



TRANSFORMING COMMUNITIES THROUGH CHURCH PLANTING MOVEMENTS

CPM *Journal*

JANUARY - MARCH 2006

10 Elements of Every CPM

By David Garrison

Developing, Targeting, and Teaching
Church Planting Vision

More:

Finding the Man of Peace

Keeping New Churches Focused
on CPM

Fundamentals

Church Planting Movements: Fundamentals

CPMJJournal
January-March 2006
Church Planting Movements: Fundamentals

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Church Planting Movements: Fundamentals

January-March 2006 Contributors

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Contents

10 Elements of Every Church Planting Movement David Garrison	...14
Let's Bake a Cake David Watson	...23
Developing, Targeting, and Teaching Church Planting Vision Curtis Sergeant	...31
How Your Church Can Work Toward Church Planting Movements Stan Parks	...40
Finding the Man of Peace Cesar Buitrago	...49
Keeping New Churches Focused on CPMs Joseph Cartwright	...53
The Importance of Indigenous Leadership Victor John	...56

Seeking a CPM Tipping Point in Western and Central Africa: A Strategy for 20 Countries Jerry Trousdale	...64
The Transition of New Harvest Ministries from a Denomination to a Church Planting Movement Shodankeh Johnson	...68
Church Planting Experiences in Philadelphia Clinton Bauman	...73
Church Planting Movements: A golden key to missions in Africa Younoussa Djao	...77
Seven CPM Killers David Garrison	...88
Next Quarter	...8
Writer's Guidelines	...9
Online Tools	...10
Editor's Desk	...11
Subscription Information	...99
Glossary of Terms	...96

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Next Quarter*...

Church Planting Movements: Prayer

Praying for CPM

Praying Specifically

Mobilizing Prayer Warriors

*Keep in Touch: Communicating with your prayer
support from half a world away*

Teaching people to pray

Prayer walking

Volunteers and Prayer

Long Term Prayer

Praying for Your Family on the Field

*Article topics and titles are subject to change.

Submission Guidelines

CPMJJournal welcomes article submissions from church planters. In order to qualify for publication, you must be an active church planter, strategy coordinator, or equivalent. Please look at our Next Quarter section for topics and articles for which we are currently accepting submissions.

All submission must be written in English and submitted in MSWord format. *(If you speak English as a second language and need help writing your article in English, please contact us at submissions@cpmjjournal.com. We want to work with you so that you can tell the church planting community what you've learned and what God is doing in your area.)* Please email your article as an attachment to submissions@cpmjjournal.com. Please include the title of your article and the author's name in the subject line of the email. Briefly (one paragraph) outline your article in the body of the email. Do not include your article in the body of your email. Please include your name, address, email address, and phone number in the body of your email.

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Online Tools

The CPMJ seeks to provide church planters with the resources they need for the purpose of catalyzing church planting movements around the world. We are developing several online tools to help you fulfill God's call on your life. These tools will be available at www.cpmjournal.com in the summer of 2006:

Calendar - Experienced church planters and seasoned mission agencies are opening their training seminars to the global church planting community. Our online calendar features the dates, locations, and costs of these church planter training events in locations around the world.

Forums - Many church planters have little or no contact with other church planters. Sometimes church planters need prayer, encouragement, and the advice of other seasoned church planters in order to push past many church planting road blocks. The CPMJ Forum is a place for church planters to be a part of the global church planting community.

Resources - Finding good church planting resources is difficult. Resources on this site are recommended by church planters for church planters.

Paul D. Watson

The Editor's Desk

Church Planting Movement - *a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment.*

Being part of a church planting movement (CPM) is the dream of most modern church planters. The problem, however, is that church planting movements are so new, so fluid, and so counter intuitive that most church planters have no idea how to get involved in CPM, much less start one. Some mission agencies, seminaries, and Bible colleges are only now adjusting their curriculum to reflect this new paradigm of missions and church planting. Yet these entities move slowly to develop training materials desperately needed by church planters on the field. Mentoring is the best way to train the next generation of church planters for CPM, yet successful CPM practitioners are difficult to find and have little time to offer to train the hundreds of thousands of church planters this harvest demands.

So how do modern church planters tap into this move of the Spirit and position themselves and their ministries to become part of a CPM? I hope this journal can, in a small way, answer this question. The CPMJournal is designed to be a forum where CPM practitioners share what they've learned with the broader church planting community. New church planters can submit articles to receive advice and encouragement from seasoned CPM practitioners. This community is not restricted to those from the Western world, because we actively seek article from indigenous church planters. Nor is this community the property of one

denomination or agency: seasoned church planters realize those barriers fade among those focused on church planting and CPM. The CPMJournal is written by church planters for church planters to equip and encourage them to prepare the field for CPMs.

Within the next year, we hope to have this journal and the online forums translated into Spanish, French, Bahasa, Hindi, and Chinese. (We continually look for partners to aid us with translation.)

I am excited to see how all of us are going to be used to glorify God.

For the Kingdom,

Paul Watson

Paul D. Watson

“Look at the nations and watch-- and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.”
Habakkuk 1.5 (NIV)

David Garrison

10 ELEMENTS OF EVERY CHURCH PLANTING MOVEMENT

In August 1998 a handful of missionaries gathered around a conference room table in Virginia and asked the question, “How is God at work in these Church Planting Movements, and how can we join him?”

Equipped with three whiteboards, a flipchart and an army of colored markers, we scribbled on the boards while we discussed, analyzed, and debated the nature of what we saw God doing. Gradually, the patterns began to emerge.

Since those initial studies in 1998, we’ve seen new Church Planting Movements spring-up around the world, but these original lists of ingredients and obstacles still stand as faithful guides to understanding and participating in Church Planting Movements. Some of the findings seemed obvious at first, but there were also surprises.

Some characteristics we expected to find were strangely absent. While others, though present, were different in the ways they had contributed to their respective movements. These were often counter intuitive, and for that reason, their study and application are invaluable to anyone wishing to align themselves with the ways God is at work. Let’s look now at the ten universal elements we found in every Church Planting Movement.

1. Extraordinary Prayer

Prayer permeates Church Planting Movements. Whether it’s Koreans rising at four in the morning for a two-hour prayer time, or Spanish Gypsies “going to the mountain,” as they call their all night prayer vigils, Church Planting Movements are steeped in prayer.

Consequently, prayer has become the first priority of every Church Planting Movement strategist. As soon as a Strategy Coordinator senses the gravity of his calling he immediately falls to his knees and prays, "Oh God, only You can make this happen."

2. Abundant Evangelism

If prayer links a Church Planting Movement to God, then evangelism is its connection with the people. Essential to every movement is the principle of over-sowing. Just as nature requires a tree to drop thousands of seeds to produce a single sapling, or a human body to generate hundreds of eggs to yield a single baby, so it is with evangelism. In Church Planting Movements we find hundreds and thousands of people hearing the gospel every day and out of this abundant sowing, a growing harvest begins to take place.

Conventional wisdom in the West has often taught a reasonable yet much less effective pattern of gospel transmission. "You must first earn the right to share your faith," goes the traditional model. "Once you have developed a friendship and demonstrated that you are really different, your lost friend will ask you what is special about your life. Then, you can tell them about Jesus."

A passionate purveyor of Church Planting Movements denounced this Western model. "We teach that it's not about you or earning the right to share your faith. Jesus earned that right when He died on the cross for us. Then he commanded us to tell others!"

To remind them of the importance of abundant gospel sowing, many Strategy Coordinators have prominently displayed a one-page sign at their workstation that reads: How many of my people will hear the gospel today? If there's going to be a movement, then the answer must be in the thousands.

In Church Planting Movements personal evangelism and mass evangelism reinforce and contribute to one another. Mass evangelism always contains feedback loops to ensure that no one who comes to faith in Christ drifts away without discipleship, while personal evangelism ends by encouraging the new believer to share his faith with his family and friends.

3. Intentional Planting of Reproducing Churches

A wise person said, "You will probably accomplish exactly what you set out to accomplish, nothing more, nothing less." If you aim to do a Bible translation, you will probably produce a Bible translation. If you aim to do ministry, you will likely succeed. But you cannot assume that a Bible translation or Christian ministry alone will result in a church plant. If you want to see churches planted, then you must set out to plant

churches. The same axiom can be taken a step further to say, "If you want to see reproducing churches planted, then you must set out to plant reproducing churches."

In the Bhojpuri Church Planting Movement, for example, missionaries had been at work in the area for many years. They were evangelistic, pious models of Christian love and service, but they lacked a clear strategy for planting churches. A turning point occurred when the Strategy Coordinator developed an intensive church planter training school. Out of this practical training, Bhojpuri Christians began starting churches. Today, it seems that everyone working among the Bhojpuri is starting new churches.

4. The Authority of God's Word

As Church Planting Movements produce multiple reproducing churches, what keeps the movement from fragmenting into a thousand heresies like a crack splintering across a car windshield? There can be only one answer: the authority of God's Word. Like an invisible spinal cord aligning and supporting the movement, there runs through each Church Planting Movement a commitment to the authority of the Bible.

Even among the largely nonliterate peoples, for whom Scripture reading is rare, converts rely heavily on audiocassettes of the Bible, clinging to every word. They have also learned to approach every faith and life situation with the question, "How can I best glorify Christ in this situation?" In following this principle they never venture far from biblical authority.

These two governing forces of biblical authority and Christ's lordship reinforce one another like parallel railroad tracks guiding the movement as it rolls far beyond the direct control of the missionary or initial church planters. Since this internal guide is independent of the missionary, it does not require the missionary's presence to advance. Even without the missionary the movement doesn't become disoriented, because its orientation does not derive from an external source, but rather from the solid framework of God's authoritative word and the lordship of Jesus Christ.

Consequently, missionaries and church planters engaged in Church Planting Movements learn very quickly to deflect questions of doctrine from themselves and onto these guiding tracks. When asked by a new believer or new church leader, "What should we do in this situation?" rather than answer from his own pool of wisdom or training, the CPM-savvy church planter replies, "Let's see what God's Word says."

5. Local Leadership

Missionaries who successfully launch Church Planting Movements have learned to keep foreigners out of the spotlight. The principle has now been translated into an important watchword that accompanies Strategy Coordinators everywhere: "The resources are in the harvest." This axiom is a continual reminder to look for local leaders to get the job done. And it provides an important corrective for foreign missionaries whose strategies call for heavy reliance upon foreign teammates.

So in Church Planting Movements, practitioners quickly develop local leaders and entrust to them the future of the movement. The earliest Strategy Coordinators who learned this lesson did so as much out of necessity as out of missiological reasoning. When faced with the overwhelming challenge of reaching millions of lost people, they had no choice but to raise up co-laborers from within the people they were seeking to reach.

Relying on local leaders can be difficult for missionaries. Even today, some missionaries insist on pastoring the new churches they help to plant. Similarly, some missionaries still insist on mother churches sending an ordained pastor on an itinerant route to provide struggling new churches with rites of baptism and the Lord's Supper. This pattern of external dependency has never produced a Church Planting Movement.

Those who are reluctant to transfer this kind of authority quickly point to Paul's instructions in 1 Timothy 3:6 where Paul advises young Timothy that a bishop "must not be a recent convert..." However, Timothy's church was already well established enough to reference several generations of believers (see 2 Timothy 2:2). In such an environment it was natural for Paul to delegate church oversight to those who had been closest to the original message delivered by the apostles, but nowhere does Paul place church authority in the hands of outsiders.

When a new church is started, Paul does not hesitate to appoint local leaders right away. In Acts 14:23, immediately after winning converts in Lystra, Iconium, and Asian Minor's Antioch "Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust." Likewise, he urges Titus to appoint elders, local men with families whom everyone knew, for every town of Crete.

Meeting with the Church Planting Movement taskforce we posed the question, "When do you pass the torch to new leaders?"

Their unanimous response was, "In a Church Planting Movement you begin with the torch in their hand." The nods of approval around the room testified to the shared experience. Of course this is only possible when the churches are rooted in obedience to God's Word and a lifelong commitment to discipleship.

An African church leader said it well. "We think of you missionaries with great appreciation and affection. Like the person who first taught us to drive a car, we are grateful for what you have taught us. But we would not want our driving instructor sitting beside us every time we get behind the wheel!"

6. Lay Leadership

In Church Planting Movements the laity are clearly in the driver's seat. Unpaid, non-professional common men and women are leading the churches. Why is lay leadership important? There are several reasons:

- 1) For Practical Reasons – A movement that produces thousands of new churches needs thousands of new leaders and the largest source for finding these leaders is the local church membership itself. To produce these leaders, one must fish from the largest pool of candidates.
- 2) For Theological Reasons – Lay leadership is firmly grounded in the doctrine of the priesthood of the believer – the most egalitarian doctrine ever set forth. After centuries of reliance on a small tribe of Levitical priests, God turned to the church and said, "You are a chosen people, a royal priesthood..."¹

It is not that Christianity has no special status for religious leaders; it is that now every Christian has this special status as a priest of the Lord God. Every believer is fully endowed with the right and responsibility to lead the lost to salvation and maturity in Christ.

- 3) Following Jesus' Model – Jesus' own pattern of calling laymen and women to come and follow him has not been wasted on Church Planting Movement practitioners. It is a great comfort to bolster a new believer's willingness to be a servant leader of the church by pointing him to the example of the Twelve and those who followed them.
- 4) For the Purpose of Retention – Around the world, the gospel's invitation to salvation has proven to be far more winsome than its call to a life of discipleship within the church. Within weeks of becoming a new Christian, far too many believers drift out the back door never to be seen again. Putting laymen and women to work within the church has proven to be the single most effective means of "closing the back door" to church membership and ensuring a lifetime of intimate involvement within the body of Christ.

- 5) For Reasons of Relevance – In traditional church structures, a clergyman is set apart from the congregation both in terms of education and livelihood. In the Catholic Church this is further compounded by vows of celibacy. In Church Planting Movements, the pastors remain one of the people sharing their lifestyles and struggles. This means, if the people are predominantly farmers, the leaders will be farmers. If the people are urban, the leadership will be urban. If the people are nonliterate, then the leaders will also be nonliterate. If the people are deaf, then the leadership will also be deaf.
- 6) For Economic Reasons – So many Church Planting Movements have occurred in developing countries where financial resources are minimal. By using multiple lay leaders and meeting in homes, these limited financial resources are directed toward missions and ministry, rather than to church-staff salaries and facilities.

Lay leadership doesn't exclude professional ministers. There may be an ordained, seminary trained, professional clergyman or Strategy Coordinator involved at key points in the movement – as in the case with many of the sprawling home cell church networks – but on the cutting edge of its growth it is the laity who are leading the way.

For Church Planting Movements to be able to effectively rely upon lay leadership, two important factors must be present:

First, churches must remain small enough to be manageable by either one or several lay leaders. It is when churches exceed 20-30 members and begin using a separate church building that the task becomes too big for a layperson to lead without leaving their secular employment.

Second, church leaders must be lifelong learners. In Church Planting Movements, lay leaders typically have an insatiable hunger for training. Church Planting Movement practitioners have learned to continually feed and nurture leaders and potential leaders with on-the-job training and just-in-time training. Mentoring programs, rural leadership training programs, pastoral training school, Internet and cassette training materials, pastor study Bibles and workshops all contribute to leadership development.

7. House Churches

The churches in Church Planting Movements begin as small fellowships of believers meeting in natural settings such as homes or their equivalent. Among the Maasai, the meetings take place under trees, among the Kui, in open courtyards. The key element in each of these Church Planting Movements was a beginning with an intimate

community of believers who were not immediately saddled with the expense or upkeep of a church building.

Meeting in small groups certainly has economic implications. Liberating the fledgling movement from the burden of financing a building and professional clergy is no small obstacle to overcome. But there is more. House churches create an atmosphere that fosters Church Planting Movement formation. Consider the following benefits:

1. Leadership responsibilities remain small and manageable.
2. If heresies do occur they are confined by the small size of the house church. Like a leak that appears in the hull of a great ship, the heresy can be sealed off in a single compartment without endangering the whole.
3. You can't hide in a small group, so accountability is amplified.
4. Member care is easier, because everyone knows everyone.
5. Because house church structure is simple, it is easier to reproduce.
6. Small Groups tend to be much more efficient at evangelism and assimilation of new believers.
7. Meeting in homes positions the church closer to the lost.
8. House churches blend into the community, rendering them less visible to persecutors.
9. Basing in the home keeps the church's attention on daily life issues.
10. The very nature of rapidly multiplying house churches promotes the rapid development of new church leaders.

8. Churches Planting Churches

Church Planting Movements are not in full flower until the churches begin spontaneously reproducing themselves. Traveling among the Khmer of Cambodia, each house church bore testimony to additional churches they had started in the previous year. Among the Bhojpuri, the average church had four new church starts underway. Many Chinese house church leaders taught their flock that the greatest joy was to train someone to start a church in their home.

Church Planting Movement practitioners report looking for the fourth generation of church reproduction as a sign that the movement is proceeding under its own momentum. One of them explained, "When I see a church that I helped start reproduce a daughter church which itself reproduces a new church that produces yet another church, I know I've done my job. So long as this pattern of reproduction continues, I can move on to other less-reached population centers and know that this one will continue without me."

In Church Planting Movements, missionaries consciously progress

along a four-stage process of Modeling, Assisting, Watching, and Leaving. First, they model the kind of patterns in evangelism, discipleship, and church planting that they want the new believers to imitate. Then, they assist the new believers in following this model. Next, they watch to see that their protégés are able to effectively reproduce what they have learned and experienced. When they see their students carrying out the same reproducing patterns, they know it is time to leave.

9. Rapid Reproduction

Church Planting Movements reproduce churches rapidly. Of course, the word “rapid” is undefined. But missionary church planters often speak of church planting in birthing terms, asking, “How long does it take to birth a new church?” This gestation period varies around the world, just as it does within the animal kingdom. Elephants typically require 22 months to produce an offspring, while rabbits can yield a new litter every three months.

Church Planting Movements reproduce like rabbits! While a healthy gestation rate in a controlled environment might produce a new church every three to four years, a Church Planting Movement might see a new church start every three to four months. Furthermore, because the new churches radiate out from each church rather than from the missionary church planter, the reproduction multiplies exponentially.

For this kind of multiplication, rapid reproduction must be built into the core values of each church being planted. Among the Kekchi people if a church didn’t reproduce itself after six months it was considered an unhealthy church. Many of the sprawling cell church networks will not allow a home cell church to continue if it is unable to grow and multiply after a year of existence.

10. Healthy Churches

What kind of churches do you find in Church Planting Movements? This is the question many outsiders want to know. In addressing this question, the panel of Church Planting Movement practitioners used several words to describe the nature of the churches in the movements they had known. We can group these qualities under the term “healthy churches.”

In *The Purpose-Driven Church*, Rick Warren reminded the church of a more biblical standard for measuring church health. Drawing on Christ’s Great Commandment and Great Commission, Warren points to five purposes in a healthy church:

- 1) Fellowship
- 2) Discipleship
- 3) Ministry

- 4) Evangelism/Missions
- 5) Worship

Healthy churches exhibit all five purposes naturally, because these purposes flow from the church's identity with the living Christ. Jesus endowed the church with these purposes when he issued the Great Commandment to "Love the Lord your God with all your heart, soul strength and mind; and love your neighbor as yourself" and the Great Commission to "Go and make disciples of all nations baptizing them...and teaching them to observe whatsoever things I have commanded you."

Of course the ultimate test of a healthy church is: "Does it glorify God?" Do these churches reveal and exhibit God's nature as revealed in Jesus Christ?

With this definition of health, each of the Church Planting Movements we've studied scored very well. This was the same sort of question that the imprisoned John the Baptist sent his disciples to ask of Jesus. "Are you the one who was to come, or should we expect someone else?"

The Lord's response to John's disciples still teaches us today. He said, "Go back and report to John what you hear and see."

Jesus was saying, "If my words and deeds don't reveal to you the full glory of God, then you should look for someone else.

In the same manner, we should ask, "Is God's glory, his true nature as revealed in the person of Christ, evident in these movements?" The answer is seen in the millions of changed lives, healed bodies and souls, passion for holiness, intolerance of sin, submission to God's Word, and vision to reach a lost world.

David Garrison is the author of Church Planting Movements, How God is Redeeming a Lost World (available on-line at: www.ChurchPlantingMovements.com) along with three other books on missions, and is recognized as a pioneer in the understanding of Church Planting Movements around the world. He has an M.Div. from Golden Gate Seminary and a Ph.D. from the University of Chicago. A veteran of more than twenty years in global missions, Garrison currently serves as the International Mission Board's Regional Leader for South Asia where he resides with his wife Sonia and their four children.

**This article is an excerpt of Church Planting Movements, How God is Redeeming a Lost World by David Garrison. Printed with Permission.*

End Notes:

¹ 1 Peter 2:9

David Watson

LET'S BAKE A CAKE (Getting Ready for CPM)

A friend of mine is a pastry chef at a five star restaurant. He spends his days creating recipes for cakes and then baking these cakes to the delight of the customers. I am always curious about how things work, and a few years ago I spent some time quizzing my friend regarding his profession.

My friend is passionate about baking. He loves to create and to perfect recipes. When he enters his kitchen everything is ready for him to do his thing. He doesn't shop for kitchen supplies. He doesn't shop for ingredients. All is ready for him when it is time to bake. Assistants take care of the logistics - making sure everything he needs is at his fingertips when he begins to create and perfect cakes and pastries. For every hour the chef invests in preparing and baking a cake, assistants spent hours making sure he has everything he could possibly need in order for that cake to make it to the customers.

Where CPM is concerned, God is the Chef. One of the most common mistakes many Church Planters make is to think they are the chef. At best, Church Planters are chef's assistants, making sure the chef has in hand everything needed for church planting to happen. We must never forget that CPM is a God thing. Without Him it does not happen. Church Planters are God's assistants, helping to make sure that everything needed for CPM is in place for God to use at His good pleasure.

There are some ingredients that are optional for cake baking. Flavors, fillings, toppings, and textures can change, but the basic building blocks of a cake are always the same. Almost every cake includes flour, milk, eggs, sugar, baking powder, shortening, salt, and vanilla extract. A good chef

takes these basic ingredients and produces perfection. I can make sure the ingredients are available, but I will never be a pastry chef.

In the same way that there are basic ingredients for a cake, there are basic building blocks for church planting. It is the responsibility of the church and the Church Planter to gather these building blocks and have them in place when God decides to move. Remember, we can have all these building blocks in place, but nothing happens until God decides to move.

The Church Planter

The first essential building block is the Church Planter. God could certainly make church happen without us, but in His economy He chooses to partner with His followers to accomplish the task of church planting, as well as other ministry tasks. 1 Corinthians 3:9 (NIV) says, "For we are God's fellow workers; you are God's field, God's building." And 2 Corinthians 6:1-2 (NIV) says:

¹As God's fellow workers we urge you not to receive God's grace in vain. ²For he says,

*"In the time of my favor I heard you,
and in the day of salvation I helped you."*

I tell you, now is the time of God's favor, now is the day of salvation.

The Gospel of Jesus Christ moves from community to community when the people of God obey the Great Commission and purposefully take the Gospel to new communities. The best way for the Gospel to move to new communities where there are no relationships is through a trained Church Planter.

If we want to see Church Planting Movements happen, we must train Church Planters on a large scale. Those of us who know how must train those who want and need to know how. It is our responsibility to replicate ourselves frequently. The best Church Planters are always training more Church Planters. It is the Church Planter who is responsible, in partnership with the existing church, to put into place the basic ingredients for church planting to happen.

Prayer

I do not understand it, but God answers prayers. He often waits on our prayers before He fulfills His own nature in action. The partnership between God and man is established on prayer. God commands us to pray, and expects us to be obedient in prayer. We are commanded to pray all the time. 1 Thessalonians 5:16-18 says, "¹⁶Be joyful always; ¹⁷pray continually; ¹⁸give thanks in all circumstances, for this is God's will for you in Christ Jesus." (NIV)

Part of what we are to pray about is the spread of the Gospel. Paul wrote in 2 Thessalonians 3:1, "Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you." (NIV)

There are three primary areas in which the Church Planter must develop prayer. Prayer begins with the Church Planter. He or she must be a person of prayer. Daily time spent in meditating on the Word of God and in prayer to God are essential to the success of the church planting effort. The Church Planter is the leader, and if this person is not in tune with God, listening to God, and petitioning God on behalf of the team and the lost, then there is little reason to think that God is going to move. Church Planters are extremely vulnerable to the attacks of Satan. Without prayer they will fall to these attacks.

As the Church Planter prays, he or she becomes an example to the church planting team and the emerging church. By example the Church Planter leads the team in prayer. The Church Planter spends time with the team in prayer. The team prays for each other, and for the people to whom they are witnessing. They pray for the local and national political leaders and situations. Prayers for the gate keepers and bridges in the community are central. But perhaps the most important among all the prayers is that God will raise up a man or woman of peace who will receive the Gospel into the family and community for the first time. This is the beginning point of church planting.

The Church Planter needs to have two prayer networks. One network is made up of friends who pray for the Church Planter and his team. The other network is made up of hundreds, if not thousands, of people who pray for the people the Church Planter is trying to reach. Both networks are essential, and both networks require a great deal of communication.

The personal prayer network is the frontline of spiritual warfare for the Church Planter. This group of friends is made up of people who fall to their knees and pray for the Church Planter's requests for himself, his family, and his team. They do not rebroadcast the Church Planter's requests to others. These people are not gossips, and can be trusted with intimate struggles all of us have. The personal prayer network is usually small, but can grow to be quite large over years of ministry. Communication with this network is by personal visits, phone calls, cards and letters, and e-mail. Confidentiality is a part of the covenant between the Church Planter and their personal prayer network.

The ministry prayer network needs to be as large and widespread as possible. It is made up of individuals, churches, and agencies that have an interest in the Church Planter's ministry or in the group the Church Planter is trying to reach. Communication with the ministry prayer network is through newsletters, articles written for publication, and

personal appearances to advocate for the lost.

There is certainly more to be said for the central position of prayer in church planting efforts. Personal prayer, team prayer, personal prayer networks, and ministry prayer networks are critical elements of church planting that require significant effort and time on the part of the Church Planter.

Access Ministry

“Where do I start?” and “How do I get there?” are among the first questions a Church Planter asks. In restricted access work where the community or community leaders may be resistant or hostile to the Gospel, answering access questions is very important.

It is through access ministries that the Church Planter comes into sustained contact with the people God laid upon his heart. It is through access ministries that relationships are established and the Church Planter has the opportunity to meet the person of peace who will be the first to open the community to the Good News of Jesus Christ. We train our Church Planters that their primary responsibility is to locate the person of peace, build a relationship with that family, and start a new church: beginning with that family.

Every community is different, and will require creativity on the part of the Church Planter to gain access. The kinds of access ministries that can open the doors to a community are as varied as the Church Planters and the teams who share the love of God with a community. It is in access ministries that church planting teams practice their creativity. Almost anything and any circumstance can be used as an access ministry if the team is creative and single-minded in their approach to a community for the purpose of starting a new church.

Traditional access ministries include medical work, education, recovery, relief, development, agriculture, and more. In these ministries funding flows one way. These social ministries can be used for church planting if the goal is meeting people’s needs, building relationships, and keeping an eye open for the person of peace in order to share the Gospel with families.

An underutilized area of access ministries is business. Most of us have not been trained that it is ministry to provide goods and services to people who need goods and services. Again, the purpose of meeting needs is to build relationships. But when we do legitimate business, the people we help are paying the bills for those who will build relationships, discover the person of peace, and start new churches.

We must carefully plan our access to a new group of people, especially if they are part of a resistant, closed, or hostile population. Look for the needs of the people we want to reach, and recruit the right people

to meet those needs through access ministries. The best access ministries meet needs, but allow for the building of long-term relationships that provide opportunities to meet the person of peace.

Scripture

The basis of all we do is found in Scripture. The Gospel of Jesus Christ is the foundation of our salvation. This Gospel is fully revealed in the New Testament, but has its roots in the Old Testament. Scripture is the Word of God, and we are commanded to obey God. In John 14:21 Jesus says, "Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." (NIV) Moses writes in Deuteronomy 6:

¹These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, ²so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. ³Hear, O Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your fathers, promised you.

⁴Hear, O Israel: The LORD our God, the LORD is one. ⁵Love the LORD your God with all your heart and with all your soul and with all your strength. ⁶These commandments that I give you today are to be upon your hearts. ⁷Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸Tie them as symbols on your hands and bind them on your foreheads. ⁹Write them on the doorframes of your houses and on your gates. (NIV)

God told Israel that possessing the Promised Land was contingent on their obedience to His Word. I think this continues to be the case, today. As we are obedient followers of God's Word, He blesses our church planting efforts and we possess a land that does not worship the Creator. Scripture must be at the heart of everything we do and everything we teach. As we plant the Word of God in the hearts of people and teach them to obey the Word, the Holy Spirit of God works. The salvation of families and the establishment of churches are the natural outcome.

The Church Planter uses Scripture in all situations. He is a student of Scripture. He reads (listens to) Scripture and teaches others what the Word of God says. He meditates on Scripture and allows it to shape his thinking and his actions. Obedience to the Word of God is central to the

spiritual life of the Church Planter.

Church planting begins in Bible study. This may be done through Chronological Bible Story Telling, Inductive Discovery Bible Study, or any other method that focuses on hearing and obeying the Word of God. It is through the Word of God that the Holy Spirit works to convict of sin and righteousness and judgment. It is through the power of preaching (proclaiming) the Word of God that salvation comes. 1 Corinthians 1:21 says, "For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe." (NIV)

The Church Planter has one primary tool to do his job - Scripture. The Church Planter must know Scripture, obey Scripture, teach and preach Scripture, and help others to understand and obey Scripture. The natural result of planting the Gospel into the lives of others and teaching them to obey what they have heard is a reproducing church that transforms communities.

Appropriate Evangelism/Church Planting

Scripture is the primary tool of the Church Planter. Understanding culture and world view in order to present the Word of God to a community is the second tool. How we present the Word of God to a community is almost as important as the Word itself. If we are not sensitive to the culture, and present the Word of God in a way that is offensive to the culture, we cannot expect people to be responsive to the call of the Holy Spirit to salvation.

Appropriate evangelism begins in right relationships. It is in relationship that the Church Planter shares his spiritual life. It is in relationship that the Church Planter shares the Word of God that leads to families discovering the Creator and His plan for their lives. Relationships are defined by culture, and in knowing the spiritual and family world view of a culture the Church Planter is better prepared to enter into significant relationships that leads to the evangelism of families and the establishment of new churches.

There are several key principles that lead us to appropriate evangelism and church planting. The first principle is that God is the only one who can save. He may work through a miracle, dream or vision, testimony, or Bible study to touch the lives of a family. How God prepares a person to receive Christ may vary, but at some point that person must hear the Gospel in order to decide to commit his life to Christ and receive salvation.

The second principle is that the Gospel must be presented in a way that the family will accept. In highly resistant areas this is usually through a study of the nature of God that leads to a fear of God and questions

of how to relate to the Creator who hates sin, judges those who sin, but provides a way for sinners to be saved.

The third principle is that the focus of evangelism is families, not individuals. We are told over and over again in the New Testament that a person received the Gospel and he and his entire household were saved and baptized. Read the story of Cornelius in Acts 10, or the story of Lydia in Acts 16. The focus of evangelism in the New Testament is family.

In Luke 10 and Matthew 10 Jesus instructed his disciples and followers to go to the villages He was about to visit and find the man of peace or worthy person and stay with him in his home. They were not to move from house to house. Jesus wanted His followers to focus on households, especially those He had prepared to receive the Gospel.

When families become our focus for evangelism and church planting we cause several things happen. When a family receives Christ and is baptized, a nuclear church is formed. This embryonic church can depend on each other, and do not have to fear each other. Because the minimum cultural unit made the decision to change their belief system, it is easier for others to accept, and it is easier to transmit this change to others.

Often, the Church Planter's relationship begins with an individual. This is usually the case in student work. When an individual comes to the salvation, the Church Planter sees him or her as a doorway to a family or affinity group, and works to see the Gospel move into the family or group.

The methodology that is most effective in church planting begins with a relationship, not a tract, book, Bible, or witnessing method. As we build relationships our lives speak the message as well as our words. Jesus lived with his disciples for almost three years before they were ready to declare that He was the Son of God. In our experience, it takes about six months for a committed Church Planter to lead a family to the Lord and start a new church.

Obedience-based Discipleship/Leadership Training

The first job of the Church Planter after a family has received Christ is to teach that family obedience to the commands of Christ. In the Great Commission (Matthew 28:18-20), Jesus said, "18 ... All authority in heaven and on earth has been given to me. 19Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

It is the responsibility of the Church Planter to teach new believers to obey the commands of Christ. This means the Bible. Obedience-based Discipleship is about knowing the Word of God and choosing to live in obedience to that Word. The Church Planter must establish a system by

which new believers are exposed to vast amounts of the Word of God, and challenge the new believers to obey all they hear and learn from the Word.

Maturity as a believer is defined by obedience, not by time. A mature Christian obeys Christ. One who is obedient matures more quickly and grows more rapidly than one who is not obedient. As Christians mature they take on leadership roles. Leadership training begins from the moment a Church Planter starts a Discovery Bible Study.

Every new believer is expected to be a leader, and equipping is done as if everyone will be a leader. God calls some to be special leaders. It is the responsibility of the Church Planter to begin this leadership training process.

In order to give each church the opportunity to be as knowledgeable and productive as every other church, leadership training is offered to all leaders. By localizing leadership training we insure that every potential leader is trained, and that every church has the same basis of training that keeps the church growing and developing.

The Church Planter knows he succeeded when leaders reproduce new leaders and churches are start new churches. Obedience requires us to replicate as individual believers, leaders, or churches.

Conclusion

God causes church planting to happen. The Church Planter puts into place all the elements of church planting that God blesses and uses to start the church. We are God's partners in the effort to take the Gospel to the ends of the World. When we do our job, God brings forth fruit beyond anything we could do on our own.

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Curtis Sergeant

DEVELOPING, TARGETING, AND TEACHING CHURCH PLANTING VISION

Developing Vision

We don't plant more churches because we don't see the need to do so. We need to learn to see where the church isn't. If someone comes to the Lord, our first reaction is, "Can we bring them into my group?" or "Is there another group we can put them into?" The question, rather, should be, "Is this an opportunity to start a new church?" Our thinking should fall along the lines of, "Here is a person who is interested in the Lord. Do they have any friends or family who could also be open to God's grace?" From new converts we get new churches and raise new leaders up from among them. That's how Paul did it, by the way. He didn't import leadership. As he traveled, Paul led people to the Lord, formed them into new groups and raised new leaders up from among them.

This pattern (of grouping new believers into new groups with new leaders raised up from among them) is not natural for most people. We need to train ourselves to extend this principle even to dealing with seekers or those who are spiritually open. Our first reaction when we encounter such people should be to ask, "Who is within this person's network of relationships might be reached with the Gospel through them? How can I see that this happens?" Consequently, we see groupings of unbelievers as proto-churches or potential churches. When we view them in such a way it is far easier to reach them with the Gospel. This is especially true where community is a significant part of the culture: such as in many Muslim and tribal cultures. Counter intuitively, this pattern actually results in a lower risk for those sharing the Gospel in persecuted environments. Most of the threat of sharing the Gospel rests on the Christian rather than the seeker.

Also, this pattern helps us operate within existing authority structures rather than removing people from existing structures or imposing an outside structure.

Have you ever noticed the orchard in the apple? Instead of seeing an apple as a nutritious snack, think about all the seeds waiting in the core. Each one could produce a tree and each one of those trees could produce hundreds of apples – each one containing more seeds. In short order, you could have an entire orchard from a single apple. Likewise, we need to see non-believers this way. Every person you meet is not only a potential disciple, but also could be the stack pole for a new church. Every church could be the beginning of a new movement. We need to see with eyes alert for opportunities to catalyze Church Planting Movements.

The Coca Cola Company is another example of this principle. When Coke hires a new manager, they look for people who see what Coke isn't. So, if I wanted to get a management position with Coke today, I would point out that they are missing the boat. Look at the popularity of hot drinks. Coke has hundreds of products around the world, but they are all cold drinks. To my knowledge, Coke is not in the hot drink market. In the U.S. and a lot of Western countries, our Starbucks phenomenon is dwarfed internationally by the hot tea market. Think about the amount of hot tea drunk around the world every day. What would happen if Coke tapped into this market? Similarly, we need to be alert to where the church isn't. We must see the places in which there are untapped opportunities for church planting and take advantage of them.

In one city I helped get a couple of churches started. One of the exercises I led the leaders through involved putting a large map of the city on the wall. We identified existing churches and asked ourselves, "Where else do we need churches?" It was a large unreached city. If you threw a dart on the map it was guaranteed to hit a spot where the community needed a church. This helped the leaders think geographically. Next, we thought of other places the church was not. Our dialog went something like this:

"Well, we have a church here. Isn't that where the university is?"

"Yes."

"Are there any university students or professors in that church?"

"No."

"Well, do we have any university people in any of our churches?"

"No."

"Do any of you know anybody in the university?"

"Yes, my cousin is a student there."

"Ok. Let's start working with your cousin and see if we can't use that as an opportunity to lead university students to the Lord and get something started."

And so they started thinking that church planting wasn't only about geography. Perhaps it encompassed education level. Then we thought about socio-economic groups. Then we looked at language groups:

"Oh, yeah, we have a church over here, but aren't there a lot of people from such-and-such province in this neighborhood?"

"Yes."

"Is that church in their language?"

"No."

"Don't you think we might need a church in their language?"

"Yes."

"Do you know anybody?"

"No, but I know somebody who knows somebody."

Pretty soon the process was as natural as breathing. The local leaders eagerly looked around for new church planting opportunities. They'd come into the office, look at the map and ask, "What's a new gap we can fill geographically, socio-economically, or linguistically?" It is no wonder that over a course of about ten years, that city was saturated with churches. The impact was amazing because the leaders were alert to opportunities all around them. They looked for where the church wasn't so they could go there, plant churches, and make a difference.

Targeting Vision

In missions circles there is a lot written and taught about targeting the ethnographic core of a people group. Popular arguments suggest that if you can convert the core, then Christianity will spread quickly throughout the people group. In general, it is true that the Gospel is more likely to spread quickly when the ethnographic core is converted rather than if the fringe of a people group is converted. Although it is certainly not a given, there is a better chance. This is because the ethnographic core consists of the decision makers. However, it is also true that the ethnographic core is typically the most difficult to reach precisely because it consists of people who are the traditional power brokers of a community. They have the

Ethnographic Core

Every society includes power brokers on the family and village levels. For most people groups, this group is rural because that is where the distinctives of a culture are preserved. People who move to the cities are not as firmly entrenched in the culture as those in the rural areas. The ethnographic core consists of the most stable individuals – people who are the family decision makers. They tend to be less educated than the opinion leaders of a society. They have to be conservative in their viewpoints and cautious in their decision making because they are responsible for the other members of the community.

greatest stake in the status quo. They have the most to lose if anything changes. They are cautious and conservative because they are responsible for the other members of the community.

People considered to be on the fringe are ideologically and geographically mobile. They have more contact with outsiders. They are often unmarried. They might be more educated. Their community might consider them to be unusual. Urbanites are usually members of the fringe of a society rather than the core. Members of the fringe are often early adopters. That is, they are much more open to change and, in many cases, accept change because they have less to lose from it. They are not currently the decision makers, although they are frequently the opinion leaders. These opinion leaders do not have authority, but they can influence those who have authority. For example, university students are part of the fringe group and usually are opinion leaders. Although they are not decision makers, they influence parents who are decision makers. Eventually, they will be decision makers themselves.

So, while reaching the core is necessary at some point and in many ways more strategic than reaching the fringe, church planting does not have to focus on the ethnographic core of a community. Perhaps the question is, "Who is the most responsive to the Gospel?" Are the most responsive those whose lives are stable, or those whose lives are in flux? Are the decision makers more responsive than the opinion leaders? Are the tradition keepers more open to change than the innovators? Clearly, people whose lives are in flux, those who shape opinion, and those inclined to be innovators are more responsive. They are more open to change. In this light, the fringe is more likely to be open to the Gospel than the core.

The fringe is also more accessible to outside workers. Their attitudes incline them to be open to new ideas. Similarly, their geographical

Assumption

This whole argument presupposes that the ethnographic core and fringe exist: which is a questionable assumption. There is a whole range of positions within society, and to call one the core and the other the fringe is questionable at best. Clearly, Jesus called several to be in his inner circle that would be considered fringe – Simon, the Zealot, for example, or Matthew, the tax collector. People like these are on the fringe by any definition and yet Jesus chose them to be part of his inmost circle of associates. Jesus, in some ways, could not be considered a core member of Jewish culture either. He was unmarried and disdained for being a Nazarene. Culturally, Jesus was a part of the least honored segment of Jewish society.

location is easier to reach. Outsider Gospel-bearers can easily enter the cities and universities to find the fringe. Outsider travel to rural areas, however, often faces suspicion, drawing unwanted attention from groups that may be hostile to the Gospel.

Since the fringe is typically more accessible and more responsive, the most effective way to reach the core is through the fringe. The best way to reach the core is to have an outside Gospel-bearer impact the fringe in such a way that the fringe, in turn, influences the core. Target the responsive and accessible. If the core is responsive, that is fine. If the core proves resistant, then get the Gospel to them through the fringe.

Plan your approach to the fringe so that it is appropriate for the ethnographic core. For example, if you work with literate university students in a city but most of your target population consists of semi-literate farmers, you probably want to use approaches which work among a semi-literate population. This might include using stories, metaphors, songs, audio resources, etc. You will want to minimize written materials even though it will slow initial work with the university students. How you approach the university students determines whether or not they can successfully pass the Gospel to the core in such a way that it can spread rapidly.

Here is where many people fail. They optimize their approach to the fringe rather than the core. Even if you address the fringe initially, you must optimize your message for the core so that it can be communicated effectively. After you share the message, let those who are culturally closest and have influence take the message to the core. Modeling and identification is a more powerful this way. Relationships already exist between the fringe and the core. Do not make things more difficult by targeting your approach on the wrong group.

Effectiveness must be a primary consideration. Based on the fact that the resources are in the harvest, any breakthrough in the people group provides an opportunity to reach any other part of that group. Even in patriarchal societies women have influence. The young have some influence. Both groups have a greater understanding of the culture and its possibilities than an outsider. The fact that they often fail to reach the core of the culture is probably due to the approach, which is probably not suitable for addressing the core members of the culture. Consider the reproducibility and the appropriateness of the methods and approaches you use. Do not necessarily optimize your approach for your initial contacts. Optimize for the maximum speed of diffusion throughout the people group as a whole.

Teaching Vision

We must practice what we learn and to pass it on to others: obey and teach, as the Great Commission puts it. "Go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit – teaching them to obey all that I have commanded you." Part of obedience is teaching others. Christ gives the Great Commission to every disciple. Every one of us must obey all the Lord's commands and teach others to obey all those commands. That's part of what it means to be a disciple and part of the DNA necessary to be a reproducing church.

We tend to think that teaching is only for the highly qualified, the mature, and the spiritually gifted. Spiritually speaking, God's expectation is that every disciple pass on what they receive. "Freely you have received – freely give." "The things you have heard from me in the presence of many witnesses, these entrust to faithful men who will be able to teach others also." "From those to whom much has been given, much shall be required." Passage after passage says we must faithfully use and share what we receive. It's like a mother duck leading her ducklings. Only the first duckling follows the mother duck. The second duckling follows the first duckling, the third follows the second, and the fourth the third. In order to lead a duckling, you don't need to be a mature duck; you just need to be one step ahead.

We can help disciples mature more effectively if we use the Training Cycle. Learning to ride a bicycle is a helpful analogy for the Training Cycle. (No pun intended!) Typically a child, as she grows, sees people riding bicycles. Their observations provide a model and give the child a frame of reference for what the activity involves. Many times the parent provides the model. If they don't, the child gets their frame of reference from someone else. Modeling is a necessary step because riding a bicycle wouldn't naturally occur to a child. (The only person for whom this ever happened was the inventor of the bicycle!)

You're not the Mother Duck!

I've got news for you – you're not the mother duck. There is no one who has achieved the fullness of the measure of the stature of Christ. We are all in process. We are all growing. We are all immature to some degree or another. Does this excuse us? Absolutely not! As Paul says, "Follow me as I follow Christ." For every step I take, I am responsible to bring others along. You don't have to be fully mature – you just have to be one step ahead. We are responsible to pass on what we've learned. I believe disciples don't grow more because God doesn't bless those who don't pass what little they know on to others. If we are not passing on what we've received, why would He want to

give us more? God is not stupid. He invests in those who faithfully pass on what they receive. His promise to Abraham was that He would bless Abraham so that through Abraham He would bless all the families of the earth. As the children of Abraham, God intends to bless the world through us. That's how the spiritual economy works.

In the world economy, if we have something we hoard it. If we have knowledge, we keep it. If you are a car mechanic and I ask you to repair my car, you would be glad to repair my car but reticent to teach me how to do it. If you did, I wouldn't need your services. Sharing what you know would threaten your ability to survive. If you have knowledge I don't have, then you are valuable to me and you want to keep it that way. God turns this notion upside down. In His economy, you get more by giving away what you have.

When the child is old enough and big enough, the parents or some other person assists the child on their first ride. While she gets in the seat, the person assisting often grasps the seat and the handlebars to help the child maintain balance while she learns to pedal and steer. Gradually, the child learns how to maintain balance while the parent assists. The child cannot learn to ride a bicycle if they never climb on the seat. The same is true of leadership. People must be allowed to exercise leadership if they are ever going to be good leaders.

Eventually, the parent releases their hold on the bicycle. Then the child falls and gets hurt, but she gets up again, gets on the seat, and the parent gets her going: only to have her fall again. The pattern continues until the child maintains her balance and rides on her own. The parent watches this process and allows mistakes. They can't protect the child from falling. Similarly, protecting maturing leaders by not allowing them the opportunity to make significant mistakes is to doom them to eternal dependency. They need to learn how to "get back on the bicycle" and recover from failure.

Finally, when the parent is satisfied that the child can ride by herself and understands the basic safety rules, the parent leaves. The child rides on their own where and when she wishes. This is only appropriate. The child would be restricted if the parents must be present whenever she rides her bicycle. Once the child learns how to ride, she is equipped to teach others to ride a bicycle.

In short, the parent provides a model by riding the bicycle, provides assistance by holding the bicycle, watches while the child rides by herself, and then leaves. In training terminology, the leader models Biblical behavior and leadership to the young believers around them. Naturally, the young believers eventually want to try things out themselves. The leader assists, watches, and helps first time leaders when they make

A Note on Contextualization:

In nature we see many examples of a non-native species thriving. For instance, the English sparrow thrives all over the world, even though it is native to a relatively small geographical area. Frequently, non-native species succeed because they are different. The same is true sociologically. Uniqueness can be attractive and prove to be an advantage. Much missiology training today heavily emphasizes the importance of contextualizing the church to make it fully indigenous. Jesus mosques are perfect example.

I believe contextualization is only a tertiary concern. Our primary concern should be whether or not an approach is Biblical. If it is prescribed in Scripture, do it. If it is prohibited, avoid it. If it is neither prescribed nor prohibited, then assess the secondary concern: effectiveness. If the approach enables or promotes reproduction, then use it regardless if it is a pattern occurring naturally in the target society. When faced with several equally effective options, consider the more contextual approach.

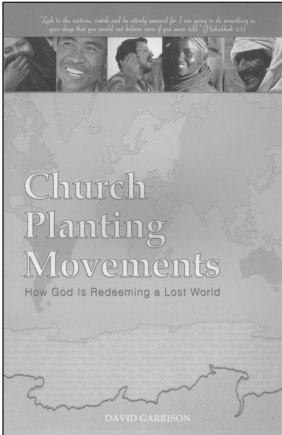
There are numerous applications of this principle. Examples include: shared leadership forms, servant leadership, participatory methods, and dual accountability. Most of these do not occur naturally in many cultures, yet there are many places in which rapid multiplication of churches took place in the presence of patterns foreign to the predominate culture.

mistakes. Once fledgling believers demonstrate the ability to lead, the original leader moves on.

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Stan Parks

HOW YOUR CHURCH CAN WORK TOWARD CHURCH PLANTING MOVEMENTS

“Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age.” (Matthew 28:18b-20 GNB)

Sometimes when speaking about missions, my wife will ask those in the audience who are called to missions to raise their hands. Usually, only a few people will raise their hands. She then reads the last words of Jesus commanding us to make disciples of all ethne (Matthew 28); go into all the world and preach the Gospel to everyone (Mark 16); preach repentance to all ethne (Luke 24); and be His witnesses in Jerusalem, Judea, Samaria and to the ends of the earth (Acts 1). Then she repeats her question: “How many here are called to missions?” Inevitably, almost every hand is raised.

The Great Commissions mentioned above were given to the entire Body of Christ; all of us have a part to play in reaching the world. Your church has a vital role to play because your local church body is an important part of the worldwide body and you can and must fulfill your role. This is not just a task for professional missionaries and mission agencies. In fact, the world of the first century was turned upside down because believers realized that reaching the world was their responsibility, not that of a few leaders and/or missionaries. Church Planting Movements (CPMs) are churches rapidly planting new churches that turn their people group’s population segments upside down because

people are being taught to obey Christ's commands and as a result they expect every believer and every church to take responsibility for going next door and to the ends of the earth.

CPMs are not some new fad or trend, but rather a modern example of what God has always done in history: bringing individuals, families and groups into relationship with Him in a powerful way which makes these new communities of faith want to reach more people with the Good News. CPM methodology is built on Jesus' example in the Gospels. CPM training is not really focused on new methods, but rather partially focused on helping remove mindsets and methods that hinder the natural expansion of the Gospel. CPM training also helps us re-discover Gospel truths such as Jesus' key instructions in Matthew 10 and Luke 10 to bring the Gospel to a new community by finding the "person of peace".

So, if your church is involved in missions, this is the kind of missions you need to express. The key question is not *if* your church should be involved, but *how* should your church be involved in initiating and supporting CPMs. In the past, local churches often felt that they had to support the direct frontline efforts of missionaries because the churches themselves could not be on the frontlines. But in today's world, the frontlines are more accessible both as the world has come to us and as we are going to the world, and we all can and must be involved directly in mission efforts. But being involved in good efforts is not enough for us to be able to say we have done our part in missions. Just as the Lord desires obedience before sacrifice, so we must follow God's priorities and not our own.

Priority 1: God's Glory - God and His Glory is both the beginning and end of missions.

Missions was birthed in His heart because He is a Missionary God reaching out to a lost humanity. The end of missions is the worship of God as is well shown in Revelation 7:9-10 "After this I looked, and there was an enormous crowd--no one could count all the people! They were from every race, tribe, nation, and language, and they stood in front of the throne and of the Lamb, dressed in white robes and holding palm branches in their hands. They called out in a loud voice: "Salvation comes from our God, who sits on the throne, and from the Lamb!" In our efforts to obey God's Commission to us, it is crucial that we prioritize God's glory. We need to avoid pursuing human-sized goals with human-strength plans but earnestly and continually pray that the Holy Spirit will empower us to be vessels for God's glory.

Priority 2: Growing the Body of Christ -- The church is the goal of missions.

The goal of missions is to see the Body of Christ birthed and expanded within a people, tribe, nation, language, and/or place. Ministry that does not see local churches birthed is often valuable, but until these church “communities of faith” are established and extended, the goal of missions has not been reached. However, this goal is not an end in itself or the church becomes guilty of breaking the first commandment. The newly established church must be encouraged and taught that it is their mandate to reach out within their own group and beyond to all the world. However, when we speak of growing the Body of Christ, we do not just mean numbers of converts and churches started. We must ask God to grow the church not just in quantity but also in quality. It is not enough to start churches if those churches are selfish and powerless. We must ask God to use us to start churches that are being continually transformed by God and in turn serving God in transforming their communities and nations.

Priority 3: Extending God’s Kingdom - The unreached must be our priority in missions.

Is it right that some hear the Gospel twice when others have never heard it once? Or some hear it 10 times, 100 times, 1000 times, even 10,000 times when some have never heard it one single time? Evangelism is sharing the Good News, while missions involves sharing the Good News where it is news. There can be no question that while we are called to many good efforts, our priority in world missions today must be those living beyond the Gospel. Approximately 27% of the world’s population has no access to the Gospel and just as tragically 39.5% of the world’s population are members of ethnics without a culture-impacting indigenous church. If reaching the world is the charge Jesus gave us as His disciples, then we cannot defend the vast sums of money and time spent on ourselves while we pray and go and spend so little to reach those most in need of the Gospel. This is not to say that we should only focus on the unreached, because no church can be truly concerned about the unreached without being concerned about the lost around them. But as a worldwide church we find it much easier to prioritize ourselves and those around us at the expense of those with the greatest need for the Gospel.

So if your church is seeking to obey Jesus’ mission commission by worshipping and glorifying Him in your words and deeds, a key priority should be helping start CPMs among unreached cities, nations, peoples and groups and these CPMs will in turn bring glory to God by their transformed lives and transforming service to their communities and their resulting efforts to bring the good news to other cities, nations, peoples

and groups.

Now that we have seen some of *why* your church should be involved in CPMs (both near and far) let's look at *how* your church can be involved in CPMs. The following principles are crucial building blocks in your church being a part of starting and supporting CPMs.

Principle 1: You Need to “Be” a Missional Church not Just “Do” Mission Activities

Unless the Great Commission is an integral part of your church's culture, it will be very difficult for your church to play a primary role in CPMs. Rather than focusing on how worldwide missions can be a part of your church, you need to focus on how your church can be a part of God's worldwide mission. The church does not exist for itself, it exists for God's glory in the world! The question is not if God will reach the world, but whether you and your church will be a part.

While you might be able to contribute to CPMs, if your church is not vitally missional in nature, you may do more harm than good. This is not to say that your church has to be perfect to be involved (What church is?) but that what you do will inevitably be influenced by who you are. If your church has weak missions DNA you will have a hard time passing on strong DNA. This is not to say you should wait until you have your act together, but rather that you have to make a strong commitment to allowing God to change your church's nature while you seek to become more involved in loving and reaching the lost in your neighborhood and among the nations.

While there are many ways to measure if you are a missional church, here are some key questions to ask in assessing your church:

- Does your church have a significant prayer effort for global missions?
- Do the pastor and church leaders have a God-given passion for missions deep in their hearts? Do they model missional living themselves? Do they call out people for missions involvement on a consistent basis? Do they report on mission efforts consistently?
- Does every member of your church realize that being Christ's disciple involves using all their gifts and resources in serving their own Jerusalem, Judea, Samaria and the ends of the earth? Does your church truly honor all the parts of the body and realize they are all important parts of a Great Commission effort?
- Are you invested in efforts to see continuing transformation of those within your body, within your reach and around the world?
- Does your church invest a significant amount of its funds in missions?

- Are you training your people for evangelism and missions? Is your training obedience-based rather than knowledge-based? Are you training your people to be cross-cultural in their thoughts and actions?
- Does your church have a strategy for both local and global involvement in sharing the love and good news of Jesus Christ? Are you focused on starting new communities of faith both locally and globally?

Principle 2: Understand CPMs: If your church is going to help in CPMs it is important that you understand CPMs.

As noted above, CPMs are:

- Rapid – Just like the early church in Acts, these modern day CPMs multiply rapidly. In part, this is a spontaneous speed derived from a powerful movement of the Spirit, but it is also due to design. For instance, daily discipleship will increase a movement much more rapidly than weekly discipleship. Another key is the emphasis on “average person” leadership which avoids long training periods for “clergy” and the resulting bottleneck of lack of leadership.
- Multiplying – As people are discipled before and after they become believers, they are told that multiplication of individuals, families, groups, communities and churches are not only a natural expression of their faith, but a mandatory expression of their faith.
- Indigenous – Unless a movement is indigenous, it will fail. This begins with the initial contacts into a people group, where the outsider looks for a man or woman of peace who then becomes the church planter. If the outsider is the church planter, then they will introduce a foreign pattern of faith. If the insider is the church planter then the Gospel seeds planted from the outside will be given freedom to grow in a way that is natural to that culture and thus be much more likely to rapidly multiply.
- Churches planting Churches - Churches are taught that one of their main functions is to plant other churches as soon and as often as possible, and they have a burning desire to pass on the spiritual blessings they have received.
- Within a people group or other population segment – There are an estimated 6965 unreached people groups in the world that

do not have access to the Gospel. In addition to this, there are countless cities and regions and nations that are also unreached. Most CPMs today can be found in places where there has been little or no Gospel, partially because more indigenous movements can arise in places that have not been given a westernized Gospel which often thwarts indigenous movements. But while CPMs are more possible in these areas, these areas are also more in need of Gospel movements. A crucial step for your church is to discover the population group that God wants you to serve.

Principle 3: Focus on CPMs

The difference in power between normal light and a laser (which can cut through metal) is due to a laser producing a “coherent” light beam. Light beams are coherent when its waves (photons) move “in step” with one another with a common focus. In the same way a church is most powerful when it is highly focused and unified on its goals. There is a lot of mission activity done with no goal in mind other than witnessing and ministering and hoping for the best.

In order to achieve the goal of a Church Planting Movement, your church needs to have a laser-like commitment and focus on making sure all you do serves that goal. Working alongside other global Christians, you can ensure that prayer, ministry, Gospel planting, disciple making, and leadership development occur. When this dynamic focus happens in a reproducing way, Church Planting Movements result and transform the local population. These churches will become groups of transformed people transforming their communities through radical obedience.

Principle 4: Create New Wineskins

The most neglected of the world are the 27% of the world’s population that have no access to the Gospel and the overlapping 39.5% of the world’s population who are members of an ethne (people group) without a culture-impacting indigenous church. Virtually all of the most neglected areas of the world neither want nor allow missionaries. As the world changes, it is even more imperative that we create better opportunities for marketplace professionals (health, education, business, government, etc.) in missions. Fortunately, there is a sense that we are returning to the days of the New Testament when the Gospel spread through ordinary people instead of just the ordained -- and God turned the world upside down.

There are several new wineskins that create access to unreached peoples:

- Globalization: We are witnessing the emergence of global economic and cultural ecospheres. The world is increasingly shaped by the economies of Tokyo, London and New York and the cultures

of Hollywood, Hong Kong and Mumbai. Political systems and national boundaries are becoming less significant as multinational entertainment and service corporations, abetted by modern technology, increasingly shape the lifestyles of all humanity. Globalization has enriched a minority of people and nations but many more are threatened with increasing marginalization. These patterns of economic, cultural and physical migration give Christians more open doors for living and working among populations previously more isolated from followers of Christ and the good news of Jesus Christ. We also have ever increasing opportunities to engage many of the unreached in areas beyond their homeland in ways that also impact their own peoples in the homeland.

- **Business as Mission:** There is a growing interest and expression in business as mission. In most of these areas, our efforts have tended toward more covert missions and/or educational or humanitarian efforts, which can often lead to suspicion towards our motives. However, if we are engaged in profit-making business, the level of suspicion is greatly lowered. As a global Christian community, we need to do a much better job of developing, expanding, branching, and franchising businesses that can operate among the unreached. Unemployment among the unreached often ranges from 30-70% with many living on less than \$1 per day. "If we want to preach the whole Gospel in a way that is "good news" to the world, we must be seen as meeting real needs and influencing the whole of society. Therefore we will increasingly need to emphasize economic and business development intentionally with a Kingdom point of view." (Mats Tunehag, Stockholm, Sweden, September 2001).
- **Urbanization and Diversity:** In the recent history of missions, efforts have often focused on rural peoples or isolated people groups. Yet today, we are witnessing the greatest population migration in human history. While only 8% of the world's population lived in cities in 1900, now more than half the world's population lives in urban areas. Globalization and urbanization have forced a sharp decline in cultural homogeneity as ethnicity, values, worldviews and religions both clash and complement. Often those moving to the urban areas are seeking change and a new life and should thus be more open to the Gospel. Even those in rural areas are being exposed to more diversity and thus live less insular lives. The uprooting of social order in the urban migration and the urban condition is often a negative dynamic, but in the presence of disciples, these newly open people and

unstable communities can be introduced to a new way of life in Christ.

- Crises: Wars and rumors of wars have only accelerated in the present day. Add to this natural and man-made disasters, and we begin to understand why at any one time, over 50 million people have been uprooted and fled their homelands. Many millions more live in desperate poverty and/or grave danger. As tragic as these circumstances are, crises often leads to opportunity. As people seek answers and comfort in the midst of their tragedy, the door is open through love and ministry to introduce them to their Creator who has a plan and a purpose for their lives.

Principle 5: Collaborate

Bill O'Brien says collaboration is the final frontier in world missions. What would it look like if we all set aside personal and organizational goals and credit-seeking and focused on Body of Christ Kingdom advancement?

One of the most strategic ways to see a CPM happen is for churches, businesses, humanitarian and mission streams to cooperate to develop holistic efforts that address spiritual, social, economic and cultural needs of a population segment within an ethos of CPM training and methodology. But we not only need cooperation between these groups, we also need cooperation with the Body of Christ from other parts of the world.

We live in a time of unprecedented world-wide Christian harvest. While the church has declined in the West, it has exploded in growth in Africa, Latin America, and Asia. In 1960, 58% of the world's Christians lived in the West. By 1990 that figure was 38% and fell to 31% by the year 2000. As of 2000, 77% of Evangelicals live outside the West. (Statistics are from Operation World by Patrick Johnstone.) For the first time in history, missionaries are being sent from all six continents to all six continents. The number of cross-cultural missionaries sent by the West, including North America, has already been exceeded by those sent from the South. We need to ask ourselves, "How can there be better partnership between the older and newer mission sending countries?" As an increasing number of Christians are from Africa, Asia, and Latin America, how will their voice and leadership emerge on an increasing basis?

God has given us the gifts and resources needed to reach the world, yet our lack of communication and cooperation often handicap His Body in grotesque ways. This is not to say that cooperation alone will achieve a CPM but that lack of cooperation will doom any possibility of a CPM. It is important to cooperate in the right way and work together with the right methodology for the right goals, or all the cooperation in the world will not help. But a truly global collaboration of individuals, churches,

businesses, mission and humanitarian agencies is a powerful force. Due to the level of desperation among the unreached and the work of the Spirit of God, there is a growing sense of unity and cooperation. A paradigm has emerged of mission networks that combine the gifts and efforts of various individuals, churches, organizations, and denominations toward a common focus – usually an unreached people, city, region, or nation. Your church needs to either join an existing collaboration or catalyze a new one for the sake of a CPM among your chosen people group.

Principle 6: Depend on God

In our efforts to learn from what God has done in Church Planting Movements we must avoid turning this into a human-driven formula. Anything we try to do in our own power is doomed to failure. We need to pray that God works to protect the church from foreign distortion and surface conversionism. Only God can truly transform people's lives and communities. As the CPM starts and develops, unless the people are truly dependent on the Holy Spirit, the movement will stagnate and falter. Unless God sustains them through persecution, they will not withstand it. Our job is to help the people group avoid dependency and outside control and let Christ woo disciples and build His Body.

A CPM is really an impossible goal, but what is impossible for us is not impossible for God. (Luke 18:27) What better effort could your church be involved in than an impossible God-driven effort to bring massive transforming movements among those who need it most?

Think about it:

*In the history of modern missions perhaps the deadliest sin has been creating and accepting dependency. Despite the many outstanding mission breakthroughs, dependency among the mission-resulting churches occurs all too frequently. "What happens with frequent regularity is that instead of planting an indigenous church we end up transplanting our own church to a new setting where it doesn't fit....When people from that country see a church that we fund and control, they come to the conclusion that it is our church. If they work to attract people to our church, they expect to be paid for it. We pretend we have built the church for them, and they pretend that they appreciate what we have done." (Nate Saint, *The Great Omission*, p. 52).*

Stan and his wife, Kay and their three children, Noel, Kaleb, and Seth have been living and serving in Asia. They greatly desire God's initiation of gospel movements among the Unreached. Stan is currently the International Liaison with WorldconneX.

Cesar Buitrago

FINDING THE MAN OF PEACE

It was already late at night and we were sitting at Armando's table drinking coffee with his new found friend, Marcos. It had been a busy day for Armando, a Latino church planter. Eighty food boxes had been distributed to needy families in this neighborhood in San Jose, California. The Thanksgiving celebration was only a couple of days away, and these families already had something to be grateful for. These free boxes contained all the food necessary to feed a family of six for a week and they were an expression of love and compassion to people in need during the Thanksgiving season. At CityTeam Ministries we have been meeting the needs of the urban poor since 1957.

But this time was different.

After learning from David Watson about the principle of the man of peace and how crucial it has been to planting thousands of churches in Northern India, I was determined to discover how this concept could be applied in urban America. I gave specific instructions to Armando and the rest of the church planters I have been mentoring: "We want to serve people in need but we want to go beyond meeting needs and discover a person of peace in the community. Let us pray that God will introduce us to persons of peace in the neighborhoods."

Armando and his wife personally canvassed this needy neighborhood door to door two weeks before, finding people who were in need of a food box. Sixty-five families had been registered to receive the much-needed help. Armando loaded the van with eighty food boxes thinking about other families he might find.

When he was about to begin the delivery, an unknown man who was

standing by the van asked:

“What are you guys doing with these boxes?”

“They are free food for needy families in the community,” Armando answered.

“Can I help you deliver them? I know the needy families in this neighborhood,” said the man who introduced himself as Marcos.

“Sure!” responded Armando.

So Marcos jumped into the van and began serving with Armando.

Marcos knew this community like the palm of his hand.

“Let’s go here,” he said, “I know a lady whose husband is in jail.”

“Here,” he said, “this family’s father has been unemployed for six months.”

For eight hours our newfound friend, Marcos, worked shoulder to shoulder with Armando delivering the food boxes until they all had been distributed.

Armando invited Marcos and me for a cup of coffee after the distribution. Our new friend thanked us for the privilege we had given him to serve his neighborhood and we closed our evening thanking the Lord for the great day of outreach in this new community. When Marcos went home, Armando couldn’t contain his excitement: “Cesar, he told me, we have found a man of peace!” We were both truly excited.

Three months later, thanks to Marcos, we have been able to start a discovery Bible study in this community with nine complete families faithfully attending. None of these families are believers yet. In a few more months the entire group will be invited to be baptized and a new church will be planted!

Marcos, our man of peace, has been strategic for us in penetrating this community with the Gospel. He welcomed Armando and introduced him to his friends, validating our ministry before the neighbors. Marcos has invited many people to the Bible study and, since he is well known and received by the community as a leader, his endorsement has helped tremendously in the advancement of the Gospel.

When Jesus sent his twelve disciples and after giving them authority, he instructed them by saying:

“Whatever town or village you enter, search for some worthy person there and stay at his house until you leave. As you enter the home, give it your greeting. If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town.” Mt. 10: 11-14

This principle is described once again by Jesus when he sent the seventy two:

*“When you enter a house, first say, ‘Peace to this house.’ If a man of peace is there, your peace will rest on him; if not, it will return to you. Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.
Luke 10: 5-7*

In light of these verses, we have learned the following principles about the person of peace.

- A person of peace can be a man, woman, young person or child who is willing to listen to Christ’s disciples.
- A person of peace is the individual whom God has prepared to welcome the disciples when Christ is about to visit a community.
- A person of peace is hospitable.
- A person of peace is usually someone who is known in the community and has influence.
- The person of peace is an insider who opens the door to the missionary in a given community.
- If a person of peace is not found, the missionaries should not share the Gospel in that community. The implication is that Christ is not yet to visit that community.
- Once a person of peace is found, the missionaries need to demonstrate the Gospel both in words and deeds in the context of relationships.
- A person of peace is someone who is “worthy” of receiving the Gospel. I do not know how many times I have cheapened the Gospel by begging people to receive it when they were not ‘worthy’ of it. They felt they were doing God and me a favor by listening.

How can we find the person of peace in a community? Now that we know what we are looking for, we need to:

- Pray to the Lord for the man of peace to be discovered in a particular region.
- Serve a community in need so that the person of peace has a chance to be manifested.
- Search for this worthy person by meeting new people in a community
- If a person of peace is not found, we must go somewhere else.

The concept of the person of peace calls us to depend fully on God; trusting that He has already been working in a community and has

prepared the soil for the workers to plant His precious seed. By following this principle we are delivered from sterile evangelistic efforts which consume unnecessary energy and resources. Finding the man of peace is a proven successful church planting strategy given to us by Jesus himself and followed by the early church. Discovering the man of peace is looking for God's fingerprints in a community. Where God is working is where we need to be!

Cesar is a church planter with a passion for God and an intense desire to cooperate with the Holy Spirit in a Church Planting Movement in the U.S. He is the Vice-President of San Jose Programs of CityTeam Ministries. CityTeam is committed to planting churches among the urban poor through its various ministries of compassion and recovery. Cesar lives in San Jose, California with his wife Patty and their three children.

Editor's Note:

Marcos became a Christian soon after his initial encounter with Cesar and Armando.

Joseph Cartwright

KEEPING NEW CHURCHES FOCUSED ON CPMs

Churches are capturing the heart of God for church planting. Not simply planting one church, but planting churches that plant more churches. We must explore ways for new churches to keep a focus on church planting movements that God is birthing all over the world. I want to suggest a few ideas to make this a reality.

First, prayer must move to its proper place as one of the central purposes of the church. I'm talking about fervent, Spirit-born, prevailing prayer for a movement of God's Spirit across our land and the world. In Luke 10:2b, Jesus tells us to pray for workers for the harvest. This is commanded by our holy Commander-In-Chief and is a prayer the Father honors.

There are many ways to keep the church focused on prayer. Here are a few ideas:

1. Have everyone in the church pray Luke 10:2b for their neighborhood, city, state, and nation. Make this a regular part of corporate worship times.
2. Pray for an unreached people group (UPG). Each new church should adopt an unreached people group. Their first engagement of this group should be through prayer for workers in the UPG's harvest field and for salvation among that same harvest.
3. Pray for their own church to gain a heart for planting reproducing churches.

4. Pray for our nation to see signs and wonders that will point people to Jesus just like is happening in India, China, and different parts of Africa.

God loves to answer the prayers of His people. As we pray, we will find that our own hearts are changed and God's priorities become our own.

Secondly, in order to keep focused on Church Planting Movements, we must have a church planting mindset. A new church can start with this mindset. In order to develop and maintain a church planting mindset we can:

1. Make multiplication a benchmark of church success. Typically, we measure success by the big three: budgets, buildings, and attendance. Jesus wants every disciple, leader, and church to reproduce fruit. What if we changed the benchmarks? Ask questions like: How many new disciples do we see in a month as a direct result of the ministry of our church members? How many new ministries and churches did we start out in the community this last year? How many new disciples and new churches have reproduced in the last year? Quality and quantity should help guide us in implementing this benchmark of success.
2. Reprioritize budget expenditures. The national statistics suggest that the average church spends 75 to 80 percent of its financial resources on itself. That only leaves 20 to 25 percent for missions, church planting, benevolence, and evangelism ministries outside the church walls. What if each new church flipped the equation and spent 20 percent on itself and 80 percent on outwardly focused ministries?
3. Instead of perpetually growing one church larger, seek to multiply new churches at various growth periods. I helped start a new church that decided to grow to around 100 people. As they approached the 100 mark they began to ask the Lord to help them start a new congregation. They desire to do this until Jesus comes back. Basically, rather than seeking to be a regional church they decided to church a whole region through the planting of new churches. What if your church decided to do the same?
4. Seek to plant churches in unreached population segments. Rather than focusing on areas of high growth in your region, focus on those who are virtually untouched. This may include different ethnic groups and subcultures in your city.

The last idea is very simple. The leaders of the new church need to pray and hear God on how they should stay focused on CPMs. All leaders should be praying, hearing, and obeying in their own walk with the Lord. They should also be teaching, modeling, and leading in their churches for the same thing to happen in their congregations. When churches truly hear from God, then they will be involved in Church Planting Movements. It is the mind of men and their desire to follow their own priorities that keeps them from meaningfully impacting the lost around them. Leaders should never be guilty of choosing their own plans over the Lord's.

You probably noticed that I started and ended with prayer. All the great moves of God throughout the ages have followed unified prayer (remember the upper room). A Church Planting Movement is no different. Hopefully these ideas can help your church focus on this awesome plan of God that is unfolding on the earth.

Joseph is a serial church planter who desires to see new expressions of the Body of Christ multiply all over the North American continent. He is married to Valerie and has two children. His ministry can be contacted at www.awakeningchurch.org.

Victor John

THE IMPORTANCE OF INDIGENOUS LEADERSHIP

The major task facing believers today is how to effectively plant self-propagating, self-governing, and self-supporting churches in the rural and urban areas of the world. This is not a new idea; most church planters have discussed this on several occasions. The purpose of this study is to ignite a way of thinking that deals with persistent ignorance and challenges of mission work anywhere in today's world among any people group or class of people. I, with my last 27 years of work in India and elsewhere, would naturally tend to recline on my experiences from India and look at some of its mission work from historical perspective and draw lessons that should prompt us to think 'outside of the box.' Unless we make a paradigm shift in our thinking and align our purpose with God's unswerving purpose to save men and women, we will continue to make a very insignificant impact through our ministry. The key lies in training multitudes of indigenous leaders to take the "whole counsel of God" as obedient and faithful followers of Jesus Christ.

The challenges in India are tremendous. After 2000 years of mission work, not even 10% of the population call themselves Christian. Ninety-two percent remains unevangelized, as it can be said of the whole of Asia, with few exceptions. The last ten years in India marked significant changes in all spheres of Indian life. The systematic "saffronization" by Hindu militants has produced an intolerant and communalistic cultural nationalism with a goal to produce a Hindu ruled South Asia. The cultural crusaders of Hinduism are not shy to make a categorical allegation on Christianity, saying it is a western religion and has a hidden agenda of re-establishing western colonial rule. They point to the style

of leadership, which is very foreign to Indian culture. The need to train indigenous leaders has become increasingly important. Many established Christian mission organizations are in jeopardy because their Christian missions work has been so westernized and they became dependant on western help that they are either in a survival mode or have retreated into oblivion. The pressure for these organizations to move out of the box is even greater than before. For these organizations, developing indigenous leadership is the only way to save their ministry.

In order to best highlight the importance of indigenous leadership, let me provide you with a historical context of missions in North India.

Arrival of St. Thomas

Historically it is believed that St. Thomas brought the Gospel to India, but we don't know how he organized the church or its leadership. But it's a well-established fact that the Gospel was introduced in India the very first century. There is no recorded indigenous Christian activity for over two hundred years after St. Thomas' martyrdom.

Arrival of Eastern Church from Syria

The fourth century brought the Eastern Church from Syria, which later came to be known as the ancient Syrian Church of Malabar. This relationship with the small Christian community benefited mainly in the exchange of leaders and the migration of the Syrian Christians to India. It strengthened the church in India and brought a close link between Indian and Persian Christians. It helped in the growth of the Syrian Christians in India but the church in India did not grow much until sixteenth century with the arrival of the Portuguese. Neither the Syrians nor the Portuguese promoted the indigenous leadership and the Eastern Church became weaker without it.

Arrival of the Roman Catholic Missions

The sixteenth century marked the arrival of Roman Catholic missionaries who laid the foundation of the Roman Catholic Church in India. Through the efforts of the Roman Catholic missionaries, thousands of people joined the Roman Catholic Church: mostly in south India. In spite of thousands of indigenous people joining the Roman Catholic Church, the Roman Catholic missionaries failed to raise significant local leaders for the church. The following missionaries came to India and are still remembered: Saint Francis Xavier (1506-52), Basque Jesuit missionary, called the Apostle to the Indies, Father Joseph Beschi (1680-1747), St. John de Britto (1647-1693) a young Portuguese nobleman who later was killed by the king in south India and Roberto de Nobili (1577-1656) Italian Jesuit missionary. Nobili was reprimand by the inquisition

for adaptation of local customs and prevented for 13 years, yet he was one of the most successful among all. Roberto de Nobili wrote many religious books, including Sanskrit translations of Christian writings.

Arrival of First Protestant Mission - The Danish-Halle Mission

The Roman Catholics were well spread out in the most parts of Southern India. While the Jesuits were carrying out their missions in India, the Protestant Mission came to India through King Frederick IV of Denmark, who decided to send missionaries to the Danish settlement of Tranquebar, along the southeast coast of India. August Francke (1663-1727), leader of pietism at the University of Halle, recommended Bartholomaeus Ziegenbalg (1683-1719) and Heinrich Plütschau (1678-1747) who arrived in India in 1706. Believing that people best hear and learn the Gospel in their own language and cultural context, their first tasks were to learn Tamil and to understand Hinduism. They preached for a definite conversion as the point of entry into Christianity. Ziegenbalg and Plütschau operated a school for reading and writing in Tamil, so that each convert could read the Scriptures. Ziegenbalg translated the Scriptures, and other works into Tamil. The missionaries encouraged indigenous leadership of Indian Christians. The first Indian pastor, a convert from Hinduism, was ordained in 1733. After several years, there was a Christian community of about 350 in Tranquebar. In one year of the mission work they ordained 14 pastors. Furthermore, they were the first Protestant missionaries in India who, although they provided new missionary methods and principles for mission work in India, did not place much emphasis on the development of local leadership.

There were others who went out as missionaries, but most were Germans from Halle, hence the name "Danish-Halle Mission."

Arrival of the English Mission

One of the successors of Ziegenbalg in Tranquebar was Schulze, a student of Halle. Schulze was a learned scholar and a capable organizer, and under him the Mission expanded to places far beyond the small Danish territory. Madras was occupied in 1726. In 1728, Madras Mission was established under Schulze.

Christian Frederic Schwartz, with the Danish-Halle Mission, moved to Madras and was supported by the Society for Promoting Christian Knowledge (SPCK) which was an Anglican mission from England. Schwartz pioneered the missionary work in Tamil Nadu and planted churches.

Two years later, SPCK sent its own missionaries, Sartorius and Geisler, to India. These, and their successors, Fabricius, Guericke, and others, came from Germany and were Lutheran. Their mission was

known as the English Mission. In the eighteenth century, some of the chaplains - David Brown, Claudius Buchanan, Daniel Corrie, Henry Martyn and Thomas Thomason - promoted Christian missions in India. Among them, David Brown and Buchanan gave part of their time for leadership development in Fort William College. The Lord used them to raise some good Christian civil leaders who were favorable to missionary work in India.

Arrival of William Carey - The Serampore Mission

The next important mission is the Serampore Mission. William Carey, the Father of Modern Christian Missions initiated this mission. Marshman and Ward were other important missionaries who worked with Carey in this mission. The Serampore Mission gave importance to leadership development by establishing schools and starting Bible translation. In 1818, the mission founded the Serampore College and trained local leaders for mission. Thus, this mission became a model for the modern missionary movements in leadership development.

The Modern Missions - Changed Phenomenon

In the next two centuries, thousands of missionaries from various churches from the West moved to India. Some of the important missions which worked in India during this period were the Anglican Mission (Society for the Propagation of the Gospel and Church Missionary Society), the Baptist Mission (Baptist Missionary Society), the Congregational Mission (London Missionary Society and American Board of Commissioners of Foreign Mission), the Methodist Mission (The British Methodist Mission and American Methodist Mission), the Church of Scotland Mission, the Lutheran Mission and the Presbyterian Mission from various countries.

The Roman Catholic and Protestant missionaries in these two centuries established secular institutions and seminaries to train leaders for the nation and for their churches.

The nineteenth century brought a change in western missionaries' thinking and they began to give more importance to indigenous leadership and training of Indian leaders for leadership in churches and missions. The training methodologies and curriculum remained western and no indigenous way of training was developed. This meant that only the literate could receive training. During this time the focus of missions was so localized that it failed to bring global impact through indigenous leaders in India. The training institutes that were there only trained people for pastoral ministry in established churches.

The preparation of indigenous leaders was done with a major conflict of interest. No natives, national, or local-workers could ever be

called missionaries - this title was reserved for the whites only. These mission organizations focused on the replacement of existing leadership and not on movement or growth. This attitude consequently killed the spirit of indigenoussness and exponential growth of the church in India.

In short, this is what we learn from the history of the development of indigenous leaders in India:

- a. The early Eastern Church failed to develop indigenous leaders and indigenous methods of communication, which hindered the growth of its mission. This is evident from the Syrian Christians who got their leaders from the Eastern Church, and used Syriac language in their worship.
- b. In spite of thousands of indigenous people joining the Roman Catholic Church in south India, they failed to raise significant local leaders for the church. Even though they used the local languages, their orders came from the outside. The church was too hierarchal and clergy-oriented. There was no procedure to appoint local leaders. In fact, such appointments were unthinkable.
- c. The Tranquebar mission failed to continue due to a lack of second line leadership development. Leaders did not learn how to develop other leaders.
- d. Not one of the above missions ever gave any importance to training grassroots-level workers or local leaders.

Purposeful Evangelism:

Looking at the history of missions in India, We learn that all evangelism must have a goal and the goal must be to see that every community is penetrated with the Gospel and a pregnant church has been started. All methods applied in evangelism are a way to find out who (ethne) responds to the Gospel. It is also a way to find if the Holy Spirit is present in the target population. Evangelism should never be an end in itself, and we cannot say we have finished our job. A process of discipleship must begin as soon as possible. Whenever a church starts, indigenous leadership training and the salvation of the community must become the focus of our time and resources.

There are several advantages to indigenous leadership:

- Indigenous leaders understand the inner workings, conflicts, problems, and reactions of their fellow villagers.
- Indigenous leaders do not have the problem of accumulating information. They use and apply what they learn on day-to-day basis.
- Transitioning from being student to teacher does not take a long time.
- It is cost effective.

- It is a simple life style of leadership.

We've discovered several keys for developing effective indigenous leadership:

- The goal of leadership training and appointment of new leaders is to see that new churches are started on regular basis.
- The training of indigenous leaders must be biblical, and it must focus on training church planters and pastors with passion for missions.
- All new churches, from inception, must promote Every Member Discipleship (EMD).
- It must be understood that indigenous leaders are the lifelines in spiritual nurture, leadership and stability of the local church.
- Short-term training for indigenous leaders should not be an end in itself but it should continue to move to the training of pastors, elders, deacons and others in getting churches to nurture and mobilize believers.
- The DNA of 2 Tim 2:2 should be followed at all stages of leadership training. Developing biblical leadership is vital to the ongoing multiplication of the church.
- Equipping new potential indigenous leaders is vital to church multiplication in all sections of the community because if the trained person moves for any reason, it results in evangelism and church planting.
- Theological institutions should pave the way for smaller training centers for indigenous leaders.
- As much as possible, unpaid local leadership must be encouraged in all local churches. It eases the burden of raising funds for local leaders and sets the right priorities for effective ministry.

Our indigenous leadership training covers the following topics:

- Use of Scripture as their text book
- Importance of Prayer (Everything must start with prayer.)
- Evangelism & Church Planting through existing network of relationships
- Inductive Bible Studies
- Giving & Stewardship
- Servant Leadership
- Reproduction & Multiplication (not numerical church growth)
- Focus on the salvation of the second generation
- Focus on developing second generation leadership
- Releasing believers for missions
- Cross-cultural missions

- Evaluation of his/her work
- Continual teaching of lessons learned
- Discouraging/avoiding dynasty leadership
- Releasing leadership to newly trained leaders

Closing Thoughts

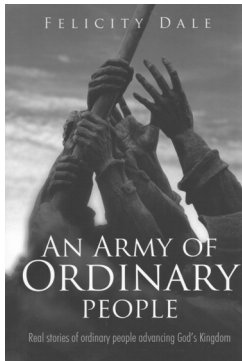
All kinds of indigenous leaders must be trained for every community to have a viable worshipping group. When we think of indigenous leaders, we often think of poor, illiterate, village people who are backward and primitive. The meaning changes, however, when we look at all people from God's perspective. In order for the Gospel to maintain a continuous presence and not disappear with the transfer or furlough of foreign leadership, it must be advocated by the following groups:

1. The indigenous leaders in every language group
2. The indigenous leaders in every tribal group
3. The indigenous leaders in every ethnic group
4. The indigenous leaders in every urban group

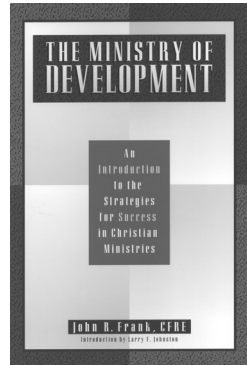
Victor John is an indigenous church planter in North India

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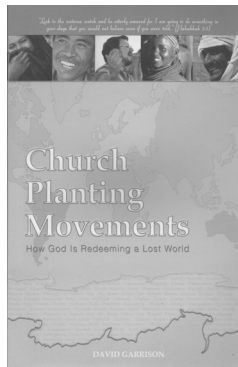
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SEEKING A CPM TIPPING POINT IN WESTERN AND CENTRAL AFRICA: A STRATEGY FOR 20 COUNTRIES

The countries of Western and Central Africa contain over 100 million unchurched people. The vast majority are Muslim. And over 90 million of those are members of 18 Gateway Unreached People Groups such as the Fulani, Jula, Kanuri, Malinka, and Wolof. Despite many decades of dedicated missionary activity among them, none have yet yielded a major, kingdom advance that has reproduced itself widely. And the region still contains significant pockets of World A people who continue to live and die without any viable Jesus option.

The ongoing increase of new African mission agencies and church planting initiatives to serve these peoples is a positive development. And, although there is growing pressure for Sharia law in the region, most of the countries with significant Muslim majorities continue to permit Christian ministries to function. Additionally, growing networks and partnerships support African missionary activities and continue to link and mobilize new organizations in serving unreached peoples of the region.

Nevertheless, the African church still awaits the first major breakthrough movements among any of the major Muslim people groups.

Because church planting movements (CPM) have had notable successes in some highly restricted access regions of the 10/40 window; CityTeam's Western and Central African team began a several year initiative in early 2005 to make those CPM best practices available, familiar, and clear to a wide range of African Christian organizations and church planters.

This team, (formerly IPA-Sub-Saharan Africa, a division of Final

Command Ministries) has developed a strategy for introducing CPM in 20 countries of the region—essentially defined from Mauritania to Central African Republic, and South and West of that line.

This approach can be scaled to a people group, a city, or a nation, but the following elements will likely be common to any process of facilitating church planting movements in a new region.

Strategic Focus 1: Targeted, Intentional Intercession

It is clear that the phenomenon of unreached people groups coming to faith is at core a “God giving the increase” work of the Holy Spirit. We would be mistaken to imagine that we have the ability to somehow set these sorts of events in motion without God’s prior preparation of individual hearts, and ongoing, sustaining grace.

So the question for the church planter is: “How is it possible to provide a welcoming environment for the Holy Spirit to begin to dismantle obstacles to the kingdom of God within historically resistant people groups, and release a multiplication of well-disciplined, Christ-followers?”

Obviously, that process begins with targeted intercession. One of the primary elements of a regional strategy is to mobilize African and other prayer networks to pray for the preparation of persons of peace, for the empowering of new church planters, for the training of effective new leaders, and for transformed new communities of faith.

Strategic Focus 2: Envisioning Key African Church Planters, Leaders, and Gatekeepers

In our estimation, envisioning includes both mobilizing support, and mitigating resistance to change.

Fundamentally, CPM ministry approaches are tactically different from most traditional church planting models. And they require a very serious discipline of one-on-one discipleship combined with a focused “start like you intend to finish” mentality.

These concepts are sometimes counter-intuitive for people who want to reach as many people with the Gospel as quickly as possible. Fortunately however, it is our experience that when Christian leaders are exposed to CPM practices they fairly quickly observe they are largely derived from Jesus’ own ministry—and natural resistance to change often gives way to an interest in testing the concepts in practice.

One advantage that our team has in implementing this particular strategy is the credibility and recognized regional leadership of team members. Younoussa Djao especially provides leadership for a range of unreached people initiatives in the sub-region and has broad experience training African leaders. And Shodankeh Johnson has had significant,

personal success in leading a large, indigenous African ministry to adopt and effectively implement CPM practices.

Strategic Focus 3: Training, Monitoring, Retraining, and Mentoring

Based on the global experiences to date of CPM researchers and trainers, we have five basic training assumptions:

1. CPM Training must be interactive, multi-level, and sequential.
2. Approximately 5 to 10 percent of CPM trainees will fully implement what they learn and experience significant improvement in their church planting success.
3. Trainees must be monitored to identify the ones who are most successful, and provide them with higher levels of training and mentoring.
4. CPM training for key leaders and gatekeepers (as well as church planters) typically develops momentum for CPM within existing denominations, agencies, and missional networks.
5. The most effective CPM practitioners are those that consistently attempt to implement all of the CPM essential ideas, not just some of them. But even in those cases, the church planter may see some new success—even if it does not become a classic church planting movement.

From September 2005 until December 2006, CityTeam will facilitate different training and mentoring components for the region, each one in sequence, limited to a more selective group of trainees:

- CPM Basic Training is an intensive and interactive five-day tactical training course to equip church planters in essential CPM principles and practices. We will provide six new CPM Basic Training sessions throughout the twenty country region. At least one basic training class will be within 600 miles of any part of the region. The trainees will be monitored to identify the most successful. That group will then be coached by regional staff, and invited to the participate in the next level of training
- CPM Operational Training will be provided to the estimated 5 to 10 percent of trainees (25-50 people) that will have early success as CPM practitioners. This more specialized training includes: 1) advanced coaching and mentoring and 2) a five-day advanced CPM training sessions with David Watson or other qualified trainers to equip them in helping young church planting initiatives consistently multiply to the third generation and beyond, and to avoid “generational degradation.”

- CPM Strategic Training will be provided for up to ten key leaders, equipping them in strategic co-ordination principles, and strategic planning tactics for cities, nations, and people groups.
- CPM Trainers of Trainers, a three-week intensive program, will be also be available during the year.

Strategic Focus 4: Second Generational Strategies

At this writing we are just beginning to see second generation churches being planted in the ministry of 2005 CPM trainees. Second generation churches and leaders require unique strategies to avoid generational leadership degradation. In the next year we anticipate facilitating mobile, non-extractive equipping centers to insure that second generation church planters and pastors are as well equipped as those who originally evangelized and disciplined them.

First Measurable Objectives

This program will likely result in over 500 leaders and church planters from all twenty countries in the region having receiving at least one week of intensive CPM training by mid-year 2006. But this is not an ultimate objective. That is only a first step in identifying and equipping a new generation of church planters who will find significant success among historically unreached peoples.

The first operational goal (by August 2006) is to mobilize, train, observe, retrain, and coach between 25 and 50 successful church planters in the region. We will celebrate any effective church plants among previously unresponsive peoples. However we will not consider anything a Church Planting Movement until it consistently produces well-disciplined, third generation churches.

Another specific goal is that by mid-2006, at least 100 different mission organizations or denominations in the region will be utilizing CPM practices (at least on a test basis).

For information on regional training schedules and venues please contact: jtrousdale@cityteam.org, or ydjao@worldmail.org.

Jerry Trousdale is a Church Planter with CityTeam Ministries.

THE TRANSITION OF NEW HARVEST MINISTRIES FROM A DENOMINATION TO A CHURCH PLANTING MOVEMENT

This article attempts an explanation of the transition of the New Harvest Ministries (formally New Life Services Mission) from a denomination to a church planting movement (CPM). The article covers the process leading up to the transition from denomination to CPM, how this movement was contracted, the admirable features of the movement, the realizations that have been made since its application in our ministry, what successes have been scored, the challenges that are yet to be overcome and then a conclusion with recommendations.

Some nine years after its inception as Christian mission, the New Harvest Ministries conformed to the denomination pattern of evangelism, which is the orthodox way of church planting. It involves sending a trained pastor into a community to get a place of worship and getting such a place set by the provision of setting a facility for worship. Nine years of this system produced us only nine churches. But the denomination system by then could not be substituted for any other system or movement because there was no other option. At least, perceptually that was what we thought. However, when I came in contact with a man name David Watson by divine chance here in Sierra Leone in 2003 this old system of evangelism changed. Mr. Watson introduced me to the church planting movement. During his explanation of how this movement works, the following stood out tall:

- The identification of the man of peace or man of good will. This individual is usually a person of special importance in the community who can be used as a gateway to penetrate that community. He/she does not necessarily have to be a Christian.

He/she is the first person we come in contact with and who like provides us lodging and goes further to introduce us to other members of that society. Through this acquaintance, we can identify a person who is a head of a family and who can start a fellowship. It can be the man of peace in some cases or any other person. But that individual must be a member of that community.

- Subsequent to the identification of the fellowship leader, a period of Bible study or story telling starts with that person and his immediate family.
- The fellowship leader, together with his family members, invites other members of the community to the fellowship. In essence, the fellowship leader and his family becomes the source of invitation to other members of that community.
- In areas of resistance, trade or other areas of human need, like agriculture, health, education, and any other can be used as a point of entry.
- Story telling: The art of story telling is a significant African attribute in which the valor and follies of people are outlined to serve as guide to they that listen. This story telling also forms part of the CPM Strategy.

Where the above mentioned have been carried out, the man of peace or the fellowship leader can then be baptized. One paradigm shift of this movement from the orthodox one is that in this movement, the fellowship leader is baptized and he in turn baptizes other members of his family and fellowship as they accept Christ. This is advantageous especially in cultures where it is a taboo for an outsider to touch the head of a woman.

Honestly, my personal judgment of this movement at first was that it was another time wasting thing. But after much pondering I decided to taste the new water, albeit reluctantly. The senior pastors in the ministry were summoned to a meeting where the vision was discussed with them. We then started the teaching of the principles of the movement. Like me, most of the pastors were apprehensive and very skeptical as the expressions their faces pointed out to me. We, however, forced the system through.

Call it an excellent surprise, but it took us just a year for a number of mesmerizing realizations to be made. Among these were the under mentioned:

- We would spend \$ 50-100 where we previously spent \$ 500- 600.
- We had thirty-five churches planted in 2003 and seventy-two in 2004. This year we have one hundred three new churches.
- Where as in the orthodox system it was difficult, expensive, and

time consuming to train one pastor to start a church, we now recruit the available community members, give them the required training in an intensive way, and set them working.

A system of this nature produces success on a massive scale. This became evident in the new approach imbibed by the ministry. One glaring success registered so far is the development of leaders. We have been able through an intensive effort of changing both spiritual and academic hearts and mindsets of people to produce leaders in various communities. These have received training at equipping centers created for that purpose. These leaders have been able to illuminate the dark covers of their communities.

Another very important success is the acceptability of the fellowship by the community. Since a member of the community is trained to start and head the fellowship, the community people see the fellowship as their own and therefore work tirelessly in elevating the standards of the fellowship. The fellowship hardly experiences moral, physical, and financial draught.

In addition to the above, the other significant thing about these fellowships is that they are community structured. The people are given the opportunity to worship God in their own acceptable way. They sing their own songs in their own languages. This is a shift from the former system where people will have to learn songs in other languages, learn to pray either in English or Krio and, above all, dress in western fashion. This movement now offers the communities the time and opportunity to use their treasured societal values like language dress code, communal life, etc. in the service of God.

Resultantly, worshiping God in this movement is more of a joy than a burden. The people see themselves as important and acceptable both before God and in His worship. No foreign songs, no foreign dress code, but that which is reflective of the society. The end product here is a formidable church. The fellowship creates a family atmosphere where all are valued and integral. A man's concern becomes the concern of all, his predicament becomes the predicament of all, and his joy, the joy of all. Cohesion enshrined in visitation, group work, counseling, and all that go with them is transfused into the veins of members. The question of impropriety and hence divisibility becomes doubtful. The fellowship is a family and cannot be easily broken. Subsequently, large, strong, and influential fellowships have emerged.

The fellowship, in addition to the above, is more disciple-based under the watchful eyes of accountability. Every man is a keeper of the other.

However, these accolades of this system have not absolutely silenced

the challenges that are hard nuts to be cracked. One such is finance; we are in agreement with the truth that this system is cheaper and easier to conduct. But the thinking of the part of the world we live in and our nation being the poorest, the finances needed to run this admirable system are difficult to raise. People try a great deal but their responsibilities to their families and the church are most often busily compromised.

Another grave challenge to this movement is the non-availability of the Bible and biblical teaching materials in the national languages of Sierra Leone. This has caused a distortion in the interpretation of the scripture in its original form. Very little work has been done in and on Sierra Leonean languages. New lexical items are yet to be coined to match the fast growing world of English language. Also, many of the words of the Bible hardly have any direct interpretation in the national languages. This trend has to be reversed for this movement to reach the finish line.

Then there is the issue of resistance in Muslim dominated areas. Muslims the world over see Christians as a threat and undermine any work that will change the religious stance of the people. This is evident in our work and constitutes the challenges faced by the Church Planting Movement in its new evangelical onslaught.

There have also been isolated but significant cases in which the educational and spiritual levels of the men of peace or fellowship leaders have been appalling. To redress this, the fellowship leaders are brought together periodically at the equipping centre for teaching. The equipping centre is set up purposely for training and providing fellowship leaders with adequate teaching materials that will ground them in the knowledge of God and His kingdom. This has added to the financial burden because the fellowship leaders have to travel to the equipping centre in Bo, leaving behind their families and paternal/maternal chores undone for as long as the training lasts. These need some financial compensation for the periods of the training. Money is involved here.

Finally, the application of the people to this system is raising an eyebrow for its novelty. People are always doubtful of a new movement and as such, find it hard to subscribe to it.

To me, all challenges have a gravitational point and the point is recommendation. We cannot just let this challenges continue but counteract them. The following are among the recommendations:

- A project on micro-credit, micro-finance, agricultural seed bank, etc. can be developed and launched. Proceeds or tithes from such a project can then be directed towards the alleviation of the financial problem of the movement.
- There is the need to continually sell the dream and vision to people. Like the heartbeat, this movement must continue. It is an asset that must be passed on from one generation to the other.

This can be facilitated through the tireless effort of the equipping centre to train and equipped the fellowship leaders, motivate them and keep them committed to the work.

- It is also of necessity that the equipping centre itself be restructured, supplied with recent material on evangelism church planting, Church Planting Movement strategy, and many other related courses. Because the ministry is fastly growing, equipping centers can even be set up in the different regions to avoid the long distances.
- It is significant that people who have tried and found this system successful to be contacted and brought in to share their testimonies to motivate others on the richness of this movement.
- The training of people in both inductive Bible study and scripture interpretation cannot be underestimated. This will remedy the misconceptions that are generated based on inexperience and low academic level. The scripture must not be added to, nor subtracted from or manipulated to meet the situation of people. It is only training that allows this.

Having said it all, this conclusion has been made. If the church is to take over, especially in Africa, the application of the Church Planting Movement strategy is one of the best, most effective, and quickest way for this to happen. We therefore believe that people must be encouraged to get involved in this system, uphold it, and, like the human heartbeat, make it continue. This movement is an asset that we must not keep to ourselves. It must be transported from one generation to the other with no adulteration.

Clinton Bauman

CHURCH PLANTING EXPERIENCES IN PHILADELPHIA

Over 200,000 people live below the poverty line in Philadelphia. Broken families, deadly addictions, and hopelessness envelop entire neighborhoods. Senseless violence makes headlines frequently. People need the Lord's forgiveness, purpose, and plan. At CityTeam Ministries, we labor to make an eternal difference in some of the toughest neighborhoods on the East Coast. We have a number of social programs serving the needy in the surrounding communities. Our programs are a means to an end—finding men and women of peace who ultimately become catalysts for reaching their tough neighborhoods for Christ. Once we find these men and women, we begin a training process that results in church planting. Ultimately, we want to see churches plant other churches.

We introduce people to God through discipleship classes. Right now, we have a four quarter (Each quarter is three months.) training system in place for men in our recovery program. During the first quarter, we take the men through Rick Warren's, [The Purpose Driven Life](#). In the second quarter, we teach obedience-based discipleship. We examine the Christ's commands, and hold each other accountable to obey them. Everyone signs a contract at the beginning of class, opting into a high level of accountability. If anyone chooses not to be obedient to Christ's commands, they de-select themselves from the class. Later, when they are ready to get serious with God and with this accountability, they can rejoin the class. During the third quarter, we work through a program called [Firm Foundations](#), taking the men through the Bible from creation to Christ. So many people in the inner city are never taught, educated, or

trained in Biblical theology. The last quarter focuses on church planting training. We continually evaluate and develop this program as we go.

Men in our program lead the Bible studies. One year ago these men shot heroin and lived on the streets. Now, they prepare to go back into their communities and rebuild the life God gave them. They learned that God has a plan for them, and that they can do what God called them to do. We equipped them and empowered them to fulfill God's call on their life. Some of them are shocked when they learn that they can do it. If only more Christian leaders pushed other believers more, helping them see opportunities to reach and disciple the lost, and envision the lost becoming disciple makers who make a difference!

Right now, moving this program beyond our walls is our next step. The process demands that we find and train leaders first. I've found that without leaders, "we ain't goin' nowhere." I've also found that finding faithful leaders is extremely difficult. God taught us a lot about this. There are few who are willing to give everything for the sake of Christ. There will be an intense fight for those people once you find them.

The process takes time. It is not going as fast as I would like. People mock me, asking me how many churches I've planted when they know full well that we've not planted any. We train leaders. We train everybody we can; equipping them with the knowledge and skills to become disciple-makers. We know the implications of what is happening. We believe we can have an eternal impact on a large cross-section of America once we learn a practical way to teach and implement church planting values. Proverbs 16:3 says, "Commit to the LORD whatever you do and your plans will succeed." Setting goals and making plans is not putting God in a box. I have learned that goal setting and planning are essential. I must, however, hold those goals and plans with an open hand instead of a closed fist. God will not be frustrated. I think of Nehemiah's vision. He saw a need. He thought about the need. He prayed about the need. He did something, putting a plan into action to meet that need. We know that we can do nothing without God. I believe God wants us to challenge Him to do great things.

I have experienced strong discouragement, strong spiritual warfare, and even opposition to what we are trying to do. While looking for people to partner with us, I have faced the attitude, "Well, that's great. It sounds like you all are doing a great work" but they do not want to get involved. This path is an uphill battle. It toughens and thickens our skin.

Here are some of the keys that I have found that open crucial doors while teaching and training others in church planting:

- 1) Build others up—teach and show them that they can do God's will as found in His Word.
- 2) Stay firm and maintain accountability.

- 3) Teach as simply as possible. Explain the responsibilities that God gives us as simply as possibly. Create spiritual assignments for people. Ask them: "Can you do this?" If you make it easy to do, they will say yes. Then say to them: "Will you do this?" If they really love God, and you are giving them an assignment from one of God's commands, they will do it.
- 4) Let people learn on their own. I hid around the corner while two of our guys in the shelter led their first Bible study. I did not want to be in the room because that would have changed the dynamic of the whole thing. I did not want to give them the opportunity to rely on me. I listened, and they made mistakes. However, to put things into perspective, they were doing what 97% of other Christians in America never do – they were sharing their faith and discipling others. They will learn from their mistakes – don't feed them with a silver spoon – let them learn by feeding themselves.

Again, we are on the front end of a Church Planting Movement. At times it feels as though we are flying-blind, but we are committed to the process and we are committed to our Lord. Up until this point, we have done some things right, and we have done some things wrong. We are on the very front end of what we hope and pray will be a Church Planting Movement. Some people accuse me of putting God in a box because of the way I work. People say to me, "How can you expect God to work like that? You put Him in a box by saying 'this', doing 'that', and working like 'this.'" Practically speaking, I am becoming more convinced that church planting is not rocket science, is not "holy floating," nor is it preparing for the BAR exam. It has been my experience that church planting is like weight lifting and preparing for an Olympic time trial. You can't wait for the moment of competition to prepare. Neither can you prepare for a Church Planting Movement overnight.

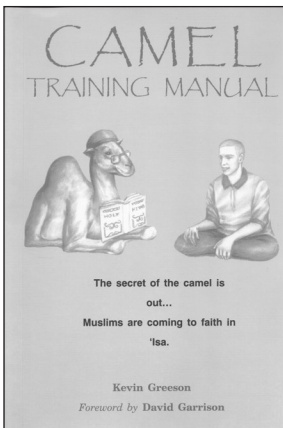
We know God's call. We know the kind of life that God demands we live. We know the message that we must carry to every single person on the earth. We know God does not wish any to perish. We know our days are limited. We know we can reach our targeted population through hard work and prayer. We are aware of the responsibilities that God has given to us to reach the lost – responsibilities to which God holds us accountable.

Please pray for Philadelphia. We need your prayers. We are developing a prayer network to hold the Delaware Valley up in prayer. We want 20,000 prayer partners committed to pray consistently for God's work in Philadelphia. If you want to be added to this list, please email cbauman@cityteam.org.

Clinton is a rookie church planter. He is learning and laboring to see broken, destitute lives come to know Christ in the inner city of the Greater Philadelphia area. Serving the Lord with CityTeam Ministries as the Area Church Planting Coordinator, he is convinced that the greatest method of bringing people to Christ is through training up the local people to do the work of the ministry through church planting. Please pray for him and the team there!

The CAMEL Training Manual

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Younoussa Djao

CHURCH PLANTING MOVEMENTS: A golden key¹ to missions in Africa.

Introduction

We continue to hear and read of Africa being described pejoratively as the “Dark Continent.” This can be found in writings by Christians and non-Christians alike. But by God’s grace and His sovereign intervention, things are changing and Africa is becoming a light in the world with a church that is growing.

Professor Andrew Walls wrote that the advance of Christianity in the world is a sequential process and in the providence of God. It is the Christians of Africa, Asia, Latin America, and the Pacific that are next in the series. It means that the Christians of the southern continents are now the representative Christians, the people by whom the quality of the 21st and 22nd Century Christianity will be judged, the people who will set the norm, the standard. And the quality of the 21st century Christianity will depend on them.²

Professor Philip Jenkins wrote, “Over the past century, however, the center of gravity in the Christian world has shifted inexorably southward, to Africa, Asia and Latin America. Already today, the largest Christian communities on the planet are to be found in Africa and Latin America. If we want to visualize a ‘typical’ contemporary Christian, we should think of a woman living in a village in Nigeria or a Brazilian favela.”³

In March 2001, I was in a gathering in Jerusalem where 320 African Christians from 36 African Countries came together to celebrate Jesus, the Messiah. We were reminded of the roles played by Africa in the realization of God’s purposes on earth in the past.

Reuben Ezemadu of Christian Missionary Fellowship (Nigeria) used

a relay race to describe what happened at that gathering: "We all renewed our pledge to continue to spread the Gospel in Africa and beyond and symbolically received the baton of world evangelization as a divine mandate to run the anchor leg of the relay race."⁴ The mission implies the responsibility of the Church at every level and in every place to be part of God's mission in the world. The Church in Africa is part of God's team for world evangelization and has a unique but equal opportunity to make his own contribution towards the relay team's goal of winning the race. Africa is now to run the anchor leg in the divine relay team for world evangelization.

For the Church in Africa to fully and effectively run its leg in the race and brightly shine as the light of the world, there are problems and issues that must be addressed. The divine mandate will be effectively fulfilled only if these problems and issues are dealt with adequately. Some of these problems are lack of transformational discipleship, weak leadership, problems with the harvest force, etc.

In this article, my main statement is that the Church Planting Movement approach is the golden key for the Church in Africa to address these issues and effectively run its leg of the relay race. I will try to show that by considering how the Church Planting Movement addresses some of the big challenges the Church in Africa is facing. I will not treat all of these challenges, but just five of them: weak discipleship; dependence; leadership; resistance to the Gospel and cultural relevancy.

There are many places in the world where the Church Planting Movement approach is breaking through the barriers of resistance, bringing the glory of the Lord, the incarnate presence of Christ into communities and people groups.⁵

What is a Church Planting Movement?

I have seen various definitions of Church Planting Movements articulated by practitioners, missiologists, etc. There are many initiatives today that are called "Church Planting Movements" (CPM). As Jerry Trousdale of City Team International states it, "Some can be categorized in terms of David Garrison's carefully researched book Church Planting Movements. Garrison draws heavily upon David Watson's church planting experience in Asia, as well as Watson's ongoing global research and training."⁶

David Watson captures the essence of Church Planting Movements when he writes: "Local churches within a people group rapidly and regularly planting multiple new churches within the same people group as a normal part of being and doing church."⁷

David Garrison writes, "A Church Planting Movement is a rapid

multiplication of indigenous churches planting churches that sweeps through a people group or population segment.”⁸

Jerry Trousdale gives the following description: “These movements, by definition, are based on highly transformational, “every-member” discipleship. They require targeted intercession, relentless rejection of foreign culture, focus on finding a man or woman of peace, family-based evangelism, and intentional local leadership development, among other critical elements.”⁹

All these definitions contain the key elements that I see in a Church Planting Movement. They are:

- Reproduction – churches planting churches, churches that reproduce themselves
- Multiplication – it is not addition of new churches to existing ones, but multiplication
- Culturally relevant – churches that are culturally rooted in the local/regional context
- Transformational and every-member discipleship
- Local leadership
- Family-based evangelism

It is important to add that any Church Planting Movement is entirely a sovereign act of God. It takes place where God is already working. One key element of a Church Planting Movement is finding a man or woman of peace (cf. Luke 10: 1, 5) among a given people group or in a given place. The presence of a man or woman of peace indicates that God is already at work there. We can only join God in a given place or people group and make sure that the movement happens. Some very resistant people groups in the world have been penetrated and movements of church planting multiplied.

Today, God is at work in Africa. We just need to join Him where He is and make sure that this God-initiated action results in a Church Planting Movement throughout the continent.

Now, in what ways does the Church Planting Movement approach help the Church in Africa effectively address the challenges it faces in running his leg in the God-given relay race? How can Church Planting Movements help the Church in Africa be better equipped for that race?

1. Church Planting Movements address the “one-inch-deep-one-mile-wide” phenomenon.

The Church in Africa has exploded quantitatively; but we notice that declining spiritual quality is the greatest challenge it is facing. This has been described as Christianity that is “a mile wide, but an inch deep.”

The reason is because we have missed the key element in the Great Commission: making disciples. Jesus said, "Go therefore and make disciples of all the nations,¹⁰ baptizing them in the name of the Father and of the Son and of the Holy Spirit, "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Mt. 28. 19-20)

The Church has accumulated converts and organized them into local churches; however, it has neglected to disciple this great harvest of believers in Christ. This has resulted in a Church that has no impact or at the best a very weak impact on its environment. The countries where there have been wars in Africa are countries where the Church has grown. What is a pity to me is that during these crises, most Christians have demonstrated a behavior that is all but truly Christian.

Another proof of the discipleship problem is that Christians are preoccupied with themselves and their personal well-being and not obeying the Word of God. The fashion in the Church in Africa for decades now has been miracles, prosperity, promises of the supernatural, social welfare, etc. Although these things are good and biblical, too much emphasis on them demonstrates a "self-serving" attitude.

One essential element of Church Planting Movements is transformational discipleship for every believer. The Church Planting Movement is obedience-based, not knowledge-based discipleship. The believers are required to study and understand Scripture, but the focus is on:

- The practice of daily spiritual disciplines for growth
- Learning and growing by helping others learn and grow
- Discipleship as a process or pattern to pass on, not a body of knowledge to transfer
- Spiritual maturity is a function of obedience, not of time
- Every-member service, giving, evangelism, and discipling of others

This is a process of transforming sinners into believers and believers into disciples of Christ. The Great Commission calls for evangelism that produces converts who are church-ed. The churches provide the environment for discipling the converts. And discipleship produces believers who are growing to spiritual maturity and who, because of that growth, evangelize and serve in other capacities in the local church.

The Church Planting Movement approach produces more than converts; it produces disciples. This is what the Church in Africa needs to not only obey the Great Commission, but also to live out Christ's life and make a positive difference.

2. Church Planting Movements address the issue of dependency on outside sources for growth.

This issue has been discussed for years now. Many books and articles have been published; conferences, seminars, etc., have been organized and I think more is still to come. There are also many different reactions to this problem. Dr Glenn Schwartz, Executive Director of World Mission Associates has dedicated many articles on this issue on the website of the World Mission Associates at: <http://www.wmausa.org/artmain.htm>.

Theories on dependent and independent churches have been developed and discussed related to funds. The focus on dollars in missions has been too much emphasized. A dependency of a church is determined by how many dollars it received from the outside for living expenses and ministries. All these discussions have developed unhealthy relationships between western mission agencies and their related churches.

I believe that we are all dependent on each other. The Church is a living body, the head being Christ. The different parts of the body depend on the Head, Christ, and on each others: 1 Co.12:12-27; Eph. 4:16; etc.

A western missionary in Côte d'Ivoire who is a friend told me one day that it is the Christians in his country who support him; so I should also ask the Christians in my country to support me. If I am a missionary, I should not ask other Christians than those in my country to support me. He was saying that because some western Christian friends were supporting my family. I didn't reply, but just prayed because there are not many Christians who have the same theology. As a Christian I see myself as part of and dependent upon a body with members all around the world. Each member should obey the head which gives orders.

Each member should avoid an unhealthy dependence. Any member should maximize the resources God has given him locally. These local resources have been given by God to the Body as the Kingdom resources. As such, it can serve locally and also elsewhere.

In the Church Planting Movement process, there is an intentional commitment to planting new churches which are self-supporting from the very beginning. I believe that the Gospel can be shared and people can come into right relationship with God without developing an unhealthy dependence on outside funding. This is an essential to a Church Planting Movement.

One thing that creates unhealthy dependency is our conception of what constitutes the "church" that we are trying to see planted. Is it buildings and institutions? When buildings and institutions (seminaries, schools, hospitals, etc.) are seen as the norm of what a church is supposed to look like, it creates an unhealthy dependence upon external help. These things even leave a burden of maintenance that distracts from the momentum of evangelism and church planting. It is also when a mission

agency uses its means to put in place buildings and institutions and then leaves them to the church that an unhealthy dependency is created.

In the Church Planting Movement process, any buildings or institutions emerge indigenously and naturally within the needs and means of the local believers. This way these things undergird the work.

3. Church Planting Movements address the leadership issue

Some time ago I was having a discussion with the president of one of the biggest denominations in Côte d'Ivoire. He explained to me that he was having a problem with the denomination because they don't have enough pastors for churches that have been started in different places. In one area, one pastor was pastoring 20 local churches. This pastor tries to visit each church once during the week. Churches have been planted, but there are no leaders. One of the results of that is that the growth of that church in that area has stopped. I have heard the same complaint in many places in West and Central Africa.

Another problem that I have come across many times is that most of the existing leaders in the Church are problematic leaders. Talking about the crisis of leadership in the Church in Africa, Reuben Ezemadu described most leaders as baby kings, hirelings, wolves in sheep's clothing, blind leaders, untested captains, generals who have never fought a battle, masters who never served others, teachers who were never taught.¹¹ The state of the Church is determined by the kind of leaders that shepherd it. Like pastor, like church.

Peter Wagner says "Many churches have confirmed the fact that the most important institutional variable for the growth and expansion of the local church is leadership...For the most part, existing churches have unconsciously placed a ceiling on both clergy and lay leadership and, as a result, upward mobility of new people into positions of ministry is difficult. But new churches open wide the doors of leadership and ministry challenges and the entire body of Christ subsequently benefits."¹²

In Church Planting Movements, leadership development is consistently nurtured. A Church Planting Movement starts like one expect it to finish: local leadership taking charge. The development of leaders is done through on-the-job mentoring, coaching and problem-solving (pointing leaders in the right direction without giving the answer). Mobile equipping centers are started to ensure the Biblical integrity of each generation of leaders through continuous, non-extractive training.

Curtis Sergeant described the leadership training cycle as modeling, assisting, watching, and leaving. He used the analogy of learning to ride

a bicycle to explain this training process.

Learning to ride a bicycle is a helpful analogy in regard to the training cycle. Typically a child, as she grows, will see people riding bicycles. This provides a model and gives her a frame of reference for what the activity involves. The parent is modeling.

That child will not learn to ride a bicycle without getting on the seat herself, however. When she is old enough and big enough, the parents or some other person will assist that child. While she gets on the seat, the person assisting will often grasp the seat and the handle bars and help the child maintain balance while she learns to pedal and steer. The child gradually learns how to maintain balance. The parent is assisting.

Then the parent will let go of the bicycle. Then the child will fall and get hurt, but she gets up again, gets on the seat, and the parent gets her going and lets go again. The child falls. This pattern continues repeatedly until finally the child is able to maintain her balance and rides successfully. The parent is watching. When the parent is satisfied that the child can do this by herself and understands the basic safety rules, the parent then leaves, and the child rides on her own where and when she wishes. The parent is leaving.

The parent first provides a model by riding the bicycle, then provides assistance by holding the bicycle, then watches while the child rides the bicycle, and then finally leaves. This is an illustration of the training cycle.¹³

Church Planting Movements address the leadership problem because this issue is dealt with intentionally and at the very beginning of the process.

4. Church Planting Movements address resistance to the Gospel

When we look at the unfinished task in Africa, we see that the population is composed of 41.32% Muslims and 8.74% that are adherents of traditional religions. The population consists of people very resistant to the Gospel. I have met many missionaries working among Muslims and using the traditional missionary approaches. Most of them are frustrated and discouraged because they are not seeing any fruits from their efforts. I have even heard some church leaders saying that this remaining task is undoable. They have then decided to focus on maintaining what they have gained and have stopped trying to go further.

Two elements in the Church Planting Movement address this issue: practical demonstration of the Gospel through compassionate service and the presence of a man or woman of peace.

There are places today where very resistant people groups and communities have been penetrated by means of compassionate service.

When the Church demonstrates the love of Jesus in practical ways it will have access to these resistant unreached people groups. In general, these people are the most impoverished and damaged people (e.g., victims of war, poverty, disease, etc.) Addressing their need with love will open their hearts. Then relationships of trust will be built that will lead to bringing them to Christ.

Another element of the Church Planting Movement that addresses this issue is the presence of a man or woman of peace. This is the proof that God is at work in the area and also that He has prepared at least someone who will be willing to learn, teach, obey, and act as a bridge for the Gospel to his community.

5. Church Planting Movement addresses the cultural relevancy of the Church

Philomena N. Mwaura of Kenyatta University Department of Philosophy and Religious Studies wrote:

African Christians are said to have multiple identities and to live in different moral planes; the traditional, Christian, state and business. Some theologians claim that African Christians do not feel at ease inside the church. Jean-Marc Ela (cited in Mpagi 2002: 195) says that the Christian belongs to a church which through its catechism and sacraments creates an empty shell, with no real influence on social problems. The African Christian still lives according to the traditions in the village or neighborhood. Without entering deeply into issues of the Gospel and culture, one is driven to ask why Africans find it easy to revert to traditional religious beliefs and practices in moments of crisis. Could it be that Christianity is too cerebral and does not address deeply felt needs of the people? Has it failed to create a holistic synthesis of all dimensions of being? The separation between Christian piety, expressed in church attendance and participation in other church activities, and a morally transformed character imbued with Gospel values has been blamed for the apparent hypocrisy exhibited by some people. The questions again arise: Why is there a deterioration of moral propriety at a time when Christianity is said to be growing? Why is there disregard for human life through perpetuation of ethnic violence, gender-based violence, sexual abuse of children, and drug abuse? Why, as has often been asked, did genocide occur in Rwanda, the home of the Great East African Revival and where 90% of the population is Christian?¹⁴

It seems that, despite many years of presence on the continent of Africa, Christianity has not yet been rooted in the soil of the continent and become the religion of the heart of Africans. Christians often look like bats. When

we look at a bat, it is not totally a bird, or totally a mouse. The Church has not succeeded in penetrating the culture and transforming it. The reason is that, as Brian Woodford describes it, "We have been planting bushes instead of sowing the seed."¹⁵ The Church is a living body and because it is alive, it will adapt in any context.

Because we have been planting bushes, we have transplanted what the church is in our home context to where we do church planting. A friend reported to me that in a local church in Haiti, the council is made up of Ivoirians, Americans and Haitians. They were having problem because of a marriage. The Ivoirians were requiring that the wedding be done by the mayor before the marriage is blessed in the church. For them, this way, they will be obeying the Word of God (Rom. 13.1-3). They were planting an Ivoirian bush in Haiti because in Côte d'Ivoire, this is how the church celebrates marriage. For any couple, there are three weddings: traditional (with families), at the town hall (to submit to the authorities and thus obey the Word of God) and then in the church. For Americans in this church in Haiti the pastor has to celebrate the marriage and it is enough. I discovered later that in the USA, the government has given right to pastors and priests to celebrate marriage and it will be legal. Americans in this church in Haiti were also planting an American bush in Haiti. Neither the Ivoirians nor the Americans asked how things work in Haiti. Instead of sowing the seed and letting it grow and have the adequate form, they were imposing their form.

This way of doing things prevents the Church from being rooted in any context.

Another problem is the way the Gospel is preached. One can still hear in Africa that Christianity is the religion of white people. And I think that this comes from how the Gospel was spread on the continent. Christianity was perceived as the religion of people who read and write. Literacy was so focused on that it gave the impression that Christianity was only for people who can read and write. For a people who learn and operate by verbal/oral interaction, identification with such religion was difficult at best. I am not saying that literacy is not good. Education is a key factor for socio-economic development. But, when it is used as an essential part of evangelism among oral peoples, then we are creating an obstacle to Christianity taking root in the area. We are sending a message that oral peoples will see as a proof that this religion is not for them.

As Donald McGavran once noted, people come to faith best when they don't have to commit "cultural suicide" in order to do it."¹⁶ In Church Planting Movements, we eliminate the inherent barriers of "Christian" culture. The approach is that in all cultures the church is relevant. When the Bible clearly promotes something, we must affirm it; where the Bible doesn't say anything on a subject, we must feel free about it; and when the

Bible rejects something, we must reject and fight it.

David Watson wrote that, the church planter, as a foreigner in the culture, must remain in the background and minimize cultural transmission. The church is encouraged to develop unique cultural expressions of love for and obedience to Christ. Christian behavior and Church actions fall into cultural norms when and where these are not explicitly limited by Scripture.¹⁷

Conclusion

As the reader may have noticed, there is not any one specific new issue, challenge, or principle in what I have developed above. We find them being discussed in conferences, seminars and writings on Church Growth, Saturation Church Planting, Cell Church Movements, etc. But the Church Planting Movement is different from all these other approaches in the way these principles are implemented. The integration of all of these principles in the process and practices of the Church Planting Movement makes them more effective in facing the challenges facing the Church in Africa. This is what creates the effectiveness of Church Planting Movement.

“Look among the nations and watch—Be utterly astounded! For I will work a work in your days which you would not believe, though it were told you. (Habakkuk 1:5). The Church Planting Movement is producing just that.

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End Notes:

¹ Mike Wakely, “The Search for the Golden Key” in EMQ, Vol. 40, No. 1; p.12

² Andrew Walls

³ Philp Jenkins, The Next Christendom: The Coming of Global Christianity (New York: Oxford University Press, 2002), p. 2.

⁴ Reuben Ezemadu, Africa 21, Document not published

⁵ Two books written by David Garrison testify that: Church Planting Movements (Richmond: IMB of Southern Baptist Convention, 2000) and Church Planting Movement: How God is Redeeming a Lost World (Midlothian: WIGTake Resources, 2004)

⁶ Jerry Trousdale, in a City Team International internal document.

⁷ David Watson, Workshop Notes, not published.

⁸ Garrison, 2004, p.21

⁹ Trousdale, idem

¹⁰ The emphasis is mine.

¹¹ Ezemadu, idem

¹² Quoted by Danie Vermulen, The Strategic Value of Saturation Church Planting, Notes not published.

¹³ Curtis Sergeant, Insights from a CPM Practitioner, <http://www.wsaresourcesite.org/Files/CPMs/CLS-CPM%20mss.doc>, p.3

¹⁴ Philomena N. Mwaura, Integrity of Mission in the Light of the Gospel: Bearing Witness of the Spirit Among Africa's Gospel Bearers, Paper Presented at the 11th International Conference of the International Association for Mission Studies, Port Dickson, Malaysia, 31st July - 7th August 2004.

¹⁵ Brian and I were discussed about Church Planting Movement and specifically the question of what is a church. What are we planting?

¹⁶ Quoted by Jerry Trousdale of City Team International.

¹⁷ David Watson, Seminar notes.

David Garrison

SEVEN CPM KILLERS

The question “How do you start a Church Planting Movement?” may be the wrong question. A better one might be “What is preventing a Church Planting Movement from happening here?”

Over the past few years we’ve discovered more ways to obstruct a Church Planting Movement than we care to recall. But, we’ve also found a number of ways to overcome these barriers. When Jesus encountered a demon, he exposed it, calling it by name before casting it out. The first step in overcoming obstacles to Church Planting Movements is to name them, and then drag them into the light before casting them out.

We’ll call these obstacles “Seven Deadly Sins for Church Planting Movements.”

The First Deadly Sin: Blurred Vision

“Where there is no vision, the people perish,” goes the often-quoted Proverb, but another version of the same passage reads, “Where there is no revelation, the people cast off restraint.”

Church Planting Movements depend on the cooperative efforts of scores of passionate believers with different talents and temperaments who set aside their differences to achieve God’s perfect plan for an Unreached People Group. The only thing that binds these diverse teams together and compels them to restrain their differences is a shared vision. Without a common vision, they will cast off restraint and the people they are trying to reach will perish.

Missionary leaders are learning that they must clearly state and restate the vision for a Church Planting Movement. They must revisit the

vision whenever team members gather to discuss the work and review past progress or plan for the future. The vision and its fulfillment become the touchstone for evaluating all that the team does.

Sharpening our vision is exercising our faith. "Now faith is being sure of what we hope for and certain of what we do not see." Vision casting allows us to see what is coming.

If we don't really believe that a Church Planting Movement is possible, we won't take the actions needed to usher it into existence. Church Planting Movement practitioners come to believe, see, feel, and taste the movement well before it dawns into reality.

If you don't have a vision for a Church Planting Movement, you're not likely to achieve one. Vision is vitally important, because you can't hit what you can't see.

John Basham, a Strategy Coordinator trainer in England, devised a faith-building exercise that helps trainees to envision a Church Planting Movement among their own people group. Each morning trainees study the 28 chapters of the Book of Acts to see how Church Planting Movements unfolded in the first century. Then, at the close of their training, Basham directs the new Strategy Coordinators to write a 29th chapter of Acts that describes how a Church Planting Movement will reach their own people group.

The Second Deadly Sin: Improving the Bible

Improve the Bible? Think it can't be done? Well, you're absolutely right. So why do we keep trying? Through the ages, God's people have tried to usurp his authority by expanding on his directions. Jesus condemned this in the Pharisees when he said, "You travel over land and sea to win a single convert and when he becomes one, you make him twice as much a son of hell as you are."

Whenever we try to exceed the Bible's own requirements for Christian life, we mimic the Pharisees. There are many ways to yoke new believers with extrabiblical legalities, but two of them are particularly deadly to Church Planting Movements. Satan knows that if he can distort God's teachings on the church and on church leadership, he can stop the flow of new believers into the Kingdom of God.

The Bible has clear guidelines for defining a church and its leadership. When we try to improve on these we don't create a better church we create a church that is less than what God intended. Church Planting Movements are often derailed by well intentioned, yet inflated, definitions for a church or overwhelming requirements for church leadership.

In many older mission fields, church planters labor under the weight of years of tradition-built definitions of church and church leadership. This happens when well meaning Christians come to believe that they are not a church until they have been constituted by the national denomination, or have reached a certain congregation size, employed a seminary-trained pastor, secured church property, or constructed a building. All of these requirements exceed and encumber the biblical ideal.

In the New Testament, Christ identified the church with himself. He foreshadowed this reality when he told his disciples, "Where two or three come together in my name, there am I with them." He confirmed it with Saul, the persecutor of the church when he said, "Saul, Saul, why do you persecute me?" Paul took this lesson to heart, often referring to the church as the body of Christ while identifying church members as members of his body.

When it came to church leadership, Jesus set the example by choosing disciples from all walks of life. He spent three years walking with them, and this became their license to lead. In choosing a replacement for Judas Iscariot, the only requirement stated was that the candidate must have been with Jesus from his baptism to his ascension. Paul helped us see that spending time with Christ results in godly character and that this same character is the greatest prerequisite for any church leader.

To escape from the snare of this deadly sin, missionaries and church planters must get back to the Bible to define both church and church leadership. Ironically, some Christians claim that biblical literalism produces legalism, but nothing could be farther from the truth. A real return to the Bible liberates both the church and its leadership while overcoming the second deadly sin.

The Third Deadly Sin: Sequentialism

Inch by inch, step by step...this may be the way to make progress in normal human endeavors, but it is deadly to a Church Planting Movement. Sequentialism refers to thought and practice that adheres to linear, step-step-processes.

Missionaries naturally think in sequential steps. First you learn the language, then you develop relationships with people, then you share a witness, then you win and disciple converts, then you draw them into a congregation, then you raise up leaders, then you start all over again. The sequence is perfectly logical but can take years to unfold. And like falling dominoes, the whole process comes to a halt if one plank doesn't fall.

In 1962, Christian science fiction writer Madeline L'Engle introduced millions of readers to the concept of wrinkling time. Her children's book by the same name poses the question: "What is the shortest distance between two points?"

Those mired in sequentialism will naturally respond, “A straight line.”

L’Engle has a different perspective. “The shortest distance between two points is not a straight line. It’s a wrinkle.

Strategy Coordinators engaged in Church Planting Movements have learned to wrinkle time—combining multiple steps into a single model. They don’t wait for the completion of step 1 before they are already tackling steps 2 through 20. They learn how to wrinkle these steps together and find them all unfolding in ways that mutually reinforce one another.

When missionaries are yoked to sequentialism, they lose their sense of urgency. In the 16 chapters of Mark’s Gospel the word “immediately” occurs 17 times, and is always used in relation to Jesus—either in his teachings or his actions. Mark’s Gospel reveals something of the passion and urgency that Christ felt. When we draw deeply from his Spirit, we share this passion and urgency.

Missionaries are learning to incorporate this sense of urgency into their plans with ambitious three to five-year completion dates. They are asking, “What’s it going to take to see a Church Planting Movement this year or in the next three to five years?” By building deadlines and target dates into their planning they keep a sense of urgency that is sensitive to the millions who will die each year without Christ. As they learn to wrinkle time, sequentialism disappears into the wrinkles.

The Fourth Deadly Sin: Unsavory Salt

Christianity that has compromised itself with sin is unsavory salt—a faith that has “lost its first love.” When missionaries try to launch a Church Planting Movement among a people group who already know Christians, and because of that knowledge, despise Christianity, the missionary faces a serious challenge.

There are numerous sins of omission and commission that can render Christianity impotent in the eyes of the lost. Whatever the sin, when Christianity loses its savor, the missionary strategist faces an obstacle to a Church Planting Movement.

The best way to bring about change in a fallen expression of Christianity is by unleashing vibrant, living Christianity. Once authentic

Conventional wisdom holds that one should always work through the local church to reach a neighboring people group. Though logical and intuitively appropriate, this approach is often not born out in reality. In too many instances the local church is the major stumbling block that is preventing the unreached from coming to Christ.

Christianity demonstrated Christlike virtues and begins drawing new converts into the fold, true Christians in the nominal churches will be attracted to the movement like moths to a flame. We have seen many instances of comatose Christianity awakened by the outbreak of a Church Planting Movement.

Different from comatose Christianity is another expression of unsavory Christianity—contentious Christianity. When there are several Christian denominations or mission agencies at work among a people group, they must not waste precious time and energy fighting against each other. Such distractions invariably war against a Church Planting Movement.

The Fifth Deadly Sin: The Devil's Candy

To a hungry child the sweet taste of candy is irresistible, but that sugary burst of energy is no substitute for the kind of good nutrition needed for long-term growth. In the same way there are sweet Christian virtues that Satan can use to seduce us away from a Church Planting Movement.

The Devil's Candy is deceptive, because it refers to good things that have real value, but if these good things keep us from our vision of churches planting churches, then they are a detour that we must avoid. Here are three examples of good Christian virtues that Satan has used to distract church planters from a Church Planting Movements:

- 1) Money— for pastors and church buildings
- 2) Ministry— as an end in itself
- 3) Unity— when it is a prerequisite to action

Money is not inherently evil, but neither is it foundational to a Church Planting Movement. When foreign church planters use funds to hire pastors and construct church buildings they may see quick results, but they will not see a sustainable movement. Building a movement on foreign funds is like running a machine with an extension cord that stretches across the ocean. When the movement reaches the end of the cord's length, it will abruptly stop. A Church Planting Movement must have an internal engine and internal fuel if it is going to flourish.

Another good thing that tempts church planters away from Church Planting Movement is the call of Christian ministry. Like Martha, who busied herself with many things, Christians can spend a lifetime pursuing ministries without ever making progress toward a Church Planting Movement. The word "ministry" literally means "doing the little things." Ministry occurs naturally wherever Christians exists, but ministry is no substitute for planting multiplying churches. A missionary must never limit himself to his own personal ministry but must instead look beyond

that ministry to see how it contributes to a Church Planting Movement.

Another good but distracting diversion from a Church Planting Movement is the yearning for Christian unity. The ecumenical impulse may appear in mission partnerships which demand evangelical unity before pursuing a Church Planting Movement. Or it may surface when mission partners insist on planting only one, unified national church that rises above the fractiousness of denominational expression.

With more than 25,000 Christian denominations in the world today and more being formed every year, we are unlikely to see the emergence of a unified Christian church in the near future, unless Christ returns. Instead, we might do well to see our diversity as a strength. By allowing tremendous freedom of perspective and diversity of emphasis within one Body, the church becomes unstoppable. Locking all of our diversity into a single spear point can actually make it easier for the opposition to stop it.

The Sixth Deadly Sin: Alien Abduction

The origins of the gospel may be out of this world, but Church Planting Movements are at home in their environment. They don't have the smell of foreignness to them. Their leadership is local; they worship in the community's heart language; they meet in their own homes.

There are at least three ways that Church Planting Movements can succumb to alien abduction: 1) by forcing new believers to exchange their cultural forms for alien ones, 2) by creating a welfare state of foreign dependency, and 3) by injecting foreign elements into the life of the church that cannot be locally reproduced. Any one of these alien invaders can cripple a Church Planting Movement.

The Seventh Deadly Sin: Blaming God

A number of Church Planting Movement practitioners have concluded that the single greatest barrier to Church Planting Movements is blaming God for their absence.

Certainly God is at the center of every Church Planting Movement, but there is also a place for human responsibility, a place that God reserves exclusively for us. When Christians complain, "I guess it's just not God's time for them," they are abrogating this human element and blaming God. This is a form of divine dismissal and is probably the most common excuse offered for not improving our own contributions to a Church Planting Movement. Divine dismissal is still dismissal. It just sounds holier.

The truth is Church Planting Movements are a lot like personal salvation. Of course God has done it all, paying the price through his Son's atonement, but he allows us the freedom to respond and requires us to take action in order to receive his saving gift. The same is true of

Church Planting Movements; they are a divine-human cooperative. Yes, God is in charge, but he reserves many crucial roles for us. We have never seen a Church Planting Movement without human participation and cooperation.

There are two ways we see the sin of blaming God at work. The first occurs in the very human effort to do it all ourselves, as if following some prescribed formula must produce a Church Planting Movement. Then, when the movement doesn't follow, we become resentful, blaming God for the lack of results.

The other expression comes when we disregard the ways God has chosen to implement these movements. We go about our business and piously proclaim, "When God wants to create a movement, he will do so. It has nothing to do with me." Such a response conjures memories of a young Baptist layman in the 18th century who proposed missionary means to take the gospel to India. Staid church leaders rebuked him. "Sit down, young man!" they said, "If God wishes to save the heathen, he does not require your help."

These were the voices that opposed William Carey on the eve of his departure for India and the launching of the modern missionary movement. Whenever we ignore means and methods for stimulating Church Planting Movements, we are in the company of those who felt missionaries themselves were an unnecessary addition to God's sovereign intentions.

Perhaps you recognize some of these Seven Deadly Sins in your own ministry. Don't be dismayed. For every obstacle Satan puts in your path, God will provide a bridge to overcome it.

David Garrison is the author of Church Planting Movements, How God is Redeeming a Lost World (available on-line at: www.ChurchPlantingMovements.com) along with three other books on missions, and is recognized as a pioneer in the understanding of Church Planting Movements around the world. He has an M.Div. from Golden Gate Seminary and a Ph.D. from the University of Chicago. A veteran of more than twenty years in global missions, Garrison currently serves as the International Mission Board's Regional Leader for South Asia where he resides with his wife Sonia and their four children.

**This article is an excerpt of Church Planting Movements, How God is Redeeming a Lost World by David Garrison. Printed with Permission.*

GLOSSARY OF TERMS

Alien Abduction - when foreigners dominate Christianity among a people group, sapping local initiative for a Church Planting Movement.

Bhojpuri - a language spoken by several people groups residing primarily in the northern Indian states of Uttar Pradesh and Bihar, and southern Nepal.

Bible Storying - using stories from the Bible, without written texts, for evangelism, discipleship, and leadership development. Begun as a means of evangelizing nonliterate peoples, it has subsequently expanded into broader audiences.

CAMEL Training - Muslim evangelism training that uses the Qur'an as a bridge. CAMEL is an acronym for Chosen, Announcement, Miracles, and Eternal Life. This is a mnemonic device to help remember key verses in the Qur'an that speak of Jesus.

Cell Churches - small church-like groups that meet in homes, but are linked together under the leadership of a single church pastor.

Chronological Bible Storying - relating to the Bible's great themes through stories that culminate in the Gospel.

Church Growth Movement - School of missiology and church growth begun in the 1960s at Fuller Theological Seminary by Donald McGavran aimed at growing more dynamic churches.

Church Planting Movement - a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment.

Contextualization - missionary efforts to eliminate Western cultural forms of Christianity by adapting the faith to non-Christian cultures.

Devil's Candy - Something that initially seems positive, but is ultimately destructive. In the case of Church Planting Movements, the devil's candy can be any Christian virtue that consumes one's energies at the expense of pursuing multiplying indigenous churches.

Evangelized - having heard the Gospel in an intelligible manner so that responses can be made.

House Churches - churches that meet in homes, generally smaller than 30 members with unpaid lay leaders.

Indigenous - literally, generated from within. Refers to churches or movements that have their driving force from within the group itself rather than from outside funds of outside direction.

MAWL - Model, Assist, Watch and Leave. The mantra of the CPM practitioner. Model evangelism and church, Assist local believers to do the same, Watch to ensure that they are able to do it, and then Leave to go start the cycle elsewhere.

People Group - More specifically, an ethnolinguistic people group. Refers to a people having a shared sense of ethnic identity (the us-ness) and a common language.

People Movements - A movement of an ethnolinguistic people or community into the Christian faith.

Population Segment - A subset of an ethnolinguistic people, such as a youth subset of a given people group, or an urban subset of a given people group.

POUCH Churches - POUCH is an acronym for a type of church frequently found in Church Planting Movements. The acronym stands for Participative Bible study worship groups, Obedience to God's Word as the mark of successful life and belief, Unpaid church leaders, clustered in small Cell groups, meeting in Homes or other non-religious settings.

Precision Harvesting - A process of evangelism that begins with broad proclamation of the Gospel followed by careful follow up with those who respond positively to the message.

Qur'anic Bridge - Using the Qur'an as a bridge to introduce Muslims to Jesus Christ.

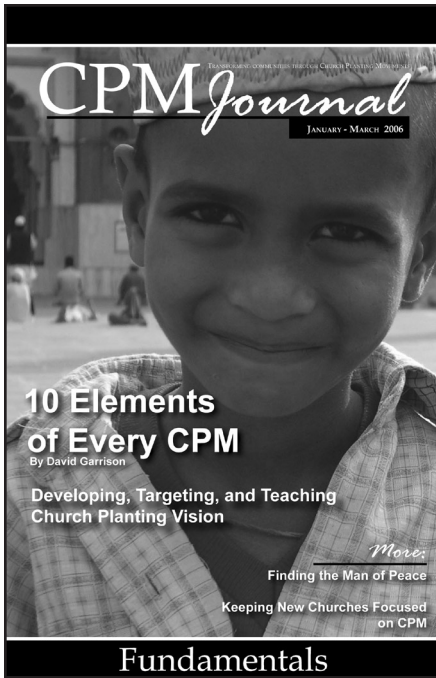
RLTC - Rural Leadership Training Center developed and used to train leaders and church planters in the Cambodia Church Planting Movement.

Strategy Coordinator - a missionary who takes responsibility for developing and implementing a Church Planting Movement strategy for a people group or population segment.

Training for Trainers - also called T4T, the training program developed by John Chen that led to the largest Church Planting Movement in history.

Two-by-two Principle - The principle of leadership development through one-on-one modeling and mentoring. It is built on and named after 2 Timothy 2:2.

Unreached People Group - A people group that is less than 2% Christian and lacking the internal evangelization momentum to reach the remaining 98% who are lost, thus necessitating missionary assistance.



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Intensely practical, the CPMJournal focuses on the various facets and intricacies of starting Church Planting Movements anywhere on the planet. This Journal is designed to be a forum for Church Planters of differing levels of experience to submit new ideas to a larger community and invite feedback. When a Church Planter encounters a barrier, the CPM Journal is a place for them to describe the barrier and seek wise counsel from other Church Planters.

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Once again, this Journal is designed to be a tool. This Journal and forthcoming tools on the web are designed for you to use as you labor in the trenches, fighting for the hearts of lost brothers and sisters.

I encourage you to join our community. Let's work together to see God's Kingdom extended on Earth.

Paul D. Watson
Editor

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