

CHAPTER 6

STRATEGIES THAT THE REFORMED CHURCH TSHIAWELO CAN UTILISE TO PLANT CHURCHES IN METROPOLITAN CITIES OUTSIDE GAUTENG PROVINCE

6.1 INTRODUCTION

This chapter focuses on the strategies that the Reformed Church Tshiwelo can utilise to plant churches in metropolitan cities outside Gauteng Province, e.g Cape Town, Durban, Bloemfontein, Port Elizabeth, Kimberley, East London, etc. As the Reformed Church Tshiwelo planted five new congregations on her 40th anniversary which was held on the 15-17 of August 2008 at Tshiwelo (Soweto), the strategies indicated in this chapter will also apply to those new congregations. The researcher developed vital strategies that should be taken into consideration when planting urban churches. He divided those strategies into four phases which are: Visionary Phase, Planning Phase, Preparation Phase and Establishment Phase. These strategies will be clearly illustrated by four diagrams. A clear explanation of each of the four diagrams will be presented. Before the church starts with these strategies, she must first of all know God's plan and also her missionary task. This chapter will also focus on the principles of urban church planting indicated by Mulphurs, Wingerd and Carey. Church planting methods will be the last issue to be discussed in this chapter.

6.1.1 God's plan

God's plan for "filling the earth with His glory" is directly related to the kind of evangelism that results in the formation of reproducing Christian communities. Only God makes the

church grow. Only God can breathe new life into a valley of dry bones. Only God can create waves – waves of revival, waves of growth, and waves of spiritual receptivity (Warren 1995:14). As Paul pointed out about the church at Corinth, “I planted the seed, Apollos watered it, but God made it grow” (1 Cor 3:6) (NIV). Notice the partnership: Paul and Apollos did their part, but God caused the growth. The sovereignty of God is a factor overlooked in almost all current church growth literature. Rich Warren indicates the following, concerning church leaders:

Our job as church leaders, like experienced surfers is, to recognize a wave of God’s Spirit and ride it. It is not our responsibility to make waves but to recognize how God is working in the world and join Him in the endeavor. Watching surfers from the shore makes catching waves look pretty easy. Actually, it is quite difficult and requires great skill and balance. Catching a spiritual wave of growth isn’t easy, either. It takes more than desire or even dedication; it takes insight, patience, faith, skill, and most of all, balance. Pastoring a growing church, like surfing, may look easy to the uninitiated, but it isn’t. It requires a mastery of certain skills (Warren 1995:14).

McGavran states emphatically that “the essential task, in a world where three-fourths of all men and women have yet to believe in Jesus Christ as God and only Saviour, is that of planting new churches” (Hesselgrave 1980:7). Among the educational tasks necessary to initiate a movement of church multiplication is the preparation of leaders who understand and are able to interact with the dynamics of expanding church movements. Two key words in movements thinking are *momentum* and *multiplication*. Momentum is increased activity towards the goal. Multiplication is the replication of the main ingredients in the mix – in this case, disciples and effective leaders who will lead

new churches. It is not enough to have exciting happenings that bind people together to fulfill a compelling vision. It is not enough to have many people coming to Christ. Powerful movements are the result of Spirit-anointed leaders; leaders who have the ability to form an interdependent ministering body out of a diverse mix of believers, leaders who specialize in selecting and training emerging leaders and instill in them the vision, skills, and motivation to “do it again” (Thompson 1996:141-142).

6.1.2 The missionary task of the church

According to Bop Hopkins, the heart of the church planting explosion should be threefold: a) Church planting is mission through the local church, b) church planting is church reproduction by multiplication, and c) church planting is incarnation (Hopkins 1991:14). On the third point, incarnation, he goes on to say:

Church planting means making the body present in new places and for new people. Church planting is neighbourhood evangelism. It represents an opportunity to turn the Church inside out and help it to break out of any Christian ghetto it has become. Church planting means multiplying centres of worship and witness, to make the Church more accessible to multiply points of contact in the community. It also multiplies the available modes of Church life, in response to the mosaic of cultural, social and ethnic diversity. It could be one key for effective mission in urban priority areas (Hopkins 1991:14).

With this statement, especially the last sentence, the researcher agrees 100% with Bop Hopkins. It is very clear that church planting is a) a necessity, b) can be seen as a method, and c) is also a strategy for reaching the lost. Therefore, to talk about missions

is to talk about church planting. Church planting is a tool of mission, not the final purpose of mission (Carey 1991:31). The whole church planting program succeeds or fails depending on the type of Christians who enroll in the training program (Patterson 1989:1). There are many reasons for giving church planting a central position in planning strategies for church ministry and mission. But here the researcher will spell out few reasons which he regards as main reasons.

6.1.2.1 Church planting is biblical

The New Testament way of extending the Gospel was church planting. If the churches can trace the expansion of the church through Jerusalem, Judea, Samaria, and the uttermost parts of the earth they will see that church planters led the way. This is a Kingdom activity, strongly endorsed by God our King. Collectively, as a community of the Kingdom of God, Christians can scarcely feel that they are obeying God if they fail to plant churches and plant them intentionally and aggressively.

6.1.2.2 Church planting means denominational survival

One of the absolutely essential ingredients for reversing the decline is vigorously planting new churches. The churches that do not see church planting as a way and means of preventing the decline of the denomination, do experience loss of their membership, and also become inactive churches.

6.1.2.3 Church planting develops new leadership

The most important institutional variable for the growth and expansion of the local church is leadership. In the local church no individual is more important for growth than

the *senior Pastor*³⁹, but effective senior Pastors make it a point to see that lay leaders also take responsible positions in the ministry of the church. For the most part existing churches have unconsciously placed a ceiling on both clergy and lay leadership, and as a result upward mobility of new people into positions of ministry is difficult. New churches open wide doors of leadership and ministry challenges and the entire Body of Christ benefits.

6.1.2.4 Church planting stimulates existing churches

Some are reluctant to start new churches for fear of harming those churches that are currently located in the target community. They feel that doing so could create undesirable competition between brothers and sisters in Christ. This should not be the case, what is required is the co-operation between the church that intends to plant a church in those particular areas with the local churches in those areas.

6.1.2.5 Church planting is efficient

There is no more practical or cost effective way of bringing unbelievers to Christ in a given geographical area than planting new churches. There are imperatives that confirm the need for new churches as an essential part of evangelistic strategy on new mission fields or new places where new churches should be planted.

The first one is a biblical imperative. As the apostles and evangelists moved out to the unevangelized frontiers they planted new churches. The Apostle Paul said, "It has always been my ambition to preach the Gospel where Christ was not known, so that I

³⁹ Senior Pastor in this thesis refers to the experienced pastor in the congregation. From the Reformed perspective, all Pastors are equal.

would not be building on someone else's foundation" (Rm 15:20) (NIV). Paul went to new places and planted churches.

The second one is a demographic imperative. There are many people who migrated to the metropolitan cities such as Cape Town, Bloemfontein, Durban, East London, Kimberley, Port Elizabeth, etc who are not born again, and it is the responsibility of the Church to notice the population increase in those areas. Those people will be won to Christ if the churches move across into their culture with the love of Christ and begin to plant churches.

6.1.3 Leadership of the church

According to Wagner (1984a:46) the *first* Pastor's price for growth is the assuming the responsibility of growth. The *second* price is hard work (1984a:50). *Thirdly*, Pastors must share their ministry. This must be done with other program staff as well with laity (1984a:55). The Pastors who do not understand their leadership role, who are visionless, lazy, and selfish, could not lead the church to growth.

6.1.3.1 Leadership qualities

Roger S. Greenway indicated some special qualities of leaders (Greenway 1999:109) that should be taken into account when doing urban church planting project.

- *Vision:* Leaders have spiritual 'eyes' that let them see what God can do through the church and her ministry.
- *Tenacity:* Leaders can be counted on to keep on doing the work of the Lord despite difficulty and opposition



- *Integrity*: Leaders can be trusted morally with money and with the care of people's souls.
- *Excellence*: Leaders want the church to function well in order to please God and serve people's needs.
- *Servanthood*: Leaders do not work for honour and power, but for the welfare of others and the glory of God

6.1.3.2 The task of the church leadership

The task of church leadership is to discover and remove growth-restriction diseases and barriers so that natural, normal growth of the church can occur (Warren 1995:16). If a church is not growing it is dying. When congregations are healthy, they grow the way God intends. Healthy churches don't need gimmicks to grow – they grow naturally. Paul explained it like this: "It is from Him that all the parts of the body are cared for and held together. So it grows in the way God wants it to grow" (Col 2:19) (NCV). Church leaders must know that God wants His church to grow. If their church is genuinely healthy, they won't have to worry about it growing (Warren 1995:17).

6.1.3.3 Periodic meetings

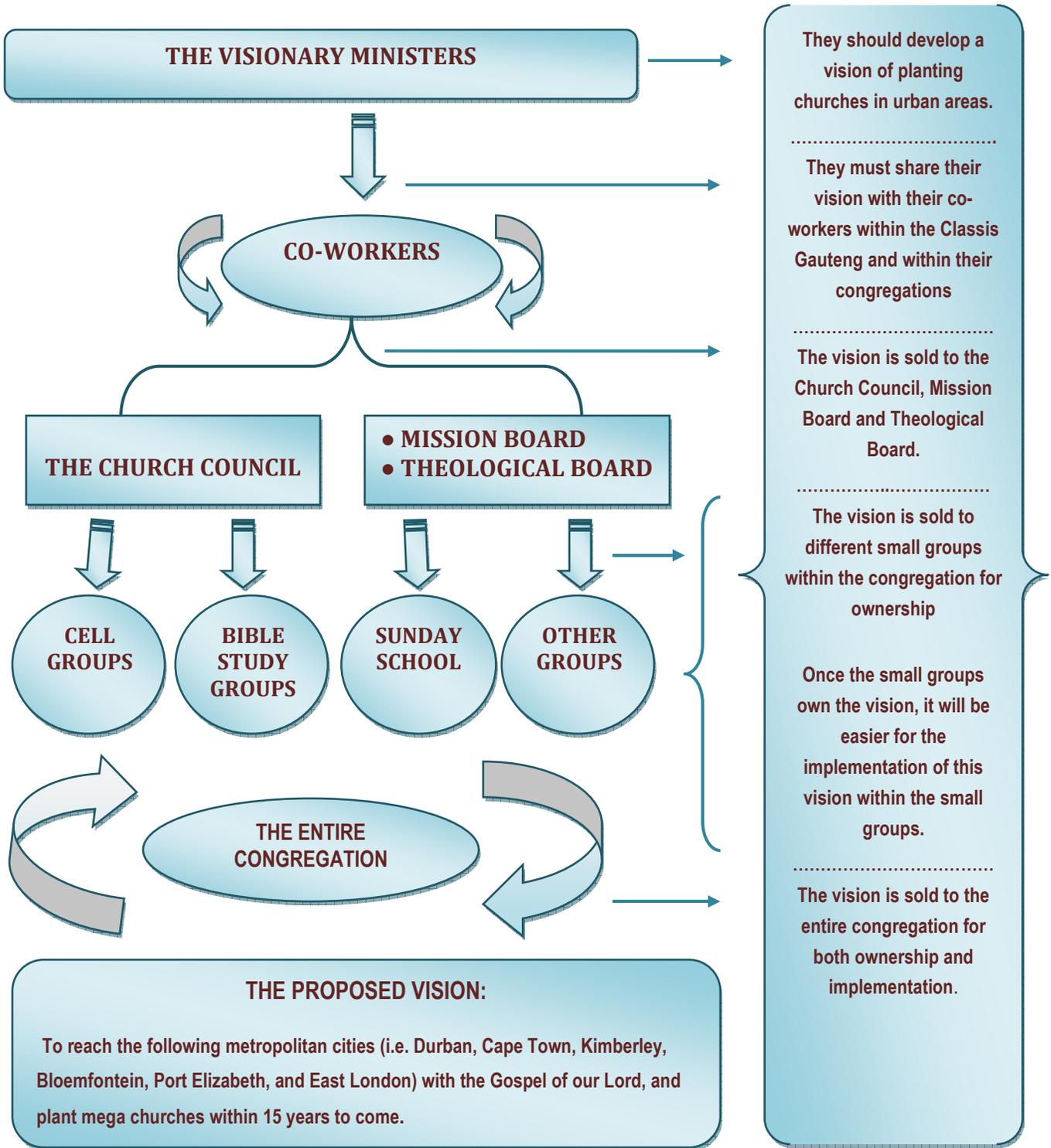
There should be periodic meetings of the leaders involved in an organization if that organization is to function effectively. According to Donald A. McGavran every living Christians should have a band of ardent Christians who meet regularly; it might be once a week or once a month to make sure that their congregation does win the lost in their

community and give birth to daughter congregations within at home and also abroad (McGavran 1988:46). No team can function as a team without practice and planning together. The organization within a church, whether a committee, Sunday School class officers, deacons, elders, and other committees must meet periodically to make plans and solve problems and generally strengthen the organization (Young 1978:42). Accepting and sharing responsibility should be done accurately and each and everyone should report back to the next meeting about the work assigned to him or her. Leaders should commit themselves to the work or responsibility assigned to them; this brings progress to the church. The church leaders, who constantly apologise for not doing the work assigned to them, become a stumbling block to the progress of the church. Leaders have more responsibility to bring progress to the church they are leading. The Christians follow their leaders, because they have great influence on the entire congregation. That is why leaders have to meet more frequently than other church members to discuss church matters, make plans and also to share the problems they are encountering in their church and seek ways and means of solving them.

6.2 THE STRATEGIES FOR PLANTING DAUGHTER CHURCHES IN URBAN AREAS

6.2.1 Diagram illustrating STEP 1: VISIONARY PHASE

Figure 6.1: DIAGRAM ILLUSTRATING STEP 1: VISIONARY PHASE
PROPOSED STRATEGIES FOR URBAN CHURCH PLANTING TO THE REFORMED CHURCH TSHIAWELO



6.2.1.1 Visionary leaders

6.2.1.1.1 Vision

The church leaders of the Reformed Church Tshiawelo must hear the plea of our Lord Jesus Christ, “Lift up your eyes, and look on the fields” (Jn 4:35) (KJV) and see the opportunities before them. According to J. Terry Young (1978:31), one of the tragedies of Christianity today is that so many of the church members have no dream or vision for their church or for their own personal Christian lives. If some of the churches could just catch a vision of reaching people; of helping people; of growing stalwart Christians; of influencing a city, a state, a nation, a world; of sending out a host of young people into Christian vocations; of starting new churches in unreached communities; of reaching into the inner city with a ministry. A church with a vision is a winning church, but “where there is no vision, the people perish” (Pr 29:18) (KJV). As we have learnt in Chapter 5, Professor T.C. Rabali is a visionary leader; he managed to lead the Reformed Church Tshiawelo to fulfill his vision of planting urban churches. The leaders of other churches, especially those planted by the Reformed Church Tshiawelo, must learn from the way Professor T.C. Rabali developed his vision and also led to its implementation. Church leaders should be able to see the necessity and urgency of urban church planting.

(a). The significance of a vision

The daughter churches that were planted by the Reformed Church Tshiawelo must know that vision must be possessed by and must possess the Minister of the congregation. If the Minister does not have the vision, probably no one else will (Havlik 1976:83). It is critical to the ultimate success of the new church that it has a single, clear vision. The church must know where it is going. Without a vision, the church will quickly plateau and

simply begin to maintain herself. Maintenance will be followed by a downward spiral that will eventuate in her ultimate, untimely demise (Malphurs 1998:119). Some churches have several visions. Where there are multiple visions, there will be multiple struggles and much unhappiness. In reality, many of these churches are “splits waiting to happen”. In fact, they are already down on the calendar; it is just a matter of time. The reason is that each leader tends to push for a particular vision, which often results in lots of fireworks in the board meetings.

(b). Type of a vision

What type of a vision should the Reformed Church Tshiawelo and her daughter churches have? The vision of the church must be a Great Commission vision. According to Malphurs (1998:121-127) the Great Commission mandate consists of three components that unfold chronologically.

(i) The pursuit of the lost

The *first* component of the Great Commission is the intentional pursuit of the lost people. This is reflected in the word “go” found at the beginning of the commission in Mathew 28:19: “Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit”. It is also indicated in Mark 16:15: “He said to them, ‘Go into the world and preach the Good News to all creation”. Jesus is exhorting His people, the church, to pursue or seek lost people, which involve an “invasion” mentality. This was true in the first century, and it is true today.



(ii) The evangelism of the lost people

The *second* component of the Great Commission is evangelism. In Mark 16:15, Christ says, “Go into all the world and preach the Good News to all creation” (NIV). A Great Commission church makes evangelism a high priority. The church in general and the people in particular are not just actively seeking lost people; they are reaching lost people. And this is evident in the fact that these churches are growing numerically.

(iii) The edification of the saved people

The *third* component of the Great Commission is edification. When the church reaches lost people, she does not drop them there but enfolds and disciples them. The goal is to equip them to reproduce themselves. This is the process of edification, which involves bringing new believers to Christ-likeness (Eph 4:11-16).

6.2.1.1.2 They share their vision with their co-workers

As the new churches that were instituted from the Reformed church Tshiawelo, have one Minister each, but will be working close to each other as Ministers of the same Classis Gauteng which is under Soutpansberg Synod, they must share their visions. Besides sharing as Ministers of the same Classis, they must also share their visions with their co-workers within the congregations they are ministering. They must work as a team, with their efforts coordinated and moving in the same direction at all times (cf Young 1978:73). The visionary leaders must share their vision to the active leadership

within the congregation, so that they can form team to work on the selling of the vision to the small groups and also to the entire congregation.

6.2.1.1.3 They sell their vision to the Church Council, Mission and Theological boards

From the Reformed tradition, the local church is led by the Church Council. The Ministers must sell their vision to the Church Council. Terry J. Young indicates that:

Pastor and deacons share the responsibility for the spiritual life and development of the congregation. Most congregations are far too large for the Pastor to render adequate personal ministry to each individual. Therefore, the deacons assist the Pastor in ministering to the members of the congregation. They meet regularly with Pastor for prayer and for discussion of the needs of the church. They may share burdens about particular individuals and make plans for better ministry to them. The Pastor will honor his deacons as men who were selected by the church because of their own spiritual maturity. He will honor their confidence and seek to develop the closest possible relationship with them. Like wise, the deacons will seek to assist their Pastor in every possible way and will uphold his ministry at all times. They will tactfully deal with many little problems which otherwise would adversely affect the Pastor's ministry if he had to deal with them himself (Young 1978:75-76).

From the perspective of the Reformed Church, the Church Council is formed by Minister, church Elders, and Deacons. The way Young describes the responsibility of the Deacons above; simply indicates that the Minister is associated only with the Deacons. In addition to what Young has indicated above there is church Elders who

also work hand in hand with the Minister. This means that the vision will be sold to the Church Council formed by the Minister, church Elders and Deacons to own it. If the Church Council accepts the vision, then the vision is no longer the Minister's vision, but a vision of the Church Council.

From there, the Church Council must sell this to the mission committee or mission board. The mission board is a relevant board because it is responsible for mission work. Urban church planting needs visionary, dedicated or committed Ministers. Where does the churches get this type of Ministers? It is obvious that, in the case of the Reformed Church Tshiawelo and her five daughter churches, that the Heidelberg Theological Seminary is a relevant source for their Ministers. This means that this vision of urban church planting must also be sold to the board of curators of Heidelberg Theological Seminary. This will help the theological school to have a revised curriculum which caters for urban church planting. And the board of curators must see to it that the theological students are equipped in such a way that they see as their responsibility planting churches in metropolitan cities especially outside Gauteng Province.

6.2.1.1.4 They sell their vision to the small groups

Priorities of the church must be stressed over and over so that members will be reminded that the church takes them seriously. Sermons must be used as a positive motivator (Hadaway 1991:82) in small groups like Bible studies, cell groups, Sunday School classes, women's fellowship, men's fellowship, youth fellowship, etc. The small groups must understand the vision and own it, and prepare themselves to sell also to other people within the congregation at large.

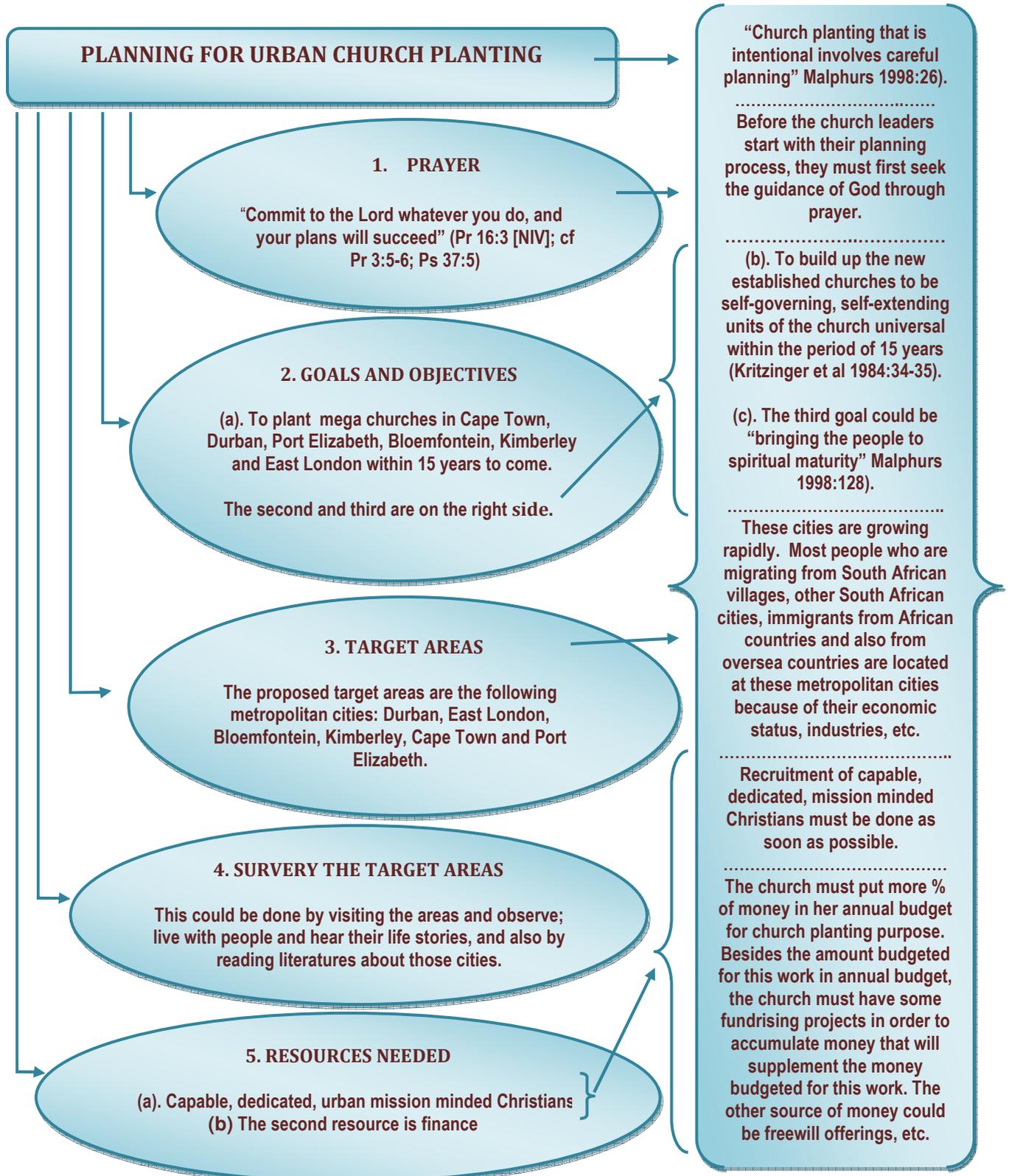
6.2.1.1.5 They sell their vision to the entire congregation for ownership and implementation

The Ministers must formulate a vision and begin to articulate and “sell” this vision to the congregation as a whole. The vision must be communicated meaningfully. Good communication grabs people. People must be led to understand the vision through clear and engaging communication (Mutavhatsindi 2000:72). Powell notes that, “we must challenge our people to do great things; otherwise they will stagnate into mediocrity (Powell 1982:33). A compelling vision for the future has the potential for capturing the imagination of the members and providing motivation for action but only if it is “caught” by a large proportion of the congregation. To facilitate this, the Minister must preach and live the vision, and if necessary he must also begin acting on the vision before it has been generally accepted. When things start moving, more and more members may become excited about the possibilities and begin to actively work towards the dream. Throughout this process, continual efforts must be made to develop allies among the exciting lay leadership of the church and to create new leaders among those who are most excited about the vision. The goal is unity or a “oneness of purpose” around a vision for what members hope the church will become (Johnson 1989:115). Ministers should use their sermons to articulate a vision for the church and to reinforce the purpose and priorities of the congregation. New members and uninvolved members who were not directly involved in the creation of the vision, may not understand this dream for the future the first two or three times they hear it, but by the fourth or fifth time it may begin to sink in – that this is what the Minister and members want the church to become (Hadaway 1991:82).

6.2.2 Diagram illustrating STEP 2: PLANNING PHASE

Figure 6.2: DIAGRAM ILLUSTRATING STEP 2: PLANNING PHASE

PROPOSED STRATEGIES FOR URBAN CHURCH PLANTING TO THE REFORMED CHURCH TSHIAWELO



What is planning? Planning may be defined as a managerial activity which involves analyzing the environment, setting objectives, deciding on specific actions needed to reach the objectives, and also providing feedback on results (Migliore et al 1994:4). Planning as part of the managerial process is crucial to the success of the church in planting healthy growing churches. From the biblical point of view of planning, the Bible has abundant evidence of God's plan. God is the greatest planner of all. Before creation He devised a plan for man and history that took every contingency into account. When Christ was ministering on earth, He had a plan for developing His disciples and getting the Kingdom message to the "lost sheep of the house of Israel" (Mt 10:1-42). After His death and resurrection Jesus revealed the basis of His plan for the discipling of the Gentile nations (Mt 28:18-20; Ac 1:8) (Hesselgrave 1980:43-44). Plans that are to be used by many people need to be communicated, usually in writing because they permit people to evaluate whether what they want to do can, in fact, be done. Jesus reminded Christians that one does not sit down to build a tower without counting the cost. In order to count the cost they need to plan (Dayton and Fraser 1980:47). "Church planting that is intentional involves careful planning" (Malphurs 1998:26). "It is not enough to see faulty assumptions which prevent maximum multiplication of sound churches. We must go on to devise and operate intelligent and adequate plans for establishing church after church throughout the whole populations" (McGavran 1980:440). Terry J. Young is of the opinion that:

A church will do no more than it plans to do. Planning sets both the target and the limit of achievement. If nothing happens, probably the reason is that we did not plan for something to happen. If the results are small, perhaps our planning was small. You may not do as much as you plan to do, but it is certain that you will do more than you plan to do. In the final analysis, to fail to plan is to plan to fail. But, even expertly laid



plans are not enough. Hard, dedicated work must follow the praying and planning. Even though we may have prayed as though all depends upon God, we must now work as though all depends upon us. The most carefully detailed plans perfected to the highest degree of expertness are worthless until translated into action. No plan left unused in a committee chairman's notebook ever won an advance for a church. The walls of Jericho did not crumble before Joshua, even though he had prayed and planned, until Joshua and his people had carried out the last details of the plan. Things don't just happen - you have to do something! (Young 1978:47).

Putting such plans into operation is the true goal. A good plan on paper does nothing (McGavran 1980:441). Part of strategic planning is the team-building approach of developing leaders and involving people in the plan (Migliore et al 1994:1). Knowledge has to lead to action for which planning is needed. Thoughts should be put into action, or the process falls apart. More than mere intellectual exercise is needed (Bruwer 2001:37). There are many questions that the church planters should first ask in planning to plant churches in urban areas. Some of the basic questions to be firstly asked are as follows:

- Who is supposed to be involved in mission?
- What is our broad objective, what do we wish to achieve?
- When are we supposed to start our work?
- Where do we want to work, what are the needs and specific challenges?
- Who shall we achieve this (methods)?

6.2.2.1 Prayer

It was clear in Chapter 5 that the Reformed Church Tshiawelo is a praying church. That is why God led her to her present stage. It must be clear to the five daughter churches planted by the Reformed Church Tshiawelo that Prayer should be the first priority that church leaders must put forth before a desired result can be obtained. “Prayer is a crucial element of Christian life. When believers spend time in prayer, spiritual maturity, and Godly direction results” (Mutavhatsindi 2000:71). No church advances without the power and blessing of God through prayer. Only through prayer do we recognize our greatest needs for advance. Beyond the recognition of a need for something to happen prayer is the key that unlocks the first door toward victory (Young 1978:46-47). Before the church can start with her planning, she must commit herself to prayer. Prayer should be the first thing tackled because the success of the church’s plans is from God, the Almighty. “Commit to the Lord whatever you do, and your plans will succeed” (Pr 16:3) (NIV).

6.2.2.2 Goals and objectives

A goal is a statement about what people wish to achieve and when. No actual planning is possible without fixing goals (Kritzinger et al 1984:153). Goals are essentials, especially in a task as important as that of planting churches cross-culturally. Goals are necessary if Christians want to be effective, faithful stewards of the resources God has given to them (Hesselgrave 1980:117). Goals provide clarity of purpose, a sense of progress, and a measurable standard for evaluation (Dudley 1987:124). “Churches that really want to grow will set bold goals for growths” (Wagner 1984a:56) and the goals should be clear (Hadaway 1991:112). The Christians’ goal should be to devise an intelligent plan for establishing churches – one which fits their population, is similar to

plans which have multiplied churches carried out with the resources which God has put into His hand. The plan should be adequate (McGavran 1980:440). Once a vision has been created, shared, and largely accepted, the Minister must take the lead in moving the church toward new goals which flow out of the vision (Hadaway 1991:84). After the establishment of goals; members should feel ownership because they had a hand in the development of the goals; and they should be motivated to reach the goals (Hadaway 1991:89). Goals of any sort are meaningless unless they flow out of the accepted purpose or “role” of the church and are owned by the congregation (Hadaway 1991:33). According to Dayton and Fraser (1980:437-438) whether it is long-range goals or a short-range goals, whether they are primary goals or intermediate goals, each goal needs to be owned by someone.

The goals or objectives of the Reformed Church Tshiawelo could be as follows:

- To plant mega churches in metropolitan cities like Cape Town, Durban, Port Elizabeth, Bloemfontein, East London, and Kimberley within the period of 15 years.
- To build up the new established churches to be self-governing, self-supporting and self extending units of the church universal (Kritzinger et al. 1984:34-35) within the period of 15 years.
- The third goal could be “bringing the people to spiritual maturity” within 5 years (Malphur 1998:128)

6.2.2.3 Target areas

According to Harvie M. Conn, the church must target the cities they intend to reach with the Gospel of Jesus Christ; the church must not flee those cities (Conn 1987:105). What are the steps that should be taken in reaching the cities with the Gospel? There are many things that should be taken into account in order to reach the cities with the Gospel, but here the researcher will mention three of the crucial things that should be taken into account, those things are as follows: .

6.2.2.3.1 Identify the place to plant new church

Say for example, the leaders of the Reformed Church Tshiawelo want to start a church in Bloemfontein. Their *first* step, then, must be to go to the area and for a feasibility study in order to find out options for target audiences. The *second* step is to identify their audiences and also to find where their audiences are. When the leaders see their primary task as winning people to Christ and establishing them in the faith and in the churches, they will have come a long way in their understanding. But even that is just a beginning. Before they can get on with the task, they must decide on definite areas and peoples that will become the *foci* of their immediate attention and labors. According to Hesselgrave (1980:93), one of the fundamental problems with much of the study of church growth is that principles are studied without incorporating them into a plan for reaching a specific target area. In a very real sense the task does not become clear until Christians decide the questions of “whom” and “where”.

In the Book of Acts, when Paul’s extensive missionary endeavors are related to a specific area, the reference is usually to a city. He considered an area evangelized when a church was planted in her major city. In church-extension evangelism there is

much to be said for giving certain priority to cities. But that does not end the matter. Roland Allen indicates that “all the cities, or towns, in which Paul planted churches were centres of Roman administration, of Greek civilization, of Jewish influence, or of some commercial importance” (Allen 1962:13). Walter Liefeld adds that those cities were located on major trade routes oriented towards Rome (Liefeld 1967:150, cf Hesselgrave 1978:179). Each of these characteristics should be pondered, for each has its significance. When Paul chose a target city for missionary endeavor, he looked beyond the city to the surrounding region. That is why these characteristics were important. Liefeld’s further words are instructive: “Paul’s abortive attempt to evangelize northern Asia Minor should probably not be seen as a change in strategy, i.e., to visit sparsely settled areas, but rather as a determination to preach in several cities which lay on the northern trade route” (Liefeld 1978:179).

Allen’s conclusion to the matter merits careful consideration on the part of proponents of urban or rural strategies. He insists that more than the natural advantages for outreach which characterized certain cities of Paul’s day should be considered when analyzing Paul’s strategy. Roland Allen is of the opinion that, “To seize a strategic centre we need not only a man capable of recognizing it, but a man capable of seizing it” (Allen 1962:16). In other words, one significant reason that cities became important in Paul’s ministry was that he was the kind of man who was capable of seizing them for Christ.

6.2.2.3.2 Choose the real estate

Choosing the real estate for the church structures should be done as soon as possible. This should be done to avoid the increase in the price of properties which are rising daily. Churches should not become comfortable when using buildings hired from other

churches or institutions. Using the buildings of others has many disadvantages, some of them are:

- There is no ownership of the building; the church will have limited use of the building.
- The owners can break the contract or agreement for the use of their building anytime and this can disturb church services.
- The owners can allow many churches or institutions to use the same building, and this of course will disturb the stability of church programmes.

6.2.2.3.3 Building a nucleus of members

The first step in actually planting the church, once the planning has been done and you know where you want the church to be located, is to begin to build the nucleus. “If a church rushes into its first public worship service without having developed properly, it can suffer the same fate of a miscarried or aborted child. On the other hand, if a church spends too much time in prenatal development it will lose life-giving momentum and vision as a child loses life-giving blood and nutrients with the breakdown of the placenta” (Logan 1986:8).

The critical question might be, “how long must it take to build the nucleus?” C. Peter Wagner is of the opinion that:

If the proper planning is done and a competent feasibility study produced, it is well to plan for a nucleus building phase of four to six months. A longer period might have been called for in the past when we did not have today’s know-how. But any church planter who is up to



date on the field should have the techniques to make it happen in four to six months (1990:97-98).

6.2.2.4 Surveying the target areas

According to Roger S. Greenway, the church leaders must investigate a particular city. They must begin by studying a map of the city and identifying her different parts – commercial areas, industrial zones, and residential neighbourhoods. Look closely at the areas that are growing in population and the kinds of people and cultures found there. Then they must choose one neighbourhood and study its people – their religions, cultures, languages, and social conditions. The leaders must inquire about their spiritual, social, and material needs. They must find out if there are vital churches in every language group. And they must also think about ways to advance the Kingdom of Christ in that particular neighbourhood (Greenway 1999:120).

The target areas themselves require analysis. Christians can not completely understand their task until they are able to define it in relation to the particular areas to be entered. That will require continued study. But analysis should begin before workers actually enter the target areas. According to Hesselgrave (1980:100), “no area should be entered with a church-planting effort simply because some believer, however saintly, has a desire or vision for a work, however noble and lofty. We need corporate study of demographic data of the kind that is readily available in many areas of the world”. The Christians can get the information of the map with data on residences, businesses, parks, roads, zoning, and future plans.

Hiebert and Meneses (1995:260) indicated that the sociologists and the anthropologists have different approaches of surveying the city. The sociologists have taken one

approach in studying such large and complex socio-cultural systems. They try to understand the city as one operational whole. To do this, they take a “helicopter” view of the city, looking at it from above. They map the physical, social, and cultural features to understand population densities, ethnic and class compositions, migration patterns, transportation and communication systems, religious distributions, and so on. They compile statistics on a great many demographic variables.

Anthropologists have taken another approach to the study of the city. They use the ethnographic methods they used to study tribes and peasant societies to examine the city from the street level. They live with people and hear their life stories. They participate in neighborhood activities and observe life in its everyday flow (cf. Malphurs 1998:270). Christians need to use both micro and macro approaches – both helicopter and street-level views - to help them understand the great complexity of it all.

When a target area has been adequately surveyed and studied, it should be possible to make some meaningful projections as to growth potential in the new work. Even when based upon sound data, any such projections will be expressions of faith for only God can ‘grow a church’. But just that kind of faith is needed. Such projections will have two primary aspects: the number of people they anticipate will be brought into the local body of believers, and the time required reaching successive stages of growth (Hesselgrave 1980:122-123). According to Dayton and Fraser (1980:112) Christians need to understand the people whom God has called. They have developed under different conditions and parent materials. Each person has his or her own particular language, world view, social structure, economic and technological base, and religious sensibilities.

6.2.2.5 Resources required

There are many resources needed in urban church planting. In this thesis three most vital resources needed for the project of urban church planting are given, these three resources are: money, capable people and church structures. The researcher is not undermining the other resources, but these are the most vital ones. In order to substantiate this fact, a short explanation of the importance of each of these resources is given:

6.2.2.5.1 Finance

One of the major problems in planting a church is financing the venture. The costs can be high for a core group, especially if it pursues its community through a mailer or a technigrowth program. Some planted churches have the momentum to implement the vision but are slowed in the process because of a lack of funding (Mulphurs 1998:381). Denominations need to have well funded and well staffed departments for the specific purpose of church planting (Hinton 1985:205). According to Dayton and Fraser (1980:466), in order to raise finances, there has to be someone committed to raising finances. One of the challenges indicated by the church leaders of the Reformed Church Tshiawelo is lack of sufficient funds for doing urban church planting and also for erecting church structures. As it is factually true that everything goes efficiently with money, the church must try by all means to raise funds by using different methods like, asking members to increase their tithing. The other methods of raising funds is through selling Christian literatures, T- shirts, plates, mugs with church's name et cetera. This implies that the church should provide more Christian literature so that Christians could find them nearby. This should motivate church leaders, especially Ministers to write many books. The availability of more literatures will also equip Christians. Although the

Reformed Church Tshiawelo sells hand bags, T-shirts, some literature, etc especially at special functions and anniversaries; to do this occasionally will not be enough for raising funds, but nevertheless should be done frequently.

The churches must have financial stability. Samuel D. Faircloth is of the opinion that:

Stewardship is closely related to financial stability. Giving should grow proportionately with growth in numbers. The church should live within its means and not be led to believe that living on other people's help is a healthy situation; it is not! Adults should live on their earnings; they should not forever be dependent upon their parents and friends. If a new local church receives financial aid for one reason or another from the "mother" church or from any other outside source, it should be encouraged to free itself as soon as possible for its own good. Financially dependent churches do not plant new churches (1991:180).

6.2.2.5.2 Capable people

Multiplication of congregations must become a part of the joyful obedience of every denomination, every seminary, every minister, and every Christian (McGavran 1988:32). Where do the churches find capable people who could bring joyful obedience by being involved in the multiplication of congregations? As it has already been indicated in chapter 5, Christians can not speak well about the mission of the church and leave out the theological seminary. There must be a close relationship between the church and the theological seminary. The source of capable people to carry out the work is the theological seminary. Theology is the major tool for training leaders of Christian communities (Kirk 1999:13). According to Roger S. Greenway, until there are

enough people who have prepared themselves for urban mission by gaining a firm hold of an adequate theology for the city and a biblical understanding of ethnicity, evangelistic efforts among urban ethnics will continue to be weak and faltering (1989:79). The theological seminary should be the source of teaching Christians to carry this responsibility of planting churches in urban areas. This should be done with the help of the local congregations. Theological Seminaries must have a curriculum in urban church planting which does not cater for only theological students who are training for ministry, but it must also cater church members who should be equipped for this programme. According to McGavran (1988:136), as theological training schools begin to see the theological necessity that all congregations carry on effective evangelism, great growth will certainly follow. As theological training schools see the enormous members of the unreached in today's and tomorrow's world, they will educate their students in effective evangelism. They will recognize that there is a vast number of people who are nominal Christians that characterizes so many of today's church members. They will not close their eyes to the tidal wave of secularism, materialism, and nominalism that has swept over the Western world and all the branches of its church. The need for revival and renewal within the church, resulting in great multiplication of living, Spirit-filled congregations, will dominate their thinking. Church growth at home and abroad will become one of their principal emphases.

6.2.2.5.3 Church structures

The churches must build their own church structures. Church structures should be developed as soon as possible. Lack of church structures is one of the challenges of the Reformed Church Tshiawelo as indicated in Chapter 5. This congregation must try by all means to have her own church buildings. How can they have their own church buildings? They can look for those who are selling their old buildings as this can be

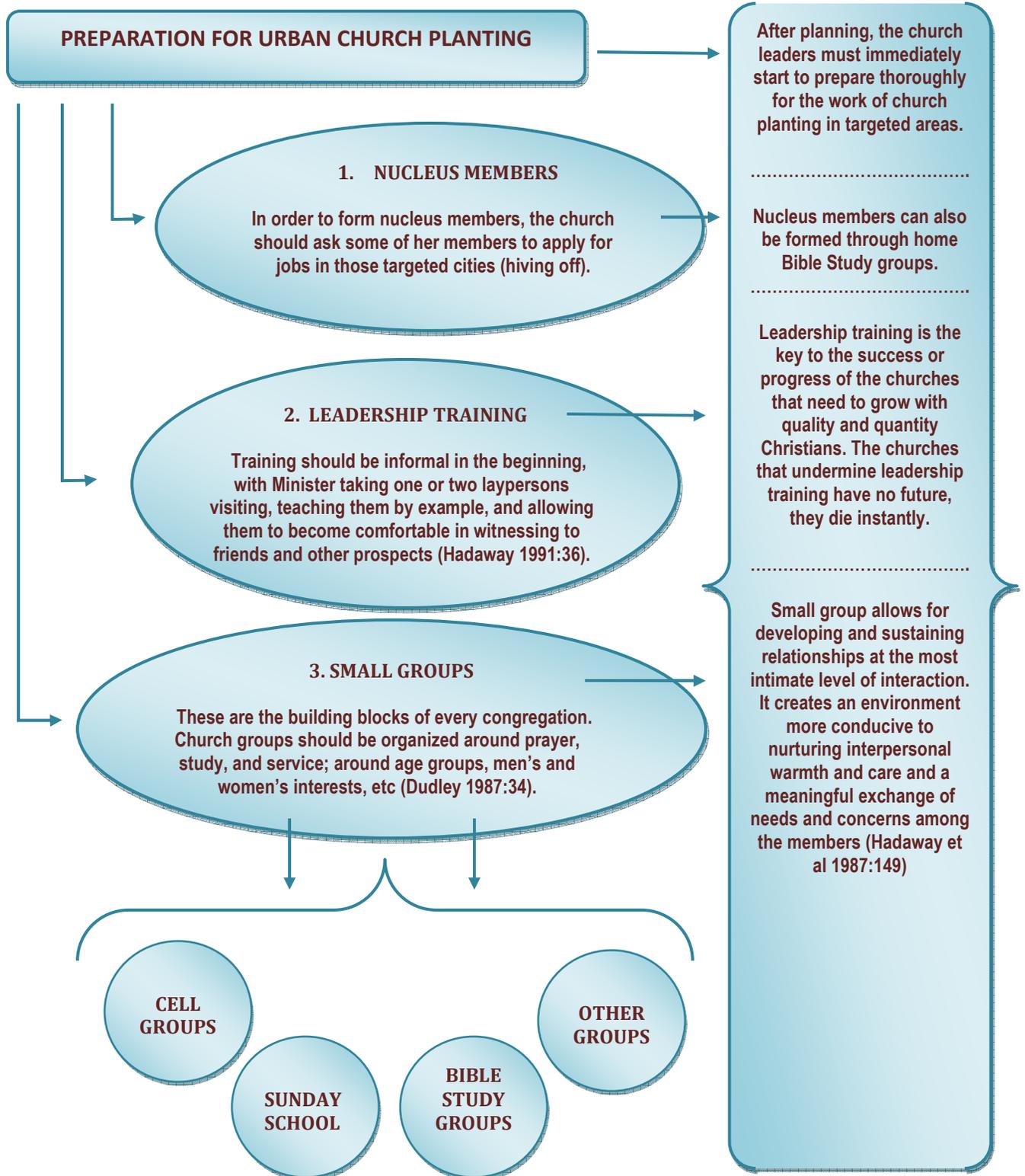


cheap, and they can renovate those buildings up to the standard they want their buildings to be. There are important things that should be taken into account by the church when they want sites for their church structures. Church structures should be visible in such a way that everybody can see them. Eddie Gibbs writes that: "But church growth experts almost unanimously stress the importance of visibility and accessibility for churches in an urban setting. Frequently, visibility is the only way people will be able to find a church and be free to window-shop for a church to their liking as urban Christians like to do" (Gibbs 1981:227). They must be built in places where accessibility of reaching them is simple. They must have parking areas so that church members who have cars could park their cars within the premises for security sake.

6.2.3 Diagram illustrating STEP 3: PREPARATION PHASE

Figure 6.3: DIAGRAM ILLUSTRATING STEP 3: PREPARATION PHASE

PROPOSED STRATEGIES FOR URBAN CHURCH PLANTING TO THE REFORMED CHURCH TSHIAWELO



6.2.3.1 Nucleus members

By the term “nucleus members” the researcher refers to the initial group of people that the church will need to work on in the area where the new church is to be planted. Since a church is people, the first objective for a new church needs to be centered on people. There are many models that can be used to form nucleus members in a new area. Some of them are as follows:

6.2.3.1.1 Hiving off

Here the church can select the model of hiving off a group of members from an existing church as her church planting methodology. How can it be done in the congregation like Reformed Church Tshiawelo? The church can do this by convincing her leaders to take this issue of church planting seriously. The Church Council should ask some of her church members to apply for jobs in the cities like Bloemfontein, Cape Town, Durban, Port Elizabeth, East London, Kimberley, etc. The Christians who could opt to apply for jobs in the above mentioned metropolitan cities, should be convinced that they are doing that for the sake of the Kingdom of God. Those people must be 100% convinced that God wants to use them in those particular cities to establish His Kingdom. They must be committed and dedicated to the building of the Kingdom of God. Men like Rich Warren are needed for the spreading the Kingdom of God countrywide. Knowing the importance of longevity in growing a healthy church, Rich Warren prayed, “Father, I’m willing to go anyplace in the world you want to send me. But I ask for the privilege of investing my entire life in just one location. I don’t care where you put me, but I’d like to stay wherever it is for the rest of my life” (Warren 1995:32).

6.2.3.1.2 Home Bible Studies

A very common way of building the nucleus is to organize one or more home Bible Study groups that meet once a week, usually on a weeknight evening in order to accommodate those who work during the day. The Minister or church planters must keep in mind that the function of these particular Bible Studies is to organize the nucleus for a new church. The Minister must seriously study the Bible so that he can lead the Bible Study groups well prepared (Young 1978:72). Studying the Bible is recognized as beneficial by all churches (Hadaway et al 1987:12). The church planters must know that it is very important to make each potential home Bible Study member aware that if they decide to become a member of the group, they should also be committed to be a part of the new church. The church leaders must know that it might take some a few days or weeks to decide that God wants them with the new church; the possibility should at least be a viable option for them. This does not mean that church leaders must just ignore them; they must convince them in such a way that they see no option other than being members of the new church. The church leaders must invest all the time and energy available to them to accomplish the task of building nucleus members.

For in the case of the Reformed Church Tshiawelo, if they want to start planting churches in metropolitan cities outside Gauteng Province, they are fortunate because some of their church members are studying at institutions that are in Bloemfontein, East London, Port Elizabeth, Kimberley, Cape Town and Durban. (For example, in Bloemfontein there are more than twenty students from churches that constitute Synod Soutpansberg who are studying at institutions in Bloemfontein). This makes it easy for the Reformed Church Tshiawelo to start operating on these big cities. What can be done first is to investigate the students who are studying and the people who are working in these big cities. This should be done with the help of the churches that constitute Synod Soutpansberg so that

they can provide RCT with the statistics of their members who are resident in these big cities. This implies that each and every church that form Synod Soutpansberg could list all her church members who are studying or working in those metropolitan cities and give those lists to the Reformed Church Tshiawelo. From there, the Reformed Church Tshiawelo can start operating in those cities using those church members who are working or studying in those cities as the nucleus members. What should be needed is the equipping of those who will be leading in home visitation, church services, also Bible study groups, etc. Theological students in their sixth year could be sent to those cities to assist those Christians in those metropolitan cities. Those Christians who will be leading in those church services in metropolitan cities should not focus only on the people who are from churches that constitute Synod Soutpansberg, they must focus also on all those people who are residing at the place where the church services will be held.

6.2.3.2 Leadership training

A regular training program ensures that the church has members who have the skills, motivation, and courage to visit and share their faith (Hadaway 1991:34). According to Young (1978:40-41), training is essential for realizing leadership potential. Training for effective leadership needs to be of several kinds:

First of all, good leaders need a good general education. In addition to the general education attained at school, there should be a good understanding of the Christian faith. *Second*, effective leaders must know what their Bible teaches, and how to use it. They must know what their church believes and why. In the *third* place, Christian leaders need specific training for the particular job they want to fill whether it be an adult teaching position, a worker with children, a music or a mission leader.

Dedication is the *third* essential for leadership. The Christian leaders must be committed to the task of serving the cause of Christ in their church. They must have a deep sense of responsibility – one is saved to serve. They need a measure of zeal or a sense of urgency if they are to apply themselves diligently. They need to have a basic Christian motivation for this service - a desire to serve God and help people rather than serve their own personal interests. Training should be informal in the beginning, with the Minister taking one or two laypersons visiting, teaching them by example, and allowing them to become comfortable in witnessing to friends and other prospects (Hadaway 1991:36).

6.2.3.3 Small groups

According to Young (1978:29), one of the responsibilities of the leadership of the church is to tend the spiritual life of the members so that the teaching and worship will be so rich and meaningful that the people are led to grow in understanding, personal experience, and joy in Christ. In this way a church can develop in vitality and the people, with warm and joyful hearts, will gladly serve and witness. When a church has such vitality, it will also draw others to it, or at least make it easier to bring others to it. According to Wagner (1990:23), it soon became evident that the small groups would eventually grow into churches.

6.2.3.3.1 Campus ministry

This ministry is one of the most important ministries that should be prioritized by the urban churches in their urban church planting. The church that ignores this ministry, cannot succeed well in her urban ministry because, the institutions' campuses are very full of people who are studying for different jobs. After completing their studies, they

work and settle in the cities. Before the church start campus ministry in any institution, she needs to study the type of institution where she intends to start campus ministry. Stuart Fowler is of the opinion that:

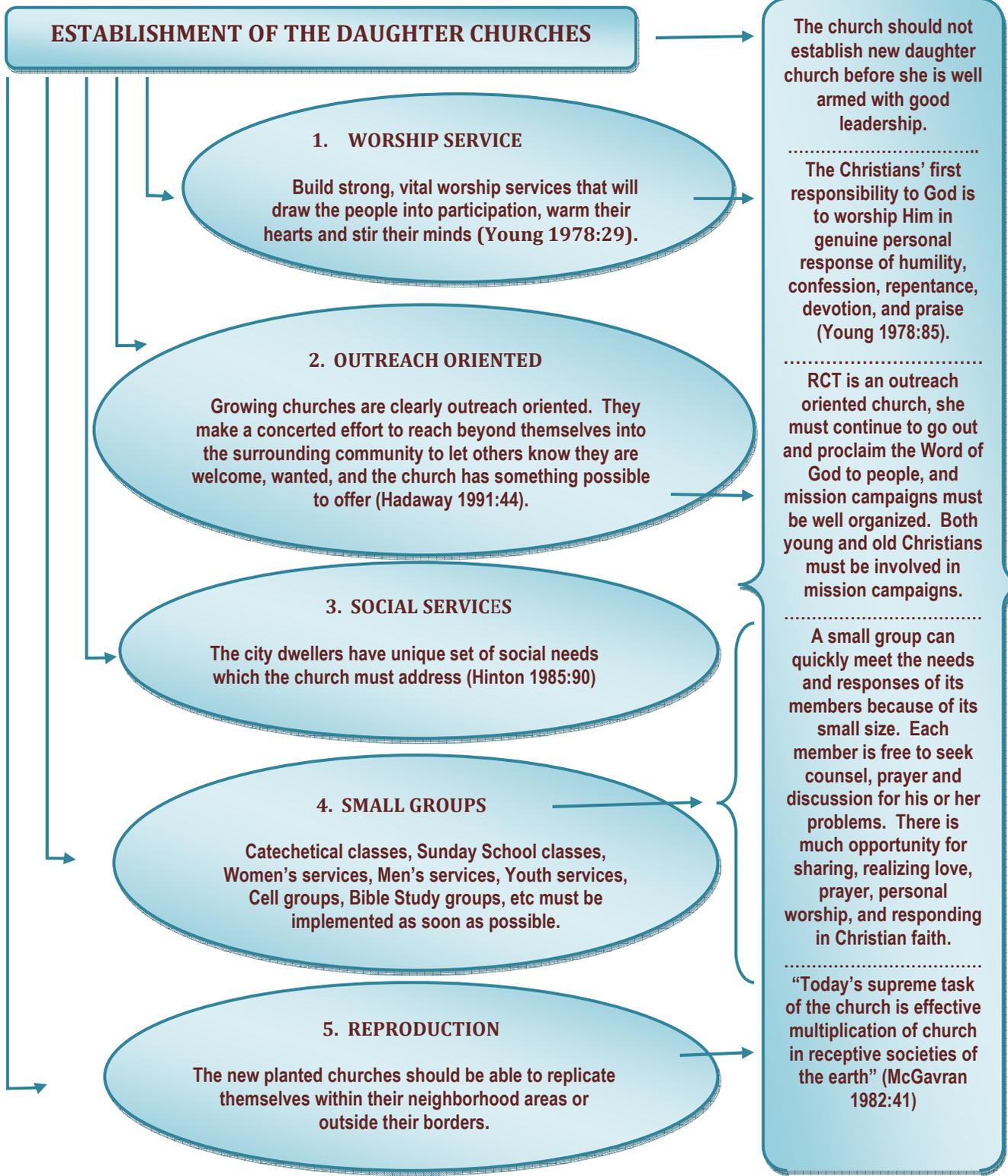
The Church leaders need to be aware of more than the organizational arrangements, campus layout, and availability of services and range of courses offered. They need to know more than how to work the system. They need to understand the underlying character of the university. They need a critical awareness of its religious roots (Fowler 1991:166). Stuart Fowler further indicated that in the modern university the main task is seen as secular. Except where courses are offered in Christian theology, the university is thought to be able to operate from a position of religious neutrality. It is not denied that some sort of religious faith may be important in the life of students. In recognition of this it is likely that there should be such things as campus ministers, chapels, and also Christian student organizations officially sanctioned and supported by the university (Fowler 1991:166). In adding to what Stuart Fowler said, even though everything will be done at the institution, the church should contribute more than the university does in campus ministry. The church must own the ministry more than the institution does.

6.2.3.3.2 Cell groups

The small cell group allows people to be accountable to one another, to pray and encourage one another on an intimate level. Bible study and prayer also provide the spiritual power for care and concern through the love of Christ (Hunter 1986a:94-95).

6.2.4 Diagram illustrating STEP 4: ESTABLISHMENT PHASE

Figure 6.4: DIAGRAM ILLUSTRATING STEP 4: ESTABLISHMENT PHASE
PROPOSED STRATEGIES FOR URBAN CHURCH PLANTING TO THE REFORMED CHURCH TSHIAWELO



6.2.4.1 Be sure about the basics of the nucleus members

Before establishing a church (to the public), it must be clear to the church planters that they are quite sure about the basics of the nucleus members: the spiritual dynamics and the lay leadership. Here the researcher will elucidate each of the above two basics.

6.2.4.1.1 Spiritual dynamics

It must not be forgotten that church planting is a spiritual enterprise. It must be borne in mind that the church is called by God to be in a spiritual battle in which Satan will do all he can to prevent the new church from starting or see that she is a crippled one if she does. This is why it is so important for the spiritual tone to be at its peak when it comes time to let the church be known to the public.

☞ Love

There are several dimensions to the spiritual tone of the nucleus that is soon to become a church. One of them is love. Love is the supreme fruit of the Holy Spirit. Loving God is the starting point, but members of the nucleus must extend it to the loving of one another and showing that love by their deeds. How can they develop this love? They can develop this love by fellowshiping together. There are many ways to accomplish this; such as home cell groups, visiting each other, etc.

☞ Faith

Faith is another fruit of the Holy Spirit and an extremely important spiritual characteristic for the nucleus to exhibit. What is faith? Faith according to Hebrews 11:1 is the

substance of things hoped for. The nucleus should be looking to the future, seeing what God wants the new church to be, and putting substance on that vision. They should believe with their whole hearts that God is going to use them to do a great work in the target community. They must also know that God gave them spiritual gifts, through those spiritual gifts; God wants to use them to build His Kingdom, by leading other people within the targeted community to repentance.

➤ **Prayer**

According to Maluga, one of the reasons that prayer is so critical for urban church growth and multiplication is the ferocious nature of spiritual warfare in the city. Strongholds of evil that sometimes have persisted for generations dominate life and do not yield easily. Many have gone into the city thinking to have great impact for God, only to withdraw in discouragement and defeat (1999:175). Prayer, along with the Word of God, is the congregation's chief spiritual weapon. "The prayer of a righteous man is powerful and effective" (Jas 5:16) (NIV). The leaders especially should be modeling their priority commitment to prayer in all aspects. Dietrich Bonhoeffer writes that:

We pray to God because we believe in Him through Jesus Christ; that is to say, our prayer can never be an entreaty to God, for we have no need to come before Him in that way. We are privileged to know that He knows our needs before we ask Him. This is what gives Christian prayer its boundless confidence and its joyous certainty. It matters little what form of prayer we adopt or how many words we use, what matters is the faith which lays hold on God and touches the heart of the Father who knew us long before we came to Him (Bonhoeffer 2001:109-110).

➔ Tithing

In the nucleus building phase they should have learned to exercise giving money with their heart. If possible they should tithe and continue giving far beyond the tithe. They should set the example for others. Their hearts should be really into starting a new church, and money is needed to start a new church. Jesus says, "Where your treasure is, there your heart will be also" (Mt 6:21) (NIV). The leaders who do not tithe, do not set an example to the people they are shepherding. It is always difficult for them to preach or speak about tithing to others.

6.2.4.1.2 Lay leadership

Leaders are required in all human organizations. A great church has leaders who are trained, capable, and dedicated. Leadership makes or breaks any organization. Both the quality and the quantity of leadership are essential factors in the effectiveness of a church (Young 1978:40). The success or failure of any organization depends basically on the leadership. When electing leaders for urban mission, the church should pay close attention to the qualifications of leadership. What kind of leadership is needed in an urban setting? The church should consider the leadership style and qualification appropriate for urban mission.

First of all, it is necessary to have indigenous leaders. The leader should understand the life-style and characteristics of the people group that he or she is part of.

Secondly, the leaders must be someone who is mature in Christian faith and character. The leaders should have moral qualities based on the Christian faith. If the leader has a good reputation among the people, it is better. Therefore, spiritual maturity, character, morality, reputation, and the appropriate age are all important for a leader.

Thirdly, the leader must be open-minded and hospitable. He or she should be pleased to accept neighbours the way they are and love them as they are. The primary characteristic of an indigenous leadership is shown well in the “Good Samaritan” of Jesus’ parable. The leader has to have an open house for the neighbours, and be willing to share with the needy.

Fourthly, the leader must be a dedicated Christian with an enthusiasm to lead non-Christians to Christ. In order to lead non-Christians to Christ, the leader must have a genuine personal testimony of what God has done to him or hers, as well as an evangelistic message and method.

6.2.4.2 Worship service

The church should not start public worship services in a new church until she has organized a provisional board of local men who are studying and serving. Let them direct their own church from the beginning; it will be stronger (Patterson 1989:6). Strong and vital worship services should be built in such away that they will draw the people into participation, warm their hearts, and stir their minds. They must be fed from God’s Word, and led into deeper, fresh experiences with Christ (Young 1978:29). Members must regularly participate in the worship services scheduled by the church (Wagner 1984a:26). To worship God acceptably, Christians must do so ‘in spirit and in truth’ (Carson 1980:46). To come to worship the Almighty God, they must come with an unreserved commitment. With every part of their being they aim to honor Him. With all their powers they purpose to ascribe to Him the praise which is His due (Carson 1980:45). “True worship - bringing God pleasure – happens when you give yourself completely to God” (Warren 2003:78).

6.2.4.2.1 The importance of worship services

Worship is the basic or primary function of the church. In fact, all else that a church does will grow out of her worship. A church that neglects her worship will soon be negligent in her other responsibilities as well. Worship brings the people to deepening experiences with God. It provides nurture for the soul. It brings inspiration. Through it comes power and guidance. According to Rick Warren, “our motive is to bring glory and pleasure to our Creator. In Isaiah 29 God complains about worship that is half-hearted and hypocritical. The people were offering God stale prayers, insincere praise, empty words, and man-made rituals without even thinking about the meaning. God’s heart is not touched by tradition in worship, but by passion and commitment (2002:66). Terry A. Young says, “Conviction and understanding are deepened because of worship. Compassion and zeal are products of worship. The worshipping church becomes a working church. It may well be that great churches have become great because they have placed their primary emphasis upon worship” (Young 1978:37).

Worship is important because it is an integral part of what takes place in the service that occurs in most churches on Sunday morning. The researcher regards a worship service as a measuring stick or scale with which the church members, their guests, and visitors judge the church on the basis of what happens in the public worship service. This service should attract the largest number of people in most cases and should be viewed as the church at her best. Much of the week’s preparation time should be focused on this one main event. Consequently, it should serve as a litmus test for the church as a whole. Keith W. Hinton is of the opinion that city Christians will window-shop and sample until they find the church that meets their tastes and expectations (Hinton 1985:142). According to Malphurs (1998:188-189) most people determine whether or not they want to be part of the church based on the worship service-even

before considering the church's programs and events. If worship is not done well, in most minds, this is a reflection on the other programs of the church, and they don't come back for a second look (cf Hinton 1985:142).

6.2.4.2.2 Preaching in worship services

Preaching together with the reading from Scripture by which it is preceded, forms the heart of the Reformed worship. In the Old Testament era, preaching played an important role in worship services: it took the form for the instruction given by the Priests and the addresses delivered in the Name of the Lord by the Prophets. According to K. Deddens, after the exile, the Jews gathered regularly in the synagogue to hear the law which the Prophets read aloud and explained. At that point the reading of Scripture was thought to form a single whole with an explanation of the passage(s) (Deddens 1993:72). Even in the New Testament era, Jesus Christ went through all the cities and villages proclaiming the Gospel of the Kingdom (Mt 9:35). In the meeting of the early church mentioned in Acts 20, there was first a sermon delivered by the apostle Paul. The same apostle, Paul, said expressly to Timothy: "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (2 Tm 4:2 [NIV]; cf Heb 1:1; 1 Pt 1:25; Eph 4:11-12; Rm 10:17). According to K. Deddens, the same pattern continued throughout the early Christian era: doctrine and instruction and the proclamation of God's Word were held in honor. First Scripture was read, and then it was explained (Deddens 1993:72).

Ministers must put a great of emphasis on the role of preaching in church growth. For instance, Paul Powell says, "I am not overstating the case when I say that it is with preaching that churches grow or it is with preaching that churches grow or decline". "If you want your church to grow, give attention to preaching" (Powell 1982:51). Ministers or church planters must prepare their sermons, in such a way that all church members

should be touched by the Word of God. According to Hunter, there are some preachers who do not take preaching seriously, and it results in fumbling on the pulpit. He indicated this by saying, "Some preach dull sermons" (Hunter 1983:163). Ministers should keep the message simple to ensure that some will remember it. "Don't put before the people something so deep they can't understand it, something so shallow that it doesn't interest them, something so frivolous it wastes their time, or something so unrelated to life's basic needs that it is pointless. Feed the people from God's Word, Give them the meat and the milk, the bitter herbs and the honey" (Young 1978:96). The message should have a point so that there is something which can be remembered (Hadaway 1991:82). People must hear a clear Word from God that is relevant to their lives as they attempt to live from day to day (Malphurs 1998:201). Sermons should be bold, challenging and enthusiastic. A vision for the future must be articulated and members challenged to play their part in bringing this vision to life. Further, the Minister should be able to create a sense of enthusiasm about the vision of the church, so that members will want to join its fulfillment (Hadaway 1991:82). More important is the centrality of the Bible in sermons, being able to generate enthusiasm in worship, the communication of a vision for the future of the church, and maintaining high morale (Hadaway 1991:67). Preaching and teaching must be more than preaching truth for truth's sake. It must touch human need, be purposeful and elicit a response (Hinton 1985:146).

Malphurs (1998:201-205) indicated six principles that should be applied when people preach in worship services. Those principles are as follows:

- (a). Sermons must be interesting not boring.
- (b). Messages should touch the felt needs.
- (c). Sermons should be simple and memorable.



- (d). Messages should not be too long.
- (e). Language must be clear and contemporary.
- (f). Sermons should be creative and positive.

Expository preaching is not a key to growth, but Bible-centered messages seem to be important. Ministers should foster the expectation that their sermons will help members to understand the Bible and to apply biblical truth to their lives (Hadaway 1991:81).

6.2.4.2.3 The atmosphere in worship services

Create an attractive atmosphere. What does the researcher mean by atmosphere? He is referring to the mood, tone, or spirit of the service. In other words, he is referring to the feeling people get when they enter a church service. Regardless of what people call it, atmosphere definitely impacts what happens in the worship service. It can either work for Christians' purpose or against what they are trying to accomplish. According to Warren (1995:270), "If you don't purposely determine the type of atmosphere you want to create in a service, you are leaving it to chance".

There are five words to describe the atmosphere that the Reformed Church Tshiawelo should seek to create each week.

(a). Expectation

One of the frequent comments visitors should make about the Church's services should be that they feel a sense of expectancy among the people. There should be pervasive enthusiasm at the start of each service. People should feel excitement, energy, and a spirit of anticipation about being together. Members should sense that God is with them

and lives are going to be changed. Visitors should often describe the atmosphere of the service as “electric”. What should cause the spirit of expectance? There are a number of factors that can produce the spirit of expectance:

- ✓ Members should pray for the church services all week.
- ✓ Enthusiastic members should bring their unsaved friends to church.
- ✓ A history of life changing services.
- ✓ The sheer size of the crowd.
- ✓ The faith of the team that lead the services.

The opening prayer during the church service should always express the expectations that God will be in the service and that people’s needs are going to be met. Expectancy is just another word of faith. Jesus said to the two blind men, “According to your faith will it be done to you” (Mt 9:29) (NIV) (Warren 1995:270). The votum at the beginning of the service which is taken from Psalm 124:8 is an appeal for the LORD’s help and an expression of the congregation’s determination to look to Him (Deddens 1993:47). “Every part of a church service is an act of worship: praying, scripture reading, singing, confession, silence, being still, listening to a sermon, taking notes, giving an offering, baptism, communion, signing a commitment card, and even greeting other worshippers” (Warren 2002:65).

(b). Celebration

Psalm 100:2 says, “Worship the Lord with gladness; come before Him with joyful songs” (NIV). Because God wants Christians’ worship to be a celebration, they must cultivate an atmosphere of gladness and joy. Too many church services resemble a funeral more than a festival. A major cause of this is often the demeanor of those leading the

worship. Worship is a delight, not a duty. Christians should experience joy in God's presence (Ps 21:6). In Psalm 42:4, David remembered, "... how I used to go with the multitude...to the house of God, with shouts of joy and thanksgiving among the festive throng" (NIV) (Warren 1995:270-271). According to Kent Hunter, "worship should be a celebration." But there are also things it should not be if the church expects to grow. Hunter goes on to say, worship "is not intended to be a dull, drab, funeral atmosphere" (Hunter 1983:154). Peter Wagner adds that there is nothing unauthentic about boring worship but if it is boring, members will not be very enthusiastic about inviting unsaved friends (Wagner 1984b:113). Consequently, rather than attracting people to Christ, the church will be distracting them from Christ. The unchurched visit to "check us out" and don't return (Malphurs 1998:187). Wagner says "When a lot of people come together, hungry to meet God, a special kind of worship experience can occur. That experience is what I call 'celebration'" (Wagner 1984b:111).

(c). Affirmation

Hebrews 10:25 says, "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching" (NIV). There is so much bad news in the world; people need a place to hear Good News. The church should create her services to be an encouragement not a discouragement to people. Even when the message is confrontational, the preacher must start positively and end positively. He can change a person's behaviour far more quickly through affirmation than through criticism. If the Christians study the ministry of Jesus Christ they will see how skillfully He used affirmation to bring out the best in people (Warren 1995:271).



(d). Incorporation

The church leaders should work hard to create a family atmosphere in their services in spite of their size. The way Christians should greet each other at the beginning and end of each service, the way the people on stage should interact with each other, and the way the church leaders speak should ring to the church members that they belong to that particular church, they are members of a family (1 Pt 3:8). In a world that is becoming increasingly impersonal, people are looking for a place where they can feel they belong (Warren 1995:271).

(e). Restoration

The Ministers should know that life is tough. Each weekend, they should know that they are looking to the faces of people who have been beaten up by the world all week. They arrive in the church service with their spiritual and emotional batteries depleted. The job of the preacher is to reconnect them with spiritual jumper cables to the restorative power of Jesus Christ. Jesus said, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Mt 11:28-29) (NIV). One of the purposes of weekly worship is to restore Christians spiritually and emotionally for the new week ahead. Jesus insisted, "The Sabbath was made for man, not man for the Sabbath" (Mk 2:27) (NIV). The church is called to offer the refreshing water of life to people who are dying of thirst all around her (Warren 1995:272). A major effect that worship can have on God's church is to bring her people to a fresh commitment of their lives to Christ (Malphurs 1998:191).

6.2.4.3 Outreach oriented

Growing churches are clearly outreach oriented. They make a concerted effort to reach beyond themselves into the surrounding community to let others know they are welcome, wanted, and the church has something positive to offer (Hadaway 1991:44). This is what RCT is doing, and she must continue to be outreach oriented. The new daughter churches of the Reformed Church Tshiawelo should develop themselves to be outreach oriented churches.

6.2.4.4 Social services

The church members should be encouraged and be equipped in such a way that they are able to serve others outside the congregation. This includes direct personal involvement with the poor and needy or in the programs designed to help the needy (Wagner 1984a:26). In South African cities, there are many homeless people, jobless people, poor people, streets kids, etc; the church must see to it that she involves herself in programs for assisting those groups of people within her local community. J. Andrew Kirk is of the opinion that:

The church has been involved in almost every conceivable kind of development project during its expansion across the world in the last two centuries. From the beginning of the modern missionary movement, the pioneers saw as part of their work the betterment of the social conditions of the people. It may be possible with hindsight to laugh at the incongruous notion of mission as building both churches and latrines, but the intuition was right that some scientific discoveries should be used to enhance the material life of people (Kirk 1999:109).

6.2.4.5 Christian nurturing

According to Kent A. Hunter, “The responsibility for Christian nurture is strong when the goal is discipleship. The value of Sunday School is resurrected to its rightful place. The opportunities for Christian day schools are obvious. Christian parenting leads to nothing less than the lofty goal of discipleship. Christians in the body minister to others who are growing (Hunter 1986b:120). For the church to nurture her members she must implement the basic building blocks in her life, some of them are as follows:

6.2.4.5.1 Nurturing through Small groups

One of the greatest blessings of being a Christian is to enjoy Christian fellowship. Churches which do not provide meaningful opportunities for Christian brothers and sisters to fellowship with one another are usually not growing churches. Because interpersonal relationships are such a high priority to most Christians (Wagner 1984a:65). Kent A. Hunter (1986b:122) is of the opinion that:

When a local church gets involved in a good, solid, biblical study of gifts for growth, lay people begin to realize that they have a ministry. They are part of the team—God’s team—with Christ as the head of the body and each part functioning with a different gift. Envy, jealousy, and false humility, (the “I can’t do anything” attitude) are put away with a healthy attitude concerning the diversity of gifts. This leads the local church to a beautiful quality of ministry as described in the New Testament. This effectiveness, in turn, leads to growth as the church reaches out.

(a). House church

House church is formed by generally numbering around 5-12 persons. She can also be called a Home-Based Small Group. Her major purposes include Bible Study, prayer, *koinonia* (fellowship), evangelism, and relief. Fellowship is emphasised in particular in a small group: “Mission flows into fellowship, just as fellowship flows into mission” (Hastings 1996:15).

Since the Early Church, home-based small groups have played an important role in extending Christianity and building the faith of the new believers⁴⁰. Eddie Gibbs described the importance of the home-based small groups in the Early Church as follows:

From her inception the Church took root in homes. In Jerusalem the Christians met together for fellowship in addition to attendance at temple worship. ‘Day after day they met as a group in the temple, and they had their meals together in their homes, eating with glad and humble hearts...’ (Ac 2:46). Acts 5:42 makes clear that Christians used their homes for more than eating. It was there that ‘they continued to teach and preach the Good News about Jesus the Messiah’... Not only were homes used for preaching, they also became the regular meeting place for groups for Christians. Aquila and Priscilla made their home a base for the church in Ephesus (1 Cor 16:19) and Rome (Rm 16:3-5). In Laodicea a group of Christians met in the home of Nympha (Col 4:15), and in Colossae they were given hospitality by Philemon (Phil 2). For

⁴⁰ The Christian home was the most important place for the spreading of the Gospel in the Early Church: “The church in the first three centuries grew without the aid of two of our most prized tools: mass evangelism in church, instead, they used the home” (Watson 1976:147).

the first two hundred years of the Church's life, it was a home-based movement. No special church buildings were constructed for Christian worship until the close of the second century (Gibbs 1981:235).

The major missionary strategy of the Apostle Paul was to establish house churches (small groups) in the cities he visited (Greenway 1989d:19). Therefore, when he arrived in a city, he first contacted the head or key member of a household, as well as the Jewish synagogue. And then he let the whole household, including the father, mother, wife, husband, children, brother, sister, relative, servant, friend, and so on, listen to his message (cf Ac 16:15,31,34). He attempted to convert and baptise the whole household, not just certain members. In this way house churches were naturally begun. The house church was the base for urban evangelization.

Home-based small groups are still the key factor in reaching people in cities. Today's urban people feel depersonalized, lonely, and uprooted. So they need intimate connections and face-to-face communication with their neighbours. A home-based small group can provide intimate friendships and fellowship for urban people. It can produce the "at home" atmosphere of warmth that people long for.

Furthermore, a small group has the flexibility, mobility, and sensitivity which are necessary in reaching urban people groups (Gibbs 1981:240-244). A small group can quickly meet the needs and responses of its members because of its smallness. Each member is free to seek counsel, prayer, and discussion for his or her problems. There is much opportunity for sharing, releasing love, prayer, personal worship, and responding in Christian faith. The members can genuinely be concerned about and take care of one another.



(b). Catechism classes

The first few weeks of a convert's new life in Christ are more important for molding his or her future Christian character (Patterson 1989:8). Catechetical classes should be actively conducted so that the new members can be baptized without delay (Patterson 1989:8). Dietrich Bonhoeffer in his book, "*The Cost of Discipleship*", commented the following about baptism:

Baptism is not an offer made by man to God, but an offer made by Christ to man. It is grounded solely on the will of Jesus Christ, as expressed in His gracious call. Baptism is essentially passive – *being baptized, suffering* the call of Christ. In baptism man becomes the candidate, he becomes a partaker in this Name, and is baptized '*into Jesus Christ*' (εἰς, Rm 6:3; Gl 3:27; Mt 28:19). From that moment he belongs to Jesus Christ. He is wrestled from the dominion of the world, and passes into the ownership of Christ (Bonhoeffer 2001:170).

Baptism therefore betokens a *breach*. Christ invades the realm of Satan, lays hands on his own, and creates for himself his Church. By this act past and present are rent asunder. The old order is passed away, and all things have become new. This breach is not affected_by man's tearing off his own chains through some unquenchable longing for a new life of freedom. The breach has been affected by Christ long since, and in baptism it is affected in our own lives. We are now deprived of our direct relationship with all God-given realities of life. Christ the Mediator has stepped in between us and them. The baptized Christian has ceased to belong to the world and is no longer its slave.



He belongs to Christ alone, and his relationship with the world is mediated through him (Bonhoeffer 2001:170).

(c). Sunday School services

According to Hadaway (1991:56-57), Sunday School is not the only small-group experience for many church members. Other groups include the choir, committees, mission organizations, task forces, training groups, and various forms of home Bible Studies or cell groups. Each of these adds to the number of face-to-face contacts a member has in the church and increases his or her circle of friends. The groups help to create a large number of redundant ties which bind an individual to a church. The more ties exist, the stronger is the bond.

(d). Cell groups

In home cell groups *koinonia* and the development of strong caring relationships are “built in” (Hadaway 1991:57). The need for cell groups seems clear – they provide a function for members which are being neglected by most churches. Because of this useful function, home cell groups do help churches grow (Hadaway 1991:57).

6.2.4.5.2 Nurturing through conferences

According to Bakke (1997:13), mission is no longer about crossing the oceans, jungles and deserts, but about crossing the streets of the world’s cities. From now on, nearly all ministries will be cross cultural amid the urban pluralism caused by the greatest migration in human history from the Southern hemispheres to the North, from East to West and, above all, from rural to urban. Church members should be led to increasing

in their grasp of the teachings of the Bible through conferences. They can integrate this with a theological system that enables them to apply the Bible's teachings to their life situation (Wagner 1984a:24-25). Urban mission conferences and seminars should be held frequently in order to impart more teachings of urban mission to the church members. This will help them to understand mission the way Ray Bakke described it above, as it is no longer about crossing oceans, jungles and desert, but about crossing the streets of the world's cities.

6.2.4.5.3 Nurturing through house visitation

Survey findings suggest that growing churches are more likely to visit new residents in the community, to visit persons who attend their worship services for the first time, to have conducted a religious census in the community, and to have sent out a brochure or other mass mail outs about their church to community residents. These activities are not essential for growth, but they are related to growth and appear to work for many churches (Hadaway 1991:23). House visitation is where the strength of the growing, matured church is.

6.2.4.6 Reproduction

The best example of a church that reproduced herself through planting daughter churches was the church located in the city of Antioch in Syria. The missionary journeys described in the Book of Acts were vital to the spread of Christianity. However, these were largely church-planting ventures that came out of the church at Antioch (Malphurs 1998:380). What is important to observe here is how the early churches such as the Antioch church understood the Great Commission mandate. Jesus Christ said, "Make disciples!" The Antioch church accomplished this through

sending out two missionary church planters who started a number of daughter churches in Asia Minor, Macedonia, and Achaia.

According to McGavran (1982:41), today's supreme task of the church is effective multiplication of churches to the receptive societies of earth. Theodore Williams is of the opinion that, the mission of the local church does not end with mere proclamation of the Gospel. There must be the planting of churches among the people to whom the Gospel is proclaimed. The mission of the local church is evangelization with a view to planting churches in the neighbourhoods and on the mission fields (Williams 1986:10). Dayton and Fraser (1980:63) are of the opinion that missionary proclamation should lead everywhere to the establishment of the Church of Jesus Christ, which exhibits a new, defined reality as salt and light in her social environmentKent A. Hunter indicates that the church must multiplies herself:

Parenthood is part of God's plan for churches. Sometimes the goal of church growth has been represented as super-churches with thousands of members. That's fine because those churches are important. But church growth thinking challenges churches not to just grow larger and larger. It calls for churches to start other churches through planting ministries. Bigger is not necessarily better in church growth. Quality must be maintained. Often, the fastest way God's Kingdom has grown is by the starting of new churches: new, healthy, growing churches. Actually, upon investigation we find that large churches are often planting new churches as part of a comprehensive strategy. The Church Growth Movement, in all the aspects of comprehensive growth, stresses the importance of quality (Hunter 1986b:122).

Each church should send one or two extension workers, as did Antioch (Ac 13:1-3), to rise up daughter churches. Help the Church Elders to define their church's area of responsibility. They should make a map and show all the unreached areas where they should work. Then they should formulate a strategy to reach these areas (Patterson 1989:22).

6.2.4.6.1 Evaluation of the church's progress

Evaluation is the key to excellence. The church should continually examine each part of her service and assess her effectiveness (Warren 1995:275). She must evaluate her progress objectively (Patterson 1989:27). The church leaders must critically evaluate the work they have done through the whole year, and point out what they have achieved, and what they did not achieve. This will help them to develop their working strategies (Mutavhatsindi 2000:49). Effective organizations are in a constant process of self-evaluation, asking themselves, "what are we doing right, what are we doing wrong, and what new priorities need to be added in the light of our stated purposes and the changing conditions under which we operate? (Hadaway 1991:112).

An evaluation procedure should be a natural part of the planning process, for the planning process should always include a review of purposes and goals. To review should mean to evaluate. This means that specific times should be set aside to evaluate performance and effectiveness (Dayton and Fraser 1980:479). Evaluation should be continuous. In order to gain a greater understanding of how to carry out evaluation, it is useful to think of evaluating goals, evaluating means and methods, and evaluating the use of resources. One of the most effective ways that should be used by the church leaders to evaluate the work of the church is to write regular reports to themselves and others to demonstrate how many of their goals and milestones have

been reached. Reporting in itself causes them to stop and evaluate. The researcher will use a diagram to illustrate this process of evaluation.

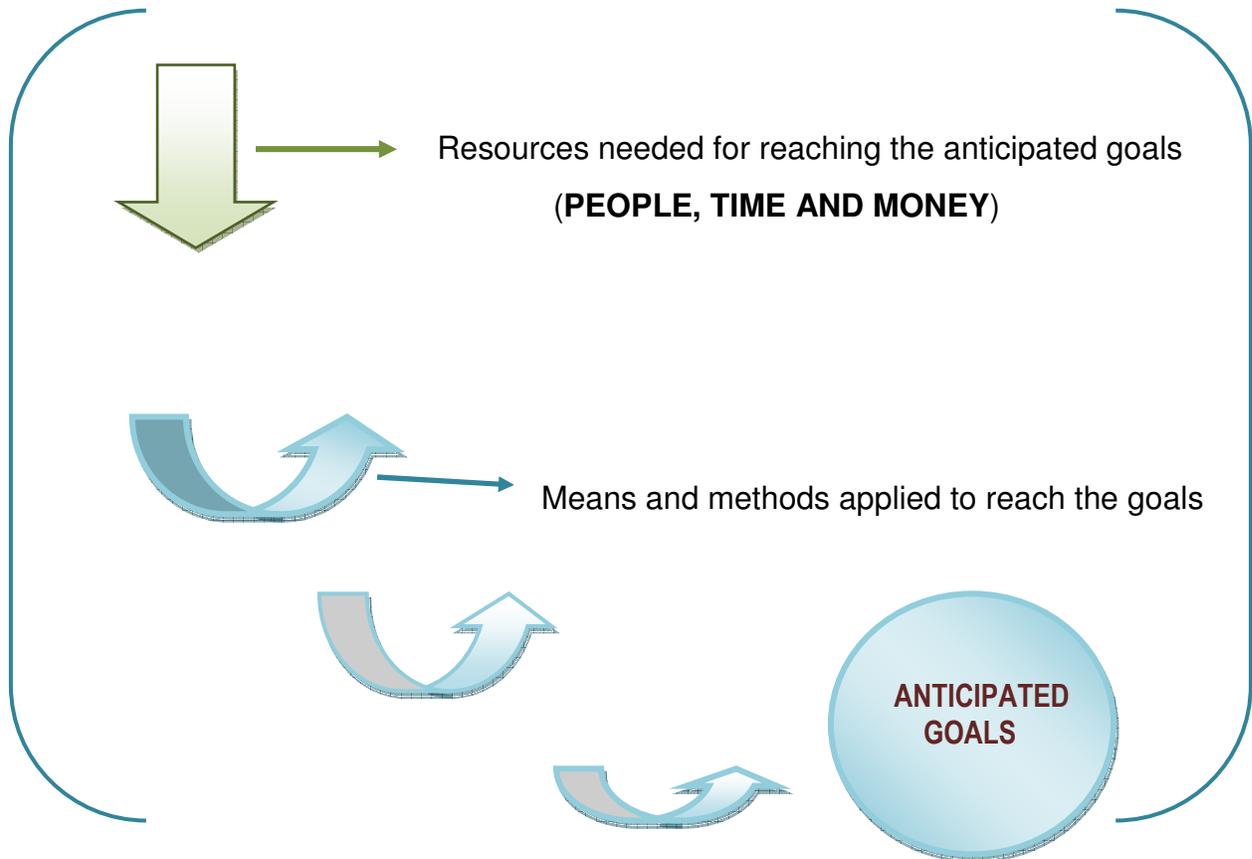


Figure 6.5: Diagram illustrating the process of evaluation

The church leaders should ask themselves the following questions for evaluation:

(a). Evaluating goals: *Did we reach our goals?*

They may have come by a different route than they expected. They may have spent more or fewer resources than they anticipated, but did they reach the goal? Now it could be that they reached a different goal from the one they expected, and it could well

be that they changed their definition of the goal as they moved through the re-planning and evaluation process. If they met the goal they originally set, why did they meet it? If they did not reach their goal, why did they not reach it? Was the goal unrealistic? Is there a possibility that they could still reach it if they gave it more time or more energy? If they did reach the goal, did it have the desired result? The goals should link together. The one in the future depends upon the one that they are attempting to meet now.

(b). Evaluating means and methods: *Did our means and methods work?*

If they did meet the anticipated goals, they have to ask themselves the following vital questions: Did we use the means and methods we said we would? Or did we have to find other means and methods? Did we use the means and methods when we said we would? In other words, did we apply them in a timely manner?

(c). Evaluating their resources: *What did we use?*

Did they use the amount of time they said they would, or more or less? Why?

What did their evaluation tell them about the people themselves? Hopefully, all of the goals were related to someone's accountability. When they come to money as a resource, did they use the amount of money they said they would? Did they use more or less? Why?

The last questions to be asked could be: Was their expenditure of resources good stewardship? If they had to do it again would they believe that this investment of time and people and money was a good use of God's gifts? The above questions are vital questions that could assist them in evaluating their progress towards reaching the goals

being anticipated. If they consider them in their evaluation, they will help them to introspect themselves and encourage them to work faithfully.

6.2.4.6.2 Church growth

The church leaders can not make the church grow; they only let it grow. They should not push their church members to convert people by human devices. Let His church grow spontaneously. A normal, obedient church simply grows as Christians obey their Lord (Patterson 1989:31). In order for a church to grow, members must be engaged in efforts to attract and persuade non-members to visit and join the congregation (Hadaway 1991:15). True quantity growth depends on quality growth (Hunter 1986b:121). According to Wagner (1984a:61), in America, the primary catalytic factor for church growth in a local church is the Minister. Likewise, Paul Powell says, “the most important factor in determining whether a church grows or declines is its leadership” (Powell 1982:29). Church growth does not happen merely as the result of human efforts. Jesus said, “...I will build my church” (Mt 16:18) (NIV). He is the one who is doing it, using humans as His instruments. It is therefore necessary that the people of the church be in close touch with God, and it is the Minister’s responsibility to see that this happens (Wagner 1984a:129). Newer churches tend to grow so rapidly because members are just developing relationship with one another, and all of the social groups in the church are still permeable. Newcomers fit in easily because everyone essentially is a newcomer (Hadaway 1991:46). In the New Testament the concept of *koinonia* (fellowship) is strong. This is the glue that makes Christian community unlike any other social group (Hunter 1986b:121).

Most church growth starts with the Minister (Wagner 1984a:46). Wagner agreed with Dewayne Davenport who says, “If called upon to name the key to church growth, it

would be leadership” (Davenport 1978:30). This is an awesome responsibility, and it is one which many Ministers shy away from. According to Wagner (1984a:46-48), there are three major reasons why some Ministers are not willing to pay this price.

- (a). the *first* is that assuming responsibility for growth involves a substantial risk – the risk of failure.
- (b). the *second* reason is that Ministers were not prepared for such a role in seminary.
- (c). the *third* reason is that Ministers are not sure of God’s call.

According to Kent R. Hunter, one of the central themes in church growth literature is making disciples as the goal of evangelism. Preaching the Good News about Jesus Christ and the power of the cross for forgiveness of sin is necessary. It is the Gospel that the Spirit uses to call people to repentance and faith (Hunter 1986b:119). A person is not evangelized until he or she becomes a responsible member of the body of Christ. Folded into the sheepfold, the new Christian takes on a lifelong life-style of following Jesus Christ, learning, growing, and interacting with fellow members of Christ’s body.

6.2.4.6.3 Witnessing

According to Scherer and Bevans (1992:20), “witness was a distinctive mark of the church in the time of the apostles. In giving her witness today the church continues to be faithful to this apostolic commission”. Witnessing is a skill which is best learned by example. It cannot be fully learned from the classroom, through books, or even through witnessing assignments. Ministers should examine their own skills and commitment in this area, as well as that of the church office bearers. Participation on a witnessing team with persons experienced in evangelistic visitation helps overcome fear, helps establish witnessing as a personal routine, helps evangelism become part of one’s self-



concept, and helps an individual develop a unique approach to sharing his or her experience with Christ with others (Hadaway 1991:35). Members regularly should share their faith in Jesus Christ with unbelievers (Wagner 1984a:26). Both word and deed along with identification with both people in their needs are essential for a faithful witness (Goheen 2000:29). Terry J. Young indicates that one of the things that help some churches to do so much more in Christian service than others do is a deep and sincere commitment to Christ by a good portion of their members. He further indicated that:

Commitment to Christ, to His disciples, to His teachings, to His work - in short, to His Lordship - has always been important in the life of a church which wants to win men with the Gospel and extend its ministry. In times such as this, when popular sentiment is indifferent towards religion (if not somewhat hostile), commitment on the part of those within the church circle becomes all the more important. Individual commitment to Christ is one of the things which stand as a striking witness to the unconverted. It is also the quality which makes it possible for a church to carry on its work (Young 1978:20-21).

6.3 PRINCIPLES OF URBAN CHURCH PLANTING

6.3.1 Malphurs' principles of church growth and church planting

Malphurs (1998:27-28) indicated that there are at least seven biblical principles that are critical to church growth and the planting of biblically based churches. Those principles are as follows:



- (a). The *first* is a Great Commission vision that involves pursuing, evangelizing, and discipling lost people (Mt 28:19-20; The Gospel of Lk).
- (b). The *second* is a strong servant-leadership (Ac; 1 Cor 11:3); a plurality of lay leaders has proved insufficient to lead the church.
- (c). The *third* is a well-equipped, mobilized lay army (1 Cor 12-14; Eph 4).
- (d). The *fourth* is a culturally relevant ministry (1 Chr 12:32; 1 Cor 9).
- (e). The *fifth* is a holistic, authentic worship (Rm 12:1).
- (f). The *sixth* is a biblical, culturally relevant evangelism that focuses on the various biblical styles of evangelism and emphasizes forms other than confrontational evangelism.
- (g). The last is a robust network of small groups (Ac 2:46; 5:42; 20:20).

6.3.2 Wingerd's principles of church planting

Roy A. Wingerd (1995:12-13) gives five principles that form the foundation of the whole concept of church planting and specifically a saturation church planting movement.

6.3.2.1 Incarnating Christ

Filling a community with churches is in reality fleshing out that the life of Christ in His love and mercy to the people of the community. It involves every gift and ministry the Church has to offer, whether feeding, clothing and proclaiming the Good News to the poor, using Bible tracts, or sending missionaries (church members) to unreached groups of people. Local churches reflect the incarnate Lord's own life when the whole Body works together in a plan to multiply. Church planting will bring the incarnated presence of Christ to every small community on earth.

6.3.2.2 Filling the earth

Saturating an area or people group with churches means making sure every person has a church within his or her reach (geographical proximity) and in a language and culture he or she understands (culturally relevant). Church planting is a strategy to fill the earth with the knowledge of the glory of the Lord.

6.3.2.3 Completing the task

Bringing closure to the task of world evangelization is the focal point of strategic missions thinking in Christians' generation. It is certainly possible to see that every person in their generation at least has a local church within his or her reach. This is one concrete, long term way to be certain every person has a valid opportunity to hear and respond to the Gospel. Church planting is therefore a method and standard for measuring the completion of the Great Commission.

6.3.2.4 Evangelizing effectively

While church planting is more than a method, it is also a *method*. This does not mean that other methods of evangelism (such as radio, literature, sports, films, crusades, et cetera) should be discarded or abandoned. In fact, when they are incorporated into church planting the efforts yield greater results. History shows that all methods of evangelism are most effective when designed and carried out in such a way that they result in the multiplying of new churches. Church planting is an effective method of evangelism.

6.3.2.5 Reaching the unreached

According to Kent A. Hunter, quality and quantity growth are inseparable. Quantity without quality is false growth. It is short term; it can not last. Quality without quantity is self-centered and suffers in the stagnancy of arthritic region. Church growth brings a balance that, by the power of the resurrected Christ, brings life to the unevangelized and unchurched around the globe (Hunter 1986b:125). The highest priority for church planting in any nation (and city) is reaching for those who have never heard the Gospel. Church planting is, therefore, a strategy for reaching the unreached.

6.3.3 Carey's principles of church planting

According to G. Carey, there are however, three more principles that are important for a proper understanding of church planting. These principles are biblical and valid principles concerning church planting (Carey 1991:31-32):

6.3.3.1 Churches must have a church planting strategy

Because of the basic nature of the Kingdom of God to extend itself to every tribe and tongue and nation, it is important that every church (all denominations) and all local congregations must have a church planting strategy. The nature of the Great Commission and the Kingdom of God make it a necessity.

6.3.3.2 Every member ministry

One of the strengths of church planting is that it takes evangelism by the whole church working together seriously, and particularly by laypeople. Kent A. Hunter is of the opinion that:

Since making disciples is the goal of evangelism, evangelism is the activity of the whole church. Someone plants; someone waters; God brings the increase. Then others nurture, serve, help, model, and teach. The goal is not a dead-end road. The goal is not church membership. The end result is not a name of the church rolls. The discipleship goal is to build people who are equipped to be part of the process of Kingdom growth. Disciples are reborn to multiply. It is this multiplication factor that God will use to fulfill the Great Commission. It will not happen by addition. Consequently, true quantity growth depends on the quality growth. The two are inseparable. The priesthood of all believers is an aspect of quality growth that church growth people emphasize as essential for the fulfillment of the Great Commission. Everyone is a minister. Everyone has a ministry. Each Christian has a part in the body of Christ (Hunter 1986b:120-121).

6.3.3.3 Ecumenical consultation

No attempt should be made at church planting without considering the ecumenical implications. Any new venture will affect other groups (organisations) and denominations working in the same area. Others must be drawn into the planning, so that even where they may not agree with the vision, they may understand why it is being carried forward.

6.4 CHURCH PLANTING METHODS

6.4.1 Prayer evangelism and church planting

From a church planting perspective, Wagner categorises prayer evangelism as part of what he calls church planting crusades. By this he means the use of crusades to plant churches (Wagner 1990:105). In the context of unreached cities and evangelism, it is evident that this strategy, when it produces fruit in the form of new converts, will result in the planting of new churches. Effective prayer evangelism will result in the planting of new churches.

Church planting is part of the very essence of mission. Conversions must result in the planting of new churches. This is what happened in the Book of Acts. When the Christians were persecuted in Jerusalem, the *Diaspora* started and through the *Diaspora* new churches were planted everywhere. This resulted in the growth of the Church. This is also confirmed by Wagner who says, “The single most effective evangelistic methodology under heaven is planting new churches... It applies monoculturally and cross culturally. It holds true both on new ground and old ground” (Wagner 1990:11).

6.4.2 Church planting in mission theology

Gilbertus Voetius (1588-1676) already saw church planting as a crucial part of mission. He was the first Protestant to develop a comprehensive “theology of mission” (Bosch 1991:256-258). While his views on mission are to an extent outdated, they are, on the other hand, surprisingly modern. He formulated a threefold goal of mission. The immediate aim was *conversio gentilium* (conversion of the Gentiles), which was subordinate to the second and more distant goal, *plantatio ecclesiae* (the planting of the church). The supreme and ultimate aim of mission, however, and the one to which both the first two were subservient, was *gloria et manifestatio gratiae divinae* (the glory and manifestation of divine grace). Even today theologians affirm Voetius in these three principles that he laid down nearly 400 years ago.

6.5 CONCLUSION

From what we have studied in this chapter, it is quiet clear that the church is called by Jesus Christ to engage herself to the salvation of sinners, and the extension of God’s Kingdom through church planting. The local church should be able to engage herself in mission to reproduce herself. It was also clear from this chapter that the Reformed Church Tshiawelo should have some principles in order to plant more churches in metropolitan cities outside of Gauteng Province. It was quite clear that it started with a visionary leader, who sells his vision to his co-workers or church council members together with the Mission and Theological boards. From there the vision should be sold to the small groups. And lastly, the vision should be sold to the whole congregation to own it. Then the process of planning for church planting is started, and then the daughter church should be led to spiritual maturity and reproduce herself.