

# CHURCHES STARTING CHURCHES MANUAL



**New Church Ministry**





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***This Manual is offered by the New Church Ministry Team  
of the Christian Church (Disciples of Christ)***

The New Church Ministry Team (NCMT) has established as our goal: to ignite the church to start as many new congregations in as many ways as possible. The realization of this goal requires involvement of Regions, Areas, congregations and individuals. Our commitment is to the whole church. As demographics indicate our country's face has many shades, White, African-American, Hispanic and Asian. We seek to become a church that is a reflection of our demographic reality.

We shall strive to work in partnership with Regions, areas congregations and individuals to start new churches; defined as...

“New churches” are new communities of faith that are called by God to engage together in prayer, study worship, fellowship, and mission. They express the intent to be a Disciples of Christ congregation, fully developing and supporting their own life, leadership, and mission. They are in communication with their Region or Area, and are in a process of moving towards recognition as a congregation, with full privileges and responsibilities in the Christian Church (Disciples of Christ)

***The New Church Ministry Team offers this manual with the prayer that it will be used to equip Disciples to fulfill the Great Commission.***

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# ***CHURCHES STARTING CHURCHES MANUAL***

## ***CHAPTER I***

### ***“Disciples and the Great Commission”***

As followers of Jesus Christ we are commissioned to “Go and make disciples.” (Matthew 28:19) This is not a suggestion, but an imperative. We have been empowered and commissioned as God’s transformed people to be transforming agents in the lives of others through the message of the Gospel.

This manual has been written to give your congregation the opportunity to consider starting a new church as a way to reach new people and help them become faithful disciples of Jesus Christ. It includes Biblical and theological foundations for church planting. It provides models and steps for those who want to venture into this exciting and important ministry. The good news is that every congregation, REGARDLESS OF SIZE can be involved.

You are invited to do three things after looking over this manual: (1) Pray that the Disciples of Christ vision goal of establishing 1000 new congregations by the year 2020 can be met and surpassed. (2) Invite your congregation into a time of praying and discerning whether God is leading you to commit to a new church start, using one of the many models presented in this manual. (3) Pray that God will raise from within our congregations people (men and women, lay and clergy) who will respond to the call to become new church planters.

The Lord asks, “Who shall go and whom shall I send?” It could very well be that the answer to that question is , “Here I am Lord, send me.”

### ***Disciples and 2020 Vision***

As the movement that launched the Christian Church (Disciples of Christ) was growing on the American frontier through the 1800's and into the early 1900's, new congregations were continually springing up. Some of them were started by individuals with a great passion to fulfill the Great Commission, but most were started by existing congregations. Perhaps your congregation was started by another congregation in your area.

In the late 1960's Disciples assigned the task of starting new congregations to the 35 Regions. Despite some great efforts, only 69 new churches were started from 1970-1979. In the early 80's the National Convocation sent a resolution to the General Assembly to encourage more new church starts. This was the impetus for the CAN program. Through CAN, Regions increased their efforts, and 139 congregations were started of which 129 are still viable. In the 1990's the General Assembly set a goal of starting 200 new congregations. During the CAN II emphasis, 230 were actually started, of which 180 remain.



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Despite these gallant efforts, Disciples have still lost ground in the struggle for strong witness in the U.S. and Canada. We were not able to start enough new congregations to offset the congregations we lost, or, more importantly, to reach growing populations.

One factor is a major population shift. Since the late 60's our populations have been moving to metropolitan areas, particularly the new suburbs. A study in 1990 indicated that nearly 75% of the U.S. population lived in metropolitan areas, while more than half of our Disciples congregations were located in rural settings. That is still the case; many of our existing Disciples congregations are not located in growing population centers. A recent study which divided metropolitan areas in square grids, noting the grids where there was a Disciples congregation, concluded that more than 65% of the U.S. population does not have access to a Disciples congregation.

The implication of this scene is obvious. We cannot depend on our current congregational mission stations to carry out our important witness to our neighbors across the city or in growing population centers of this country, let alone to the ends of the earth. In the year 2000, our General Minister and President Dick Hamm laid out a vision for our church for the next 20 years. He challenged Disciples to start 1000 new congregations, in addition to revitalizing 1000 existing congregations, and calling forth 650 new ministers.

While our 35 regions have been and are doing great work, they simply don't have the resources to start 40 new congregations each. If we are to be faithful to the call to start 1000 new churches by 2020, it will take nearly **30% of our existing congregations starting new churches. More simply put, congregations will need to resume their historic role of starting new congregations, in partnership with Regions and Areas.**

## ***What Will Keep Us From Moving Forward?***

### ***Past Failures***

We can probably all point to a new church project within the past 20 years that has failed. We fear venturing into church planting again and pouring resources into another failure. But Disciples have successfully started more than 300 new churches in the past 20 years, and we have learned volumes about how churches take their first breaths and grow into healthy, vital faith communities.

We have also learned some of the reasons new church starts failed. In many cases demographic information was not used in selecting the site for a new church. Some churches were located in areas where there was not great population growth. We now have good demographic information available. Another reason for failure was that some of the new church pastors did not have the gifts for church planting, or were not the right match for the target group. We now have processes to assess the gifts of people who want to start a new church and can help them find the target group they are best suited to reach. A third reason for failure was that some churches that actually did start new congregations wanted to clone themselves, requiring that the new church worship and conduct its life in the same way the host congregation always had. This demand for conformity stifled the life of the new congregation. We now know that each new congregation must discern its own vision, values, and mission and develop its own styles of worship and ministries.



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## ***Survival Mentality***

***The greatest challenge for Disciples congregations to overcome is our fear that if we give any of our people or resources to help a new church, the host church will not survive. Many congregations are now struggling just to “keep the doors open.” What will happen if these struggling churches help start new churches? Can they “afford” to give some of their money, some of their leaders, some of their givers? What about the drain on the time and energy of the pastor or the church staff as they try to meet the needs of the new congregation? Will “our” pastor still give “our” congregation the attention we need? And pastors have their fears as well concerning how they will meet even more demands.***

## ***Starting New Churches Will Actually Help Churches Seeking New Vitality!***

Churches that engage in starting new congregations will actually find their life strengthened. Engaging in mission is a key to stopping decline and starting to grow. The first benefit that comes is a transformation from “survival mentality” to “mission mentality”. This transformation comes as God’s Spirit enables the members of the host church to see the vision and take action. God blesses the actions the host church takes to share the Gospel, and God provides human talent and financial resources. The congregation discovers resources they didn’t know they had! People get excited as they see God change lives, and want to devote themselves and their resources to see even more lives touched. This transformation is the basis for growth in the host church as well as the new church.

We see this dynamic at work when a church engages in a capital project. They almost always find that their general fund **INCREASES** while they are asking for additional giving for the capital project. The congregation’s vision grows and there is new energy and generosity released for the church’s mission.

What about the fear of loss of members? If some of the best leaders and givers are sent out to start a new church, won’t it hurt the host church? The host church may feel a momentary loss, but actually the host church will have a new commitment to evangelism and will grow. New leaders will emerge. And the increase for the **WHOLE** church is much more than any single church could produce.

Shouldn’t the pastor’s energy be used in caring for the existing congregation? Will the pastor be stretched too thin in trying to help lead a new congregation? In the first place, clergy who get involved with starting new churches often find themselves energized. In the second place, lay leaders can do many of the tasks in existing churches that are currently assigned to clergy. The whole body of Christ is gifted in many ways, and everyone’s gifts need to be developed and used.

Lay leaders can also take key roles in the new church. Lay leaders can start cell groups, put together attraction events, design and lead vital worship services, to name a few important ministries. Although the pastor of the host church needs to be supportive and involved, a licensed or bi-vocational minister may be the primary leader of the new church.



While we can get pretty mechanical about starting churches, it is also important to realize that this venture is a spiritual challenge. Not just for the New Church Planter, but for the congregation, new church task force, and everyone involved. Spiritual challenges are a good thing! Everyone whoever participates in this adventure will find their spiritual lives deepened and the congregation divinely energized.

### ***Churches of Any Size Can Be Involved!***

Churches of any size can be involved in this exciting ministry of starting new churches. Only about 25% of all Disciples congregations average more than 100 people in worship on a given Sunday. We cannot limit Churches Starting Churches to large congregations only. Many smaller churches have what it takes to start a new church, especially if they partner with one or more churches in the effort.

Involvement in the Churches Starting Churches emphasis can look something like this:

Churches with average worship attendance of 200 or more have the necessary resources to start a new church.

Churches with average worship attendance of 100-200 have the resources to share a project in partnership with another congregation of like size.

Churches with an average worship attendance of less than 100 have the resources to share in a project in partnership with 2 or more congregations.

**Note:** The new church does not have to be in close geographical proximity to the host churches. Small membership churches in a rural area could partner to help start a church in a distant city, for example. This is one way Disciples can address the challenge posed by many of our churches not being located in growing population areas.

So, we have heard the Biblical mandate to “Go and make Disciples”. We have looked at the challenge the 21st Century Disciples of Christ churches face. We have determined that our vision of 1,000 new churches by the year 2020 can only be fulfilled if churches take up their historic role of starting churches. We have suggested ways that an existing church of any size can be involved in the exciting business of reaching new people through the ministry of new churches. Now we turn to methods and models.



## Chapter 2 “METHODS AND MODELS”

### *Creating a Climate for the Great Commission in Your Congregation*

When the idea of starting a new church is raised, one of the first questions likely to be asked is, “How much is it going to cost?” Money is not really the critical issue in starting new churches. When there is vision and passion, the resources will follow. So the first task is to generate a climate in the church in which the Holy Spirit can bring vision and ignite passion.

**Start with prayer.** Call together a group of intercessors to pray for God’s guidance as the project is developed. Pray that the people in the church will catch God’s vision, be given a heart of compassion to reach new people, and that the human and material resources will be provided. Ask other groups in the church to join the intercessors in praying for clarity regarding the congregation’s mission. Continue praying through the entire church planting project. Remember that no effort of the church is guaranteed immediate success. Also remember that, “Unless the Lord builds the house, its builders labor in vain.” (Psalm 127:1)

**Offer Bible Studies** on the Great Commission. The GO! Bible Study (available from Christian Board of Publication, 1-800-366-3383) is a good resource for small groups and Sunday School classes.

**Share the vision.** Those who believe God has placed the vision for a new church on their hearts should share it with others in the church, through sermons, group discussions, and informal conversations.

**Use a group spiritual discernment process.** If it seems wise for the church to spend a time discerning God’s will with regard to a new church, a group spiritual discernment process can be very helpful. Take, Break, and Receive is a guide for such a process. It is available from Homeland Ministries. (1-888-346-2631)

Make sure the congregation has a clear sense of its mission. Does the congregation have a mission statement? Does the congregation “own” the mission? Does the congregation need to be have greater clarity about its own vision and values before it thinks about starting a new church? Claiming God’s Vision is a guide for a visioning process. It is available from Homeland Ministries. (1-888-346-2631)



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## ***Understanding the Phases of New Church Development***

It is important to understand the typical phases in the development of a new church.

### ***1. Inspiration and Commitment***

The beginning of a new church is when someone has a passion for starting a new church and shares that passion with others. ***People start praying.***

### ***2. Visioning***

A Vision Team or a Steering Committee works on defining the vision, values and mission of the new church. Included in this process is studying demographics and profiling the target area and the affinity group (type of persons the new church wants to reach). A group commits to continuing in prayer with the new church through the early stages.

Determining the kind of leadership the new church will have (ordained, Full-time Minister, Bi-Vocational Minister, Lay Minister, or Lay Leaders of cell groups) is also a step in this phase. This is the time for raising initial funding.

### ***3. Affirming Leadership***

Calling forth, assessing, and training the primary leader(s) of the new church is the task of this phase.

The success of the project depends to a large degree on whether the planter has the gifts for church planting and whether he/she is a good match for the target area and affinity group. Training for this unique ministry is also important.

**New Church Ministry can help with assessing and training new church planters.**

### ***4. Gathering***

Building the core group through offering a Bible Study in the target area is often the first step in this phase.

Also involved is meeting and inviting people to be part of the new church through going door to door or networking with groups in the community. Offering “attraction events”, such as concerts, seminars, barbeques also generates prospects. Following up with prospects and inviting them to cell groups gets them more involved. Having “informal” worship once or several times a month is appropriate in this stage, but the group must wait patiently before launching “public”, weekly worship services.

While there is always pressure to start worshiping, it is important to hold off until the proper ground-work is completed. This is especially true for congregation starting new congregations. Experience has taught us time and time again, that when we launch worship services that are too small, it will destine the congregation to be small for very many years afterwards.



**5. *Launching***

When there are at least 100 people actively and regularly involved in the new project, “public” weekly worship services are launched. These are well publicized, high quality services, offered in the style that matches the needs and tastes of the target group.

Assimilating the new people who come to the services by inviting them to be part of small groups is vital.

**6. *Developing Program***

As evangelizing and assimilating continue, the new church develops more ministries, such as Sunday School, children and youth ministry, music program, fellowship events.

A key is utilizing the gifts of the new members of the new church in leading these new ministries.

**7. *Chartering***

The new church draws up its legal documents of operation and is recognized as a Disciples congregation by the Region.



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## *Exploring Some Models for New Church*

### **Bible Study/Discipleship groups**

A very effective way to get a new church started is to start a small group Bible Study in the target area. The group can meet in a home, an office, or a public building. The leader and some members of the group come from the host church, but it is important to include people who live in the target area from the beginning.

By Bible Study we refer to direct study of biblical passages in a way that allows the participants to see the relevance of the texts to their lives. Discipleship groups usually meet to study a topic from a Christian perspective or a book with a scriptural base. As they finish one series or topic, their group leader provides other material for the group to continue meeting and studying together.

This approach requires long term commitment from the leaders of the effort. Additional time needs to be spent preparing studies and procuring the material for study. The leader faces the challenge of providing cohesiveness to the group, yet at the same time encouraging diversity and openness. Building trust in the group, while keeping the climate of the group welcoming for newcomers is another challenge. These groups need to be evangelistic in nature, with members always inviting new people to be part of the group.

This model is successful because it begins with a lay person to lay person approach. The people drawn to the small group studies can feel empathy with the leaders because they are peers. Sometimes the unchurched, or those who have been hurt by the church, find it difficult to relate to clergy. In this model, lay-lead Bible studies allow for greater empathy and avoid some of the pitfalls of clergy-led groups, such as the use of theological language.

The group continues to meet on a weekly basis and grows. Elements of worship may be incorporated into the weekly gathering. Teaching about worship and the Biblical basis for all that is done is important, since many of the group members will have little church background. It is best to wait to hold public, weekly worship services until there are a number of small groups and at least 100 people involved.

This time of study and formation will produce a core group of people committed to the Lord and the new church start. This core group will become the evangelists, bringing others to the Bible study, doing personal evangelism and promoting/advertising within the community about the group. As the attendance grows, new leaders are nurtured so that new groups can be formed, and more lives touched through the ministry of the new church.

The core group can also host attraction events, such as barbeques and concerts, to make contact with more unchurched people and invite them to be part of the groups. Following a discernment process the group may decide at which time to move to formal worship and establish or charter their group as a congregation.



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## **Seeding Model**

Another model for a new church start is the seeding model. This occurs when the host congregation(s) commission a group of people from the church to be the core group for a new church start. This requires a commitment of at least one year. Some suggest this commissioning should be of a more permanent nature. A permanent commitment avoids the leadership vacuum that sometimes occurs in new congregations when the seed group decides to return to their home congregation. The breaking away from the home congregation will also allow the church to establish its own identity and not become a clone of the host church.

This core group should be composed of people who have a “pioneer” rather than a “settler” mentality. Those who want to worship in the style they are used to or who want things done in the way they are accustomed to are not good candidates for the Seeding Group. The group should include people with diverse gifts that can serve the church in all its functions. The group develops the vision, mission, and values for the new church and determines how they will call pastoral leadership. They may call a bi-vocational pastor or a lay minister. In other instances, someone from the core group may provide pastoral leadership until they feel ready to call a clergy person to serve the new church.

## **Missionary Model**

This may well be the oldest form of starting new congregations. In Acts 13:1-3, we read that the church at Antioch, prompted by the Holy Spirit, commissioned Paul (then still called Saul) and Barnabas for the ministry of spreading the gospel, beginning first in Cyprus. As we know, this ministry led Paul to start many new churches across the Roman Empire. But it is significant that Paul’s ministry started when the church at Antioch laid hands on him and sent him off to proclaim the word of God, giving us the first model of starting a new community of faith by the missionary model.

Like the early church, churches today can commission people to go and start new churches. If the host church(es) provides financial support for a time, that support can greatly enhance the work of the missionary. The financial support will allow the missionary time to canvass the target area, develop a core group and start offering study or discipleship groups. As the group grows, the missionary will work with them to discern their mission as a congregation. They will continue bringing people to small group meetings and will offer attraction events and service in their target area. The missionary will lead them as they launch their first worship service, add programs and outreach ministries and continue growing as a congregation.

The host church usually provides financial support for 18-24 months. The financial support should not go on longer than 3 years, or the new church will become dependent. This agreement should be clearly spelled out with the missionary

In this model, it is important that both the missionary and the start church be aware of the transient status of this missionary planter. At times, a missionary over staying his/her time or a church not wanting to release their founding leader can be detrimental to the life of the congregation.



## **Children's Outreach Model**

Ministry outreach to children is a very effective way to reach families which will form the core of the new church. A group of lay people from the host congregation(s) go into a target area and offer Saturday Bible School for children. The possibility of initially meeting outdoors in a park may be an option. A place in the community is later identified and secured for this outreach.

This type of ministry allows for the all sectors of the congregation to become involved. Teams to teach Bible lessons, teams to teach crafts, teams to lead recreation, and teams to provide refreshments call on different interests and talents and can involve people of all ages from the host congregation(s). Contact teams are also needed to visit the homes the children come from. As the teams come to know the families, they can provide further assistance to those needing it through other ministries of the church or through referrals to the corresponding government agencies. Contact teams need to target families that are unchurched or under churched. Continuing to make visits and phone calls will be key to forming a core group for the new church start.

Over time, as contact teams visit homes, they can encourage adults from the community to become involved in helping out with the Bible School. Devotions time at the Bible School is offered to reach adults as well as children. The commitment to this program needs to be strong. On average this program could meet between 12 and 18 months before it is ready to go onto a second phase.

The second phase of the project involves offering Bible study time for adults as they get involved with the program. The Bible studies can be held at the same time that children are in Bible school. Another option is to seek a time that is convenient for the adults to meet. Keep in mind that this will require a third team of people. This team will provide leadership for the small group study/studies. As studies continue, other elements of worship, such as prayer and singing, may be gradually introduced.

The third phase is moving to formal weekly worship services. Leaders of the project need to prayerfully discern when it is time to take this step. Along with the team providing leadership for worship, there need to be teams in place to work with people who make decisions to follow Christ during the worship services. There must be a plan for helping new Christians grow in their discipleship.



## **Shared Facilities Model**

Shared facilities, sometimes referred to as “nesting”, means that an established congregation hosts and nurtures a new congregation in its building. Often the host congregation is an Anglo congregation that hosts a racially ethnic or immigrant congregation. Sharing space allows the ethnic church to grow and also helps the host church be good stewards of their building. Sharing space can enrich both groups as they learn different cultures. But the relationship must be entered with clear understanding of the covenant the groups are making with each other.

While the term “shared facilities” tends to emphasize the shared use of the building, the emphasis should be on shared ministry. Partnership in ministry between the host and nesting congregation is essential. The relationship must not be that of landlord/tenant, but a covenantal relationship where the unique ministry of each congregation is affirmed and celebrated. If the nesting congregation is seen primarily as a tenant with little or now say in vital decisions that affect its own life, it feels homeless and powerless. If the host congregation sees itself primarily as a landlord, the inevitable strains of sharing a building with another congregation can grow from manageable irritations to insurmountable problems. Congregations must move toward a covenantal relationship that affirms their mutual ministries of worship, service, nurture, and evangelism.

*Since this relationship can be challenging as well as rewarding, Chapter 3 is devoted to Sharing Facilities.*



## *Steps in Starting a New Church*

Creating new congregations is not a linear project, like building a house or building. Instead it involves many steps, some of which have to happen at the same time. But these are a list of ways leaders will be involved in starting a new church.

### **1. Call together a New Church Task Force**

Prayerfully determine those who are passionate about the new church and have some needed skills. Ask them to devote at least a year to helping the new church get started. The New Church Task Force should meet regularly for planning, reporting, and prayer. If there are several churches partnering to start the new church, have representatives from all the partner churches on the Task Force.

### **2. Contact Your Regional or Area Minister and New Church Ministry Team**

It is important to get your partners involved from the early stages of the project. They can provide guidance and resources that will be helpful and may prevent some costly mistakes. You can reach New Church Ministry at 317-635-6500.

### **3. Generate vision and ownership in the host church**

The Task Force needs to communicate with the congregation about the project and ask for prayer support at every step. At appropriate times, proposals should be brought to the Church Board for action.

### **4. Identify Your Target Area and Affinity Group**

Collect demographic information. A place to start is by going to the web site, [Link2lead.com](http://Link2lead.com) and exploring areas by zip codes. You can get a “bigger” picture by contacting your region for demographics. You can also explore information from the census bureau, the chamber of commerce, realtors.

From the demographic data, consider the following questions:

What is the population trend in the target area?

What is the long-range projected growth curve? When will it peak? Are you well ahead of the projected peak?

Determine the number of churches already within the target area From the demographic data, identify the following information for your target area:

- \*Age and gender of population
- \* Marital and family characteristics
- \* Racial and ethnic makeup
- \* Socioeconomic characteristics (occupations, education, income, housing patterns)If If



If possible, go onsite to the target area. Look and listen. Take a “prayer walk” through the area and try to see it through God’s eyes. Talk with the people who live in the area to determine their needs and concerns. Put their needs at the forefront of your planning. Do not assume that their needs are the same as those in your congregation. Different styles of worship, different kinds of Christian education, different kinds of ministries may be needed in order to minister effectively within the target area.

Determine the type of persons in the target area that the new church can be most effective in reaching. This is your “Affinity Group”. An “Affinity Group” could be “young professionals with preschool children”, or “recently retired”, or “new immigrants”, for example. **Remember that trying to reach everybody in general is a great way to not reach anybody in particular.**

#### **5. Write a Preliminary Statement of Vision, Mission, and Values for the New Church**

What difference will the new church make in the target area and in the lives of the people it reaches? What are their needs? How will the new church meet those needs? What values must be reflected in all that the church is and does? The people who form the core group of the new church will write the final version of the the Vision, Mission, and Values Statement, but it is helpful to have an initial sense of direction, which the Task Force can provide.

Present the Statement of Vision, Mission and Values to the Board of the host church for approval. Share it broadly with the congregation and ask for the prayers and commitment of the entire congregation. Start raising funds.

#### **6. Explore leadership for the new church**

There are many options for providing leadership for the new church. Some are listed here.

See Appendix B for a more complete description of leadership options.

- a. A lay person who has the passion, sense of call, and spiritual gifts in the areas of evangelism and leadership, can be commissioned by the host church and sent to start Bible study groups and provide leadership during the gathering phase, and perhaps, through the entire development process. This person can be bi-vocational.
- b. An ordained minister who has the passion, sense of call, and needed spiritual gifts can be commissioned by the host church and sent to provide leadership. This minister may serve part-time on the host church staff, can be bi-vocational, or can have salary support for the first year from the host church.
- c. If several churches are partnering to start the new church, the ministers of the host congregations can determine how they will share in leadership of the new church.
- d. A student or an intern can serve under the direction of the host church pastor(s) in providing leadership for the new church.



The organizing pastor, whether he or she is lay or ordained, part or full-time, is key to the success of the new church start. New church pastors need to be creative, self-motivated with good teaching and preaching skills, and enjoy meeting new people. They must have a true passion for evangelism, and not be easily discouraged. A list of characteristics of effective new church pastors is found in Appendix D. Lay pastors should seek standing with the region, and at the appropriate time, may want to consider seeking seminary training.

The organizing pastor should reflect the demographics of the target group for the new church. For instance, if the primary target group is Gen-X'ers, the organizing pastor should be about the same age, or only slightly older.

Do not call an organizing pastor simply because he or she is easily available. Be sure that he or she has the personality to be a new church pastor and that he or she matches the target community for the new congregation.

From the start, make sure that the organizing pastor has a mentor, a pastor who is not affiliated with the host congregation(s). The pastor of the host congregation cannot fulfill this role. Realistically, some of the issues that the organizing pastor will have to confront are the relationship with the host congregation or congregations, and their pastoral leadership. An objective mentor, who is outside of the hosting relationship, can be invaluable as a support and guide to the organizing pastor.

*Note: New Church Ministry keeps a list of clergy and lay persons who have expressed interest in new church ministry, which we would be glad to share with projects seeking leadership. We also help with assessing the gifts of persons considering the call to be anew church pastor.*

**7. Develop a budget for the project and secure funds**

A Budget Worksheet is found in Appendix C. Determine what funding needs to be in place in order to start work in the target area.

**8. Begin Work in the Target Area**

Start Bible Study Groups, network with community groups to meet and invite people, offer attraction events to gather names, follow up with prospects to develop leaders.

Find a location for weekly worship services, schools and other public buildings are good places to meet. Perhaps there is rental space in a strip mall or a church that has additional space where your new church can worship for a time. Design worship services, recruit those who can help with music, hold “informal” worship services to develop the skills of worship leaders.



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**9. Launch Weekly Worship**

When there are 100 people in the core group and you have everything in place to provide a good worship experience, prepare to launch public weekly worship. Remember, don't begin your public weekly worship too soon!

Publicize "opening worship" widely through every means available. Some means of publicity include: newspaper advertisements, radio, TV, direct mail, door to door fliers, telemarketing, free media.

Make sure you have good child care and welcoming systems in place. Have a well developed plan for how you are going to follow up with those who come.

**Develop Programs**

As you are able, develop Sunday School, children and youth programs, the ministries that will help you reach your affinity group.

**10. Draw up a Charter and By-laws**

Work with your region or area in drawing up these documents and go through the steps for recognition as a congregation.

**11. Build the First Unit**

Those involved with starting a church sometimes think that land and a building are the first steps. Actually, new congregations often spend up to 10 years in rented space before they build a building. With increasing land prices, it is good to purchase the site as soon as possible, making sure that it is a good investment. Call Church Extension for a site consultation. But wait until you have people and programs in place and have a clear sense of the ministries you want to develop before you build.

***Understanding the Changing Role of the Host Church  
as the New Church Develops***

In the beginning, the host church does everything. As the new church starts work in the target area, the host church still supports and gives. But after the new church launches weekly worship, the host church should get out of the way! The host church still supports with prayers and perhaps funds, but does not try to control what happens at the new church. An analogy can be made of the role of the parents of a newly married couple. The parents still love and support, but the young couple must be given the freedom to develop their own life together. Trying to control the new church can retard its growth, or even stifle its life.



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## ***PARTNERING TO START NEW CHURCHES***

### **How can several congregations go together to start a new church?**

Several congregations may feel led to start a new church within a designated target area. Each church agrees to commit a certain number of households to the new church start, usually persons who are already living within the target area. Partner churches also agree to support the project with their prayers and with funds. As when the new church start is initiated by a single congregation, the host churches must have a passion and vision of starting a new community of faith. The vision cannot just be that of the pastors of the hosting congregations, but must be truly owned and shared by the laity within the congregations. Usually, one of the congregations takes the primary leadership role in the project.

In this model, clear accountability and commitments need to be spelled out very carefully. How many households is each congregation willing and able to commission to the new church start? What is the financial obligation? For how long? What if one of the hosting congregations needs to drop out or doesn't make their goal? Establish a minimum in terms of financial commitment and core members, and be faithful to it. This is particularly important if the hosting congregations are calling a full-time pastor to serve as the organizing pastor for the new church. Minimum commitments need to be established and met before extending the call.

### **What is the partnership role of the regional and general church in starting a new congregation?**

All new church starts should be done in consultation with the Regional and General church. One of the ingredients for the effectiveness of the new church project is strong partnerships. Sometimes the region may be able to participate as a partner in helping to fund the new church. But often, Regions do not have major funds to donate. The role of the Region needs to be clearly defined. The Region should probably be seen as a "junior partner" in the relationship, with the primary responsibility, both financially and organizationally, resting with the host congregation or congregations. In some instances, where the Region has become too actively involved in the process of starting a new congregation, the host congregations have tended to draw back from the process and cede the primary initiative to the Region. This should be avoided. Nevertheless, both the Regional and General church can serve in a consultative role with host congregation(s). The New Church Ministry Team (of the General Church) can help with assessment of potential pastors for the new church and also with training for new church leaders. Even though the primary initiative, funding, and responsibility for starting the new church should lie with the host congregation(s), a sense of partnership with the larger church can greatly enrich the process.



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If your congregation is thinking of hosting a new church, contact your Regional new church committee. At the general church level contact:

**New Church Ministries  
Christian Church (Disciples of Christ)  
P.O. Box 7030  
Indianapolis, IN 46207  
(317) 713-2518**

## ***Frequently Asked Questions***

### **How big does a church have to be before it can host a new congregation?**

Almost any size! it is not the size of the church's membership or budget, but the size of its vision and faith that counts most in starting a new community of faith. Hispanic churches of every size, but many of them with less than 150 in worship, start new congregations every year. These smaller membership churches may be unable to offer much in the way of financial resources, but they do give a great deal in prayer support, members, pastoral leadership, and faith.

These are the general guidelines:

Churches with average worship attendance of 200 or more have the necessary resources to start a new church.

Churches with average worship attendance of 100-200 have the resources to share a project in partnership with another congregation of like size.

Churches with an average worship attendance of less than 100 have the resources to share in a project in partnership with 2 or more congregations.

### **How does a smaller membership church go about starting a new congregation?**

One model is for the host church to commission a talented and dedicated lay person with a vision and passion for starting a new church. The lay pastor, who at least initially is bi-vocational, may want to start with a Bible study in the target area for the new congregation. Some members of the Bible study may be members of the host congregation who also live in the target area, and the rest are from the community. The Bible study may have some elements of worship in it, including singing and sharing in the Lord's Supper. As the Bible study grows, it becomes the nucleus of the new congregation.



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Another possibility is for the host church to release its own pastor to spend two or three days a week in the target area for the new church, again with the purpose of developing a small group Bible study that will become the core membership for the new church.

This model can work in any church that has a passion for starting new congregations. The pastor of the host church must be willing to mentor lay pastors within his or her congregation and teach them the skills of pastoral leadership. The lay leadership of the host congregation must be willing to sacrifice members to the vision of spreading the gospel. Imagine what would have happened if the church at Antioch had said, “We can’t afford to lose Paul and Barnabas. Their leadership and financial support are too valuable; we’ll go under if we send them off to start new churches across the Roman Empire.” But the Antioch church didn’t say that, and any church that has an Antiochian faith can start a new congregation.

Partnering with other local churches in hosting the new church is also a good model for smaller membership congregations.

### **How could a larger membership congregation host a new church?**

While the vision and passion for starting a new church is just as important in a smaller membership church as in a larger membership congregation, the larger church does have more resources, both in terms of finances and people. The process for starting a new congregation is similar in any size church. The host church identifies and calls into service some of its own members to become the core of the new congregation. These should not be disaffected or unhappy members, who will only transfer their unhappiness from the host church to the new congregation and irrevocably damage the infant church. Rather the core members need to be persons of strong faith, with a passion for evangelism, and a vision of what the new congregation can become. It should not be expected that the new church will be a clone of the parent congregation, but rather will have its own unique identity and mission. In most instances, it is best if the core members understand themselves to be permanent members of the new congregation, and not just “on loan” for a period of time. New churches can be badly damaged if the core leadership returns to the parent church after a few months or even years.

Pastoral leadership of the new church may be a current member of the pastoral staff of the host congregation, or the host congregation may choose to call a pastor for the specific purpose of starting the new congregation. If the host congregation decides that the organizing pastor of the new church will be a current member of the staff, be sure that this pastor truly has the gifts and passion for new church ministry. Also be aware of how loyalties within the congregation to certain staff members may shape the start of the new church.

In either instance, the organizing pastor must be released from any other duties for several months prior to the start date of the new church. That time should be spent in working with the core members, developing a mission, making contacts in the target area, and making solid preparations for the new church start. There is no substitute for solid preparation time, and rushing too quickly to start the new congregation may cripple its beginnings.



## What are the keys to a church successfully starting a new church?

There are any number of factors, but below are some of the central factors in successfully starting a new congregation.

1. **Senior Minister** - It is key that there be a strong, visionary pastor who has the trust of the congregation and who is committed to spreading the gospel of Jesus Christ and can effectively communicate that vision to the congregation. The senior minister should also be skilled at both discerning which lay persons can be effective in new church ministry, and mentoring those persons.
2. **Lay Leadership** - Key lay leaders need to be committed to the vision of spreading the gospel of Jesus Christ through starting a new congregation, whether they will become part of the new congregation or not. Lay leaders need to be aware of the resistance they will encounter in the congregation and be prepared to deal with the members' concerns and questions.

It is important that lay leaders help the congregation understand and adopt the vision for new church. We may not all have the leadership gifts needed to start a new church, but we are all called to be part of the mission and effort.

3. **Clear Vision, Mission, and Values** - A clear, compelling sense of purpose and direction is key. Those involved in the new church are mobilized around a vision of who they are trying to reach and the difference the church will make. They develop ministries that will move them toward that vision. They are also clear about the foundational beliefs and principles upon which the new church will be built. They enthusiastically talk about their vision, mission, and values as they invite others to be part of the new church.
4. **Solid Planning** - The congregation or congregations need to plan carefully for the new church start. Issues affecting the host church, such as financial support, loss of members and leaders, and how the church will recover need to be addressed. Careful education of the congregation to help the members catch the vision of the new congregation is also vital.

A plan, with benchmarks and budget, is also important for the new church. Benchmarks include goals for how many people will be involved with the new church in 6 months, in a year, 18 months, and 2 years. Starting weekly worship when there are 100 people involved is a benchmark. A decreasing level of support from the host congregation(s) should be reflected in the budget.

5. **Critical Mass** - Don't expect everyone in the congregation to be in favor of starting the new church. Expect some conflict and keep Christian love as the highest principle in addressing the conflict. But don't let the vision of starting a new church be destroyed by the fears of a minority in the host congregation. Concentrate on reaching a critical mass who are in favor of the ministry rather than an overwhelming majority. Do not succumb to "analysis paralysis" where you continue to study.



6. **Partnership-** Working together with other Disciples congregations, with the region, and with New Church Ministry will build a strong base of support for the new church.
7. **Tithing -** Stewardship

### **Where are we going to get the money to start a new church?**

**Finances** - Below are possible sources of funding the new congregation.

- \* Congregational operating budget
- \* Congregational local mission budget
- \* Capital campaign
- \* Designated gifts
- \* Regional new congregation establishment funds
- \* Church Extension building loans and fund raising services
- \* Fundraising efforts of the Core Group



## ***Vision for Church Multiplication***

Part of the vision of the new church should be its role in helping start other new churches. When the membership of the new church reaches 150, the leadership should start praying and making plans to start a new church. The vision for church multiplication needs to be in the “DNA” of the new church.



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## *Chapter 3*

### *Shared Facilities*

The material in this chapter was taken from an earlier manual, *Catch the Vision*, written by Rene Rodgers Jensen.

Why should we start a new congregation? We would welcome the participation of anyone, regardless of race, in our congregation.

We celebrate the diversity of the body of Christ, racially, ethnically, culturally, theologically, in age, gender, and socio-economic status. Congregations should constantly reach out to include all persons within their midst. At the same time, it is important to be realistic about what racially ethnic minorities need from their church, and whether or not Anglo/English speaking congregations can effectively meet those needs.

There are often significant language barriers, particularly for recent immigrant populations. Even for persons who are fluent in English, worship in their native language may be an infinitely more meaningful experience. There may be notable differences in worship styles, music, and understandings of what it means to be church. All of this means that sometimes the most effective way to proclaim the gospel to racially ethnic persons is in the language and style that is most meaningful for them.

#### **Who initiates a ministry of shared facilities?**

An established congregation in a changing demographic neighborhood may decide to start a new community of faith to reach racial or ethnic minorities in the surrounding area. This should be done in consultation with the region/area, as well as with the appropriate racially ethnic ministry office of the Christian Church (Disciples of Christ) and the New Church office.

Director of New Church Ministry  
Christian Church (Disciples of Christ)  
(317) 635-6500

National Pastor for Hispanic Ministries  
(317) 713-2583

American Asian Ministries  
(317) 713-2685



2. The region/area may decide to start a new congregation and ask an established congregation to house that new congregation in its building. Again, consultation should be made with the appropriate racially ethnic ministry offices (see above).
3. An existing or new racially ethnic congregation may ask an established church if it may share the church's facilities. In this instance the nesting congregation may be a nonDisciples congregation. Consideration should be given to whether or not a Disciples congregation could be started instead. Wherever possible, priority should be given to the use of the facility for Disciples ministry.

### **What are some examples of shared facilities?**

There are at least three different examples of how congregations can share a building and a ministry together.

1. **Autonomous congregations** - Both congregations remain independent, separately chartered congregations who share the same building. The host church retains ownership of the property. This is probably the most common expression of shared facilities.
2. **Multi-Congregation Church** - Two or more worshipping communities that are organizationally one church. They have separate worship and program, but are members of one church. An example of this model is the Church at the Valley of Van Nuys, California, which is one church with three separate worshipping communities: Anglo, Korean, and Hispanic.
3. **Joint Ownership of Property** - Two congregations retain their separate and independent status, but eventually reach an agreement for joint ownership of the property. This is the case with Faith United Christian Church (African-American) and University Park Christian Church (Anglo) of Indianapolis, Indiana.

### **What are the factors we should consider if we are thinking of nesting another congregation in our facilities?**

1. **Demographics** - It is vital to have a thorough knowledge of the community in which your congregation is located.

Possible sources for demographics are [Link2lead.com](http://Link2lead.com) (type in the zip code you wish to explore), the public library, public school census, city planning departments, public utility or telephone companies, state and highway planning departments, colleges or universities. A growing amount of this information is easily available on the Internet.

Good demographic information from a Christian company called "Percept" is available through your Regional offices.



From the demographic data, consider the following questions:

- a. What is the population trend in the neighborhood around your church for each racial group and/or ethnic constituency? Has there been an influx of any new immigrant group, or is one anticipated?
- b. From the demographic data identify the following for both your community and congregation:
  - Age and gender of population
  - Marital and family characteristics
  - Racial and ethnic makeup
  - Social-economic characteristics (occupations, education, income, housing patterns)
- c. What important changes will occur in the area around your church in the next 5-10 years?

## 2. Trends in congregation

- a. Prepare a map of your community on which you can pinpoint the residences of current members of the congregation. Using different color coded pins, identify the following:
  - Members who joined within the last three years
  - Members who joined 4-10 years ago
  - Members who joined 11-20 years ago
  - Members who joined more than 20 years ago
- b. Is there any noticeable movement of members to greater distances from the church location within the last 5-10 years? If so, what are the implications for the church and its ministry in the future?
- c. important trends can be identified by comparing the age and gender of the church's membership with that of the community. Does the congregation reflect the demographics of the community? Are there obvious differences?
- d. How does the racially ethnic makeup of the congregation compare to the current population? With future population trends?



- 3. Stewardship of building** - How does the congregation understand the stewardship of its building? Is there a commitment on the part of the congregation to utilize the building as fully as possible? Is the building understood as a resource for mission and ministry?

(A congregation that is considering hosting another congregation in its building needs to be clear about its own mission and concept of building stewardship.)

- 4. Pastoral Leadership** - The pastor of both the host and nesting churches must be fully committed to a ministry of shared facilities. Successful ministries of shared facilities are almost always based on a solid working relationship between the pastors of the host and nesting congregations.
- 5. Lay Leadership** - Key lay leaders in the congregation must be supportive of the possibility of hosting a new congregation. Don't expect everyone in the congregation to support the idea fully, but don't proceed without a critical mass of support within the congregation.
- 6. Careful education** - Prepare the host congregation to share its building. Emphasize that this is a shared ministry, not simply a matter of sharing real estate. Bible study, sermon series, small group meetings, and newsletter articles are all important to helping the host congregation understand the nature of this ministry. If possible, have a Bible Study or other informative meetings with persons from the nesting congregation. When the nesting group is of a different race than the host congregation, some intentional study of the culture is essential. A Bible Study, "Toward a Biblical Theology of Mission" is included in Appendix A.

### **We would like to host a racially ethnic congregation. What should we do now?**

After consulting with appropriate persons at the regional and general offices, establish a partnership committee made up of members of both the host and nesting congregations. Representation from the region/area is also desirable on this committee, at least in the initial stages. The effective functioning of this partnership committee is *absolutely* vital to a successful experience with shared facilities ministry. This committee should meet to work out the framework for the initial relationship, and continue meeting on a regular basis to handle any problems or concerns that may arise. The partnership committee will need to give consideration to the following issues:

- 1. Covenant for Ministry** - In order to avoid a landlord/tenant mentality, it is recommended that the partnership committee work out a "Covenant for Ministry" rather than a lease agreement. The covenant should use clear direct language rather than legal terminology. A preamble to the covenant should reflect a theological understanding of shared ministry. The covenant should be translated into the language of both congregations. (For additional information, see Appendix E and Appendix F.)



2. **Space Allocation** - Remembering that a church building does not belong to anyone group, but to God, the partnership committee should work out an equitable arrangement for space allocation.
3. **Schedule** - Scheduling of building use should be mutually agreeable. A master calendar should be established and used by both congregations.
4. **Signs and Decor** - Both host and nesting congregations have the right to an outside sign in their own language. Placement, size, style, and wording of the signs should be mutually agreed upon. Internal signage indicating the location of offices, sanctuary, nursery, restrooms and so on may also need to be bi-lingual. Each congregation should be able to use symbols of worship such as banners, crosses, and candles that are appropriate to its particular worship.
5. **Building Expenses** - The host congregation can reasonably expect the nesting congregation to contribute its share of building costs. This contribution is not rent and should be mutually agreed upon depending on the relative size and financial strengths of the two congregations.
6. **Legal Arrangements** - Both host and nesting congregations should carry adequate liability insurance. Issues such as tax-exempt status, workmen's compensation insurance, and incorporation should also be considered.
7. **Security** - Each congregation should have access to a private locked storage area where it may keep material for its own use. It is usually assumed that each congregation is responsible for cleaning and locking the building after each use. The partnership committee should agree upon which persons in each congregation will be entrusted with keys. No keys are to be duplicated.
8. **Supervision of children and youth** - Each congregation will provide adequate adult supervision of children and youth while they are in the building.
9. **Celebrating the Relationship** - The shared ministry of the host and nesting congregations needs to be affirmed and celebrated. It is recommended that there be a service of worship in which the gifts of each congregation are lifted up and the Covenant for Ministry is formally signed. If appropriate, the service should be bi-lingual and reflect the unique traditions of both congregations. The service could be repeated annually to reaffirm the covenant.

Both host and nesting congregations should be intentional in seeking out opportunities to engage in ministry together. Such opportunities might include shared children and youth programming, Vacation Bible School, fellowship dinners, fund raising, work days, and community outreach.



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**10. Communication** - The partnership committee should establish an ongoing process for clear and honest communication. The following should be addressed:

- a. A process for regular evaluation.
- b. A process for dealing with adjustments or changes desired by either host or nesting congregation.
- c. A process for third-party intervention in the event of a disagreement that cannot be resolved by the host and nesting congregations.
- d. A process for renewal or termination.

**What are some problems that are common when two congregations share the same facility?**

The problems usually arise out of the clash of two cultures, that of the host congregation and that of the nesting congregation. The host congregation is often an older congregation that has been declining in membership for some time, with few young families and children. The nesting congregation often is full of young families with children. This influx of young people upsets the quiet, stately, comfortable life of the host church. The host congregation may resent, even fear, the presence of the nesting church. This climate of fear and resentment provides a fertile ground for the expression of racism in either overt or subtle ways.

There are other cultural differences, as well. Racially ethnic minority congregations may be much more active, desiring to use the building very often. There are differences in culture and language that can lead to misunderstanding and resentment. All of these can be overcome if congregations are dedicated to a shared ministry, rather than simply in a landlord/ tenant relationship, and keep the lines of communication open. See Appendix G, "The Rights and Expectations of Congregations Sharing Facilities".

**What factors create a strong, healthy relationship?**

The best relationships are when both congregations are committed to a shared ministry, respecting and affirming one another's gifts and strengths for ministry. Clear, honest, and open communication is vital. Small problems must be addressed before they become big problems. Compromise is necessary on the part of both host and nesting congregations. And the two congregations should seek out opportunities to share in ministry together.



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## *Appendix A*

### **Toward a Biblical Theology of Mission**

#### **What does the Bible say that can help us understand the imperative of starting new communities of faith?**

Many of us learned John 3:16 by heart long ago: For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Because we know this scripture so well, we find it easy to overlook the radical message that it proclaims: God is passionately in love with the world! As church consultant Kennon Callahan notes, the verse does not say that God loves the church, but the world. God is in the world. When the church is in the world, God is in the church. When the church abandons the world, God is still in the world. The church must love the world as God loves the world. And that means the church must be in the world, proclaiming the good news of Jesus Christ. We cannot wait for the world to come to us.

This was certainly true of the early church. From the day of resurrection, the command has been, “Go and tell.” (Matthew: 28:7,10,19-20). The New Testament church went everywhere and told everyone the good news of Jesus Christ. The church spread like wildfire across the Roman Empire because each new convert claimed the identity of “evangel,” the bringer of good news. Despite the threat of persecution, Christians were so excited about their faith they couldn’t wait to tell others. The command to go and tell is as urgent an imperative for the church today as it was for the first century church.

#### **Questions for study and discussion:**

1. Read Acts 10:1-23. This important passage marks a dramatic opening up of the church’s mission. Jesus was a Jew, and all the first Christians were Jews. They stayed Jews throughout their lives. They continued to worship in the synagogue and faithfully obey Jewish law. They added Christian worship to their faithful observation of Judaism, but did not abandon the faith in which they were born. But soon the church faced a major problem. Could Gentiles become Christian without first becoming Jews? Was Jesus the Savior of the Gentiles as well as the Jews? Today Christians often wonder, “Can the Jews be saved?” It would never have occurred to first century Jews to wonder if the Jews could be saved. They believed that the issue of the divine election of Jews had been settled once and for all in the covenant with Abraham. The burning question in the early days of the church was, “Can the Gentiles be saved?” This passage addresses that question.



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**Reflect on the following questions:**

- a. What were the divisions in the early Christian church?  
In particular, discuss the divisions between Jewish and Gentile Christians.
  - b. In what way does this passage mark a turning point in the early church's willingness to accept Gentiles?
  - c. What are the cultural/racial/ethnic differences that divide Christians today? Where do members of your church find it difficult to accept persons of different languages, cultures, and races? Persons who want a different worship style, dress differently, or are theologically different?
  - d. Where have you experienced inclusiveness across those barriers? How can the church be both diverse and inclusive?
2. Read I Corinthians 9:19-23. Paul was the great apostle to the Gentiles. He argued vehemently that no barrier (such as an insistence on Gentiles converting to Judaism) should be placed in the way of anyone coming to belief in Jesus Christ. In this passage, Paul says that the manner of proclaiming the gospel must be appropriate to the one hearing the message.

**Reflect on the following questions:**

- a. What are the different "roles" that Paul is willing to assume in order to reach people for Jesus Christ? What are the implications for the church today as it struggles to reach new people for Christ? Are there new "roles" that the church may be called upon to assume in order to proclaim the gospel effectively?
  - b. Paul is arguing that the means of reaching people must be culturally appropriate. The gospel itself does not change, but the means of proclaiming that gospel must be effective and relevant to those one is trying to reach. Reflect on how the church is called upon to make the gospel culturally appropriate today. Through worship? Christian education? Building use? Community outreach? Other ways?
3. Read Deuteronomy 10:18,19 and Leviticus 19:34. These passages, along with many others, give instruction on how the alien is to be treated. The formative experience for the nation of Israel was their deliverance from bondage in Egypt. This fundamental experience of God's grace is to shape their treatment of those aliens who come into their land.



**Reflect on the following questions:**

- a. Who are the “aliens” in our land? What does this passage suggest about how we are to treat them? What are the implications of this passage in starting a new community of faith?
- b. Ephesians 2:19 suggests that everyone who does not know God is an alien. Does this change our understanding of this passage? How can our churches reach these persons with the gospel?



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## *Appendix B*

### **Models for Leadership**

In the 1980's our church used the Pastor Developer model almost exclusively for new church start. Our experience shows us that this was a highly successful model-in terms of new congregation retention , although very expensive. Many regions invested up to \$300,000 or more per congregation in start up efforts. Regions today are more selective as to where they use this model. This has opened a door of opportunity to look at diverse models for people called to start new churches, from now on to be known as New Church Planters. (NCP)

#### **Pastor/developer**

The New Church Ministry Team keeps a listing of ordained clergy who are interested in starting a new congregation. These are full time persons, who have earned a M. Div. or equivalent. In some cases they have received special training, or are at least open to special training to become new church planters. Most have demonstrated success in church growth and development and are willing to relocate. (Average expectation for salary is \$40-\$65,000 per year. Usual funding is 2 years at 100%, then a 20% declining rate for the following 5 years.)

#### **Yoked Pastors**

One successful model has been for the current pastor of an existing congregation to service a satellite in another location until the new congregation can average 60 in worship. This method has worked in numerous settings and is very ideal for a number of reasons. First it allows the pastor a creative outlet for experimental worship and some meaningful worship with small groups (something many creative pastors crave). Secondly, it allows for people in a satellite to hear a well prepared message with an experienced mature spiritual leader. Finally, this pastor has a steady paycheck while providing a valuable experience for other worshipers.

#### **Interns**

Another possible source of new church leadership would be for college interns. A young person considering ministry, who has just graduated from college may like to engage in this exciting and adventurous ministry. Under the guidance of a local pastor, these interns would work in this new church setting much like a person would in the Peace Corps or Vista. Summer session training (boot camp) would be available for those wanting to engage in this experience. They would be licensed by the local region.



### **Bi-Vocational Pastors**

Both ordained and licensed persons, who work a secular job, can be instrumental in this exciting new ministry—while not being dependent on the new church for considerable income. While churches in this model develop slower than with full time planters, it has been an effective model.

### **Licensed Lay Ministers**

While it is desirable to have highly motivated, ordained persons involved in starting these new works, we will no longer be able to rely solely on ordained people for the start of new congregations. Our current leadership needs in the Christian Church (Disciples of Christ) indicate that we will experience some great shortages of pastors in the next few years. In the past few years, numerous licenced ministers have emerged on the scene. Many of these fine individuals have a great passion for evangelism, and several now serve congregations with average worship attendance in the 100's.

Experience has also shown us that the initial years of development require certain skills that are not taught in Seminary. It may be that there are numerous individuals in our pews today that are well suited, if not better suited for those initial stages of a new church's life.

The New Church Ministry Team offers training events as well as listings of training events available across the country to train individuals for all these special types of Ministry. There are also available and soon will be available, methods by which licensed ministers can continue their training via the internet, and other means.



## *Appendix C: Budget and Funding Worksheet*

1. **How much funding will we need? Estimate the amount needed in each category for the first 18 months.**

	6 months	12 months	18 months
<b>Planter Salary Package</b> <b>50%</b>			
Salary			
Insurance			
Benefits			
Education			
_____			
<b>Start-up Costs</b> <b>30%</b>			
Equipment/supplies			
Printing/advertising			
Facility deposits			
_____			
<b>Monthly Operation</b> <b>20%</b>			
Rent/insurance			
Phone/utilities			
Printing/advertising			
Program/materials			
Other salaries			
_____			

2. **Which sources of funding will we use? List the amount or percentage expected from each of the following sources in the first 18 months.**

	6 months	12 months	18 months
<b>Host church support</b>			
Planter raised funds			
Region/Area			
Grants/gifts			
Tithes/offerings			
Monthly donor support			
Bi-vocational income			
_____			



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## *Appendix D*

### *Characteristics of an Effective New Church Planter*

The following characteristics were identified by Dr. Charles Ridley, who has conducted hundreds of behavioral assessment interviews with potential new church planters.

1. Visionizing capacity
2. Intrinsically motivated
3. Creates ownership of ministry in others
4. Spousal cooperation
5. Reaches the unchurched
6. Effectively builds relationships
7. Committed to church growth
8. Responsive to community
9. Utilizes the giftedness of others
10. Flexible and adaptable
11. Builds group cohesiveness
12. Demonstrates resilience
13. Exercises faith



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## **Appendix E**

### ***Points to Include in the Covenant on Shared Ministry***

- I. *Preamble (See Appendix F)***
  
- II. *Mission Statements***
  - A. *Host Congregation***
  - B. *Nesting Congregation***
  - C. *Joint Mission Statment***
  
- III. *Plan of Organization and Structure***
  - A. *Governing Bodies of Each Congregation***
  - B. *Joint Partnership Committee***
  - C. *Time and Space Allocation***
    - 1. *Sunday Schedule***
    - 2. *Midweek Schedule***
    - 3. *Office Space***
    - 4. *Worship, Fellowship, and Christian Education Space***
  - D. *Master Calendar***
  - E. *Joint Events***
  
- IV. *Rights, Responsibilities, and Policies***
  - A. *Signs***
  - B. *Decor***
  - C. *Financial Contribution***
  - D. *Insurance Coverage***
  - E. *Security/Accessibility***
  - F. *Equipment and Supplies***
    - 1. *Kitchen Facilities and Supplies***
    - 2. *Ground Maintenance and Supplies***
    - 3. *Interior Maintenance and Supplies***
  - G. *Cleaning Policies***
  
- V. *Title to Property***
  
- VI. *Evaluation, Covenant Reaffirmation, Termination, Amendent***
  - A. *Annual Evaluation***
  - B. *Covenant Reaffirmation***
  - C. *Amendment***
  - D. *Third Party Resolution of Disputes***
  - E. *Termination***



## *Appendix F*

### *Preamble to a Covenant on Shared Ministry*

We, members of \_\_\_\_\_ and \_\_\_\_\_ Churches commit ourselves to the ministry of Christ in \_\_\_\_\_ and across the world. We joyfully covenant together to support the mission of our two congregations through the sharing of facilities and cooperative ministry.

We affirm that we are all part of the Body of Christ, endeavoring through different languages, cultural patterns and styles of ministry, to be instruments of God's love in our community.

We praise God for those who have gone before us to enable us to have a community of faith and a church facility as a tool for Christian ministry. We affirm that the church building is indeed a gift of God to be used in ministry, that it is not the private possession of any one person or group, but it is the house of the Lord and is for the use of all people.

We also commit ourselves to the care and upkeep of the facilities to enable them to continue to be available as tools for the ministry of the Body of Christ.

We pledge ourselves to support the ministry of our two congregations, separately and together, of the Christian Church (Disciples of Christ) and the Church Universal. We seek to live our faith in witness and love in the name of Jesus Christ our Lord.

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## ***Appendix G***

### ***The Rights and Expectations of Congregations Sharing Facilities***

#### **A. The Rights of a Nesting Congregation**

A congregation worshiping in a building of another congregation has the right to expect at least the following:

1. To be treated with dignity and respect as children of God.
2. The recognition and affirmation that they are part of the body of Christ and are carrying on the ministry of Christ.
3. The expectation that a church building is a tool for the ministry of the body of Christ and is not a private possession of any particular individual group.
4. The right to adequate space and time to meet the needs of their congregation and a voice in the negotiation of such, including kitchen facilities and pastoral office space.
5. Participation in the negotiation of financial arrangements between the congregations.
6. The freedom to operate their own congregation without interference with the terms of the agreement between the congregations.
7. The right to an exterior sign in their own language large enough to be visible from a distance and appropriate to the decor of the building.
8. That the building be kept clean and reasonably maintained.
9. At least three months notice of the termination of the agreement.
10. The freedom to use decor, paraments, and decorations fro their activities in keeping with their own cultural needs, as they see fit.
11. That all children be adequeately supervised.
12. That all commitments be honored as agreed upon, including time and financial commitments.
13. That the property of particular individuals and/or groups be honored and protected.
14. The right to self-determination and the right to a voice in the vital decisions that affect the life of their congregation.



New Church Ministry

## *Appendix G*

### *The Rights and Expectations of Congregations Sharing Facilities*

#### **B. The Rights of a Host Congregation**

A congregation sharing its building with another congregation has the right to expect at least the following:

1. To be treated with dignity and respect as children of God.
2. The recognition and affirmation that they are part of the body of Christ and are carrying on the ministry of Christ.
3. The expectation that a church building is a tool for the ministry of the body of Christ and is not a private possession of any particular individual group.
4. That the building be kept clean and reasonably maintained.
5. That the building be properly secured and that all utilities be used appropriately and turned off when not in use.
6. Three months' notice in the event of the termination of the agreement.
7. That all children be adequately supervised.
8. That all commitments be honored as agreed upon, including time and financial commitments.
9. That property of particular individuals and/or groups be honored and protected.
10. Adequate financial contributions from the nesting congregation to cover its expenses and share in the overall maintenance of the building, the amount to be mutually agreed upon.
11. That members of the nesting congregation will assist in the upkeep and maintenance of the building as appropriate and will assume a sense of responsibility for the overall care of the building.