoring |
| • He said, 'Go and make disciples' | Reproducing & multiplying |

a. How did Jesus equip disciples to follow this **discipleship path** in Luke 10?

b. What place does the miraculous have in discipleship?

c. Identify the path people from our community will walk to become disciples:

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Section 4

Sowing Gospel Seed - How & What?

SOWING PLAN –

Our 'sowing field' – how & what do we sow?

Sowing Elementary Teachings

IMPORTANT! You are sowing to grow and multiply!

TEAM ACTION: Sowing to gospel seed!

SOWING PLAN: Our 'sowing field' – how & what do we sow?



We have looked at (1) Prayer and (2) Connecting with the 'person of peace' in relational streams. Now we explore the activity of sowing.

1. **Who** did Jesus say to look for and work with? Luke 10:5-7
3. **What** did Jesus say to do to sow the gospel? Luke 10:8, 9
4. **How** did Jesus say to sow? Luke 10:8, 9
5. **What** did Jesus say to share? Luke 10:8, 9

Important! You are sowing to grow and multiply!

What you do now will make a big difference as to whether you equip the 'person of peace' to grow under the influence of the Holy Spirit, multiply believers and make new disciples – or whether you make this person dependent upon you as the teacher.

If you 'give' Bible studies you make the person dependent, and they will feel they need years of learning before they can share. If you share with them how to read and discover, they will share and multiply this good-news to their *relational stream*!

1. **Show the 'person of peace' how to discover Jesus:** It has been found that encouragement to read the Gospel of Mark – using simply discussion questions, opens the way for 'persons of peace' to sow the gospel into their relational stream. Explain and encourage to –

- Gather friends/family to read through Mark's Gospel.
- Explain how to read. Have the best reader read the story – then have others re-tell the story in their own words!

After each story/section use these five **bookmark/questions** for discussion:

- (1) What is new in this story that we have not heard before?
- (2) What do we not like?
- (3) What do we not understand?
- (4) What will we apply to our lives?
- (5) What will we share with others this week – what and with whom?

2. **Visit each week to build-up/equip the 'person of peace':** This person is key to the *relational stream*. Get to know this person, stay in their home, and share your testimony or experience with Jesus. Eat and heal them. Sow more gospel seed by –

(1) Listening to what they are discovering in Mark's Gospel.

(2) Exploring other stories from the life of Jesus that illustrate **'the elementary teachings about Christ'** (the **commands of Jesus**) – repentance,¹ faith, baptisms, 'laying on of hands', resurrection, and judgment. (Heb 6:1-3)

Here are some that cover these *elementary teachings* in the Gospels –

1. Repent & believe – Luke 19:1-10
2. Pray – Luke 11:1-13
3. Receive the Holy Spirit – John 14:1-23
4. Be baptized (water/Spirit) – Acts 8:26-40
5. Go make disciples – John 4:1-42
6. Love (new life/obey) – Luke 10:25-42
7. Share Lord's Supper – Luke 22:7-20
8. Give – Mark 12:41-44

¹ The 'goodness' or 'kindness' of God leads to repentance. (Rom 2:4)

TEAM ACTION

1. With your TEAM and a bookmark, work through the first stories of Mark.
2. Work through the chapters of Mark so that each team member knows the stories.
3. With your TEAM, practice sharing one of the stories related to an *elementary teaching*. Remember, the Holy Spirit is the teacher – and you are to facilitate the growth of the ‘person of peace’ to share!

Have one person read the story, another tell the same story in their own words – and then have all share what they learnt from this story!
4. Building a relationship with the ‘person of peace’ may not take a long time! Reflect on the importance of sowing ‘gospel seed’ early in a relationship:

Section 5

Growing Disciples - 'all by themselves'

GROWTH PLAN -

The Activity of the Holy Spirit

Read the Word

Serve Others

GROWTH PLAN:

The Activity of the Holy Spirit

1. Jesus said the seed grows 'all by itself' (Mark 4:28), but who makes it grow? 1 Cor 3:5-9

2. The Holy Spirit often works outside our expectations. Read **Acts 10:1-11:18**

(1) What surprised Jewish Christians about the Holy Spirit's activity?

(2) On what basis did Peter decide the Holy Spirit was behind this experience?

(3) What was so surprising for Peter about the Holy Spirit's actions?

(4) Once Peter had seen the activity of the Holy Spirit, reviewed the evidence that this was indeed the work of the Spirit – how did he then respond to –

- Those in the home of Cornelius?

- The established church leaders in Jerusalem?

(5) Review Paul's methods: Acts 17:16-34; 1 Cor 9:19-23:

(6) Read Eph 4:1-16 and identify features of growing:

Read the Word

After reading the Gospel of Mark, encourage the 'person of peace' with his or her *relational stream* to explore other Bible books – Acts, John, the Epistles, etc. Those within the *relational stream* gather for food and grow in their relationship with Jesus through reflecting upon the Word of God and in prayer.

1. Encourage these friends to follow Jesus and equip them to –
 - Choose a Bible book: (after Mark – maybe Acts, John etc)

 - Read 1 chapter each day:

 - Form their own small group with friends or family:

 - Use the **5 bookmark questions** as a basis for reflection application:

2. The Gospel of John explores all the great teachings of Christian faith. Here are some ideas -

The being and nature of God	1:1-18
The Word of God	1:1-2; 5:31-47
Jesus - Creator & Saviour	1:3, 4, 10
Sanctuary ministry	1:29; 2:12-25; 6:1-15; 7:1-43; 19:28-42
Baptism	1:29-34; 3:5, 22-36
Human nature & Salvation	3:1-21
Forgiveness, new life & witness	4:1-38
Sabbath - life through Jesus	5:1-47
Death & resurrection to life	5:21-29; 11:1-44
Two resurrections	5:28-29
Resurrection on the last day	6:25-71
Holy Spirit - Counselor & Presence	7:25-43; 14-16
Commandments & grace	8:1-11
Real disciples - the 'church'	8:31-47
Sabbath - sign that Jesus is God	8:48-10:42
The glory of God & judgment	12:20-50
Foot-washing & Lord's Supper	13:1-38
Second coming of Jesus	14:1-3
The presence of Jesus - 'Christ in Us'	14:12-23
Prayer	17:1-26
Salvation story	18:1-20:9
Resurrection body	20:10-31
Great commission	20:21-23; 21:1-25
Restitution - restoration	21:15-23

Serve others

1. Read Luke 10:1-24 again – and note how these disciples came to understand who Jesus was by being involved in kingdom service. Equip the ‘person of peace’ and his or her *relational stream* how to
 - Implement the ‘three step’ plan Jesus gave (Luke 10:8, 9) with their friends:
 - Serve or ‘heal’ their friends – as the presence of Jesus:

- Find 'persons of peace' in other *relational streams*:

 - Encourage them to read the story of Jesus themselves:
2. Walk through this *Conversation Guide* with these new believers to equip and encourage them to form new teams and groups.

As people become disciples, new churches form. In serving they grow and multiply.

Section 6

Gathering to Multiply

GATHERING PLAN

MULTIPLICATION PLAN

TEAM ACTION: Functional Structures

GATHERING PLAN

As disciples grow they will seek to gather. This is the meaning of the word *church* – gathering! So this is where we discuss ‘church formation’ – forming and multiplying gatherings.

1. Who planted the church in Antioch – and how was it planted? Acts 11:19-26

2. What insights do we gain from Acts 11:27-29; 13:1-4; 14:26-28?

3. Discuss these important concepts –
 - As people come to Jesus, they are encouraged to gather their friends (*relational streams*) as new churches

 - Jesus’ idea of church – ‘my church’ is key to the kingdom: Matt 16:15-19

 - The church in Jerusalem – food and fellowship around the Word: Acts 2:42-47

 - Paul’s idea of church – household communities: 1 Cor 14:26

4. What are the key elements of a simple multiplying gathering (or church)?

Discuss the following –

- Food

- Fellowship

- Participation

- Conversation

- Needs

- Encouragement

- Discussion around the Word

- Prayer

- Care and healing

- Planning witness

5. Where will believers and friends gather?

Discuss the advantages and disadvantages of the following –

- The home where the group has been gathering up until now:

- Other homes:

- The outdoors:

- Facilities that can be used without cost (for meetings of groups or worship):

6. Who leads and encourages?

- Team:

- Invites:

- Food (keep it simple - list each week for people to bring food items next week):

MULTIPLICATION PLAN

The sign of church health is the ability to **reproduce** and **multiply**.

1. What factors contributed to the vitality and multiplication from Ephesus? Acts 19:1-20.

2. What environments cultivate multiplication 'movements'?

Steve Addison lists **five key factors**

1. White hot faith
2. Commitment to a cause
3. Contagious relationships
4. Rapid mobilization
5. Adaptive methods

David Garrison outlines **ten universal elements**

1. Prayer
2. Abundant gospel sowing
3. Intentional church planting
4. Scriptural authority
5. Local leadership
6. Lay leadership
7. Cell or house churches
8. Churches planting churches
9. Rapid reproduction
10. Healthy churches

Natural Church Development - **Quality Characteristics**

1. Passionate *spirituality*
2. Inspiring *worship*
3. Loving *relationships*
4. Need-oriented *evangelism*
5. Empowering *leadership*
6. Gift-oriented *ministry*
7. Functional *structures*
8. Holistic *small groups*

3. What can we do to produce an environment of multiplication?

What?

When?

1. Encouragement
(fan every interest)

2. Affirm innovation
(celebrate failures)

3. 'Grand-parenting'
(releasing)

4. Simple church models
(easily reproducible)

5. 'Communitas'

6. Cultivate Holy Spirit presence

7. Search for another
'person of peace'

TEAM ACTION

FUNCTIONAL STRUCTURES: networks for God's Being & Activity

Personnel: Who will do the tasks and how?

1. Discuss the concept of *conversational leadership*:
2. How will decisions be made?
3. Review the values for the gathering:

Network: How will this gathering relate to the Conference?

4. Is this a direct relationship or through a 'grand-parent' church?
5. Is there a pastor who encouraged and coaches?

Finances: Why and how will funds be collected and used?

6. How will tithes and offerings be collected?
7. How will accounts and records be kept?

Section 7

Bringing it Together

Review your Six Steps to Plant Multiplying Churches

Plan Evaluation and Feedback times:

Developing a PROJECT PLAN

Review your Six Steps to Plant Multiplying Churches

- 1. Pray** – in entering the empty field:
- 2. Connect** – meeting and connecting with people in the empty field:
- 3. Sow** – sowing with multiplication in mind:
- 4. Grow** – ensuring there is a growth environment:
- 5. Gather** – church formation plan:
- 6. Multiply** – the multiplication process:

Plan Evaluation and Feedback times:

1. When will we have these evaluation conversations – and how?

2. Who will be involved in these conversations?

3. What will be the barometers of whether we are pleasing God?

4. Some suggestions –
 - In what ways could it be said that our church is ‘on the path of life’?

 - What kingdom values are being actively cultivated – and how?

 - What do we need to change?

 - What ministry needs to close or be placed in recess?

 - What trends do we see in our church?

- Where do we see the 'fires' of the Spirit 'spotting' in our community?
- How do we 'fan the fires'?
- What are our strengths/weaknesses?
- Are we connecting to other *relational streams*?
- Are we multiplying – how many other churches are we currently planting?

Developing a PROJECT PLAN

Drafting a working *Project Plan* could provide you with a focus for prayer, decision-making and ministry – and a document for parent or grandparent churches to understand your visions. Choose a small, skilled working group, perhaps two or three people, to draft this using the input gathered from your conversations, prayers and missional activities – a summary of ideas from this *Conversation Guide*.

1. Community: Describe the people you will work among (p. 16):
2. Mission: Write the 2 line description from p. 14:
3. Bible purpose: List 3 or 4 scriptures chosen on p. 14:
4. Vision: Write the sentence that expresses the end-vision for our plant (p. 15):
5. Beliefs: List key beliefs that define us – expressed in relational language (p. 36):
6. Values & Actions: List our values – and the actions to cultivate them (p. 35):
7. Model: Describe the church planting model that will be followed (p. 63-65):

8. Discipleship path: Describe how people will grow, what will be done to cultivate each discipleship step, who will do the equipping, and what will be expected of facilitators (p. 49):

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9. Reproduction & Multiplication: Describe how this church plant will be a reproducing and multiplying environment (p. 66-69):

10. Team: (p. 70-71) Describe -

1. How you will relate to the parent church/organization?

2. What accountability processes will be in place for support, training and financial management?

11. Feed Back: Outline the 'feed-back' process to evaluate whether God is pleased (p. 74-75):

Share this project plan with a number of people - including an experienced church planter or church-planting mentor.

Submitted to:

Comments:

Appendix A

Church Body Life Cycle - Description

This gives some idea of where you are up to in your church planting –

1. Conception – by Holy Spirit

- 1.1 Learning to pray and reading through Acts
- 1.2 Identifying those who share a heart for mission initiatives (Core Team)
- 1.3 Identify support teams – Prayer Group and Mentoring Team
- 1.4 Work through the *Conversation Guide* process (write a Project Plan)
- 1.5 Identify where the Spirit is working
- 1.6 Start missional activities (Luke 10:8, 9 - eating and healing)
- 1.7 Connect with 'people of peace'

2. Prenatal – preparation (6-9 months)

- 2.1 Continue missional activities
- 2.2 Build relationships (start Small Groups with 'person of peace')
- 2.3 Begin to identify potential disciples & *Discipleship Path* (Luke 10:8-9)
- 2.4 Identify SHAPE/experience of Core Team developing around the 'person of peace' (*Behavioral Interview*)
- 2.5 Identify how the new gathering will be identified (name of the new church)
- 2.6 Review the time line to 'birth'

3. Birth – in a home/park/barn (gathering is for service and worship)

It is helpful to realize that the birth of a new church is not like the birth of an infant – but more like giving birth to an 18 or 19 year old! It can be pretty painful for the parent or grandparent church or denomination – for the child is ready to go!

This is where you review the processes in Section 6 – Gathering to Multiply

4. Growth –

- 4.1 Anointing – cultivate spirituality
- 4.2 Transformation – mobilize newcomers
- 4.3 Full of the Spirit – equip disciples (eating / healing / blessing)
- 4.4 Ministry – cultivate evangelistic and service networks
- 4.5 Kingdom of God – cultivate a healthy environment for 'all by itself' growth

6. Reproduction – equip all believers to reach into new *relational streams* to find more 'persons of peace' (each church could plan to multiply within a year!)

- 6.1 Equip disciples (12 & 72) - develop and expand small groups network
- 5.2 Identify ways to provide leadership development (small groups)
- 5.3 Cultivate a 'grand-parenting strategy' – Kingdom/Church
- 5.4 'Conceive' new Core Teams and build with 'behavioural assessment'
- 5.5 Proactively 'fan every spark' of interest
- 5.6 Provide 'church planting teams training'
- 5.7 Find new 'persons of peace' in other *relational streams* – and multiply!

6. Multiplication – pray for multiplication

- 6.1 Identify Holy Spirit activity (Pentecost) – 'wait & pray'
- 6.2 'Grandparent' new missional groups and activities – 'fan every spark'
- 6.3 Identify new 'persons of peace' in other *relational streams*
- 6.4 Cultivate an environment of multiplication

In the *life cycle* of a new church, *birth* is gathering for worship and service. Planters and Core Teams often move quickly to have a worship service – perhaps because some feel you do not have a church until you have weekly worship services.

Stop. Think though the process. You are forming a new life (body) – and this cannot be rushed. Are those involved in agreement on the *conception*? Is the health of the future church being fostered in careful preparation during the *pre-natal* phase of life in the *relational stream* of the 'person of peace'?

Do not rush to have 'worship services' (the *birth*)! Rather allow the witness within a *relational stream* develop into a worship and serving gathering. Churches that are born too early, simply as 'worship events', can experience problems similar to those of a prematurely born baby. Rather, see worship as 'service' – and ensure that the 'birth' is service, rather than just a 'worship service'!

Discussion:

- In what phase of the *body life cycle* are your church plants?

Appendix B

Agape Meal Ideas

An *Agape Meal* provides a great opportunity to experience God and share Christian faith. It resonates with the commitment of many today to live as New Testament believers did, as described in the book of Acts. It builds on the experience of those early Christians – who met often for fellowship, to revel in their relationship with Jesus, to share the *Lord's Supper* and to worship God in praise and awe. (Acts 2:42-47) The impact upon friends who are being introduced to Jesus is positive and tangible.

Concept: An *Agape Meal* involves a meal, fellowship, praise and worship opportunities – and time for prayer, anointing and responses. We have found it best to set aside 2-3 hours. This could be on a Friday evening – ensuring that people have time to return from their work places; on a Saturday morning – starting as an *Agape Meal Brunch* and taking the morning (from 9.30 or 10.00 am); or in an extended home small group (recognizing that most small group evenings would take no longer than 1.5 hours).

Main Features: There are a number of main features to an *Agape Meal* –

- **A fellowship meal** – with an array of fresh fruit, finger food, nuts, dried fruit, dips with crackers or vegetables (such as carrot or celery sticks), cheeses, a variety of breads, fruit drinks, soups, etc. The meal should be colourful, attractive and provided on a number of tables/benches around the room – giving opportunity for people to meet, eat together and share. The seating could be arranged in clusters of 6-10.
- **Worship and praise** – integrated into the relaxed time of fellowship. Often the time of fellowship would start with some worship songs. During the time there will be a number of opportunities for praise – including quiet reflection times when some clusters of people may wish to express their praise in a gospel song that others may choose to join. The *Agape Meal* can end nicely with some vigorous praise and worship – expressing thanks to God for His salvation.
- **Foot-washing** – just as Jesus did with His disciples. (John 13) This is a feature that unchurched people really appreciate. It is tangible, real and meaningful. Following 45-60 minutes for the fellowship meal and perhaps a couple of very relevant songs – a brief explanation of what Jesus did would lead into the time of “washing each other’s feet.” A short PowerPoint Presentation (with music) could visually introduce the basin, water and towels. Spouses, partners, friends and families would be invited to share together. People would be encouraged to invite others into their group/circle – so that no one is left out. The foot-washing could take place in the room where the meal is being shared.
- **The Lord’s Supper** – would follow a short time of quiet reflection. This is a celebration of what Jesus has done for us. A separate table to those for the fellowship meal food and drink could feature the main items for the Lord’s Supper – or this could be at one end of the main tables. We have found it best to have normal-sized drinking glasses for the

grape juice (wine) and larger pieces of *bread*. This is an experience – and participants need to opportunity to eat and reflect – and maybe eat and drink again.

- **Anointing Prayer** – brings special blessings to the participants. As well as the basins, water, towels, bread and wine – also have on the table a flask of olive oil with a number of small bowls and paper towels. During the final time of reflection invite spiritual leaders to take a bowl with oil and offer to pray for individuals, families, friends, etc – while places a small amount of oil (representing the presence and blessing of the Holy Spirit) upon each forehead. Invite people to approach a person with the oil – to pray for them. Many (old and young) want to experience God.

Ideas: Invite a team of 8-12 people (or your church planting core team or a small group) to plan the *Agape Meal*. Meet together about two weeks before the event.

- Explain the idea of an *Agape Meal* and then write down all the ideas people wish to share. Involve people in the planning. Include their suggestions – and involve them in organizing the food and setting.
- Many times we arrange the tables in the centre of the room in the form of a cross – perhaps with white sheets (or paper coverings) and a red ‘runner’ through the centers of the table-arms if the cross.
- Use many candles on the tables and around the room. These can be a feature (even representing Jesus, the light of the world) – and provide atmosphere for the meal (especially in the evening).
- Develop PowerPoint Presentations that will include songs, scriptures, reflections, etc. Allow the very creative people to have a lot of input.
- Involve artistic people in developing ‘prayer-stations’ and features. You could have a large rustic cross constructed. The use of spotlights, candles and colored cloth will provide visual impact.
- There may be a special song that is especially appropriate for your group – or as we had recently a powerful song written and presented by a participant.
- A red rose could be purchased for each participant and this used as a further symbol of Jesus. After each person is presented with a rose, all could be invited to reflect upon this as a beautiful symbol of love – and Jesus. Then, following prayer and time to reflect, all could be invited to stand, throw their rose on the floor and crush it.

The Lord’s Supper: Ensure there is plenty of bread and the best *grape juice*. As already noted – plan to have drinking glasses or nice plastic cups. The glasses could be filled before the meal or the filling from flasks and jugs could be a feature of the meal. Here are some ideas –

- Choose two people to pray for God’s special blessing upon the bread and wine. This could be done at the same time.
- People could be invited to simply volunteer to come forward to take the bread for a circle of people near them. After they have served some – another person may wish to take the plate to serve others. Create a spirit of spontaneous service. Or, you could invite spiritual leaders to serve. The same ideas could be followed for the wine.
- Ensure that all have been served – and give people time to reflect, pray, eat and drink.
- Suggest some may like to come to the table again to take more bread and wine – maybe for themselves or friends.
- After a little time – a prayer time (while seated and eating or drinking the Lord’s Supper) could give people time to say “thank you God ...” Maybe some would like to sing a song of praise – a song that is in their hearts. This will lead naturally into the anointing time.

Prayer Ideas: The devil is not pleased to see God’s kingdom extended. Church planters and believers need prayer support and will be encouraged by learning “all kinds of prayers.” (Eph 6:18 NIV)

1. Conversational Prayer – in small groups and as a whole worshipping group.
2. Prayers of Thanks – as worship songs move to gratitude, the prayer leader may suggest (in prayer) that single sentence expressions of thanks be expressed. Start each with “Thank you for ...”
3. Prayers of Praise – as worship songs move to praise, the prayer leader suggests (in prayer) that we express our praise for who God is!
4. Biblical Prayers – as worship music is played participants read scripture and find a verse that expresses their worship and prayer. These scriptures can be read aloud as prayers.
5. Participants may be guided to specific prayers in scripture – and invited to pray through those prayers.
6. Reflections – a PowerPoint presentation could draw attention to prayer and worship on a wide variety of themes.
7. Meditation – participants be given extended times of quietness to reflect and pray personally. Specific themes may be suggested – such as the presence of the Holy Spirit.
8. Intercessory Prayer – participants may be invited to –
 - a. Quietly move around the group to pray for others.
 - b. Pray in groups – placing hands upon each other as a symbol of the Spirit.

Help people to know that silence in God's presence is an appropriate response and that there need be no embarrassment if no one speaks.

9. Encourage people – after the prayer time, by visiting quietly with people.

Building a Multiplying Team – Core Competencies²

To assist each core team to assess the giftedness and experience of their team, a *behavioural interview* will be arranged. *Thirteen Crucial Qualities* for effective teams of church planters have been identified – and these will provide the basis for this dialogue. These qualities are foundational for the planter or planting team:

1. Has a ‘visionising’ capacity

- Projects into the future, beyond the present
- Develops a theme which highlights the vision and philosophy of ministry
- Persuasively sells the vision to the people
- Approaches challenges as opportunities instead of obstacles
- Copes effectively with non-visioning elements
- Does not erect artificial walls to limit the capacities of God, self, or others
- Establishes a clear church identity related to the theme and vision
- Believes in God’s capacity to accomplish great things

2. Is intrinsically motivated

- Is committed to excellence
- Is relentlessly persistent
- Aggressively, yet positively, takes the initiative
- Is a self-starter and is willing to build from nothing
- Is willing to work long and hard

3. Creates ownership of ministry

- Helps others “buy in” and feel responsible for the growth and success of the ministry
- Wins the commitment of the people to the vision
- Establishes a congregational identity
- Avoids imposing unrealistic goals on the congregation

4. Relates to the unchurched

- Communicates in a style easily understood by the unchurched
- Understands the ‘psychology’ or mentality of the unchurched
- Moves and functions in the ‘personal space’ of the unchurched without fear
- Quickly gets to know the unchurched on a personal level
- Breaks through the barriers erected by the unchurched
- Handles crises faced by the unchurched

² See Robert E Logan, *How to Daughters a Growing and Reproducing Church*, 60-64.

5. Has spousal cooperation

- Has an explicit agreement regarding each partner's respective role and involvement in ministry
- Has explicit rules regarding the use of the home as an office
- Evaluates the consequence of ministry demands upon the children
- Functions as a team with spouse through individual and corporate action
- Has a strategy for dealing with strangers
- Models wholesome family life before the church and the community
- Agrees upon and shares ministry vision with spouse
- Deliberately plans and protects private family life

6. Effectively builds relationships

- Responds with urgency to expressed needs and concerns of others
- Displays godly love and compassion to others
- Gets to know others personally
- Makes others feel secure and comfortable in his presence
- Does not respond in a judgmental or prejudicial fashion to new people
- Appreciates and accepts a variety of persons
- Spends quality time with present parishoners without overlooking them for the sake of new people

7. Is committed to church growth

- Believes church growth is theologically valid
- Appreciates steady and consistent growth without looking for "quick success"
- Is committed to numerical growth within the context of spiritual and relational growth
- Recognizes that non-growth is threatening and self-defeating
- Establishes the goal of becoming a financially self-supporting church within a specific period of time
- Does not fall into a ministry of mere maintenance
- Sees the church project within the larger context of God's kingdom

8. Is responsive to the community

- Understands the culture of the community
- Identifies and assesses community needs
- Organizes internal and external church resources to respond to community needs
- Efficiently utilizes resources on a basis of the needs priority
- Determines effectiveness of other organized attempts to respond to community needs
- Does not confuse community needs with what the church has to offer
- Learns the character and "pulse" of the community

- Adapts the philosophy of ministry to the character of the community

9. Utilizes the giftedness of others

- Releases and equips people to do the task of ministry
- Discerns the spiritual gifts of others
- Matches people with ministry needs and opportunities according to giftedness
- Delegates effectively in areas of personal limitation
- Avoids assigning ministry responsibilities before others are adequately prepared
- Does not place unwarranted restrictions on the spiritual giftedness of others

10. Is flexible and adaptable

- Copes effectively with ambiguity
- Copes effectively with constant and abrupt change
- Adapts the methods to the uniqueness of the respective church planting project
- Readily shifts priorities and emphases during the various stages of church growth
- Does “whatever” is necessary “whenever” necessary

11. Builds a cohesive church body

- Develops a nucleus group or groups as a foundation
- Quickly includes newcomers into a network of relationships or meaningful church activities
- Monitors the morale of the people
- Uses groups effectively

12. Has resilience

- Experiences setbacks without defeat
- Rides the ups and downs (eg: attendance)
- Expects the unexpected
- Rebounds from loss, disappointments and failure

13. Exercises faith

- Possesses a conviction regarding the call to church planting ministry
- Believes in God’s action
- Is marked by expectation and hope
- Is willing to wait for answers to specific prayer requests

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