



PLANTING HEALTHY
CHURCHES

— edited by GARY TEJA & JOHN WAGENVELD —

PLANTING HEALTHY CHURCHES

Gary Teja & John Wagenveld
EDITORS



This is chapter 10 of 12 from the book *Planting Healthy Churches* by Gary Teja and John Wagenveld, Editors. Find the full free text at www.multiplicationnetwork.org.

Published by:
MULTIPLICATION NETWORK MINISTRIES (MNM)
22515 Torrence Ave., Sauk Village, IL 60411, USA
www.multiplicationnetwork.org
708-414-1050

PLANTING HEALTHY CHURCHES

© 2015 Gary Teja and John Wagenveld

PRINTED IN THE UNITED STATES OF AMERICA

Cover artwork by Rachel Fontaine Morris
Cover and layout design by Libby Dykstra

Unless otherwise noted, Scripture quotations are from the Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide.

Some Scripture quotations are from the English Standard Version (ESV), copyright © 2001 by Crossway Bibles, a division of Good News Publishers. All rights reserved.

Some Scripture quotations are from the New American Standard Bible (NASB), copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. All rights reserved.

Some Scripture quotations are from the King James Version (KJV), translated from the original languages, being the version set forth A.D. 1611.

10

IS THERE ANOTHER WAY TO PLANT A CHURCH? ALTERNATIVE MODELS FOR CHURCH PLANTING

Ken Davis

New churches are planted in many different ways. Each has its own unique birth, and the circumstances surrounding its beginning are unique. Consequently, there is no single “right” way to establish a new church. God is limitless in his creativity, and his servants can also be creative in their ministries. In his sovereignty, the Lord of the harvest is blessing a variety of church planting approaches in our day. This should not surprise us. In an increasingly complex culture, many kinds of churches will be required to reach all kinds of people; therefore, no one church planting model will be appropriate in all settings.

In this chapter, we will start by surveying fifteen different options for launching and growing new churches. We will consider the benefits and drawbacks of each model, and then we will conclude with some suggestions on how to select the model that will best fit one’s particular ministry focus group. The selection of the right birth model is crucial because it invariably affects the baby church’s future growth and health.

For the purposes of our discussion, we will group the fifteen models under three general headings: Individual Models, Mother-Daughter Models, and Models Involving Several Churches. First, we will discuss three church planting models that are best described as the work of an individual, because just

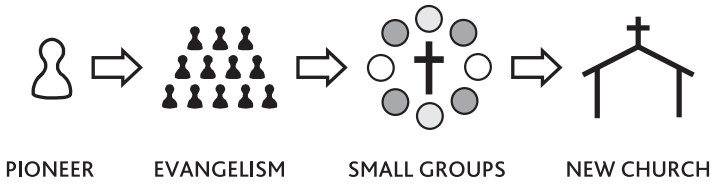
one person plants the new church. Second, we will consider seven models classified as the work of a mother, because they all involve, in some way, one local church giving birth to another. Third, we will discuss five models that are the work of several churches. Each of these first fifteen church planting models has its own strengths and weaknesses. After examining these fifteen models, we will present some additional models that are used less frequently, including models for multicultural or multilingual settings. Wise church planters will seek to understand and evaluate each of these models before beginning their faith adventure of starting a new community of faith.

I. The Independent Pioneer

In this model, a church is started from scratch, often in a remote, unreached area, through the initiative of a single individual who usually has no organizational backing or even local church approval. Pioneer church planters are simply convinced of God's call on their lives to begin a church. Perhaps a group of believers has requested their assistance. Or the pioneer simply sees the potential for a new church in a place where nobody else has ventured to go. So by faith they step out—all on their own. Humanly speaking, the success or failure of the planting project is determined largely by the dynamic personality, character qualities, vision, and leadership ability of the individual pioneer and their family.

Some individuals are natural entrepreneurs. They simply have to be starting things! They seem to naturally attract people and be risk-takers. If they were marooned all alone in a desert, somehow they would locate water and begin cultivating an oasis to draw people to them. Pioneers tend to see the potential where others see only problems. They see opportunities when others see obstacles.

Most independent church planters are aggressive and active. They find it difficult to work under organizational structures because they work best on their own. Some pioneers will be used by God to start many churches in their lifetime. Once a congregation is established, independent pioneers will move on to begin anew. They are natural catalysts; they are gifted to start churches, but others will keep the churches going.



This model has a number of advantages. First, the founder’s “pioneer spirit” is often contagious and can provide great impetus for the newly forming group as they face multiple challenges. Second, the people of the new church tend to develop strong personal loyalty to a pioneer planting pastor and enthusiastically share his zeal and sacrifice.

Third, the opportunities for people to participate in ministry and leadership are numerous in this kind of work. Fourth, the pioneer, with no guiding authority, has the freedom to personally make immediate decisions and deal directly with problems, which can stimulate growth in the beginning stages of the new work. Some will be attracted to this model because they do not want to be restricted by denominational dictates, church traditions, or the overruling decisions of other church leaders.

There are, however, many potential weaknesses in the independent pioneer model. First of all, without accountability and the wisdom and experience of others, the independent pioneer can make serious blunders and poor decisions. Scripture repeatedly warns us of the danger of the lack of guidance from other mature believers (Proverbs 11:14; 15:22; 20:18; 24:6). Second, long hours and heavy responsibilities, without much outside assistance, can easily strain the pioneer’s marriage and family relationships.

Third, inadequate financing to support their family often requires independent pioneers and/or their spouses to seek outside employment; some pioneers may have to leave the newly launched church to raise more support, thus crippling the new work. Fourth, when an unknown “lone ranger”—an outsider—enters a community to start up a new work without respected organizational backing, this can cause a crippling suspicion or resentment throughout the target community.

Fifth, a pioneer church planting leader is often strong-willed and may be determined to maintain control in the fledgling body. Finally, the planting couple, lacking built-in fellowship and support, can easily become lonely and discouraged, even abandoning the project.

Despite these inherent dangers, many independent pioneers have been greatly used by God to start dynamic growing churches. This model requires that the pioneering couple have even stronger faith and more spiritual toughness than with other approaches. The independent planting couple “must be very creative in developing the fellowship, support, guidance and accountability that this model lacks.”¹

A. The Founding Pastor

The second individual approach comes out of and is quite similar to the first. At times God will direct a person with pastoral gifts to go out and plant a new church. Moved with God-given compassion and vision, the founding pastor not only gathers and builds the initial core group but also stays on as the long-term pastor of the growing church. Founding pastors frequently assemble a team of workers who have the spiritual gifts that the founder lacks.

C. Peter Wagner points out that there are two basic types of founding pastor planters: those with a “lifetime call” to the new church, and those who see themselves as “lead pastors.”² The one major difference between these two is that the primary gift of many lead pastor planters seems to be evangelism rather than shepherding. Lead pastors will start the new church and effectively build it up to a certain point, but then they voluntarily step aside for another person better equipped to permanently pastor the growing church. They recognize their gifts are better suited for smaller, younger churches.

The advantages and disadvantages of starting a new church with this approach are similar to those discussed under the Independent Pioneer model. Some people will be attracted to this model because their passion is to shepherd a flock, not to lay foundations. And yet they would prefer not to inherit an established church with many long-standing problems.

1 Paul Becker, *Dynamic Church Planting: A Complete Handbook*.

2 C. Peter Wagner, *Church Planting for a Greater Harvest*, 71-72.

B. The Bi-Vocational Planter

This is actually another version of the founding pastor approach, but it merits attention because of its own unique challenges and opportunities. Often founding pastors will intentionally seek out secular employment as a “tentmaker,” like the apostle Paul, to meet their financial needs. They will serve the new church for years with little or no financial remuneration from the new church. Bi-vocational planting pastors may see their dual role/status as either temporary or permanent. Most plan to work on the side only until the new church grows to the point that it can support them with a full-time salary. Others prefer to keep their dual role. They are convinced God has called and equipped them for this special task.

There are obviously advantages to this approach. The working pastor is very involved in the “real world” and thus has many open doors of witness in the secular marketplace, with numerous contacts among non-Christians. Second, the bi-vocational planter learns to better relate to working people and understand the secular mindset. Pastors who work in the secular arena become more aware of the frustrations and difficulties working people deal with daily; by experiencing the same busy schedule, stresses, and problems, they are better equipped to minister not only to members in their own busy congregations but also to unchurched people in the community. Third, there is less likelihood that these pastors who work outside the ministry will be accused of selfish motivations, such as being in the ministry only for the money. Fourth, bi-vocational planters, realizing they cannot do all the work that needs to be done in a new church, are more apt to encourage their core group and church members to be involved in the ministry and in outreach. Training, empowering, and delegating responsibility for the ministry becomes a top priority.

Fifth, this model allows new churches to be started in rural areas, small towns, inner cities, and other places where sufficient support may be unavailable to fully fund planting pastors. A lack of funding need not stop us from planting churches in needy areas. In fact, growing denominations are increasingly relying on bi-vocational workers in these areas.

Clearly, bi-vocational planters are not to be viewed as second class or mere “part-time” ministers. They can be very effective. A recent study by the Southern Baptist denomination in the United States revealed that churches led by

tentmaking pastors actually had a higher ratio of baptisms than those led by fully salaried ministers. Southern Baptist leaders concluded that these churches were more effective in evangelism. Surprisingly, bi-vocational churches also gave a larger percentage of their overall budget to missions.

Nevertheless, those considering this approach in church planting need to be aware of potential challenges. The growth of the newly developing church is often slower or stunted because working pastors have so little time and energy left to give directly to evangelism, discipling, and sermon preparation. Second, a secular occupation tends to put one into a social strata that may be different from the primary social group the church planter needs to be working with and has targeted in the ministry. Third, new churches led by bi-vocational pastors can easily become indifferent to their stewardship responsibilities of providing for those who faithfully preach and teach the Word of God (Gal. 6:6-8; 1 Tim. 5:18).

Churches begun under this model may become so accustomed to letting their pastors provide for themselves that they are slow in providing their salary. Biblically this is their first obligation. Scripture is clear that those who preach the gospel should live from the gospel (1 Cor. 9:13-14).

Fourth, bi-vocational planters can become so secure in their jobs, and dependent upon a set income, that they are reluctant to risk resigning their jobs, trusting God to provide through the giving of his people. Some pastors never do step out by faith—even when their congregation asks them to work full-time in the church. They get used to a comfortable lifestyle guaranteed by a good job. If the leader's faith and vision are small, it is very probable that the congregation's will be meager as well.

Ultimately, bi-vocational pastors must wrestle with a scriptural issue: can a working pastor, often with divided loyalties, serve two masters well? Some pastors are evidently able to fulfill dual roles and not be hindered in their church planting work. The New Testament makes it clear that this was true of the apostle Paul. But Paul was a single man without the added responsibilities of family, unlike most working pioneers today.

In conclusion, there may be situations that require a church planter to earn a living in the marketplace—at least in the beginning. This is a model

that facilitates the rapid expansion of the gospel. In some countries, especially in areas of the world that are closed to traditional missionary efforts, such as Islamic countries, it may be the only means of gaining an entrance. There are now Christian organizations that specialize in preparing tentmakers to minister in these “restricted access nations.”

Historical Support for the Bi-vocational Model

Read the words of Chrysostom. In the fourth century, he described the life of the rural bishops of Antioch: “These men you may see sometimes yoking the oxen and driving the plough, and again ascending the pulpit and cultivating the souls under their care; now uprooting the thorns from the earth with a hook, and now purging out the sins of the soul by the Word.”

— Ralph Moore, *Starting a New Church*, 105.

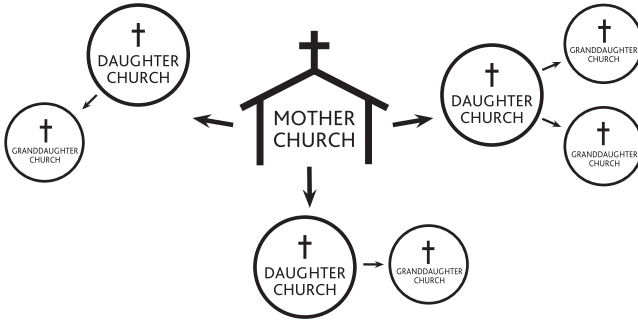
We now turn to church planting models that are initiated and based out of a local church.

II. MOTHER DAUGHTER MODELS

A. The Daughter Church

Worldwide, the mother-daughter model is probably the most widely used method to plant a new church. In the work of Multiplication Network Ministries (MNM) in many countries on different continents, this model seems to be the single most popular way to start new communities of faith, particularly when a denomination encourages it among the churches. In this model, an established average-size to large-size church decides to multiply itself instead of continuing to grow larger. The existing congregation recruits key leaders and families from its own membership to send out into a needy nearby area. This group forms the nucleus for the fledgling church in the target community. If the seed group is large enough, an immediate daughter congregation can be formed. The new church is usually located within driving distance of the sponsoring church so that nucleus members do not have to move their residences. In this approach, the mother church is providing the workers, fi-

nancial support, other resources, and basic accountability right from the start. Thus this model offers a far greater likelihood that a healthy, growing church plant will be launched. The success rate of these new churches is very high. In the mother-daughter approach, existing churches are privileged to be directly involved in missionary church planting.



One example of this model is Bethesda Baptist Church in Brownsburg, Indiana, United States. Under the dynamic leadership of Dr. Tyler, this congregation of 1,500 people, over a ten-year period, has intentionally given birth to eight daughter congregations around the Indianapolis metropolitan area.

The mother church provided each daughter church with a fully salaried church planter, up to 50 adult “loaner members,” and enough financial assistance to rent a meeting place. Bethesda also provided a full-time staff person to oversee the planting projects. Today the combined attendances of the daughter congregations come to well over 1,000. Amazingly, the mother church still has around 1,500 people in Sunday worship attendance! What a wonderful illustration of the biblical principle that we cannot out-give the Lord! Certainly the cumulative impact upon urban Indianapolis is far greater than if Bethesda had decided instead to focus on being the area’s largest church! We know of many smaller congregations, with far fewer resources, that have also given birth to daughter congregations.

There are at least three common situations that can encourage churches to start a daughter church. First, a number of church families may already be living in an area outside of the community the church primarily serves. For some time they have been traveling some distance to get to the mother church, and

possibly they have already expressed a desire to see a work started in their own community. This geographic area becomes the target community for the new church, and these families are recruited as members for the new church. The mother church properly recruits those whom God has sovereignly placed as seed families in the target area.

Second, a daughter church may be launched out of a desire to reach groups with other lifestyles, ethnicities, or socioeconomic levels. Even when an established church is growing and effectively reaching new people in its community, it still may be failing to have an impact on certain people groups in the larger region. Some people may not feel comfortable attending worship services in the mother church. The particular needs of these groups (like a different primary language) may call for a new church that can better accommodate their cultural sensitivities and minister to them more effectively.

A third possible scenario might be to launch a daughter church because there is a legitimate need for another style of biblical worship. The mother church may, for example, worship in a very traditional manner, one that the majority prefers and will not easily give up. Yet there are other believers in the church, as well as unchurched people in the community, who would respond better to a more contemporary worship style. If this new style cannot be introduced without causing disunity or disruption, then a daughter congregation may be a better option. The developing church could meet in the mother church's facilities, or they could find a new meeting place with the mother church's blessing and support.

There are significant advantages to mother-daughter church planting. This method is grounded in the biblical principle of spontaneous reproduction. When the core group comes from one established congregation, the people are more likely to have a common philosophy of ministry than if they had not been together previously. With this approach, there are usually ample resources available. The mother church will often provide a fully supported planter, leaders and workers for the new church, prayer support, money for rent and start-up costs, and sometimes basic equipment. All this means the new work should be able to be financially self-sufficient much more quickly than with other approaches. More can be accomplished in a shorter time because of ready resources and expertise.

The baby church is provided immediate visibility and stability in the new community. With faithful families either loaned or permanently given to the new work, the church has an instant membership, mature leadership, regular givers, and a strong doctrinal foundation from the start. It is far less likely that the new group will be “hijacked” by the infusion of a nearby group holding doctrinally heretical views. Also, visitors should be more willing to unite with this new church when they see a well-planned program, led by committed believers.

This approach blesses and benefits the sponsor church in many ways. Mothering normally motivates the parenting church to a greater commitment to evangelism and stewardship. It compels the older church to develop new leaders to replace those who leave for the new church. Participation in a planting project often inspires renewed vision, zeal, and sacrifice to fulfill the Great Commission.

All of this produces a reviving effect and keeps the mother church from spiritual stagnation. Most mother church pastors testify that their churches are not permanently hurt in attendance and giving. God greatly blesses their obedience!

The mother-daughter model provides better support and ongoing supervision for both the church planter and the team. Normally they are accountable for their ministry to either the mother church directly or to a “task force” composed of the planter, the mother church pastor, and key leaders from both the mother church and the core group that has been sent out. Parenting creates a greater sense of responsibility. Mother churches often are more willing to invest substantially to insure their baby church’s many needs are being adequately met. Because there is a natural, direct, and close link between the two congregations, normally there are mature workers, and there is solid prayer and financial support available to the younger body. Parenting encourages the careful, well-planned development of the new church. It helps ensure that the characteristics, strengths, and doctrinal focus of the mother church are reproduced.

Another benefit of the mother-daughter model is that the families sent out by the parenting church are usually more culturally similar to the target community. This is because they may already live in the area or may be of similar

ethnic or socioeconomic background. With other models, the planting team may be viewed as “outsiders.” It is also true that if, sadly, the planting venture were to fail, it is fairly easy to gather the families back into the mother church.

This model builds bridges of unity and belonging for new churches. New believers have others nearby who share their faith and who can encourage them and reinforce what they are being taught from the Word. This spirit of unity can be furthered by holding occasional joint services or combined baptismal services, and by scheduling youth activities, camps, and adult retreats together. For this reason there is great value in mother churches starting a “cluster” of baby churches in nearby communities. This allows all the churches to encourage one another, and the strong can build up the weak. True partnership (*koinonia*) in the gospel is thus realized.

Finally, the mother-daughter model is a tried and proven model, having been used successfully all over the world in diverse cultural contexts, by congregations large and small. Because there is much accumulated experience and wisdom available, those embarking on this approach can obtain lots of solid counsel. It is a far less risky approach than some other models.

Although this model is a strong one, there are some cautions. First of all, the mother church should count the cost before beginning the process. A great deal of planning, preparation, and sacrifice will be needed. It can take months or even years to replace the families, trained leaders, and financial resources that go to the new church. The new work may prove to be more of a financial strain on the sponsoring church than originally expected. The established church will need to make major adjustments after “giving birth.” Many established churches struggle to cope with feelings of bereavement after their “loss.” The emotional, psychological, and spiritual upheaval of giving birth to a new church may cause serious strain and even “fatigue.” Some mother churches may even be damaged in the process. Many churches will not be able to plant daughter churches more than once or twice in a lifetime in certain contexts.

A few members of the mother church may begin to view the new church as competition. If the relationship between the two churches and their pastors is not healthy and clear from the start, it may produce confusion or even conflict over policies and programming in the new church.

There is always the danger of overdependence on the mother church. Providing too much for too long may “smother” the baby and even create a latent hostility. It will take wisdom to discern when to allow the new church to struggle on its own without the mother’s help.

It is also possible that some of the “seed” families who left the established church to start the daughter church may become dissatisfied with the new situation and seek to return prematurely to the parenting church. They may feel their family’s needs are not being adequately met because the new work offers far fewer ministries than the mother church. Some may bemoan the fact that the new planting pastor’s style of ministry is quite different.

Others may get discouraged with the slow growth of the new work. To prevent all this, unrealistic expectations must be dealt with before the seeding families are sent out. Their commitment to the new work should be spelled out up front. Are they going out as “loaners” for one year, or will they be expected to stay? Will they be allowed to continue serving in the mother church, or will they be expected to give all their time, talent, and treasure to the new work? The latter option would be preferable in most cases.

The new church must take great care to ensure that it is truly open to welcome new people. People from the target community who visit the new church may find it difficult to join a fellowship whose members know each other well from their previous church. Perhaps this is a good reason to limit the number of “seed” families sent out from the mother church. This will be particularly true if the group is of a different ethnic or cultural background than those in the new area.

Perhaps the most serious problem to avoid in the mother-daughter model is the danger of cloning rather than planting. The stronger the ties to the mother church and the larger the number of her members who leave to start the baby church, the more likely it will be that cloning will occur. Cloning is the exact duplication of an organism. In our world, cloning is occurring with increasing regularity and is no longer science fiction. In the field of church planting, the term would describe “the process of replicating the structures, style, activities and focus of one congregation in another.”³ In other words,

3 Stuart Murray, *Church Planting: Laying Foundations*, 120.

the mother church expects the daughter church to be “made in its image” and allows little or no flexibility or creativity.

Cloning churches is not always wrong, but if the new church is trying to reach another racial, cultural, or generational group, trying to be exactly like the mother church could be detrimental to the daughter’s success. When the daughter church will be planted many miles away, or even only a few miles away in an urban community, serious thought should be given regarding the “shape” of the new church. Stuart Murray, a veteran British church planter, reminds us:

Starting a new church is a glorious opportunity to ask questions and to experiment. The familiar response to new ideas—“we’ve never done it this way before”—is even less relevant than usual. In a new church, nothing has been “done this way before.” Everything is open for discussion. The founding members can make fresh choices and set new priorities. They can dream dreams, take risks, experiment with new patterns, and enjoy the refreshing, but sometimes frightening, liberty of pioneering a new church.⁴

In other words, when we plant a daughter church, we must carefully distinguish what is biblically negotiable and non-negotiable. Mother churches must be careful not to put their offspring into a straitjacket and thus cut off healthy growth.

In conclusion, the mother-daughter church planting model requires a spiritually mature church with a strong pastor, a balanced ministry, and active lay leaders. Giving the process adequate time is essential to avoid a premature birth. Spiritual maturity, not congregational size, is the key. The whole church needs to be united in supporting the project, and must lift up the project in prayer. The church must understand the needs, plans, and problems involved. Leaders must see the project as obedience to the Lord of the harvest, whose plan is that we multiply. Are we prepared to see the process of planting the new church through to the end—that is, until it is capable of being a self-supporting, independent congregation? If so, then both churches, the mother and the daughter, can grow to the glory of God! All in all, the joys of motherhood far outweigh the pains of giving birth.

4 Ibid, 121.

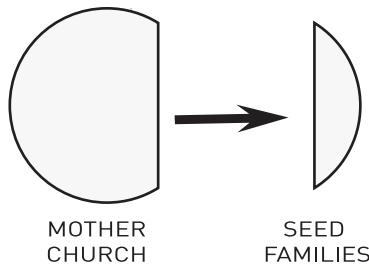
Next we present a number of variations of the mother-daughter approach to church planting.

B. Colonization

This model is identical to the more traditional mother-daughter model—with one major exception. In the colonization model, dedicated Christians intentionally move to another city, to a different part of the same city, or even to another state or country for the purpose of founding a new church. The seed families usually relocate at their own expense and find their own employment. They often use their own homes to start up outreach Bible studies in the target community. Because the distance involved is often great, the mother church normally does not send out a large number of its members. Obviously this approach calls for a radical level of commitment to Christ and the Great Commission!

We call this the “Priscilla and Aquila” method of church planting, in honor of the tentmaking lay couple who often accompanied the missionary Paul on his church planting journeys into pioneer areas, helping with the necessary work of evangelism to prepare the soil (see Acts 18:1-3, 18, 26; Rom. 16:3-4; 1 Cor. 16:19).

COLONIZATION MODEL

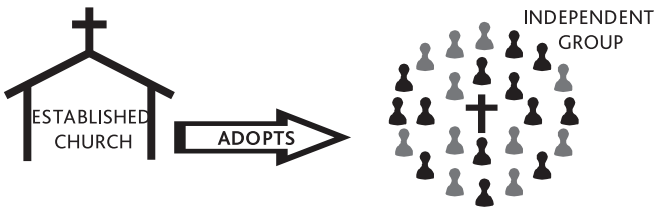


C. Adoption

In this parenting variation, a group already in existence seeks assistance from an established church. It could be a Bible study group, prayer group,

or cell group that invites an established congregation to supervise the work. Or perhaps the established church takes the initiative when it sees a struggling work—usually of the same or similar doctrinal persuasion—and seeks to come alongside to bring it to maturity. As in human adoption, in church adoption someone else has given birth to the new group, but then the established church makes the new church a part of its family.

ADOPTION “A”

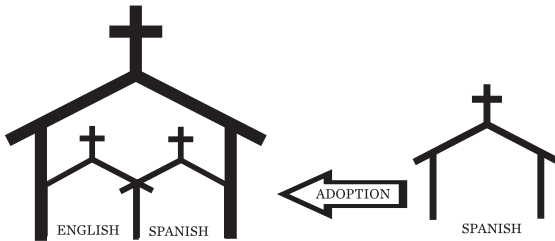


The assistance that the established church gives to the new church may vary. The adopted group often looks to their new mother church to supply leadership, vision, and direction, as well as additional resources of money and/or people. The adopting church may help by providing a salary for the planting pastor for a short period. Sometimes the adopting church provides one of its own staff members or a pastor-in-training to lead the fledgling work. Pastor John MacArthur and Grace Community Church of Panorama City, California, have revitalized numerous dying churches by supplying them with trained and salaried seminarians from Masters Seminary.

The adoption model is not without potential difficulties. In a normal church plant, visitors are attracted by the new group's excitement; in the adoptive plant, this rarely happens. Furthermore, the two church bodies may be incompatible, or the adopted group may be unwilling to change where needed. It will take more time for the smaller congregation to learn to trust and develop close ties with the larger adopting congregation. Will the adopted church retain its autonomy or surrender it entirely? If they surrender it, will that be temporarily or permanently?

Finally, the very reasons that brought about the young church's decline may persist and thus stymie the desired growth of the new work.

ADOPTION "B"



Murray reminds us of a number of reasons why an adopted church may have been declining and now need outside help. These may include unsuitable premises, which may be poorly located, poorly maintained, or inappropriate in size and style for their context. In terms of the congregation, it may suffer problems such as introversion, traditionalism, inflexibility, disunity, cultural distance from the community, or a negative reputation in the community.⁵

D. Accidental Parenthood

This is the opposite of family planning. In this unfortunate situation, a new church forms out of a church split because believers were unable to settle their differences. When congregations fragment over non-biblical issues, the result is often much pain, and this damages the testimony of the church in the community. Even so, the sovereign God is certainly able to bring good out of sinful anger and divisiveness. In a human family, parents naturally love both their planned and unplanned children. Likewise, the Father God loves both the resulting congregations and he is able to make them part of Christ's bride and eternal family.

Church splits over non-essentials, personality conflicts, or procedural issues should always be discouraged. But sometimes a new work arises because believers have been compelled to break away from a church that had seriously compromised the Christian faith.

A church split is justifiable only on biblical grounds—and only after every effort has been made to rectify the situation and maintain the unity of the church. When there is much evidence that God has removed his blessing from

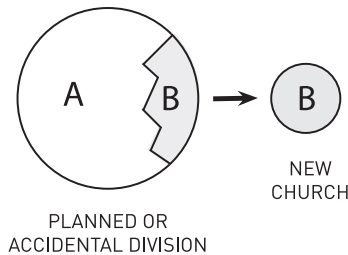
5 Ibid, 249.

a congregation, it may be proper to withdraw from an established church. The evidence might include a tolerance of false doctrine, close cooperation with groups that promote non-biblical positions, or a refusal to deal with long-standing and unrepentant sin in the church.

In some cases, it might even be justifiable to break away and start a new church if the old church has lost its vision and has lapsed into a long-term apathy, like the church in Laodicea (Rev. 3:14-22). When repeated attempts to resolve these and other problems are unsuccessful, then it may be time to leave. To stay in an unbiblical church would be disobedient to the clear teaching of Scripture, even if your intentions are to be a godly influence.

This model unfortunately explains the origin of many churches, often for reasons that are not justified. We are not trying to promote this model but are explaining how some new congregations come into being.

ACCIDENTAL PARENTHOOD



A church planter should be extremely cautious about becoming involved in a church that is the result of a split. You may find strong opposition from the old church. Bitterness and bad attitudes that may be present will hinder the new church's ministry. A poor testimony in the community could hurt the work for years to come. People who could not get along in the former church may cause ongoing problems as well.

Be sure your motives and those of the people are right. There should be a sweet spirit. Have they followed the Matthew 18 pattern for dealing with personal and doctrinal grievances? Have they done everything possible to first

make things right with those at the former church (see Matt. 5:23-24)? Make sure that the leadership in the group is saved and baptized—do not assume they are. If the group is composed of committed Christians who have separated from another church for biblical reasons, they can form a strong church to the glory of God. But they must be willing to make the sacrifices necessary to get the new church going and to keep it growing. Bathe the entire situation in prayer. Let the community know that you are motivated by love for people as well as the truth.

A more positive variant of this model arises when two different philosophies of ministry arise in a church. The groups consciously decide to avoid a large conflict, and they use the situation to begin a new church, either in the same building or in another place. This type of adoption requires much wisdom, patience, love, respect, prayer, and discernment of God's will.

E. Multi-Congregational Model

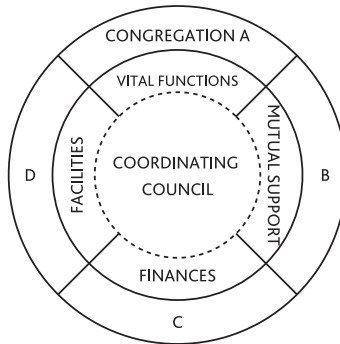
This exciting mothering variation works best in a multiethnic, diverse urban setting. In this model, an established church with a facility located in a changing multiethnic neighborhood intentionally plants several daughter churches. All the language/cultural groups share the same building. They have their services at different times, yet they fellowship together and share as much as they can. Each group normally has its own pastor and leadership. Each contributes equitably to the upkeep of the building. The different ethnic groups may each choose to be totally autonomous or to be subcongregations of one larger, single church.

Several denominations have experimented successfully with this model. One of the earliest and most publicized examples is Temple Baptist Church of Los Angeles. This multi-congregational church has English, Hispanic, Filipino, and Burmese groups, with plans for including several more ethnic groups. An overall church coordinating council, with representatives from each group (to avoid paternalism), meets together regularly to make sure everything is operating smoothly. Once every three months, all the ethnic congregations worship together, with choirs singing in various languages. What a foretaste of the heavenly scene in Revelation 7:9-12!

Even in areas with only one culture, some churches begin a new church with a different ministry philosophy in the same building. For example, a traditional church may decide to start another church for younger people, with different hours, style, music, and organizational structure.

The multi-congregational model commends itself for several reasons. First, it makes financial sense in big cities, where affordable property is often next to impossible to find. Congregations strategically located in historic downtown or urban communities are often tempted to relocate to the suburbs when the neighborhood undergoes transition. They sometimes fail to see that the Lord of the harvest has brought the mission fields of the world to their doorstep.

MULTI-CONGREGATIONAL MODEL



A better option would be to hold on to that valuable property and maximize its use by engaging in cross-cultural church planting and evangelism. By combining the resources of all the subcongregations, a stronger, multiethnic evangelistic witness is maintained in the city.

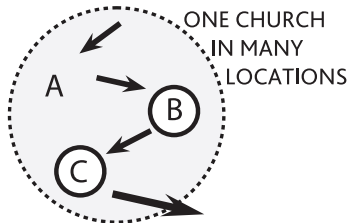
A second reason this model is worth serious consideration is that it is evangelistically attractive. In the United States, for example, many North Americans are frustrated over the increasing racial division and discord in society. There is much talk and empty rhetoric, even in Christian circles, concerning the need for racial reconciliation. Multiethnic churches provide living demonstrations that the answer to racism is the gospel of Jesus Christ!

The multi-congregational model has other redeeming qualities as well. It offers visitors a choice of language and worship styles. It recognizes the ethnic diversity and autonomy of the various people groups found in our cities. While it preserves homogeneity at the fellowship level to attract nonbelievers, it promotes creative and loving relationships across congregations, and it begins to knock down the walls of racism and discrimination. Thus, this model exhibits and values both the diversity and unity of the body of Christ.

F. Multi-Campus Model

In this mothering variation, a large existing church seeks to expand its ministry impact by starting public services in several scattered sites. The multi-campus model consists of one congregation in more than one location. Normally this church has a united membership, one staff, and one operating budget, but it meets weekly at two or more church properties. Usually a dynamic pastor, with the drive and physical stamina to preach several times on Sunday, pastors this kind of church. At other times, a rotating staff may do the preaching and shepherding.

MULTI-CAMPUS MODEL



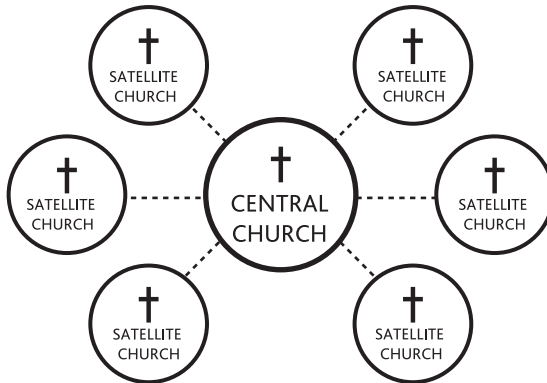
This approach to church planting has seen mixed results. At one time, Scott Memorial Baptist Church in San Diego, where the author's wife grew up, had three locations. After some time, they decided to form three separate autonomous churches. One reason was that the church staff was wearing itself out. In Indianapolis, Pastor Jeffrey Johnson of Eastern Star Baptist Church preaches at three locations each Sunday.

Currently this is the largest and one of the fastest growing congregations in Indianapolis. Two other well-known examples of the multi-campus model are The Church on the Way in Van Nuys, California, pastored by Jack Hayford, and Mount Paran Church of God in Atlanta, pastored by Paul Walker. Only time will tell how effective the multi-campus approach will be. More research will need to be done.

G. Satellite Model

Like the multi-campus church, this model has one church with multiple locations. The difference is that in the satellite model, the new congregations planted are semiautonomous. This is quite similar to a large central bank having numerous branch banks or to a seminary having several extension sites. In each case, the scattered satellites continue to hold a close organic relationship with the mother, while having lots of freedom.

Some church growth enthusiasts feel the satellite model will be the wave of the future. Combining the best features of both larger church and smaller cell group strategies, this approach has potential for reaching our largest cities for Christ by penetrating all the cultural and ethnic mosaics of metropolitan areas.



Simply put, new people groups and new urban neighborhoods can be reached by starting new satellites. Most important, each satellite church is expected to reproduce, and all the combined resources of the mother church

and the other satellites are made available to help. This is the big advantage of not starting totally independent and disconnected churches.

Some of the largest churches in the world are making an impact on their cities and regions by use of this dynamic model. Researchers Elmer Towns and John Vaughan give numerous examples from Chile, Brazil, Nigeria, and the Philippines. In North American circles, one of the best known examples of the satellite church has been the Highland Park Baptist Church in Chattanooga, Tennessee. Under the leadership of Dr. Lee Roberson, the congregation of 4,000 was at one time reaching an additional 5,000 people in some 60-100 satellite “chapels” and extension Sunday schools. The chapel satellites provided tremendous opportunities for hundreds of pastoral students from Tennessee Temple University to get practical experience preaching and evangelizing. Today several of the larger satellites have been granted autonomy and function as independent churches. The Southern Baptist denomination and others have also experimented with the satellite model.

III. Models Involving Several Churches

In all the church planting models described in the previous section, the agency starting the new congregations was always the local church. In each of the following models, other agencies are also involved in the planting process.

A. Missionary Church Planting

Missionary church planting is probably the best-known method of church planting among North American and European evangelical church groups. A “missionary pastor” goes into a community and starts the church but does not remain as the permanent pastor. This pastor is supported financially by other churches through an established mission agency. Missionary pastors serve as catalysts in the neighborhood, gathering a nucleus from which to found the church. Often called “catalytic church planters,” they combine the roles of pastor and evangelist.

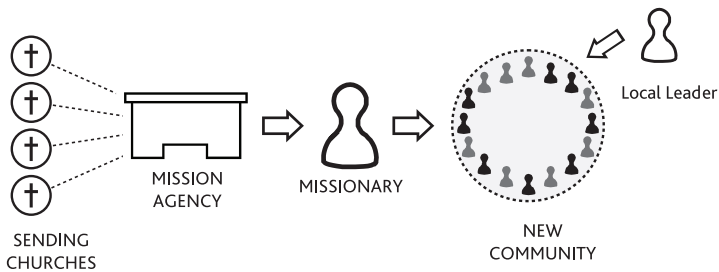
Genuine missionary church planters stay with the new congregation no longer than necessary. Their goal is to work themselves out of a job. As soon as the church is grounded in sound doctrine, has trained leadership, and is able to support a pastor fully, they resign and begin the planting cycle all over in a

new locale. The time it takes for the church to become self-supporting varies from a number of months to several years.

This traditional method has proven to be reliable through the years. It works well in pioneer situations where there is no nucleus or core group in the target community. Fully supported missionaries can go anywhere to begin a work. They do not have to wait for a nearby church to catch the vision of mothering or assisting the new group.

This method usually relies on strong, experienced leaders to initiate the work, ones gifted in personal evangelism, discipleship, and leadership training. These missionaries are carefully selected and equipped by the sending churches and mission agency. They are called to be church planters. Normally they can be more effective than part-time or untrained lay people who may not have the time or training for the job.

MISSIONARY MODEL



Mission-sponsored church planters are more accountable—they report to both supporting churches and to their agency. A mission administrator can carefully supervise and lovingly counsel in areas of inexperience, weakness, or neglect. Mothering churches often do not have the time or experience to provide this kind of help.

The missionary church planting model provides long-term financial support for the new work. The needs of the missionary's family are met through faithful support from numerous supporting churches, allowing the missionary to work full-time in outreach in the crucial early months. No one in the community can rightly accuse these church planters of coming with suspect

motives, since they are not dependent on financial support from the community. Money received in the offerings can go directly into the development of the new church's ministries.

Missionary-planted congregations can almost always build a church building much more quickly. New churches often find it difficult to secure construction loans by themselves, but in this model, the mission agency will often cosign or guarantee the financing for the new church, using its collective resources as collateral. It may even be able to provide a building loan from a mission revolving fund at lower than conventional interest rates.

With this kind of long-term leadership, accountability, and financial backing, we would expect missionary-planted churches to exhibit more stability and strength than others.

There are, however, some potential pitfalls with this method of church planting. First, the promise of long-term outside support can actually become a detriment by eroding a local sense of responsibility for the work. It is tempting for the new church to become too dependent on the missionary's resources. Members and new converts may hold back in their own giving, particularly if they are not adequately challenged by the missionary to give to the ministry. Congregations must be encouraged to assume financial responsibility for the new church as soon as possible, and they should be contributing to their pastor's support from the start. Given the danger of dependence, we recommend that outside support be cut back over a period of time and that the new church be expected to assume an increasingly larger share of the missionary's salary. This motivates all parties to work hard.

Another pitfall of this model is that missionaries must periodically report back to their supporting churches, and their absence from the work for several weeks or months may hurt the church. Some fledgling works never get off the ground because their missionary is constantly away reporting to churches or trying to raise additional support. It is imperative that the missionary not start a church until he has adequate support raised and thus can remain on the field for the first two or three years without having to leave to search for more funding. Likewise, supporters must be patient and understand that the missionary may not be able to report back as often as they would like. The missionary's priority must be given to church planting.

Some have suggested that it takes too long for a missionary-planted church to achieve self-supporting status. This may be true in some cases. There could be several contributing factors. First, if a new church grows to love its missionary pastor, it is only natural that they may not want to turn this pastor lose. Consequently, members may not be as motivated as they should be to evangelize and to grow numerically. Second, even a competent missionary may face resistance in the community because he is viewed as an unwelcome “outsider,” slowing the work.

Third, church visitors are sometimes reluctant to join the ministry when they learn that the missionary pastor will not be there permanently. Finally, the missionaries themselves may become too comfortable in the work. Because they are receiving partial support from both the mission and the church, they may fail to encourage the new church to press on toward self-support. For all these reasons, it is very easy for this model to be abused.

Possibly the greatest challenge in this model is to successfully transition to the church’s first permanent pastor. When the missionary pastor steps aside, the new pastor will no doubt introduce new ideas or possess a different personality and leadership style. The new person may not be as highly trained or experienced as the founding pastor. For the young church, this could pose a real problem of acceptance. Some new churches show a slower growth rate or even begin declining once a dynamic missionary has moved on. On the other hand, some missionary church planters do not want to pass the baton, and they make themselves “indispensable” in the ministry. They do not foster new leadership, and they end up leaving behind weak churches without a team of leaders prepared for the next phase of ministry.

Even with these potential problems and abuses, we are convinced the missionary model will continue to be blessed by the Lord of the harvest until the end of the church age. It is clearly a scriptural approach, paralleling the Pauline method so prominent in the book of Acts. A number of Bible teachers believe the modern missionary is the counterpart to the first-century apostle or evangelist found in Ephesians 4:11.

These early evangelizers bravely preached the gospel beyond the frontiers where Christ was known, and they enlarged the borders of peoples having faith in Christ. The apostle Paul expressed his missionary strategy this way:

“By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it” (1 Cor. 3:10). Through the centuries, tens of thousands have been won to Christ and his church through the ministries of these sent ones who lay church foundations so that others can build on them.

B. Missionary Teams

Most mission agencies today prefer that missionary church planters not work alone. They have learned that a team of agency workers laboring together in the gospel can plant new churches much more effectively. A cooperative team is particularly beneficial in urban church planting, where the challenges are many. In recent years, many independent church planters who are not working under a mission agency have also seen the value of recruiting a launch team.

Visionary lead planters, who make it a top priority during the first stage to seek out qualified associates with complementary spiritual gifts, are able to build stronger churches more quickly. This is why well-known and successful church planters like Robert Logan, Paul Becker, and Rick Warren all advocate the team approach. Some proponents even go so far as to state that a team is absolutely essential in order to plant a dynamic church.

The planting team, whether deployed by a mission agency or recruited by an independent planter, has several distinctive features and advantages. The team approach has clear biblical precedent. Jesus our Lord modeled team ministry as he selected and trained the twelve disciples. The Antioch church commissioned a heterogeneous and highly effective missionary team (Acts 13:1-3). The apostle Paul rarely worked alone, using numerous fellow workers—people like Barnabas, John Mark, Silas, Timothy, Luke, Tychicus, Artemas, Priscilla and Aquila, and Epaphroditus.

Because team members often come from and are supported by a variety of local churches, this model does not weaken the sending churches as much as in the mother-daughter method. Often several members of the team are bi-vocational, working to support team leaders and to release them for full-time outreach. As a result, some planting teams may be nearly financially self-supporting, which gives them more flexibility to minister.

Teams provide much mutual support and encouragement. Teammates can be best friends, helping each other in times of loneliness, exhorting each other to persevere in trials and difficulty (see Eccles. 4:8-10). They can protect one another from hostility, false accusation, and even physical attack (Eccles. 4:11-12). One always has a sympathetic prayer partner. A close partner in ministry knows your weaknesses and can give you wise counsel (Prov. 27:6, 9, 17; 11:14; 24:6) and provide accountability (Gal. 6:2; James 5:16).

The team model means the young church begins with a multiple staff and the potential of multiple ministries. The launch team is in one sense a miniature church already. When couples are trained for the ministry and they have complementary spiritual gifts and skills, the baby church is better able to attract and retain new people. One reason is that the team produces synergy, providing for a greater total effect than if they worked individually. There is more productivity and creativity when people work together.

Finally, a mission team produces greater witness in the community and accelerated growth in the church plant. There will be more workers, more resources and finances, and more time given to ministry areas that are frequently neglected by a church planter when working alone. If the team members work together harmoniously and model well the grace and power of God, their impact can be significant. If the team shares a common vision and the same values and works from a common outreach strategy, then the harvest will be greater and the work more enduring. The team approach should significantly increase the efficiency and fruitfulness of each individual on the team. Each person can do what he or she does best and enjoys most.

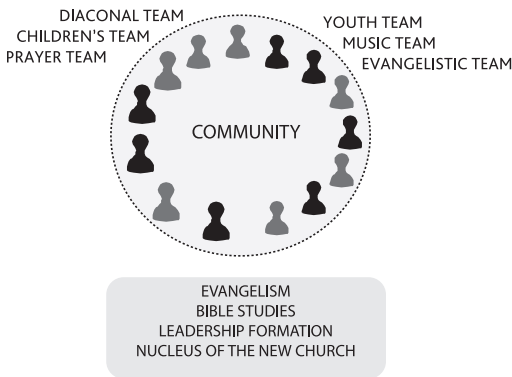
What are the drawbacks of team church planting? There is always the potential for conflict among teammates or their families. Some teams, arbitrarily placed together, are unable to work together.

They may have differing lifestyles and ministry philosophies. If one member sees more visible results, gets more financial support, is more popular, or takes credit for the work of the group, other members may become jealous (see 1 Sam. 18:7-9). If one member proves incompetent at the assigned responsibilities, others may grow resentful. Sometimes team members resist submission to each other or to the group leader's articulated vision and goals for the plant. All this is to say that the careful selection and unifying of the

team members is crucial. Ongoing training, careful mentoring, pastoral support, and team accountability will be essential to ensure the team's ultimate success.

One variation to this model is what some call the Lightning or Blitz Model. In this strategy, a specific zone is chosen, and work teams “invade” the zone, carrying out intensive evangelism and other ministries for a short period of time. The sponsoring group or established church sends musical groups, evangelists, young people's groups, diaconal help, and children's programs to build a nucleus of new believers. The idea is to find a few leaders, give them basic training, and leave them in charge of the newly forming group. This model can be very effective, but there must be careful follow-up and training of persons new to the faith, and special attention needs to be given to the formation of local leaders.

BLITZ MODEL



C. Church - Mission Agency Partnership

This model involves a cooperative effort of one or more churches, aided by a mission agency. A full-time experienced missionary with the agency joins forces with a single local church or group of nearby churches that desire to initiate a new work in a needy area. Each sponsoring church provides financial, moral, and material support as well as “seed” families; this support of-

ten makes the formation of an immediate congregation possible in the target community.

The missionary's role is to provide guidance and encouragement. Rather than lead the church plant themselves, missionaries enlist a founding pastor and help that person succeed. In other words, in this model, the missionary's job is to be a trainer/mentor, not a pastor/planter. The missionary is to remain in the background as much as possible. If deemed beneficial, the sponsoring churches might add another entity to the partnership by requesting the assistance of a nearby Bible college or seminary.

The partnership model seems to combine several of the most desirable features of other approaches. It may even multiply the strengths of previous models. Smaller churches, which could not start a daughter church by themselves, can band together to participate in the joys of being mothers or partners. This approach divides the burden among the partner churches, the new church, its pastor, and the missionary. This approach also provides immediate strong leadership and visibility in the target community. This kind of partnership provides on-the-job-training for the founding pastor, who could be a young preacher coming directly out of Bible college or seminary with little experience.

The veteran missionary is readily available to give wise counsel; the pastors from partnering churches can offer their experience as well. The new pastor does not need to apply to a mission agency or spend valuable time raising support. The partnering churches likely cover the pastor's salary. New pastors can enter right into the planting project, growing and maturing with the new church. There is no disruption, nor does the church have to search for a qualified permanent pastor when the missionary leaves. There are many other benefits. The partnering model allows for maximum participation, accountability, and input at the local level. Rapid church growth and self-support are very possible.

There are several potential pitfalls to the partnering model. With several churches and pastors involved, great care will need to be taken to avoid conflict, jealousy, and competition. To get independent congregations to lay aside petty differences and work together may be a challenge! Each sponsoring church should be allowed the privilege of participation without unrealistic

expectations and demands of equal financial support or an equal number of families to be given to the project. One church may be able to do more than another. The rule of thumb is that each should contribute according to their ability—not equal gifts, but equal sacrifice. There is also the fuzzy question of accountability: to whom is the new church’s founding planter pastor ultimately responsible—to the missionary or the churches (or even to the school, if one is involved)? This must be clarified. It is absolutely essential to form a committee to oversee the church plant, with representatives from each participating church and agency, and including the missionary and the founding pastor.

If the initial core group is composed of individuals coming from several different partnering congregations, it is quite likely that not everyone will share a common vision of what kind of church the new congregation should be. It is thus imperative that a leader be installed and the new church’s vision and core values be established early. Finally, roles must be clarified from the very beginning with this model. A missionary could be tempted to dominate or control the new church from behind the scenes, so it is essential that the missionary have a servant’s heart. The missionary’s role must be carefully defined with both the founding pastor and the sponsoring churches. The founding pastor’s role should likewise be carefully protected, lest his leadership be constantly challenged or “second-guessed” by the more experienced pastors. A written agreement that clarifies the responsibilities and privileges of each participating church and project key leader would be beneficial.

D. Associational or Denominational Church Planting

In recent years, many new churches have been started through the visionary initiative and substantial support of an association of churches or a denomination. When many churches covenant together to form a state or national fellowship, they can do much together for God’s glory. As churches pool their resources and share their know-how, they can accomplish more than if they are working alone. Associations often carry out careful demographic studies, select strategic areas, and set regional goals for new church planting. With planting sites and strategies already in mind, they go out to carefully recruit suitable planters to fulfill the associational vision.

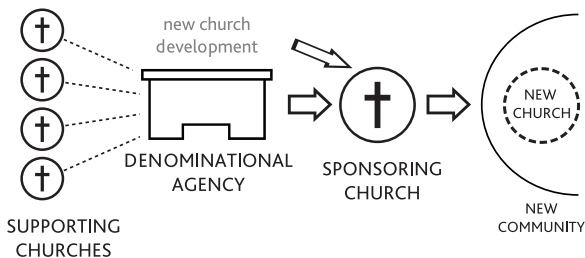
In Uruguay, the Church of God denomination is repeating in the past five years what it previously took them fifty years to accomplish in church planting. Using the Multiplication Network strategy, the denominational leaders and local pastors agreed to make church planting a national priority. The Assemblies of God in Ecuador is also involved in an aggressive plan to establish hundreds of new communities of faith in the coming years.

Using other strategies, the Southern Baptist Convention starts over 500 churches every year in the United States through its state associations. Other denominations such as the Evangelical Free Church of America, the Conservative Baptists, the Free Methodist Church, the Church of the Nazarene, the Christian and Missionary Alliance, the Presbyterian Church in America, the Church of God, and the Assemblies of God successfully utilize their national mission departments and budgets to provide leadership and finances for church planting.

There are numerous advantages to this approach. The most obvious is the abundant availability of financial resources when compared to the local church. This method provides denominational churches with a joint project that motivates the members to support church planting and missionaries.

Denominational loyalty helps raise large amounts of money, which are often channeled through the cooperative program. The financial load is spread among many churches rather than a few. Denominational or convention missionaries are usually guaranteed an annual salary from headquarters for the initial years.

DENOMINATIONAL MODEL



In other cases, associational church planters may have to raise their own support, but at least they can seek support from a network of churches and individuals committed to the association's objectives.

The denominational method often has a well-functioning organizational structure that governs church planting strategy. The duplication of services and ministries is avoided. Administrative efficiency is an obvious plus. State and national leaders can provide the latest surveys, demographic data, and other helps to their planters. Low-interest loans are sometimes available, as are regional church-growth seminars, legal aid, and printed materials.

A final advantage is the network of people and ideas. Denominational or association staff members are normally available to give church planters wise counsel regarding finances, property purchasing, or construction. To oversee the planting projects and to offer encouragement when needed, the association may hire an experienced director of church planting. Pastors and churches, hearing of the new plant, often call with the names of prospects who just moved into the target area. These kinds of referrals help the planter to assemble a core group quickly.

There are a few drawbacks to this method of planting churches. What is gained by administrative efficiency may result in less involvement on the local level. Little room may be left for grass-roots initiative and participation. The zeal of the new church may be weakened when everything is handed to it on a silver platter. Although the rapid construction of church facilities is often possible with the associational model, it can be a drawback if done before there is actually a committed congregation to use it.

Church planters may have less freedom than they would like. Because they are obligated to work with the sponsoring churches, they may feel limited or controlled by the denomination's pre-set program. The planter would be wise to discover upfront what the association's expectations are. In his book *Dynamic Church Planting*, Paul Becker, who has planted churches both under an association and independently, states that the following questions need to be asked:

Does the association require a percentage of the missions budget after the new church is viable? Are there denominational distinctions that the associa-

tion expects the new church to uphold? Is the financial support on a descending scale? Will the church planter and the church be expected to attend certain meetings of the association?⁶ Some associations will have reasonable expectations that benefit both the church planter and the association. Other groups will be quite restrictive. If a church planter cannot in good faith agree to the expectations of the association, then it is ethically wrong for him to accept the association's help in planting the church.

Ultimately, there is the valid question of the new church's autonomy. If an area of disagreement arises, who has the final authority: the local church or the association? These issues must be worked out before beginning the project so that parameters are clear.

Church planters should never assume that all denominational or associational pastors in the region will be enthusiastic about their coming. Some may become fearful of "competition." Leaders of nearby churches that are struggling may view the new plant as entering "their territory." They may be fearful of losing members.

To allay these fears, the church planter would be wise, early in the planning stage of the project, to personally approach area pastors. It is better for them to hear about the new church plant before it begins rather than afterward. Again, Becker gives seasoned counsel: "If they are hurt, frustrated, or combative, hear them out patiently and lovingly. Do not, however, be deflected from the community to which the Lord has called you because of an angry pastor."⁷

The denominational method of church planting sometimes results in "provincialism." This occurs when an association loses sight of the needs in other regions and countries. They may withhold or withdraw support when a church planter moves to another area outside the association's jurisdiction. Associations need to be encouraged to expand their districts so that the administrative structure does not hinder the ongoing church planting ministry.

In spite of these potential problems, this method has great promise. Denominations and associations can be a catalyst for renewed church planting—without sacrificing local church autonomy or key doctrinal distinctives. A

6 Becker, *Dynamic Church Planting*.

7 Ibid.

more complex variant of this model is that which Kevin Mannoia calls the Century 21 Church Planting Network.⁸ This system has many ingredients that are directed and coordinated by a district of a denomination. It includes ten elements:

1. Network of mother churches: Trains and motivates established congregations.
2. Recruiting network: Establishes a strategy to recruit church planters.
3. Evaluation system: Measures the capacities and abilities of the church planter.
4. New church incubator: Provides pastoral and group support during the first year.
5. Pastor center: Provides pastoral training to lay people to plant churches.
6. Church planters retreat: Designed to orient and prepare church planters.
7. Developing churches group: Provides follow-up for five years.
8. Strategic planning network: Helps with church growth and multiplication.
9. Harvest 1000 plan: A strategy to increase stewardship and finances.
10. Metachurch network: Principles and courses to diagnose the church's health.

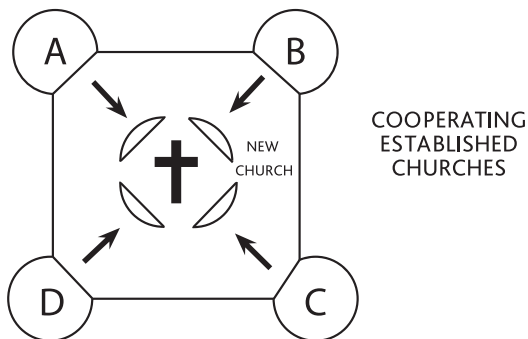
E. Regional Church Planting

This model is similar to associational church planting but works on a smaller scale. In fact, the local churches co-sponsoring the new plant may not necessarily be all part of the same association of churches. In this model, churches of like faith, all located in the same region of a state or province, commit themselves to work together for a single church planting project. Normally the number of cooperating congregations is limited to two to five in order to retain maximum local involvement and initiative. The target area for the new church is a nearby town or city. Similar to other sister church models, each partnering church's size, resources, proximity, and desires will determine the extent of sponsor involvement in the planting project.

8 Kevin Mannoia, *Church Planting: The Next Generation*.

The major attraction of the regional church planting model is that it permits smaller churches, which may feel that they do not have the resources to single-handedly give birth to a daughter church, to be directly involved in a planting venture. Where there is a great spiritual need nearby, a new church can be launched even when no larger parenting congregation is available in the area.

REGIONAL CHURCH PLANTING



The author, working as a consultant, has seen firsthand the effectiveness of this model. Three churches near to each other came together and sponsored a church plant—Cornerstone Baptist Church of Forest City, Pennsylvania. Two of the three cooperating congregations averaged less than a hundred for Sunday worship. Yet by partnering together, a growing new church was begun in a town that had no evangelical witness. Over 190 people attended Cornerstone’s initial celebration service—many of them guests from the three sponsoring churches who came to show support. As a result of its participation in this project, one of the three regional sponsors has determined to start another new church—this one by itself!

IV. OTHER MODELS

There are other variations of these fifteen church planting models, but the ones we have considered are the primary approaches God seems to be using today to successfully raise up dynamic new churches. Our list is certainly not exhaustive.

Some “models” are in reality strategies or methodologies that can be incorporated into the models we have discussed. For example, in the past, Sunday school and crusade strategies have been used, and in some contexts they may function well. The crusade strategy could be used in any of the models.

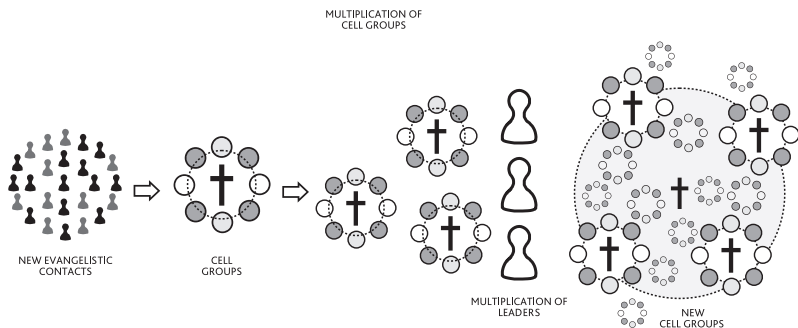
In addition, we have omitted other newer models that are being proposed today because they are not actually ways to plant new churches as much as they are new kinds of (or “shapes for”) churches with which some innovators are experimenting. Three such new “models of church,” in particular, have become increasingly popular in recent years: seeker-targeted churches, network churches, and cell churches (also known as house churches or small groups). In China, for example, the house church movement has proven, out of contextual necessity, the incredible multiplicative potential of such a strategy.

Here we present, in graphic form and without much explanation, some additional “models” for your consideration, pointing out that some are better seen as strategies within different models.

A. Cellular Model

This is actually a way to organize a church. Its strength is in the use of the resources of small groups and meetings in homes. The church meets to worship God in a large celebration, but the principal emphases are the cell groups and study groups, as well as worship services in the homes. The small group is the central part of the church and not just another program of a traditional church. A cellular church and a church with cell groups are not the same thing. The key in a cellular church is that the small group is the place of principal focus, and the multiplication of cells is anticipated. In this way, there are a large number of leaders being formed, and these leaders meet with the principal pastors to receive training, to pray, and to plan. The most recent studies show that in general, the cellular churches that grow have been groups in which a very dynamic leadership team begins the work, and in which there are enough leaders (a critical mass) prepared to develop the model.

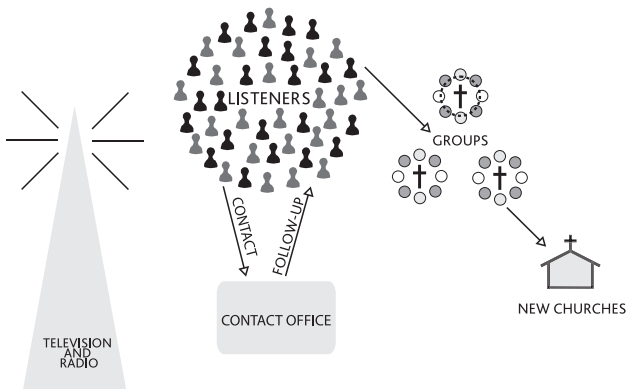
Is There Another Way to Plant a Church?



B. Mass Communication Model

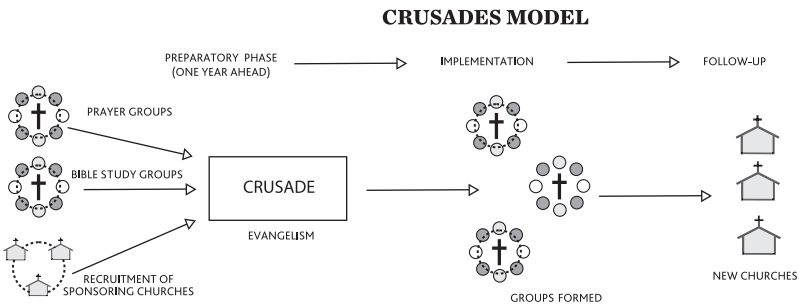
Radio and television can be used for church planting, whether for promotion, preaching, evangelism, or special announcements. An office can be set up in a given location (such as a sponsoring church, a rented space, or even an office in a home) to receive the contacts of people who respond to announcements or programs related to the new church. A follow-up team is prepared under the guidance of the church planter, and these people visit those who have expressed an interest or a need. They do evangelism, disciple new believers, and present the vision for the church to the new flock. This strategy can obviously be used as one more tool in some of the models already presented.

MASS COMMUNICATION MODEL



C. Crusade Model

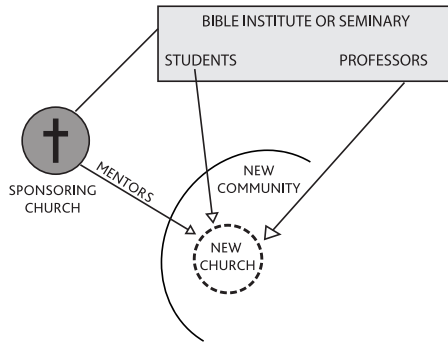
This strategy can be used by any model to launch or strengthen church planting. It consists of a year of preparation in places where campaigns or crusades are well received by the community. Preparations include prayer, the organization of a team of volunteers, the mobilization of established churches, the formation of a nuclear group for follow-up, and planning for the new church plant.



C. Seminarian Model

Some institutions that prepare Christian leaders, such as Bible institutes and theological seminaries, provide practice opportunities for students in church planting. This process allows professors to model in practice and gives students an opportunity to grow in their ministry abilities. It functions better when a local church or a group of churches can support the work and provide ecclesial coverage to the new work. Part of this strategy includes preparing new leaders within the group to continue developing the new church.

SEMINARIAN MODEL



D. Diaconal Model

This strategy can be an integral part of any other model, but it emphasizes social action as a bridge to evangelism and toward establishing a congregation. In Central America, many congregations were born as the result of the outpouring of assistance after a severe hurricane, earthquake, or other natural disasters. This method lets people demonstrate the love of God to the neediest people, and at the same time to share with them the good news of Jesus Christ.

The important thing in this strategy is to maintain a balance in all aspects of the ministry and not become just an agency that provides social assistance without seeking the transformational development of the community—which includes the presence of the body of Christ and the establishment of a church that can continue to be salt and light in a particular context. Murray, in his book *Church Planting: Laying Foundations*, says it is likely that churches begun with this approach may not grow as fast as through other models, but the impact in the long run can be larger.⁹

V. MODELS FOR MULTIETHNIC CONTEXTS

Here we present six successful models of ethnic church planting that churches and agencies may want to consider. Each model has its advantages and disadvantages, and all of these models have been used successfully by evangelical organizations in actual church planting cases. The circumstances

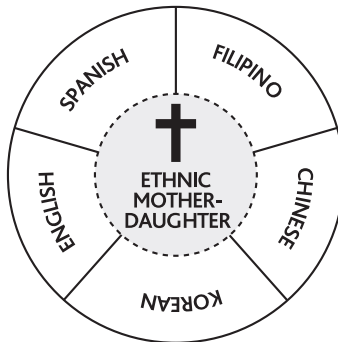
⁹ Murray, *Church Planting*, 246.

of the sponsoring entity and the characteristics of the ethnic group are the most important factors that determine which model to use. This section will be useful for work in countries where there are many ethnic groups.

A. The Mother-Daughter Model

As discussed earlier, this model is used frequently and is normally very effective. For example, in the North American context, if an English-speaking congregation is concerned with reaching its neighborhood with the gospel, and the race and culture of that neighborhood is rapidly changing, the church can begin groups that are targeted to specific ethnic groups. This strategy may be the best method to reach these first generation immigrant groups, who have a strong loyalty to their cultural heritage and maternal language. English-speaking churches normally cannot assimilate groups with different languages into their existing congregations. Where the different language is a challenging factor and where a group's desire to maintain its cultural identity is highly valued, starting a daughter church is frequently the best strategy to reach people of another ethnic group. The mother-daughter arrangement can take three forms. In each case, the sponsoring church will provide the guidance, finances, personnel, and encouragement to the new church.

ETHNIC MOTHER – DAUGHTER MODEL



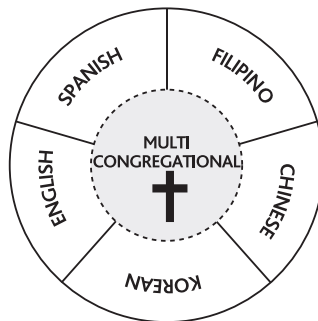
First, the mother church can follow a natural process of giving birth to the church, sponsoring a church planter to begin an ethnically distinct con-

gregation near to or in the same facilities as the mother church. Second, the mother church may adopt an existing congregation of people of the targeted ethnicity that is struggling, and the mother church may provide them with the resources and emotional support they need in order to be a healthy and vibrant church. Third, the mother church can begin a ministry to the targeted ethnic population inside its own walls but having separate contextual worship services. This third approach has all of the advantages of the multi-congregational model discussed below.

B. The Multi-Congregational or Multi-Worship Model

In this model, also described above, a church planting team or a sponsoring church tries to begin and organize a number of churches of differing ethnicities that share the same space. The emphasis is on beginning multiple worship services, each one designed to meet the needs of a specific cultural group. Services can take place at the same time in different parts of the church building, or each congregation can use the same sanctuary at different times. All of the congregations contribute in terms of finances, ministries, and administration. A goal is that the different congregations grow to work together in a spirit of continuous partnership to build unity among themselves. Each congregation has its own pastor and leaders.

MULTI-CONGREGATIONAL MODEL



SEVERAL ETHNIC WORSHIP SERVICES IN A SINGLE CHURCH

The costs associated with the use of the building are shared equitably. In some cases, a coordinating council is formed, with leaders from each of the

groups. Periodically, all of the congregations get together for combined worship services and united evangelism efforts. The strengths of this approach include a strong testimony to the community, good stewardship of church properties in expensive urban settings, the option of different languages and worship styles for visitors, and the recognition of cultural differences while still maintaining unity and fellowship. The multi-congregational model is especially useful in large, multicultural cities.

C. The Multiple Sponsorship Model

This model involves several partner churches working together to sponsor a single congregation. This allows smaller churches to combine their resources to plant churches when they lack the finances and personnel to do it individually. Local, regional, and national groups may find this method very useful. One example of this model would involve an agreement between a large established church of the dominant ethnic group and a smaller church of a minority ethnic group, for the purpose of planting another church targeting the minority ethnic group. It may be that the church of the dominant ethnic group has the financial resources, but lacks people who understand the language and the culture of the minority ethnic group. Combining resources, personnel, and a common strategy allow for the formation of an excellent team to plant churches.

D. The House Church Model

In this model, the church is intentionally structured by having numerous groups meet in houses in the community. These cells provide a place for Bible study, fellowship, leadership formation, and worship. All of the cells meet together at regular intervals for a large celebratory worship, but the emphasis of the church is in the weekly meetings of the cell groups in homes. These cellular meetings help to develop a sense of community, lay ministry, pastoral care, leadership development, prayer, and stewardship, and they allow evangelism to happen in a natural way. The church's life is in the cell groups, not in a building. The church is understood as a dynamic, organic, spiritual entity that can only be developed in the life of the believers, regardless of where they are located. Cell groups normally have between 5 and 15 people. It is hoped that the entire network reproduces regularly. The best thing about this model for planting multicultural churches is that cell groups can be designed for differ-

ent ethnic groups, especially by language; they can also be formed according to age or common interests. Cell churches are very attractive for young adults from a postmodern culture who are disillusioned with “impersonal” traditional churches and who desire more intimate relationships and shared leadership. Given their focus on the harvest, cellular churches normally have a strong emphasis on evangelism, discipleship, and leadership development.

E. The Multilingual Satellite or Multisite Model

Some of the fastest growing churches today sponsor congregations that are located in other parts of the same city and that meet at different times. Worship services can take place in apartments, rented offices, parks, and homes, and they are often led by lay pastors. This is one church in many locations. Normally all of the pastors and leaders from the different satellites are part of a team that meets weekly to pray and plan. All of the offerings go to a central account, and monies are disbursed from that account. All the groups meet a couple times a year for large worship celebrations.

This model has several advantages. A church in many locations can target ministries for the many different cultural and socioeconomic groups around the city. This model motivates young visionary leaders and can be adapted easily for different cultures, allowing a strategy appropriate for the city. A decentralized structure allows for rapid growth. Often, weekly home meetings are organized by common interests, allowing for great evangelistic opportunities. All the people in the church are encouraged to discover and use their spiritual gifts. The expansion of the church is unlimited as the groups in satellite locations grow. Finally, each local body benefits from the help and image of the mother church.

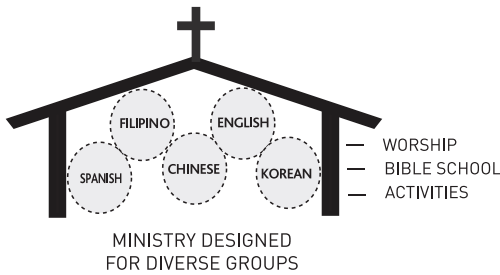
F. The Multiethnic and Multilingual Model

A multiethnic church is an expression of the body of Christ, with diverse cultures and ethnicities, that meets as a congregation. It uses a principal language, but it intentionally designs its services and worship ministries for a variety of cultural groups. The multicultural church adjusts its ministry and administrative structure to represent and adequately involve each group. It intends to develop a worship service that includes a rich diversity of songs, cultural traditions, prayers, and musical instruments. In order to maintain the

heritage of each ethnic group, the church encourages the members to celebrate their cultural festivals, to use their national clothing, to share typical foods, and to hold international dinners.

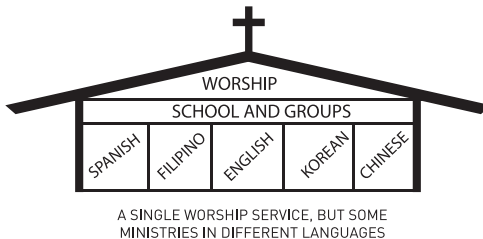
This model works well with second and third generation immigrants, and with families who want their children to learn the language of the church of their new country. Couples from different races often choose this kind of church. This model requires a lot of work, especially if there has been tension or conflict between ethnic groups in the past. In spite of the challenges, the rewards of a positive testimony to the community and the opportunity to disciple previously unreached people makes the multiethnic church worth the effort.

MULTIETHNIC MODEL



The multilingual variation of this model takes shape when a congregation is able to provide Sunday school classes and some services in different languages, while the main worship time continues to include everyone. In some cases, translators and interpreters are used during the worship service.

MULTILINGUAL MODEL



VI. SELECTING A MODEL

With such a variety of church planting models now available, how do church planters determine which one will work best for their specific target audience? The sheer number of planting approaches—all designed by veteran church planters—may cause some prospective planters to feel overwhelmed. Before quickly selecting the latest publicized model, promoted in evangelical seminars and literature, church planters would be wise to compare and investigate a number of models. As we have seen, each model has its inherent strengths and weaknesses. And each comes packaged with its own core values and basic assumptions. Each has been tested, and some have proven to be more effective among certain socioeconomic or ethnic communities.

Advocates of a particular model may seek to establish biblical precedent or priority for their preferred approach. In our opinion, the New Testament does not provide us with a single scriptural blueprint for how to start new churches. In our opinion, attempts to elevate one model over the rest as if it were more biblical tend to hinder creative thinking. In order to select the best model, we do not need to limit others to one option, but rather we must give each planting team the freedom to engage in biblically discerning interaction with the contemporary culture they are called to reach.

We propose five guidelines to help a planting team select the best model for reaching their particular ministry focus group.

First, select a model that enables you to best reach your immediate ministry goals and aspirations. What kind of church are you seeking to plant? If your objective is to leave a strong, growing, biblically balanced church, capable of reproducing, then select a model that best empowers the young congregation to fulfill that mission. If your goal is to plant a church that can operate independently outside of subsidy and external leadership, then select a model that enables you to gradually turn the ministry over to the local people. Define your goals, and then determine which model—or blend of models—will accomplish them.

Second, select a model that best enables you to fulfill your long-range vision. The vision statement spells out where the team is going, painting in broad strokes what the new church (or churches) should look like in five or

ten years or more. It is a statement of faith, declaring what the planters believe God wants to do through this new church in the years to come. Which model will best propel your vision to closure?

Third, select a mode that best fits your particular targeted people group. This is especially crucial in cross-cultural work. Rather than choosing a model that only reflects their own skills, gifts, and cultural background, planters would be wise to craft a model that enables them to sensitively reach their primary target group. This requires an understanding of the community's worldview, beliefs, history, and heritage.

Fourth, select a church planting model that is as comprehensive and yet workable as possible. Tom Steffen suggests a minimum of five components to an effective model: it should be grounded in the Word, exhibit the incarnate character of Christ, be holistic (address both spiritual and physical needs), empower local people to continue the ministry, and facilitate ongoing church reproduction.¹⁰ Ideally all five of these features should be present in your planning model.

Fifth, select a planting model that will be effective in your social context. Some models work best in urban rather than rural settings. Others may be more effective in lower- or middle-class socioeconomic settings. Still other church planting approaches may be more fruitful with a particular ethnic or family group. It may be necessary to consult with other church planting teams that have worked in different social settings to make these final judgments.

10 Tom Steffen, "Selecting a Church Planting Model That Works," 369-70.

CONCLUSION

We have stressed that no one method will fit every planting situation. The models presented above can help you have healthy conversations to discover what could work best for you in your particular context. Though each model identified has distinct features, there are common factors in church planting that transcend all the models commonly employed. Interestingly, some new churches that are very similar to each other have been established using very different methods. And some churches that are very different from each other were planted using the same or similar methods and models.

In the end, it is a person or people, and not the method, which the sovereign God uses to start churches. You may select the right method and still fail if you do not experience the power and blessing of God on the planting ministry. It is also true that a Spirit-filled person or team, using the right method with the right motives, can accomplish much for God by his grace and for his glory!

Questions

1. What must one consider when choosing one of the proposed models?
2. How does the context affect the choice of models? Give an example.
3. What are the advantages of the mother-daughter model?
4. Choose two models and compare them to each other.
5. Which model best describes the congregation you presently attend? Explain.
6. What are the disadvantages of the pioneer model?
7. Which model would work best if you were to start planting a church next month?
8. List the advantages and disadvantages of the denominational model.
9. Which was your favorite model? Explain.
10. Which was your least favorite model? Explain.

MORE CHURCHES

A STRATEGY FOR THE PLANTING OF HEALTHY CHURCHES

Leaders are challenged to plant new churches with this proven strategy. Practical skills, biblical training, mentoring and follow-up form part of this intensive action/reflection model.



STRONGER CHURCHES

A PROCESS TO STRENGTHEN THE LOCAL CHURCH

Evaluative tools help assess the church's health and vitality, leading to strategic planning to enter into a preferred future. Then, the church is encouraged to plant a daughter congregation.



Bibliography

Chapter 10— Is There Another Way to Plant a Church? Alternative Models for Church Planting

Becker, Paul. *Dynamic Church Planting: A Complete Handbook*. Vista, CA: Multiplication Ministries, 1992.

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

Moore, Ralph. *Starting a New Church: The Church Planter's Guide to Success*. Ventura, CA: Regal Books, 2002.

Murray, Stuart. *Church Planting: Laying Foundations*, Scottsdale, AZ: Herald Press, 2001.

Steffen, Tom A. "Selecting a Church Planting Model That Works." *Missiology* 22.3. July 1994.

Wagner, C. Peter. *Church Planting for a Greater Harvest*. Ventura, CA: Regal Books, 1990.

CONTRIBUTORS TO THIS WRITING PROJECT

Todd Benkert

Todd A. Benkert is a church planter and pastor and has ministered in Indiana and Kentucky, USA. He currently serves as pastor of Harvest Baptist Fellowship in Indiana where he lives with his wife and five children. He is Assistant Professor of Global Studies for Liberty University Online.

His educational background includes a BM from Belmont University and an MDiv and PhD in Christian Missions from the Southern Baptist Theological Seminary. He has served in various denominational roles on the state and local level as an advocate for North American church planting and for local church participation in global missions. Todd is actively involved in the orphan care movement and is an adoptive and foster parent. He also works toward racial reconciliation and multi-ethnic ministry in northwest Indiana. He has been involved in several church plants in Indiana and has served in short term missions, training pastors in Asia and doing evangelistic work in North America.

Ken Davis

Ken Davis has more than 25 years of experience in planting cross-cultural churches. He presently serves as the director of church planting at Baptist Biblical Seminary in Clarks Summit, Pennsylvania. From there he directs Project Jerusalem, training church planters in theory and supervised practice. Ken is also co-founder of The School of Church Planting for Mid-Missions, a Baptist organization training over 300 church planters from different parts of the world. He is the son of missionaries in Guyana and for this reason has an interest in seeing cross-cultural churches planted. He holds a D. Min. in missiology from Trinity Evangelical Divinity School. He also co-authored a church planting textbook recently published. Ken has been married to his wife Sharon for over 35 years. Together they have four children.

Tim Koster

With over 25 years of experience as a pastor in the Christian Reformed denomination, Tim Koster brings a wealth of wisdom and knowledge as he

serves as Multiplication Network Ministries' (MNM) Chairman of the Board at the time of this writing. He holds an MDiv from Calvin Theological Seminary and is co-author of *Take Your Church's Pulse*, a book that helps churches diagnose the health of their congregational life and mission. His tangible experience as a theologian and pastor has combined well with his gift of writing to contribute to this work. In addition to serving on MNM's Board since its beginning, Koster served on Chicago Christian Counseling Center's board for six years. He has pastored Emmanuel CRC in Sauk Village, Illinois, for the past twelve years. When not working, Koster enjoys fishing and spending time with his wife and four grown children.

Sidney Rooy

Sid Rooy served as a missionary of Christian Reformed World Missions on loan to the Reformed Church of Argentina as a pastor and also as professor of History and Missions at the Instituto Superior Evangélico de Estudios Teológicos (ISEDET) in Buenos Aires. He also collaborated with the Fraternidad Teológica Latinoamericana with a special interest in higher education and the training of leaders throughout the Latin American continent. Rooy holds a doctorate in Church History from the Free University of Amsterdam. Dr. Rooy, although retired from active ministry, is still widely respected as a church historian and author, as well as a coveted professor and lecturer.

Daniel Sánchez

Daniel R. Sánchez is Professor of Missions at Southwestern Baptist Theological Seminary, Director of the Scarborough Institute of Church Planting and Growth, Associate Dean in the Roy Fish School of Evangelism and Missions and President and CEO of Church Starting Network. Sánchez and his wife Carmen have three children. His educational experience includes a BA from Howard Payne University, an MDiv from Southwestern Baptist Theological Seminary, a DMin from Fuller Theological Seminary and a PhD from the Oxford Centre for Mission Studies, Oxford, England.

His ministry experience includes starting two churches in Texas, serving as a missionary in the Republic of Panama; Academic Dean, Panama Baptist Theological Seminary; Assistant Director, Home Mission Board; Evangelism Director, Baptist Convention of New York; State Missions Director, Baptist

Convention of New York; and Professor of Missions, Southwestern Seminary. Among his publications are: *Starting Reproducing Congregations*, 2001; *Sharing The Good News With Roman Catholic Friends*, 2003; *Gospel in the Rosary*, 2003; *Hispanic Realities Impacting America*, 2006; *Church Planting Movements in North America*, ed., 2006; *Bible Storying for Church Planting*, 2008; *Lifestory Conversations*, 2010; and *Worldview: Implications for Missionary Work*, 2012. Sánchez has taught in over 50 countries in Africa, Asia, Europe, Latin America and the Islands of the Pacific.

Gary Teja

Dr. Gary Teja is the main editor for this writing project. He has been in ministry for the past 46 years. He studied missions at Reformed Bible Institute (today Kuyper College). He earned a B.A. degree from Western Michigan University in Spanish with a minor in Latin American Studies, holds an M.A. degree from Wheaton College Graduate School in Missions and Intercultural Studies, and earned a PhD in adult learning and distance education from Michigan State University.

Dr. Teja worked with church plants in Western Michigan, ministered among Mexican migrants in Minnesota, and served in Nicaragua and Costa Rica as a church planting missionary for Christian Reformed World Missions. During that time, Dr. Teja also worked in Theological Education by Extension (TEE) in training new pastors, elders, and deacons for the emerging churches. He was also director of distance education for the Missiological Institute of the Americas in San Jose, Costa Rica. Back in the United States, Dr. Teja worked in curriculum development at CRC Publications, later served as the director of Hispanic ministry, and participated as a member of the team giving oversight for all new church plants in the U.S. and Canada for the denomination. Dr. Teja served as director of an online M.A. in church planting at Calvin Theological Seminary and as associate professor and academic dean of distance education at Kuyper College.

More recently, Dr. Teja served in various capacities at Bible League International: director of Eastern Europe, director of the Americas, and director of Muslim ministry development. In 2012, Dr. Teja joined Multiplication Network Ministries (MNM) as its first International Ministry Director.

Dr. Teja has written more than 10 autodidactic TEE textbooks, published a book on spiritual formation published by CLIE in Spain, and co-authored *Masterful Mentoring*, a book on mentoring that is available through MNM in ebook format. Dr. Teja's specialization has been in mentoring pastors and church planters over the course of his years in active ministry.

Charles Van Engen

Charles (Chuck) E. Van Engen is the Arthur F. Glasser Professor of Biblical Theology of Mission in the School of Intercultural Studies at Fuller Theological Seminary in Pasadena, California. As the son of Reformed Church in America (RCA) missionaries, he was born and grew up in Mexico. He and his wife Jean later returned to Chiapas as RCA missionaries to administer a theological education program in cooperation with the National Presbyterian Church of Mexico. Chuck and Jean founded a seminary and were involved in extension theological education, leadership formation, and training evangelists for the National Presbyterian Church of Mexico from 1973 to 1985. Both Chuck and Jean are graduates of Hope College in Holland, Michigan. Chuck holds a master of divinity degree from Fuller Theological Seminary and a doctoral degree from the Free University of Amsterdam.

He is the founding President and CEO of Latin American Christian Ministries that seeks to form a new generation of scholars, writers, and seminary professors for the churches and mission agencies of Latin America through the Latin American Doctoral Program in Theology, known in Latin America as PRODOLA. Among his publications are *The Growth of the True Church*, 1981; *God's Missionary People*, 1991; *Mission on the Way*, 1996; *God So Loves the City* with Jude Tiersma, 1994; *Evangelical Dictionary of World Missions*, edited with A. Scott Moreau and Harold Netland, 2000; *Announcing the Kingdom: The Story of God's Mission in the Bible* with Arthur Glasser, Dean Gilliland, and Shawn Redford, 2003; *Paradigm Shifts in Christian Witness* edited with Darrell Whiteman and Dudley Woodberry, 2008; and *You are My Witnesses*, 2009. He has offered lectures and taught at seminaries in many countries around the world.

John Wagenveld

John Wagenveld is the founder and Executive Director of Multiplication Network Ministries (MNM), an organization that provides modular training to thousands of church planters around the world. John co-edited this book with his mentor, Dr. Gary Teja. John grew up in Argentina, the son of missionary parents. He studied theology at Dordt College, Missions and Church Growth at Calvin Theological Seminary, and holds a Doctor of Ministry degree from Trinity Evangelical Divinity School.

John served for seven years as a church planter and professor in Puerto Rico for Christian Reformed World Missions. He authored a Spanish book on church development and edited another on church planting upon which this one is based. The Church Multiplication Training Center invited him to lead Church Planter Bootcamps as a volunteer. John then served in several positions at Bible League International. After serving as Executive Director of International Ministry where he led regional leaders with over 700 staff in Africa, Asia, Latin America, and Eastern Europe, John transitioned to give full-time leadership to MNM in 2010. The vision is to see a sustained and systematic church planter training ministry with low cost and high impact serving ten thousand church planters worldwide each year. John speaks Spanish and French and has traveled to over 90 countries. He lives in Chicago and in his free time plays soccer, rides bike with his wife Angela and spends time with his four children.

Blayne Waltrip

Dr. Blayne Waltrip is Assistant Professor of Global Mission and Church Development at the Pentecostal Theological Seminary (PTS) and is director of the Center for Global Education and Mission (cGEM). A native of California, he earned a Bachelor of Arts degree in International Business from California State University at Fullerton. After working several years in international business, Dr. Waltrip left his career to study at the Church of God Theological Seminary (now PTS) and graduated in 1999 with a Master of Arts degree in Discipleship and Christian Formation. He has been a missionary for several years in Europe. In France, he worked in youth ministry, evangelism, church planting and ministerial training. Dr. Waltrip and his wife taught four years at the European Theological Seminary in Kniebis, Germany.

Dr. Waltrip graduated in 2011 from Fuller Theological Seminary with a Ph.D. in Intercultural Studies. As Church of God missionaries, the Waltrips' global ministry is to teach and direct cGEM, which is a collaborative effort between PTS and Church of God World Missions. The mission of cGEM is the mobilization of leaders, missional pastors and church planters to multiply churches through global collaboration. In addition to teaching at PTS and Lee, the Waltrips teach adjunct at several COG schools around the world, including SEMISUD (South American Seminary) in Ecuador, ASCM (Asian Seminary of Christian Ministries) in the Philippines, ETS (European Theological Seminary) in Germany, and Discipleship College in Kenya. They also partner with the Global Coaching Network and Multiplication Network Ministries to mobilize pastors and church planters around the world. Dr. Waltrip speaks French, German, Spanish, Italian, and Portuguese.

Multiplication Network Ministries (MNM) envisions a healthy church representing the kingdom of God in every community. To do this, Christian leaders are trained and equipped to strengthen and multiply healthy churches.



more churches, stronger churches

If you would like to contact the authors, please write
www.multiplicationnetwork.org
or call 708-414-1050.