QUEEN’S COLLEGE

PROJECT:
NEW BEGINNINGS: A CLOSER LOOK AT CHURCH PLANTING

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NEW BEGINNINGS: A CLOSER LOOK AT CHURCH PLANTING

Presentation Outline

Intro & Story

• Presenters: Who we are:
  ○ Dean Brenton
    ▪ Grandfather Harris pioneer & church plant DNA
    ▪ Currently serving as Executive Director of Ministry Development & Strategic Initiatives, Pentecostal Assemblies of Newfoundland & Labrador
    ▪ Involved in the launch of Spruce Hills Community Church October 29, 2006
    ▪ Assisted in implementation of Manuels River Campus October 2015 Launch
  ○ Matthew Joy
    ▪ A planting burden planted 2002-03
    ▪ Currently serving as Lead Pastor Spruce Hills Community Church
    ▪ Oversaw Manuels River Campus October 2015 Launch

Church Planting Defined

• Church Planting: the practice of establishing a core of Christian worshipers in a parish, with the intention that they should develop into a thriving congregation. (dictionary.com)
• Defined “Church planting is an exhausting but exciting venture of faith that involves the planned process of beginning and growing new local churches as based on Jesus’ promise and in obedience to His Great Commission” [Aubrey Malphurs, Planting Growing Churches for the 21st Century (Grand Rapids: Baker Publishing, 2004), p. 19.]

Pioneering Vs. Settling

• Mission vs Management
  ○ Organizations and churches have a natural tendency to move from their original missional DNA to systems focused on managing assets, resources, and personnel.
  ○ It is possible for the North American church to be content with managing decline instead of positioning itself for a brighter tomorrow.
  ○ Why does this happen? The movement from pioneer to settler is a natural evolution (e.g. North American pioneers to city settlements)
  ○ The danger becomes the replacement of the mission of what could be with the management of what is.
  ○ Illustration - Flight over NY city – at one point the urban expanse was only wilderness until pioneer movement occurred. Eventually replaced by settlers who began to develop and grow the city as we know it today.

• Pioneers vs Settlers
  ○ Change
    ▪ Pioneers: Constant change is here to stay is their motto. Understand that change is the essence of life and constant growth.
    ▪ Settlers: Count the cost of change and generally resist that cost.
o Language:
  § Pioneers: Use Kingdom language: movement, devotion, passion, serving, risk, team, sharing, compassion.
  § Settlers: Using church language – meetings, services, traditions, structure, organization, moderation.

o Resource:
  § Pioneers: Few systems and programs, resource deployed to outreach and missional activity.
  § Settlers: Systems, budgets, and programs primarily for the members and organizational operations.

o Posture:
  § Pioneers: Prepare for growth and new opportunities.
  § Settlers: Content and resigned to manage decline.

o Vision:
  § Pioneers: Look towards an optimistic and preferred future.
  § Settlers: Look back to the “good old days”.

• Natural Church Planting
  o “In Acts, planting churches is not a traumatic or unnatural event. It is woven into the warp and woof of ministry, and so it happens steadily and normally. Paul never evangelizes and disciples without also planting a church. For decades, expositors have looked to Acts to make lists of the basic elements of ministry: Bible teaching, evangelism, fellowship, discipleship, and worship. I have always found it odd that right there in Acts, along with everything else the church is doing, is church planting - yet this element of ministry is consistently ignored! Almost unconsciously, readers of the book of Acts have said, ‘Yes, but that was for then. We don’t need to do that now’. I believe this conclusion misses a key aspect of a healthy church, namely, that church planting must be natural and customary, not traumatic and episodic.” [Timothy Keller, Center Church: Doing Gospel-Centered Ministry in Your City (Grand Rapids, Zondervan, 2012), p. 355]

Church Planting Foundations
• Scriptural & Theological Support
  o The Commissioning’s of Jesus
    § COMMISION - I am sending you John 20:21
    § STRATEGY - Disciple all ‘peoples’, baptize & teach Matthew 28:18-20
    § GEOGRAPHY - From Jerusalem to uttermost part of the earth Acts 1:8
  o The Great Commission
    § Matthew 28:18-20 English Standard Version (ESV) 18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

• Jesus Sets The Focus of Planting
To model Jesus’ ministry and follow His lead is to make the efforts of church planting focus on unchurched persons.

- For the Son of Man came to seek and to save the lost.” - Luke 19:10 [ESV]
- And when Jesus heard it, he said to them, “Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners.” - Mark 2:17 [ESV]
- Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. - Luke 15:7 [ESV]
- Throughout Luke’s trilogy of “lost” parables in Luke 15, Jesus is underscoring the importance of seeking those who are lost in order to share God’s Good News with them.

Paul Sets The Example of Planting
- Through the ministry of Paul, the NT provides a great example on how to bring ministry to unchurched persons:
  - Paul personally prepared for his church planting ministry [2 Cor. 12:7-9; Acts 9:20-22; 1 Thess. 2]
  - Paul was an evangelist from the beginning of his conversion [Acts 9:19-22; Acts 16:25-33, Acts 13:44]
  - Paul was a team player [Acts 13:1-5; Acts 15:40, 16:6, 20:4; Acts 14:26-28]
  - Paul was a flexible, risk-taking pioneer [1 Cor. 9:19-21; Rom. 15:20; Acts 13]
  - Paul cared for people [Acts 20:31; 1 Thess. 2:7-11; Acts 14:22; 2 Tim.1:2]
  - Paul empowered others [Acts 16:1-3; Titus 1:5]
  - Paul stayed committed to fulfilling God’s calling & vision even at the cost of extreme personal sacrifice [Acts 14:19-20; 2 Cor. 11:23-28; Acts 16:25]
  - Paul was willing to let go of his plants to move on to plant more [Acts 16:40]

The Book of Acts captures the Birth of Planting (“...and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” Acts 1:8)
- In Jerusalem (Acts 1-7):
  - Origin - born in prayer, empowered by the Spirit, started with proclamation, baptized in Jesus’ name
  - Functions - doctrinal teaching, fellowship, worship, prayer, benevolence, identification with the community, witness
  - Growth - 3000 people at Pentecost, daily conversion, 2000 people on Solomon’s Portico, Multitudes added
  - Organization - Apostles, Deacons, Congregation, Elders
- In Judea & Samaria [Acts 8-12]:
  - Church planting by laity
  - Mass evangelism
  - Village evangelism
- Churches multiplied
- Growth enhanced by miracles
- Salvation extended to Gentiles
  - To the World [Acts 13-28]
    - Scattered laity start Jewish Churches
    - Jerusalem Christians plant Jewish-Gentile church in Antioch
    - Antioch became a great missionary church
    - Paul’s 1st Missionary Journey
    - Paul’s 2nd Missionary Journey
    - Paul’s 3rd Missionary Journey

- Historical Examples
  - 422 - St. Patrick - baptized over 100 000 people and planted many churches; known as the “man who found Ireland all heathen and left it all Christian”.
  - 1703 - John Wesley - church planting to create the Methodist Movement.
  - 1829 - William Booth - church planting made the Salvation Army a powerful force.
  - 1866 - Hudson Taylor, missionary movement in China.
  - 1870 - John G. Lake, South Africa; 625 churches.
  - 1906 - William Seymour - Pentecostalism inception Azuza St., Los Angeles.
  - Most major denominations can trace their beginnings to revivals manifested through church planting.

- Historical Examples in Newfoundland & Labrador
  - 1583 - Sir Humphrey Gilbert took possession of the island; all public worship Church of England
  - 1610 - John Guy’s first colony attempt, in Cupid’s first Protestant Minister, Erasmus Stourton
  - 1621 - Lord Baltimore’s colony in Ferryland - laity & priests
  - Mid 17th C - French church planted in Placentia.
  - 1700 - Thomas Bray - founder of the Anglican Society for the Propagation of the Gospel; supported churches & schools from 1703 to 20th C.
  - 1703 - Rev. John Jackson, recognized as missionary of SPG
  - Mid 18th C - Laurence Coughlan introduced Methodism
  - 1752 - Moravians on Labrador’s northern coast
  - 1885 - Salvation Army - Emma Churchill & Charles Dawson Portugal Cove/St. John’s Meetings; 1901 35 new corps
  - 1911 - Alice B. Garrigus - first service in NL

- Why Plant? Some voices...
  - C. Peter Wagner describes Church planting as "the single most effective evangelistic methodology under heaven" [C. Peter Wagner, Church Planting for a Greater Harvest (Ventura, CA: Regal, 1990), p. 11.]
Georg Vicedom, in his book The Mission of God, says the goal of Christian missions to both proclaim the message and to gather people into the church. [Georg Vicedom, The Mission of God (St. Louis: Concordia, 1965)]

- **Church Planting Impact**
  - **Leadership**
    - Bring fresh energy, vision, and growth.
    - Bring innovation and creativity to the whole body.
  - **Ministry**
    - Raise up new, creative Christian ministers.
    - Release more people into ministry.
  - **Evangelism**
    - An effective means of evangelism.
    - Can become an outreach feeder system for a community.
    - Reach different target groups.
    - Expands the footprint of the Kingdom.
  - **Networking**
    - Builds effective networks in the community.
    - Can build unity around a common initiative.
  - **Revitalization**
    - Challenge churches to evaluate mission and methods.
    - Stimulates existing churches.
    - Key to denominational growth.
    - “The way to renew the existing churches of a city is by planting new ones.” [Tim Keller, *Center Church*, p. 360.]

- Note: For every impact there can be a negative impact.

**Our Landscape**

- **Newfoundland & Labrador, 2001-2011 (Statistics Canada)**
  - **2001**
    - Catholic: 187 445
    - Anglican: 132 680
    - United: 86 420
    - Salvation Army: 39 955
    - Pentecostal: 33 840
  - **2011**
    - Catholic: 181 585
    - Anglican: 127 250
    - United: 78 380
    - Salvation Army: 36 060
    - Pentecostal: 33 195

- These stats reveal 2 things:
  - Enormous growth came through church planting.
  - There is a crossroads ahead to manage decline or become change agents for new opportunities.

- **Denominational Decline**
  - Anglican Church of Newfoundland & Labrador [graph, Report Bishop Geoff Peddle]
Pentecostal Assemblies of Newfoundland & Labrador [graph, Report PAONL]
Trends in Canadian Religious Attendance, by Region [graph, Pew Research Center]

Our Changing Landscape (Flipping the script on secularization)

• Our Changing Landscape: A New Development
  o The real story of change in the Newfoundland census concerns the significant increase among those who hold “no religious affiliation.” In 2001, 12,455 people or 2.5 per cent in our province declared themselves to have “no religion.” This number has grown over the past decade to 31,330 or 6.2 per cent. In 1991 it was only 1.6 per cent. Newfoundland has still considerably fewer people in the “no religion” category than the national average of 23.9 per cent, but the nearly four per cent increase in people without religious affiliation in our province between 2001 and 2011 is stunning when compared to much slower growth in the previous decade. [Dr. Hans Rollman, Faith in our times, The Telegram, May 18, 2013]
  o The rise of the ‘nones’ is a significant development in the Canadian and NL landscape.
  o Millennials increasingly are driving growth of ‘nones’. Recent generations of Canadians are significantly less affiliated than earlier generations.
  o This reality will provide us with unprecedented opportunity to invite people back into a thriving community of faith.
  o The church must explore new expressions of the ancient faith.

• National Post: One in four Canadians declare affiliation to no religion, but why are so many ‘nones’ surprisingly religious? [Joseph Brean, The National Post, May 26, 2014]
  o A fifth of them attend religious services annually, not just weddings and funerals.
  o More than one in seven practice “personal religiosity” at least weekly
  o A third consider their religious and spiritual beliefs important to the way they lead their lives.
  o Two out of five believe in God
  o One in five have experienced God’s presence
  o More than third believe in a life after death
  o More than one in 10 pray weekly.
  o ‘Evidence is beginning to build outside of Canada that the unaffiliated are not as unreligious as many often assume’ - Sarah Wilkins-Laflamme

• Graph – Canada’s Religious Composition, 1971-2011 (Pew Research Center)
• Graph – Trends in Canadian Disaffiliation by Region, 1971-2011 (Pew Research Center)

• Our Changing Landscape: A New Opportunity
  o The Importance of Cause amongst the ‘nones’ (James Emery White, The Rise of the Nones, p. 100)
    ▪ Note the shift in how the religiously unaffiliated became connected:
      • 1950s-1980s: Unchurched - Christ - Community – Cause
      • 1990s-2000s: Unchurched - Community - Christ – Cause
      • 2010s – present: Nones - Cause - Community - Christ
  o The Importance of Unity amongst the ‘nones’
    ▪ Cause will connect, but Unity will affirm:
• Unity not Uniformity: uniformity is everyone looking & thinking alike.
• Unity not Unanimity: Unanimity is complete agreement on every issue as it relates to Church.
• Unity is Relational Unity: Relational unity rooted in kindness, grace, and forgiveness.
  ▪ “See how they love one another” - Tertullian notes the awed pagan reaction to Christian communal life.
  o Opening The Front Door
  ▪ Keys to having an open front door to help engage ‘nones’:
    • Friendliness
    • Children’s Ministry
    • Music
    • Building
    • Importance of the visual
  ▪ A Lifeway research poll amongst the ‘unchurched’ in 2003, revealed that 82% of respondents would attend church if invited by a friend.
  o Reimagining the Church for ‘nones’
  ▪ “There is nothing like the local church when it’s working right. Its beauty is indescribable. Its power is breathtaking. Its potential unlimited. It comforts the grieving and heals the broken in the context of community. It builds bridges to seekers and offers truth to the confused. It provides resources for those in need and opens its arms to the forgotten, the downtrodden, the disillusioned. It breaks the chains of addictions, frees the oppressed, and offers belonging to the marginalized of this world. Whatever the capacity for human suffering, the church has a greater capacity for healing and wholeness.” [Bill Hybels, Courageous Leadership (Grand Rapids: Zondervan, 2002), p. 23]

Models
• Video: https://www.youtube.com/watch?v=RdNr73e7eAY
• Models of Church Planting
  o The Apostolic Harvest Church Planter
    ▪ Paradigm: Starts churches, raises up leaders from the harvest, moves to new church.
    ▪ Biblical Model: Paul
    ▪ Historic/Modern Examples: Methodist circuit riders, House church movement
  o The Founding Pastor
    ▪ Paradigm: Starts a church, acts as a church planter for a short time, and remains long term to Pastor the new church.
    ▪ Biblical Model: Peter and the Jerusalem church
    ▪ Historic/Modern Examples: Charles Spurgeon, Rick Warren
    ▪ Matt
  o Team Planting
    ▪ Paradigm: A group of planters relocates into an area to start a church. Often the team has a senior pastor.
- Biblical Model: Paul (at times)
- Historic/Modern Examples: Missionaries at Iona, Team church plants
  - Expressions of Church Planting
    - Mothering
    - Multi-site
    - Satellite
    - Circuit
    - Team
    - Church split
    - Multicultural
    - Monocultural
    - Adoption
    - Denominational
    - Replanting/Revitalization
    - Transplanting
    - *will depend on denominational, sectional, local church Constitution & Bylaws/Policies & Procedures

Q&A
- Q. What expressions of church planting have you encountered or experienced?
- Q. What models are best suited for our NL context?

The Spruce Hills Story
- The Opportunity: Spruce Hills Community Church is almost 10 years old but our beginnings go back over 20 years when God stirred the hearts of some leaders into dreaming about new ministry in the Avalon region. Discussions were happening in the local Pentecostal leadership between 1996-2002 about the possibilities of reaching one of the fastest growing communities in Atlantic Canada. In 2005 at a church board retreat the leadership at Elim Tabernacle started the planning and presentations that would plant a church in Paradise. It was that same spring when Pastor Jeff Callahan, a youth pastor in Lewisporte, and his wife drove into St. John’s. When he drove along the outer ring road and saw the Paradise sign it was as if God spoke directly to him with an invitation to leave the security of a church and a position to come to the Avalon to plant a church. The decision to launch the church plant did not come easy; in fact it required several attempts at a congregational vote in order to get the necessary quorum.
- The Beginnings: Once launched the growth came fairly quickly which created some tensions on the slow and steady plan. The church started in Pastor Jeff’s basement with a small group of adults and kids but it was not long before they were out of space. The first service was launched on October 29, 2006 at the Paradise Elementary School but 3 weeks later had to shut down with the discovery of mold in the school. For a few weeks the church met at Leary’s Brook Junior High in St. John’s but this was in no ways ideal for a Paradise church. Then an opening came in the Community Centre, the home of the Pitter Patter Day Care on Topsail Road in Paradise. This became a good home for us but required significant effort transport gear, to set up and tear down and ensuring the facility was clean after the previous night events. The centre, however, would be sold and leaving
us with few options with limited infrastructure in Paradise. We were able to have a short stint at the town new community centre but were unable to secure an ongoing rental arrangement.

- The Expansion: An old Lawton’s Drug Store was for sale and after exploration and proposals it was purchased by the PAONL. It required significant work, renovations, and setup, but the church volunteers were up to the task. There were some leadership transitions after Pastor Jeff left, more necessary facility upgrades and modifications.

- The Crossroads: The location on Topsail Road served the church well for several years. To this day it has been a blessing in terms of location and function. The first Sunday in September 2015 saw 210 people in attendance with 70 of them being children. But that reality of that level of engagement and connection did not happen overnight. It wasn’t something that didn’t come without risk or sacrifice or faith steps. In 2014 there were many Sundays that the room had been at full capacity and many more whereby the parking lot was full and overflowing. With the facility at capacity both outside and inside the church Lead Team started specifically visioning options to facilitate more growth. Two options emerged: 2 services per Sunday or multiple locations simultaneously (satellite campus). The team settled on satellite as best option and began the process and plan of working on logistics, developing a proposal to the denominational leadership, presentation to the congregation with a full month of communications and vision casting to prepare them for the journey ahead. In October 2015 the journey began with the launch of a 10-week pilot with 30-40 people and a subsequent decision to continue into 2016. The next steps are still in discussion but will now involve the consideration of hiring a Campus Pastor and the development of a Spruce Hills Community Centre at the original location.

- Other Plants currently happening:
  - Wesleyan - Ryan Tarrow – Southlands
  - Brethren In Christ - Dave Drinkwalter - Celtic Hearth
  - Independent - Tim Lane - True Life - Cineplex

Steps to Planting

- Church Planter Profiles - Selection, appointment, approval of personnel will depend on denominational protocols and local church structures. The church planter should be:
  - Called by God
  - A person of vibrant faith
  - A team player
  - Theologically trained
  - Visionary
  - Relational
  - Able to communicate
  - A motivator
  - Church planters need to demonstrate a strong calling and not just be pursuing church planting because they are renegades by nature or have no desire to fit into traditional church structures.

- Stages of Church Planting
  - Learn
    - Clarify the vision & concept.
- Develop Mission/Vision Statements.
- Develop a community profile:
  - demographics
  - history
  - worldview
  - religious organizations
- Do feasibility studies and budget preparations.
- “Pray without ceasing” & “keep in step with the Spirit”.
  - Love
    - Build genuine relationships.
    - Work to earn the trust of the community.
    - Link ministry design to community needs.
    - Find opportunities to serve.
    - Select and develop a core team.
  - Link
    - Contextualize the Gospel to the community
    - Meet community leaders
    - Plan a general interest meeting
    - Develop a launch strategy
    - Create a promotional plan
  - Launch
    - Determine approach:
      - Top down - formal celebration gathering
      - Bottom up - incarnational, small groups, core team.
    - Develop action steps, goals, & benchmarks
    - Prepare leaders, delegate responsibilities
    - Launch day
    - Review and Assess
- Church Planting Mind-shifts
  - Successful church planting initiatives must be willing to:
    - Give away resources.
    - Give away control.
    - Give away members & leaders.
    - Give up control of the shape of the ministry.
    - Be more kingdom focused than tribe/silo focused.
    - Develop systems to sustain planters and plants.
    - Commit long-term (LifeWay Research indicates a commitment to 3-4 year in order to ensure sustainability).

Conclusion
- Summary:
  - Church planting has gotten us to where we are and can get us to where we need to go.
  - The opportunity to plant churches has possibly never been greater with the openness to spirituality and the rise of the unaffiliated.
  - For church planting to thrive it needs strong support systems.
Church plants will need the right individuals who are called, creative, and committed to the task.

Church planting may be difficult and may look different than what we have known but the value far outweighs the cost!

- “We are at our best when we are planting and growing. Some traditional communities will survive and flourish but sometimes new communities must be born. These communities need not be geographical or based upon traditional styles of leadership or even a building but will always meet the needs of those around them.” Geoff Peddle [You are the Body of Christ, May 24, 2014]

- Romans 15:17-21 (NIV) Therefore I glory in Christ Jesus in my service to God. 18 I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done- 19 by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. 20 It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. 21 Rather, as it is written: "Those who were not told about him will see, and those who have not heard will understand."

- Romans 15 (MSG) 19 In such ways I have trail blazed a preaching of the Message of Jesus all the way from Jerusalem far into northwestern Greece. 20 This has all been pioneer work, bringing the Message only into those places where Jesus was not yet known and worshiped. 21 My text has been, those who were never told of him— they'll see him! Those who've never heard of him— they'll get the message!
BIBLIOGRAPHY


ADDITIONAL RESOURCES

Church Planting Canada Network: Reference network that works with a wide range of denominations (http://www.churchplantingcanada.ca)

Church Planting National Conference 2017
The controversial aspect of the Kosovo case derives from the fact that an internal issue was for the first time recognized as international. Moreover, the UN legalized to alter territorial integrity for the sake of prosecuted population. Further tension was added in 2010 when the International Court of Justice issued its advisory opinion, requested by the General Assembly of the UN (UNGA), which stated that the unilateral declaration of independence did not violate any rules of international law.

According with International law of the Unilateral Declaration of Independence in Respect of Kosovo, Advisory Opinion, I.C.J. Report 2010, p.403, para.122; 6According with International law of the Unilateral Declaration of Independence in Respect of Especially is this true when a system is required to operate with inputs whose energy (or power) is of the same order of magnitude as that of the noise, that is, when system is required to be very sensitive. a The general problem considered is that of recognizing the presence of a weak signal when it is submerged in a background of noise. Considerable attention has been given to this problem and a brief description of the conventional means for such detection is given in the sequel. Â Since the spectral composition of the signal is generally not known in advance, similar parallel channels are used for simultaneous search at different frequencies.