

Establishing a Local Church

“The Nuts and Bolts of setting up, from the start, a Local Church”

By Rev. Dennis L. Kutzner
(2000)

There is no comprehensive manual for beginning a local church that will be successful beyond the model set for us in the New Testament. In addition there are cultural and ethnic values that will add flavor to each local church around the world. This tool is not all-encompassing of international law or the laws of a particular nation or state; however, it is an attempt to provide practical guidelines relative to structure and governance in initiating a local church from the ground up, paying particular attention to the Biblical New Testament example(s).

FOREWORD

Dr. Paul E. Paino is Founder and General Overseer for Calvary Ministries, Inc., International of Fort Wayne, Indiana.

The material contained in this booklet is very vital and important to the person whom God has called to establish a new church. Rev. Kutzner is well qualified to submit the material you will read in the following pages.

Some of the guidelines will not be applicable in many of the nations of the world; however, the important basics for establishing a new congregation are carefully laid out in this material.

It is important that the “church planter” read the material very carefully and follows the meaningful instructions, which are applicable in his field of work. I highly recommend the knowledge this booklet provides.

Rev. Larry L. Goodwin is the Missions Director for Calvary Ministries, Inc., International of Fort Wayne, Indiana.

It has been my privilege to know Rev. Dennis Kutzner for nearly thirty years. I have also had the opportunity to work with him at Calvary Ministries, Inc., International, for the last three years. Without fear of contradiction I can say that Dennis Kutzner brings to the ministry of the local church a wealth of knowledge.

The material contained in "*Establishing a Local Church*," is the culmination of much research, personal experience, mentoring and wisdom. When I was in the pastorate, Rev. Kutzner, on numerous occasions, gave himself to helping me in difficult situations. He helped me make the transition from one pastorate to another. He also helped me in the transition of pastoral ministry to Missions Director of Calvary Ministries. This does not include the numerous times he brought me much needed counsel while I was in pastoral ministry.

His wealth of knowledge on legalities of the church is invaluable to every pastor. And his practicality in structure is most needed in our present day society. "*Establishing a Local Church*," is must reading for new church plants as well as established churches.

Calvary Ministries, Inc., International has renewed its commitment to the planting of new churches, not only domestically but internationally as well. I am personally thankful for Rev. Kutzner's commitment in writing "*Establishing a Local Church*". This material will be included in all resources we will make available to new church plants.

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Chapter One

PRE-PLANNING

Calling:

Called Person: For any local church to be successful there must be a Called Person, God has put His finger on, to pastor. Without this first element any effort to establish a local church is doomed from the beginning. It is evident from the Scriptures that when God is ready to perform a work He always calls a person. Though committees are and will be essential to the life and survival of any local church, without God's call upon a person, most churches will not survive.

It is also imperative that the Called Person be fully aware of the Called Place. God seems to clearly indicate throughout His written Word that locality is part of His call to any Called Person. For a person called to pastor it is equally important he knows where God is calling him to establish a local church.

When the Called Person is in the right Place the third element to initially establishing a local church will arise, Called People. As the man of God puts his stakes down in the place God has called him, if he is truly a called under shepherd, then he will gather sheep or people around him. Certainly the best test of whether someone is called to plant a local church is whether he or she can gather sheep. If no sheep follow the shepherd that is a strong indication he is probably not called to pastor.

The founder of the Methodist Church, John Wesley, had three tests for whether someone was called to preach the Word of God. First of all, was he *converted*? Was the called person actually born-again? Though it may seem obvious, there are some who work the Harvest Field, even pastor today, as in Wesley's day, who have never been born of the Spirit.

Secondly, Wesley wanted to know did the candidate have appropriate *gifts*? Could he preach? Was he sensitive to the needs of others? Did he demonstrate a genuine show of concern for others? Was he truly a servant-motivated person? Was he patient, kind, and merciful? Did he show hospitality? And above all was he solely dedicated to sacrificing himself for others?

And lastly, were there sufficient *graces* to enable the called person to perform his pastoral duties. Could he serve without thanks and not falter? Could he serve without recognition and not cease giving? Could he love without being loved, give without receiving, and ultimately offer his life in death for the cause he was called to serve?

There will be other tests the called person will encounter that will determine whether he is truly called to plant and pastor a local church. He may be privileged to attend a formal Bible College or Training Center where he will receive valuable instruction concerning the ministry with particular attention to pastoring. His success in acquiring this knowledge will not only help him in his divine task, but indicate by his receptivity to the information his authentic call to pastor. If he cannot handle the work in a controlled setting how can he expect to perform in the real world.

If not formal education then perhaps he will be submitted to an existing local church where he will be mentored by a local pastor and other spiritual leaders. The test of his calling will be modeled by his obedience to authority and his willingness to genuinely serve when called upon, demonstrating that service in various task-related actions, many times doing menial tasks that are not public in nature. Remember, does the called person, according to John Wesley, have the necessary graces to serve. Certainly, the called person who is unwilling to serve under authority can never hope to be a person in authority.

Called Place: The called person will generally be directed to a Place, if he is to plant and pastor a local church. Geography is, therefore, an important part of any pastoral calling where planting a church is the divine plan. The New Testament is not silent on this topic. Please refer to Acts 18 as we relate to the ten (10) essential elements in determining where to plant a church.

In this passage of Scripture the Apostle Paul had left Athens for Corinth, where he met up with Aquila and Priscilla. It is interesting and important to note that Aquila and Priscilla had been forced out of Rome by Claudius. When we are called of God no relocation is out of His will, even if He must use secular government to direct us. Geography is very important in the overall scheme of things. It seems obvious that God wanted Aquila, Priscilla, and the Apostle Paul in Corinth.

All places are within the scope of God's will. Doing the will of God often entails being where God wants us. Determining the location to plant a church, if that is what we are called to do, is therefore, primary.

Secondly, notice that once Paul arrived in Corinth he put his employment or vocational trade to use and in so doing was coupled with Aquila and Priscilla. In planting a church it may become necessary and often it is part of God's plan for introduction into the community, to work a secular job. In fact, it may be that the church planter will perpetually work outside the local church in a given situation. There seems to be evidence there are more pastors in the world who work outside the local church than who depend solely on compensation from the church to exist.

It is not impractical to be so employed. In most cases, unless a church planter has secured financing from other sources, he will need to find employment to sustain himself and his family while he is establishing the church he is called to plant. Furthermore, working outside the church, in any community, provides the required exposure to the locale on a level that is much more visible for the planter than to be confined to an office all day. Though full-time vocational pastoring may be the ultimate goal a church planter may find it necessary as well as expedient to work outside the church for a time. Keep in mind that tent making is a New Testament model.

Thirdly, notice that Paul also lived with the husband and wife team. Lodging will be necessary to effectively plant a local church. It is difficult to plant a successful church when living outside the community. The New Testament pattern is to find housing in the community where the plant is taking place.

A proper and adequate facility is vital to establishing a local church. Facility will vary from place to place and culture to culture. Notice in the text that the Apostle used the synagogue, which in the end was simply a meeting place for the Jews of Corinth. In most cases the church planter will begin small. He will initiate a Bible study in his or another home or locate a reasonable building or meeting place to conduct his study or actually hold worship services. In some cultures and climates the church planter may simply meet outdoors under a tree or a makeshift canopy. In several tropical and sub-tropical areas tents make wonderful facilities to begin until permanent facilities may be acquired.

Community or educational buildings, motels, banks, and even existing church buildings can be used to provide a facility. Often initiating churches will use existing church structures and work out an agreement to pay the existing church for use of its facilities. Traditional service times may not be feasible in such instances; however, accommodations can be made in order to utilize available resources. Faith must be demonstrated. If God is calling one to plant a church then one must discover God's plan for bringing the people He will call together.

When selecting a meeting place the church planter must be aware of the surroundings. He must be careful to consider the appearance. In some cases appearance may not be of importance and in others it may make the difference between reaching people and turning the very people the church planter is attempting to reach away.

The fifth essential is the message. It is essentially the same wherever one plants a church. Paul testified that Jesus is the Christ. The goal is to convert people and then as a pastor nurture the converts, who themselves will evangelize others in the community and so on it goes until one has established a church. Preach Christ. Though the church will take on many responsibilities in preaching Christ to a community, it must never venture from the true message of Christ. Remember, He and He alone, is the only answer to the community and the world.

Next, if one is doing the job the Lord has called in planting a church there will be opposition. God uses the character creating experience of opposition to soundly ground the local church. Opposition may redirect our ministry or it may confirm it. Either way God uses opposition to establish a local church.

And the seventh item is absolutely essential, namely converts. Without them there will be no church. When planting a church one prays for God to call out those who are lost. Though there will be Christians who will leave other works to attach to the new plant, the real goal of the church plant is reaching those who are yet to be converted. Converted souls require sincere nurturing. And this is exactly what the pastor is Biblically called to do! Therefore, the church planter must do the work of an evangelist converting lost souls and then instruct and nurture the new converts in order to see them through to maturity.

It is very interesting how in the next segment God led the Apostle Paul to hold church next door to the synagogue and eventually saw the conversion of the ruler of the synagogue in this move. The place is only important as part of God's scheme. For some reason Paul was unable to convert Crispus while he preached in the synagogue, but moving next door provided the change necessary for Crispus to receive his message. It is important where we live, because it must be where God chooses.

Notice that in all this Paul makes himself accountable to faithfully serve the people with proper instruction. God demands we be accountable. When we are not He arranges matters to bring us to such a state. It is best we initially establish accountability for our lives and ministry to avoid the potential downfall if we do not.

Finally, God did call the Apostle to leave Corinth. It is true God may call a church planter to live the remainder of his life in the community he calls him to plant a church. It is also true He may call him to depart. Once again, it is vital for the church planting pastor to obey God. Much more will be said about pastoral departure later.

Called People: John Wesley said the ultimate test of calling to plant and pastor was will people follow? As in the Acts 18 example when Christ is preached there will be converts. God will literally call people who are not yet converted to be saved and become part of the church the planter is called to establish. Without these called people, no church will be nor can be planted.

It is absolutely vital the church planter recognize his need of and for the called people. He must always remember he is called to serve the people God brings to him. Without them he will not be a pastor. He has been entrusted with the care of the sheep in his fold. Though the church planter will be served by the people he pastors in his pastoral oversight duties, he must bear in mind his first duty is to serve the sheep, not to be served. This is a lifetime calling. No matter how large the church becomes he is always called to serve the church. Christ's call as our Chief Shepherd is still serving the sheep as intercessor.

Counsel with Trusted Spiritual Advisors:

The axiom that no man is an island is never truer than in the Christian Faith. God expects the church planter to seek wise counsel from those experienced and familiar with planting and establishing churches. He has a plan and vision from God. God will test and perfect that strategy both in the living out of the plan and in submitting it to mature counsel. Everything from God should be confirmed in this manner.

The first person to be sought out by the church planter should be his or her, Pastor. If the church planter does not have the blessing and advice of this important person he is making his first mistake. His submission and experience in his relationship to his pastor helps determine his calling to church planting as well as sharpening his skill in leading people. Certainly it is true that if the church planter expects people to be submitted to his divine leadership he too must be submitted.

The church planter's pastor will offer good, mature advice from years of experience pastoring. He will provide a covering to establish integrity and stability for the church planter and the work he is initiating. If this relationship has been nurtured over time the church planter's pastor will continue to influence both the planter and his church for years to come.

There is much being said concerning mentoring today. It would be a natural relationship for the planter's pastor to mentor. If, however, the planter's pastor does not initiate this relationship the planter should take the initiative to seek the pastor out for his advice. If, in a rare situation, the planter's pastor refuses to offer assistance, the planter should seek a pastor who will provide ongoing help in this critical area.

The Bible speaks of many teachers. And so it will be with a church planter. There will be people who have influenced the planter both in Bible College and life that should be continually sought out for counsel. Some teachers will be experienced in various arenas and the church planter will be wise to categorize them accordingly. Some may be good with structure while others with relationships and still others will offer quality advice in personal life decisions. Prudent is the church planter who fills his reserves with such people. The Word of God speaks of safety in a multitude of counselors.

In some cases overseers, other than the planter's pastor, will have superintendence in the life of the planter. These persons too should be sought out continually to offer experienced advice. The planter will realize in gathering data from these various resources that a theme comes together. Though each resource will share something different there will always be uniformity that is isolated which will provide a sound consensus for the planter to follow.

A rational church planter will also realize there are people in the world that have something positive to offer. Men and women in business should be made allies in the planting scheme. Anyone who has been successful in the community, where the planter is establishing a church, can offer enormous and useful advice. These people have not been successful without properly reading the signs along the way that have directed them into marketing their business to the needs of the people they serve. In the same way, it is the planter's hope to reach the market with his service as well. The stakes are definitely higher, but the prospects are there.

Prayer:

No work of God can be successful without prayer. Prayer is the heart and soul of the planter's work. He will always pray and he will always seek Heaven's view.

Both regular and various prayer strategies should be incorporated into the life of the church planter and the planted church. He should enlist the prayer support of the sending or mother church, his pastor, teachers and overseers, his family and close friends. He should seek out praying people in the community where he is planting.

Prayer will not only be useful in the initial stages of planting but in the life of the church. Nothing should be done without prayer. If the church planter will initially establish a core of praying people, he will go a long way in providing a structure which will see him through for years to come. If he cannot enlist solid praying people there is little hope of firmly establishing a lasting work

Specific Drawing(s):

As the planter prays there will be specific drawings to plans, places and people. God is interested in providing specific direction. The place where the planter is to go is vital. God knows and will direct the planter geographically. If the planter is uncertain he can always begin asking the Lord where He would have him go. It is not out of order to get a map of the country where the planter lives and pray over it, asking God to put on his heart the very place He would send him.

Confirmation from Leadership, especially from Spouse and Family

There will be confirmation from those in Leadership that the planter will seek and receive as the time arrives for the plant. The most important confirmation will be from the planter's immediate family.

If the planter is married it is critical that he has the support of his spouse. Without such support it will be impossible to plant a church. If the spouse is against the plant the planter should put on hold the starting date, until the spouse is firmly supportive and has demonstrated willingness to follow the plan and actions necessary to plant the church. It is never advisable to move forward without such support. If the spouse is never willing to go forward the planter must take a closer look at his calling. To break-up a marriage to plant a church is definitely not the will of God.

It is not as critical to have other family members in full agreement though it is helpful. Primarily the planter and his spouse are the main ingredients to a successful planting. The children, while at home, are to follow the parents.

Open Doors:

God always provides open doors. The planter must be patient until a door is opened. To go through an unopened door is never advisable. Occasionally, open doors will also include opposition (I Corinthians 16:9). Learning to recognize open doors will prove important to the life of the church planter.

Closed Doors:

The same God who opens doors may also close doors. Closed doors are as much the will of God as open doors. A closed door is not negative if, indeed, God closes it (Rev. 3:7, 8).

Chapter Two

INITIATION OF THE CHURCH

The following will not necessarily be relevant in every case scenario, i.e. from country to country. The principles enumerated in this chapter, though consistent, may require altering somewhat to conform to each country's law and procedure.

A. Legal Steps

Securing an appropriate Attorney (Lawyer)

In most cases, especially in the United States and those countries where churches are required to incorporate and or register, it will be vital to seek the advice and services of an attorney experienced in such activity. Though it is relationally helpful to have a Christian attorney available, it is not always advisable if that particular attorney does not possess the experience sought.

It is advisable to seek a firm or attorney who has had experience incorporating and registering a church. The cost will be well worth it when it comes to making certain all the proper papers have been filed and recorded. In time there will be real estate and buildings purchased or built that will require a great deal of legal work. An experienced firm will lend valuable assistance during such times. It is certainly the goal of the planter to eliminate any foreseeable liability that could cost more than what he wishes to spend, instead spending the funds initially.

In most cases a good attorney can be acquired through a quick glance of the telephone book. A simple phone call to collect the appropriate data will quickly inform the planter whether to make an appointment. It is reasonable to ascertain up-front the fees and procedure for fees and compare costs with other potential legal advisors. The goal is to establish a working relationship that will go on for years to come.

Initially, an attorney will assist the planter in properly filing the necessary paper work to become incorporated or registered with the state or country where the church is resident. Such paper work will include:

a. Articles of Incorporation: this is usually the application process itself.

b. Bylaws: these are the guidelines the corporation agrees to be governed by. In the United States a corporation does not have a constitution, but articles of incorporation. The articles are the constitution. Normally a constitution is used when the organization is an association and not a corporation. Bylaws are used both in an association and a corporation.

The attitude that bylaws are only essential to form a corporation will cause the church difficulty over time. Bylaws are and will be essential to the life of the church for it is the moral agreement by the members to be governed by the approved bylaws.

When a church ignores the bylaws it is asking for problems that will create unwanted liability in the future. Bylaws must be adhered to throughout the life of the newly planted church. Every church planter should write, or at least in cooperation with an attorney, mutually write the church's initial bylaws and be constantly familiar with them.

Liability is created when bylaws are ignored or indiscriminately violated.

c. Letter of Exemption from the United States Internal Revenue Service: the attorney will assist in applying for a letter of exemption from the IRS.

NOTE: the letter of exemption is different from securing an employer's identification number for the corporation or EIN. Every corporation in the United States must have this number. Normally, a bank will require this number when setting-up a local account for the church. The EIN is simply a number that identifies the church, which is similar to a social security number for an individual. The EIN is not a tax exempt number! No such number exists in the United States.

Securing a Certified Public Accountant (CPA)

Though a CPA is not absolutely necessary in the initial phase of the church, it is prudent to secure the services of one. The CPA will help to insure that the financial structure is properly established with appropriate internal controls in place to achieve the level of financial integrity the planter seeks. Once again the cost here will be well spent.

The CPA will also assist in filing state and local papers when securing other exemptions for the church as well as insuring all the necessary employee forms are regularly filed with state and federal agencies.

A few of these forms: W-2, W-4, W-3, 1099, I-9, and 1096

What the bylaws should contain

a. Authority and Structure: bylaws are the authority and structure for the local church. Bylaws define who or what is the authority corporately in the local church. This does not, however, need to violate Scripture, but must validate the state's non-profit law. Beyond the pastor this section will delineate the appropriate board or committee that is authorized by the bylaws to oversee the corporation. Normally, there will be a president, vice president, secretary and treasurer named as corporate officers both here and in the original Articles of Incorporation.

1. Church Government: there are basically three forms of church government, Presbyterian, Episcopal and Congregational. Most churches will fall into one or a combination of these forms.

a. Presbyterian: a Presbytery or plurality of leaders governs the church.

b. Episcopal: a Bishop or hierarchy of clergy governs the church.

c. Congregational: the local congregation or members govern the church.

2. Leadership: in most cases the leadership will be made up of the Biblical example of Elders and Deacons, the pastor normally being the head elder.

b. Philosophy of Ministry: the bylaws will reflect the nature of the church's philosophy of ministry throughout. This may be initially set in what is normally called the purposes and powers of the church.

c. Purpose Statement: more specifically the purposes and powers of the corporation are here listed as well as any other ministry purposes different from corporate ones.

d. Core Values: those items that will not change over the lifetime of the church are the core values. They may be listed in the opening statements of the bylaws.

e. Goals: it is recommended that the goals of the corporation be included in the bylaws although they may change from time to time, which can be dealt with by the amendment process.

f. Other legal matters not necessarily contained in the bylaws:

1. Federal Employer Identification Number (EIN): once again this is the number the United States Internal Revenue Service assigns a corporation to identify it. To secure this number the corporation will need to file a SS-4 form, which can be secured from a Certified Public Accountant's office. If necessary, the CPA can assist in the filing, although it is not a difficult procedure and requires only the cost of postage. Normally, within three to six weeks a number will be assigned the corporation. This number is a nine digit number beginning with two numbers and a hyphen proceeded by seven additional numbers. Once again this number has nothing to do with exemption; it is merely a means of identification.

2. Letter of Exemption from paying Federal Taxes: a church corporation by its nature is exempt from federal taxes. It is judicious, however, for the church to apply for and acquire a letter from the IRS stating that the church is exempt from federal taxes based upon the IRS code, 501 (C) (3). An attorney or CPA will assist in this procedure. In some cases, if the local church being planted belongs to or is a member of an association or affiliation of churches, which has a group exemption, this letter of

exemption may be provided to the local church by the association or affiliation of churches.

3. State Sales Tax Exemption Certificate and Number: most states in the United States provide for exemption from the state's sales tax on items purchased by a non-profit corporation; however, it is necessary to apply for such exemption, which in most cases is minimal in cost and will save the corporation much in the long term. Usually a CPA will assist the newly planted church in properly securing this certificate from the state wherein the church resides.

4. Property Tax Exemption: most states also provide for the exemption of church owned properties. Once again, however, the local church must apply for this exemption from property tax. Once again the CPA or attorney will assist in this process. In most states this process will need to be repeated every so many years.

5. Working Church Policies: because of the litigious environment facing the church today it is prudent for the church to have in place authorized policy that helps reduce the risk of liability should the church be sued. A few of these policies are:

- a. Board (corporate)
- b. Employees
- c. All volunteer staff
- d. Children and Youth areas
- e. Sexual Harassment
- f. Sunday School
- g. Nursery
- h. Day Care
- i. Activity
- j. Facility and Equipment Use
- k. Playground
- l. Vehicle and Drivers

6. Written Job Descriptions: the church planter pastor should write the job description for every area of ministry within the local church and insist that every person considered for jobs meet the qualifications.

Too often a person is sought to serve because of relationship or desire on the part of the planting pastor when the person is not qualified for

the position or the planting pastor writes the description to fit the person desired. This is backwards. The position must be clearly and conscientiously considered with the proper qualifications listed and then a person sought who actually possesses those qualifications. An adequate job description will help insure whatever problems are encountered will be dealt with appropriately.

B. Social Security

In the United States of America clergy are permitted to file form 4361 with the IRS thereby opting out of Social Security because of being a licensed, ordained or commissioned minister. In this case a minister who opts out of Social Security need not pay taxes to Social Security on income earned from the ministry.

Any minister must be certain he can morally sign form 4361 stating he is opposed to social insurance. If he does so and if he is a good steward, he will put the money in a retirement account he would have paid into Social Security, keeping in mind he will not have available to him catastrophic coverage should he loose all his retirement because of a catastrophe as he would have with Social Security.

C. Facility

One of the very first items any church planter will busy himself with is locating and securing a proper facility in which to hold public services. In so doing the following items should be seriously considered:

1. Location: A facility should not be secured simply because it is affordable or available. The location is and will be extremely important with respect to the particular people the church planter is attempting to reach. More importantly is the location easily assessable? How difficult is it to explain to someone unfamiliar with the area where the church facility is located? Someone has said the three most important ingredients to a successful business is location, location, location. It is true for the church as well.

2. Condition: What is the condition of the facility being considered? If it is in desperate need of repair it may not be possible nor practical to acquire such a facility. Often church planters will start in a rented storefront

facility, which certainly offers visibility in the heart of the community; however, if it is not presentable it will communicate the wrong message to the community. Condition will not be the final assessment as to the proper facility, but it is an important consideration.

3. Visibility: Once again it is extremely important to whom the church planter desires to make his appeal as to the facility's visibility. Is the facility easily seen from major intersections or is it hidden by other buildings or structures? New people, who are being sought out by the church planter will not take much time in asking directions or explanation of provided directions if the church facility is basically invisible to the public. It would be better to consider a storefront than use a facility that is virtually hidden from the public eye.

4. Cost: At the top of the list of acquiring facility will be the cost. If the facility is in a good location, is visible and in good condition but is way beyond the planter's financial capability, it will be an unwise consideration. The planter must be careful not to extend his credit too far. To do so will communicate the wrong message to the community that is if the planter cannot afford the facility and acquires the reputation that the church cannot pay its bills.

5. Feasibility: Will the facility lend itself to the overall vision and purpose of the newly planted church? Is there adequate space for the worship, the Sunday School, nursery and office? In some cases the facility may meet some of these start-up needs, but be lacking in others. If the facility provides adequate meeting space and some classroom area, but provides no office area, then another facility for office may be sought in addition to the meeting facility. Generally it is best to have all the needs within one facility.

6. Appearance: Lastly the church planter will be concerned with the overall appearance of the facility both initially and perpetually. Cleanliness can overcome inadequacy. Paint can greatly improve appearance as can carpeting and wallpaper. The church planter may need to enlist the services of a professional designer in making certain the appearance is agreeable to a large number of persons and not just to him. On occasions the church planter should come to the facility imagining, himself, to be a first-time visitor. What does he see? What does he see on the outside and inside of the facility? Is it clean? Is grass cut and other foliage trimmed? Has the

inside been swept and trash eliminated? Are materials neatly placed in containers or is there a trashy look? Amazingly, it will be these things that keep many people away or from returning.

D. Name: What is in a name? A great deal, actually. Too many church names say something negative to the community. Most times the name, though seemingly important to the planter, is foreign to the community. The following considerations are necessary when naming the church and corporation:

1. Community: The church planter must take into serious consideration the community when naming the church. Each community, like individuals, has a personality. Effort should be made to identify with the community. A name that will communicate the church's genuine interest in the community will perpetually help define the church's purpose. People do take pride in their community or they should, and will respond to a church that does too. In some cases it is good to use the word, community, in the church's name. A particular community in upper Michigan is nicknamed, the Nautical City. An appropriate church name would be the Nautical City Community Church.

2. Culture: Culture varies from country to country as well as from state to state. The use of such words as "Charismatic and Pentecostal" vary according to what part of the United States one is located and will affect a community's perception. It would not be wise for a church located in the southeastern part of the United States to call itself, the True Church of the Union, as another bad example.

3. Character: Does the selected name adequately communicate the true character of the church? Too often, the name selected says something, but not what is desired for the community's perception. If, for example, the church is anti-community, which it should not be, then to use community in the name is a false character. Names should identify immediately the church's character with no further explanation.

4. Christ: Finally, the church's Head should be considered when naming a church. Does the preferred name honor Christ? Does the name actually draw people to Him? Be careful not to limit the Lord or the church's ability to reach out by giving it a small-sounding name.

Remember, the local church is commissioned to preach the gospel to the whole world!

E. Temporary Employment

The church planter may need to seek temporary employment in the community until the church is capable of supporting him financially full time. This is not a negative scenario. In fact, it may be very enhancing in quickly introducing the church planter to the entire community. By being locally employed he will meet many people in a short amount of time, especially if his employment is in sales or a service, which takes him to numerous places around the community.

It is not a pre-requisite that the church planter be fully funded with salary before planting the church. It should be a goal, however to be full time within the first two to three years if the church is to grow in a healthy manner.

If the church planter does work outside the church it is important that he schedule his time to not be overwhelmed by church work. It will be understood if he is putting in 40 hours plus in a secular job that he cannot then put in another 40 hours in the church and have ample time for his family and personal life. This will be difficult indeed, but possible. In some cases the church planter may be able to secure employment that permits him to spend some time daily in the church.

F. Ministry to Church Attendees and Members

Initially, the majority of the church planter's time will be taken up in ministry to those attending the church and those who have closely identified with the church by becoming members. These persons should be given priority both at the beginning and perpetually.

1. The Role of Visitation: The church planter will need to busy himself with attending regularly to his assembled flock in the form of visitation. Personal visitation is Biblical. In the Old Testament, God scolded the shepherds for not visiting His people. By visiting the people in their settings the church planter will gain valuable insights. Though in many situations it will be difficult to visit the people in their homes other forms of visitation will be very useful.

a. Hospital: one of primary places the church planter will involve himself as a pastor is in the ministry of caring for his flock when they are sick. At no other time is the planting pastor more Christ-like than during hospital visitation. In come cases, particularly in small communities, the church planting pastor will do well to get acquainted with the local hospital and staff regularly checking with the patients who have no church preference. These people may be potential converts or church members and they always have families.

It is the church planting pastor's responsibility to see that all the church members are cared for, regardless if he does not personally visit each hospitalized member. When a member is overlooked in this case the repercussions are very negative and too often not repairable. The church planter will do well to train other church leaders and workers in the art of hospital visitation.

Furthermore, he will want to acquaint himself with hospital rules concerning visitation and introduce himself to any chaplain or chaplaincy volunteers. In come cases he may even qualify to be the hospital chaplain and possibly receive remuneration.

b. Shut-ins and Others: In any community there are a number of persons who are unable to move about in the community due to some debilitating injury or disability. Elderly people confined to their homes are in need of ministry and should be cared for by the church. Once again the church planter will do well to discover these hidden people and if unattended add them to a list of needed care. They too will have family and friends.

There is another well of potential persons in need of ministry in local nursing homes and other living-assisted establishments. Public recognition comes speedily when these facilities are included in the planting pastor's visitation rounds. He will, of course, need to introduce himself to the proper authorities in these facilities in order to discover the proper protocols when calling on persons.

c. Members: the day when the pastor stops by a member of the church's home unannounced to offer a devotional is long gone; but home visitation may still have its place in the overall visitation ministry of the church.

The fact that far too many churches no longer attempt such visitation assures the church that performs this service a special place in people's hearts. Once again such visitation can be done when there is sickness or some difficulty as a death or other tragedy. A member who misses several services should be contacted either by phone or a personal visit. Even though the planter may not be able to be in someone's home he may contact them by telephone and do a visit in this fashion. Of course the Internet has presented fabulous opportunities for continuous and effective communication.

One diverse method of visitation that may be employed, especially in a new church plant, is to take time each week and call the members by telephone suggesting prayer is being offered on the families behalf and the planter is calling to discover any special prayer requests. Such a call does not require much time, but can communicate a great deal of concern and care from the planting pastor to the member.

Of course there is an entirely additional area of visitation concerning first-time visitors to the church that if properly explored can produce wonderful results for the growth of the church.

The church planter should keep in mind that all this visitation costs very little money. What time is invested is well worth it.

2. Nurturing and Education (Making Disciples)

The church planter will want to engage his task of making disciples early in the planting of the church. Christ is called Teacher more than any other title in the New Testament. Teaching is a primary task of the church planter. He will be caught up in examining the Scriptures to nurture the flock maturing each member as well as training them to evangelize and nurture converts to the Christian Faith.

He will take advantage of every occasion where he can apply Biblical principles in practical ways, whether that is in the pulpit or on the street corner. His role as educator will never cease.

G. Community Outreach

1. Evangelism: In the early days of church planting the planting pastor will spend the greater part of his time in evangelism. This will be particularly true if the church initially has no members and new converts must be won to begin the church. Evangelism may not be the planter's gifting, but he is commanded to do the work of an evangelist, nevertheless. And, he must train others to evangelize as well.

2. Socially: The gospel does affect society. Truthfully, it is a goal of the church planter and the newly planted church to change the social structure in which they are planted. There is much the church planter and church can do to positively identify with the community socially.

a. Schools: the church planter should discover how he and the newly planted church can positively effect change in the local education system. Visit the school leadership offering to serve. This approach will find acceptance over against criticism and complaint. Invite school groups to the church for special recognition, i.e. invite the football team to a Sunday morning service and deliver a message on what the Bible says about athletics, making special acknowledgment of the team's presence. Consider having one of the team members you know has a Christian testimony offer a personal word at this time.

b. Law Enforcement: offer to serve the local law enforcement by suggesting a chaplains program the church planter will initiate. Invite the police department to a Sunday morning service designated as Law Enforcement Sunday. Invite a guest officer to share a personal testimony and deliver a message on what the Bible says about law.

c. Mayor's Office: the church planter who contacts the Mayor's office offering to pray specifically for the mayor will discover, in most cases, a listening ear. Offer to take the mayor to breakfast and seek his counsel on what areas of need in the community are not presently being addressed. He will have a ready answer and what he shares may very well be the thing the church planter will want his church to zero in on within the community that no other church is effectively doing. The church planter may want to offer to plan a Mayor's Prayer Breakfast patterned after the President's Prayer Breakfast done annually in Washington, D. C.

There is much that can be done socially, once again that requires little finances, which will produce wonderful results for the newly planted church

3. Visibility: The church planter must be aware of things he and the church can do that will put the church visibly in the community's eye. Much of what was shared in the above item will create such wanted visibility. Service to the community will always produce such recognition. The church planter will not need to join clubs in order to be service-oriented. The Bible declares one has not because he doesn't ask. If the planter will ask around he will quickly discover ample opportunities for visibility.

4. Participation: Communities want to know if the church is a part of the community or separate. Most communities have some annual event or festivity in which the church, with a little effort, can participate. Perhaps there is an annual Memorial Day parade or street fair with parades the church could enter a float and receive exposure as well as demonstrate its involvement. A little effort here may produce wonderful returns.

H. Use of Advertisement and Promotion

1. Local Media: There is often virtually cost-free advertisement available to non-profit organizations that will ask. Local Media is desirous of newsworthy events in any church. Certainly a new church plant is newsworthy. Check it out.

a. Newspaper: the local newspaper may have a weekly section, which it offers to local churches, to advertise services. There may be a weekly article to which local clergy are invited to submit essays. Here it would do the church planter well to introduce himself to the owner and or editor of the local paper and discover what type of information the paper is interested in as well as what type of articles could be submitted for publication. Of course, any paper welcomes paid advertisement. The church planter would do well to express willingness to pay for such promotional spots and not seek a free spot. Once a working relationship is established special privileges will be offered that will benefit the church plant.

b. Television and Radio: Once again it is important to establish good communication with radio and television media. Such exposure

positively in the initial stages of a church plant may provide further positive results further along the way. The church planter must explore these avenues of exposure.

2. Civic Periodicals: There may be publications by local civic groups that want submissions from local residents, particularly clergy.

3. Restaurants: Perhaps a local restaurant has as its menu or place setting an advertisement where the church plant may purchase a section. Or that local establishment may be willing to run a special promotion with the local church.

4. Billboards and Signs: Perhaps a local businessman would cover the cost of placing the church mission statement or catchy slogan on a local billboard.

5. City Buses: Here again advertisement may be available for a minimal cost to the church in promoting the church on the side of a city bus.

6. Other Publications: There may be a weekly publication that is free to the church such as an advertiser where local businesses promote sales and such.

7. Internet: The church planter will want to set up a qualified website and use it as well as all types of e-mail to promote the church and establish modern means of successful communication. There will be plenty of people who have expertise in these areas to assist in implementation and maintenance of such means.

7. Other Promotions: One church planter involved the local police department in a Sunday school promotion. During a month of western-style or cowboy activities, the Sunday school buses were taken to an empty parking lot and placed in an old-fashioned western wagon circle. Staged church workers demanded the students' hand over their church offerings, which were placed in a bag. The police arrived with lights flashing and sirens blaring and arrested the bandits and returned the confiscated offerings to the students. All had fun and the local newspaper did a front-page story on the Great Sunday School Bus Robbery.

I. The Need to Establish Credibility

The church planter will want to establish credibility with the community, especially its leadership.

1. Ministerial Association: Though it will be difficult, in most instances, to work with a local group of ministers, it is important in establishing credibility with both the religious and secular segments of the community. In smaller communities the church planter will not be resident long before he will likely be the senior clergyman. Turn over is high in such small settings. There are things a local ministerial association can do that will enhance the community. Perhaps the church planter will offer leadership that will increase this influence.

2. Business: Generally there will be a local group where the local businesses gather for dialogue concerning community matters. This is an area where the church planter can learn both interesting and useful information.

As mentioned earlier the church planter will do well to introduce himself to other community services, such as the city and county police, public schools, care facilities and government offices.

Chapter Three

ADMINISTRATION

A great deal of time is necessary in the usual administration of a church plant. Though preaching is priority administration will either make or break the success of the new church. Too many church planters spend little time in this important aspect of church life or delegate it to untrained volunteers. Once again the church planter may not be gifted in government or administration, but that does not excuse the need for his responsibility to oversee the administration of church matters.

The founder and overseer of Calvary Ministries, Inc., International, Dr. Paul E. Paino, has always said great preaching does not build great churches, good administration does.

A. Subscribe to Various Business Periodicals

The church planter will be administratively ahead if he will subscribe to certain business periodicals and glean from the management data each provides. If subscription rates are prohibitive the church planter should contact local professional offices and request the discarded copies of these periodicals.

B. Management Style

There are various styles to management. The most common styles are the dictator, one who delegates, and team player/coach. Each has its strengths and weaknesses. No style is better than another. From a Biblical view the team player/coach appears to be more acceptable.

The Ephesians 4:11 model outlines the pastor-teacher role as that of one who enables. He neither does everything nor delegates everything. He helps others to be part of the team and instructs them as well as mentors them to fulfill the divine call in their life. In this manner the vitality of the church is put into a healthy growing and reproducing cycle.

The church planter must determine what style best fits his gifts and nature and will produce the desired results in planting the church. He will

learn in time that the dictator and one who delegates will do well to blend into the team player/coach.

C. Office Professionalism

The church planter as a manager/administrator must immediately set an air of professionalism about his administrative tasks. He should see himself in the same light as any business professional in the community and establish competent protocols that will be respected by the community and the church. Dr. Paul E. Paino has always said the minister should work at least as resolute as every businessman in the community.

1. Regular Office Hours: The church planter must immediately set and maintain an office where church members and others may approach him for spiritual assistance. This will insure an experienced climate, which will be appreciated by all who enter the office. Furthermore, regular office hours will maintain the necessary privacy the church planter's home demands and deserves.

Because the church planter may work outside the church during the week, the hours may not be daily at first. What hours are set must be consistently maintained. If the church planter communicates he will be in his office two nights each week from 7:00 p.m. until 9:00 p.m. then he must be there on those nights. He will avail himself for genuine emergencies, of course, but should instruct his leadership and the church what is meant by emergencies, otherwise, he will discover each person believes his problem is always an emergency.

Flexibility is very important in the initial stage of the church plant. Most people will understand with this need. However, people will not tolerate a lack of commitment to what is said. Integrity is vital if the church planter is to establish regular office hours when he can always be reached if needed.

2. Volunteers: Initially the church may not be able to afford paid workers in the church office; therefore, the church planter will need to work with volunteers. Routinely, it is best to hire an employee for office staff, but if financially impractical, volunteers will do. Volunteers will demand more patience on the part of the church planter. Certainly, qualified volunteers with office experience should be sought. Never should a

volunteer be granted a donor receipt for time worked. It is better to pay a wage and the worker return it as his or her gift to the church. This requires, however, that the worker report the wage as income on the tax return.

3. Policy or Procedural Office Manual: The church planter should develop a policy procedure manual for the office whether the staff is unpaid or paid. Such management/administrative oversight will help prevent unwanted non-action on the part of unpaid or paid workers.

4. Bookkeeping: It was stated earlier that a CPA would help establish the proper accounting procedures for the church plant. It is best if the newly planted church can acquire the service of a bookkeeper or accountant to handle the church's financial requirements. It is not the best scenario for the church planter, himself, or his spouse to personally handle the accounting. Even if it is temporary, it is better to acquire volunteer service rather than for the church planter or his spouse to perform this necessary function of church administration.

5. Banking: Accounts will need to be set in a local financial institution and proper accounting procedures put into place for the counting, recording and depositing of donations to the church. Using a local institution is always better for establishing credibility in the community as well as with the institution. When the time comes to borrow money the relationship will work to the church's benefit most of the time.

6. Bulk Mail Permit: The church planter will want to apply for a bulk mailing permit from the United States Post Office. This permit allows the church to mail to a list of at least 200 at a reduced cost. The United States Post Office will have the necessary forms on hand. The information requested will be the same as what was required when incorporating the church. In some cases a bulk mail permit may be granted to a church, which is affiliated with a church organization possessing a group exempt status with the United States Internal Revenue Service.

7. Liability Insurance: In the United States and several other countries it will be necessary for the newly planted church to secure an insurance policy from a reputable carrier, which offers coverage for liability. This coverage will include liability in case of loss do to fire, theft or weather as well as personal injury to a member or attendee. Additional coverage will need to be sought for the minister's professional counseling and Directors

and Officers insurance for the Executive or Board of Directors. Most church carrier policies will include coverage for molestation of minors and sexual misconduct.

Here the church planter will require expert assistance. More than one proposal from more than one insurance company should be requested and costs and coverage compared for the best coverage and price available.

The church planter should meet periodically with the agent of record for the insurance and have the agent explain the policy making certain the planter and responsible church officers fully understand the language, particularly with regard to exclusions in the policy. Procedure for filing claims and other procedural matters too should be covered in any similar meeting with the agent of record or representative of the insurance company.

The policy should be kept in a safe and locked container. Never should a liability policy be discarded, even if it is no longer in force. Should a suit be brought against the church from an incident happening years prior it will be the policy that was in force at the time that will be required not the current policy.

Other insurance should be considered such as health for the church planter, his family and potential church staff members. Finances again may be a deterring factor. If the church planter is part of an affiliation of churches that provides such coverage he should do his best to take advantage of such programming or investigate through a local health provider other possibilities for covering himself and his family. If the church planter is working a full or part time job outside the church, it may be to his advantage if the employer provides adequate health and medical coverage.

8. Housing and Reimbursement Policy: The church planter will want to set immediately a housing and accountable reimbursement policy, which must be officially approved by the corporate board.

a. housing: the United States Internal Revenue Service allows licensed, commissioned or ordained clergy to receive a parsonage or housing allowance as part of the compensation package which is exempt from federal income tax, but not social security tax. The official board must set this housing allowance, annually, in the year preceding the year for which the allowance will be taken. If a church board approves a housing allowance

for, say the year 2001 that must be done before December 31, 2000. Such a board may not be the planting pastor and his wife, who should never vote on personal salary or housing allowance. This should be done in accordance with proper parliamentary procedure with someone making the resolution, someone else seconding the motion and a vote. All of this, of course, should be accurately kept in the corporation minutes.

b. reimbursement policy: the church planting pastor is allowed to receive reimbursement for expenses incurred in his pastoral ministry; however, this should again be approved by the official corporate board in resolution format. An accountable reimbursement policy should be written and adopted which meets the standards for such a policy as provided for by the United States Internal Revenue Service.

9. Other Departments: Though the church may not initially require more departments the church planter must be planning for the time when expanded departments will be initiated. A few of these departments will include, Sunday School, nursery, children's and youth departments, men's and women's, single adult, married couples, and etc. There may also be a need for creativity here depending on the needs present in the community.

Chapter Four

MUSIC AND WORSHIP

Fortunate will be the church planter who is musically inclined and capable of leading worship. Music and worship are vital to the success of planting a church. At the same time the church planter must be aware of the benefits and liabilities of these twin aspects to church life.

People are created with the need to express themselves in the act of worship. Music is the glove that covers the hand in this process. The church that is incapable of providing this human expression in some able way will lack in its performance before God, loose members and never attract new comers. The church that can provide a meaningful and inspirational atmosphere of music and worship will draw and keep worshipers.

If the church planter is lacking in this area he must seek assistance. The first place will be the sending or mother church. If distance is not a problem the sending church may be able to provide musicians and worship teams to assist the new plant to begin with a full program of music and worship until such persons are raised up from among the new plant's own members.

In some instances the church planter may be able to acquire the services of local musicians who will volunteer their services for a time. It is possible that such persons may even be hired temporarily to assist. At the least a piano may be made available with one person who can play. If such a person can read music, but not play by ear, the church planter will need to provide the required music sheets and or utilize hymnals.

Variety is a necessity. A mix of traditional and contemporary will provide a much wider appeal than if one style or form is dominate. Some church planters successfully use pre-recorded music and rehearse with other singers to make an acceptable presentation for all.

The church planter must remain visible and in obvious oversight of the music and worship regardless of the methods adopted. Though vital to the life of the church, music and worship are not the most important aspect of corporate gathering. The planter must, therefore, lead those who lead the corporate body in public worship and maintain a balance with all other

aspects of the church's corporate expression. Church's do split over issues arising out of the worship and music in the church. The Biblical account communicates that God, Himself, was forced to remove His worship leader because he led a rebellion of angelic host.

The church planter will do well to spend much time in the early days of the church plant teaching on the subject of worship setting the proper tone and attitude that will permit open expression by all and the presence of God's Spirit among the worshipers regularly.

Not enough time or too much time in worship will rob the church of all that God desires to do. Here again balance will prevail as the prudent action.

The planting pastor will make a wise investment in the people who use their musical talents for worship by spending quality time with them in prayer and communicating the vision and purpose of worship to the overall purpose of the church and its mission.

Here too culture will have a great deal to say concerning the style and length of worship services. The cultural flavor must be considered or the worship will repel rather than attract, crowd rather than free and stifle rather than release the inner expression of praise for and to God by the corporate body.

Five principles should always drive every corporate worship gathering.

1. Corporate worship should always be directed to God and away from men.
2. Corporate worship should always be from the heart.
3. Corporate worship should always bring people into a place of excellence.
4. Corporate worship should always bolster unity among men.
5. Corporate worship should always bless the Lord.

Chapter Five

PREACHING

One of the most important acts the church planter performs is the preaching of the Word of God. Outside of demonstrating absolute obedience to God, nothing is more important. Without the preaching of the Word of God lost men will not be saved. Preaching the Gospel is why the church is being planted in the first place.

Ample time must be given to the preaching of the Word of God in each corporate meeting. If this is not guarded other things will crowd the schedule and time robbed from the message. To do so starves the people. The Bible informs us that the Word and its declaration bring faith.

The church planter is primarily responsible for the planning and presentation of the Word of God and, therefore, he should adequately provide in the following manner:

Preparation: Time will crowd the church planter every week and if he is not careful there will not be adequate time to prepare the message or messages, depending on the number of weekly meetings where the Word of God is preached. A good nutritional meal requires time to prepare and so does the conveyance of the Word of God.

The church planter should develop a routine of preparation. Certain days and hours must be set aside where he is uninterrupted in sermon preparation. It is best to set this regular time in his calendar and treat it like any scheduled appointment.

In a church setting the planter will discover topical and series preaching are the most productive of his time and create a positive learning atmosphere for the people. He will not busy himself with finding a topic if he knows in covering pre-set material where he will be from week to week. He can then better line-up the additional material required in preparation and waste little time. God too will reward this approach. People know too where the planter's messages are going and are appreciative of being able to follow along as well as seeing how God arranges circumstances to bear in on the specific topic or portion of the series at the time.

Reading: Reading materials relative to preparation are absolutely essential to a well-balanced message; however, the church planter will not have adequate time in the initiation of the plant to read a great deal of additional material. He can enlist the service of others to help. Assign significant others, such as retired persons, to read additional materials, especially periodicals, training them to look for pertinent information, which will be useful in sermon preparation. These people can underline or even take meaningful notes that the planter can then glance over in a short time to determine their place in the sermon being prepared. Informing these helpers the specific themes being concentrated on will further assist them in their service to the planter.

Computer and Software: In this modern day computers and software are fundamental tools in sermon preparation. Numerous Bible programs are available which will assist the planter by reducing his time in searching the Scripture and cross-referencing as well as the actual lay-out. The sending or mother church may take the purchase of a good desk-top or laptop computer loaded with all the necessary office and sermon software as a church project.

It is imperative that e-mail capability be included, which increases the planter's use of Internet service as well as consistent communication with church members and the sending church, via the Internet.

Study Area: The church planter will need to locate adequate study area, which is conducive to sermon preparation. It is best if the study area is not the church office where the planter is meeting with members and others. His home will best serve this need. It should have as much natural light as possible and have an ample supply and flow of air if possible.

Observing Life: The church planter will learn that much of the material he gathers will come from the observance of life around him. He will want to begin a method of recording these lessons as they happen. A small recording device that can be easily carried in ones pocket or bag will assist, or a simple notebook in which to make a record will suffice.

Filing System: The church planter will need to construct an adequate filing system for his messages as well as the material collected in preparation. With a computer much can be stored on a hard drive or disc system. A hard copy system may also need to be used. If he is uncertain how to go about this task he may recruit the local school or town librarian to

help or seek the counsel of a local business where filing is vital to its success.

Sermon Delivery: It all boils down to the delivery. A great outline must be delivered with great poise or it will miss the mark and purpose. The church planter will be far ahead in the development of his style if he will engage the help of persons skilled in grammar and enunciation who will weekly critique his use of his native language. If audio and/or video production is available he should utilize it and weekly review his message performing his own evaluation. Improvement should be a goal as well as effective communication. How something is said is as important as saying it. And if it is important to say, it stands to reason that saying it correctly is equally important.

Personal Devotions: Whatever the method the church planter must provide ample space for personal devotions, when he is feeding his soul not to get a message but to draw closer to the Lord.

Other Opportunities: There will be other opportunities for preaching other than the church planter's church. One of the first things the church planter should do when entering a new community is a personal introduction to the local mortuaries. Often the funeral director will need the assistance of a clergyman when a family communicates no church affiliation. If the director knows he can call on the church planter this will not only give the planter a preaching opportunity, but an occasion to evangelize lost people. And he should be remunerated for his services.

Weddings too present other opportunities for preaching, though length is important. Brevity is better. Keep in mind, however, weddings and funerals normally present the preacher with the largest audience of unsaved people. An appropriate evangelistic message is best for such occasions.

The church planter will spend a lifetime in preparing messages; therefore, it is critical that he enact standards and routines which will increase his ability to nurture the people the Lord will entrust to his pastorate. Enacting these standards so soon will insure their safekeeping in the future. He will want to instruct the people to help him safeguard these practices.

Chapter Six

COUNSELING

The church planter pastor will spend time providing spiritual counseling to church members and the general public. If the church planter is trained professionally in Biblical Christian counseling he may do well in opening his office for certain weekly times to offer this service. If he is not professionally qualified he should limit his counseling to pastoral spiritual advice.

He will do well to severely limit counseling to one or two times at the most for one person on the same issue. He should strongly encourage prayer, privately and publicly for counseling issues. Here the church planter must take special precautions to guard his ministry. Too often ministers will fall into a moral failure because of counseling than any other aspect of the Christian ministry. Accountability in this arena is absolute. Perhaps, the best approach is to refer as much counseling as is possible. There is available to pastors a wide resource of professional Christian counselors today. The church planter will make best use of his time by utilizing this reserve.

If he does offer counsel the following guidelines are critical to success and protection to the counseling planter and the one being counseled.

1. Insist on an Open Office to Counseling: Never counsel in a room with the door completely closed. It is best not to have any lock on the door. It is never advisable to counsel a member of the opposite sex in the office or anywhere alone. If in the office it is best to have someone in a room close to the counseling office. It is never advisable to go to the home of a member of the opposite sex alone. If this is unavoidable another person, such as the church planter's spouse or a church official of the same gender as the church planter, should accompany the church planter to the home of the counseled.

2. Communicate publicly that the church planter is a spiritual counselor: Unless the planter is a professionally trained counselor it is prudent to regularly communicate publicly that all counsel provided by the planting pastor is spiritual in nature.

3. Available hours: The church planter should communicate both in writing and over the pulpit his hours when he is available for spiritual counsel, and be available then.

4. Liability Insurance: Make certain that the church's liability insurance policy adequately covers the church-planting pastor when counseling!

5. Enlist Seniors: The Apostle Paul instructed Titus that the older women should admonish the young women to love their husbands and to love their children. It is wisdom to enlist the counsel of older and wiser adults who have spent years in marriage and child rearing to assist the planting pastor in advising the younger adults in marital and other domestic subjects. These people may also assist in budgeting and financial matters. Their wisdom will help younger couples in developing financial habits that will avoid debt and unwise spending and will position them better to live a fulfilling life with funds available when older.

6. Make Referrals: If the church planting pastor must see any individual for the same issue more than two to three times it is proper to refer them to a professional. It is critical for the church planter to recognize this and not permit the counselee's dependence for him to feed his ego unnecessarily.

7. Aware of State or Federal Laws: The church planter will demonstrate wisdom by familiarizing himself with state and federal laws regarding the reporting of molestation. Contacting local law enforcement and requesting this information is easily accomplished.

Chapter Seven

STRATEGIC ALLIANCES

There is much wisdom in exploring various alliances both within and outside the community. Such resources will often provide important information that will protect the church from unwanted circumstances and advance the mission of the church in expedient manner.

There are numerous organizations designed to offer fellowship and networking which enhance the church's perspective of the world. Among these alliances are church or fellowship structures.

The first such alliance will be with the sending or mother church. Much help will come from the sending church and its leadership. The church planter must keep the communication line open and seek advice regularly from the mother church. The avoidance of unwanted difficulty will be a natural outcome of such a strategic alliance.

The church planter and newly planted church will next want to explore an organization or fellowship of churches. Here again this alliance will lend strength and value to the planter and church due to the increased counsel available.

A. Expose the newly planted church: The church planter may expose the church to such an organization by inviting representatives to communicate the organization's goals and vision in a public meeting of the church, where members are free to ask questions. He may take church officials with him to activity and events sponsored by the organization being explored.

B. Create Accountability: By aligning with such an organization the church planter will be creating a higher degree of accountability for himself and the church plant. This will produce wanted stability among the members of the church and community.

C. Counsel: By this alliance the church planter will be increasing the counsel that is made available to him and the church. An alliance with an organization of churches will multiply both resource and advise which will

be available to the planter and church. Once again the Bible instructs there is safety in a multitude of counselors.

D. Other Activity: Opportunity will present itself where other churches in the organization will offer assistance in the way of fellowship and activity that will broaden the opportunities of the newly planted church. Such activity as summer camp programming and youth activity will provide a larger vision and arena of fellowship that will create a feeling of belonging and cooperation that will greatly benefit a newly planted church.

E. Personal Involvement: The church planter will be able to link-up personally with such an organization of churches that will broaden his outlook and raise his focus beyond the church plant, which can be overwhelming and inwardly consuming. His skills and talents will not only be used for higher purpose, but those abilities will, when shared, be of help to others who are involved in planting new churches.

F. Global Vision: No doubt involvement in a strategic alliance will provide a global vision to the newly planted church that would be unachievable in such a brief time. An organization of churches will be able to offer services that will assist the new church plant in immediately establishing programming which will assist the church in becoming a strong missions-minded church. Participation in short-term opportunities and missions projects will connect the new church plant with other participating churches that together will raise large sums of finances that could never have been seen in the new church plant without such an alliance.

Chapter Eight

FAMILY PRIORITY

The church planter will soon discover the church work pressing in for more time away from his home and family. He will need to set perimeters for himself that will insure protection of his family and their need for his presence.

There is no need to struggle with this important focus. Together with the planter's spouse and family rules are set which all agree upon.

1. Meals: Eating meals together is very important. When sharing a meal the telephone should be monitored for emergency or necessary calls. Church family should be made aware of the importance of this time and not make calls that could wait until after the meal or at another more convenient time. It will be a given there will be exceptions, but they must be exceptions.

2. Family Time: When ever it is agreed to have a time of activity together as family that time must be strictly protected, permitting very little to alter that time. The church planter's spouse and children will appreciate this protection as will church members. To permit any and every interruption invade this sacred time communicates to the family they are not more important than the church. This must not happen. No minister desires to have a ministry that is successful to the public and loose his family. It is not worth it. It is never God's will. And if it happens where is the success?

3. Vacation: The church planter and his family must plan time in the year to go away from the church for rest and relaxation. This should be planned well in advance and allowance made with church leaders for care of the church in the planter's absence. If finances are an issue there are things that can be done reasonably that will benefit the entire family. The church planter must take the initiative here for no one else will.

It is recommended that other times in addition to a regular vacation time should be planned for the planter to get away both by himself and with his spouse alone.

4. Date Night: The church planter must spend consistent and regular times with his spouse alone and away from the church and home. Just as in courting the planter should arrange for activity with his spouse that will benefit their relationship. Romantic communication is essential in all marriages but even more so in a clergy marriage. The stress placed upon this relationship will, if not carefully maintained, sever it rapidly.

Any grandparent will advise a younger person to consciously spend quality time with spouse and children to avoid regretting a lack of time in later years.

5. Pastoral Oversight: The church planter is husband, father and pastor. He will need to be extremely careful to shepherd his home as well as other member's homes. If his spouse and children are in need of pastoral care beyond his ability he should initiate such care by providing other counsel. If the planter does not have a pastor he must rectify this deficiency immediately.

6. Outside the Church Relationships: It is important that the church planter seek relationships outside his church for the protection and health of himself and family. It is advisable never to develop "friendly" relationships with members of the church. To do so will create an unwanted competitiveness among the family units of the church. Exploring and establishing friendships with other ministry families will provide the spouse and children with desired relationships which will be healthier for all concerned. Here again the connection with a strategic alliance will naturally produce this desired affect.

7. From the Pulpit: The church planter must be careful to not make a spectacle of his family from the pulpit. Using them as bad examples is never acceptable. Gaining their permission to use them is advisable and will produce trust on all levels. The planter's family will be on display enough without his escalating it before the church.

Chapter Nine

WHEN LEAVING THE CHURCH

The potential for the church planter to leave the church over the lifetime of the church is highly probable. If he has not made provision for this possibility both in the bylaws and among his leadership he should strongly consider it.

Too often the planter or founder's departure spells the end of the church or at least an interruption in its growth and activity. If no plan is in place for securing a replacement the void created by the planter's departure will be devastating and provide a platform for wolves to enter the church and rob the sheep.

A. No Larger Connection

If the church is not connected to a larger organization of churches that may provide assistance in supplying a replacement for the departing pastor, the departing pastor may need to act in conjunction with the local church officials in directing the search process.

Resumes may be collected from various resources. Hopefully some networking has taken place for potential candidates to be contacted.

B. Connection with a Larger Organization

Here a connection with a larger organization of churches will greatly assist the church, which experiences a pastoral vacancy. The larger organization can potentially assist the seeking church in the following manner:

1. Providing Resumes: Members of the larger organization will have resumes of potential candidates on file or will be able to access them, making them available to the local seeking church.

2. Filling the Pulpit: Additionally the larger organization may be able to actually supply the pulpit during the vacancy, which will insure stability of ministry in the preaching of the word.

3. Pastoral Oversight: Moreover, the larger organization may also be able to provide ongoing pastoral oversight and ministry to the church during the pastoral vacancy.

4. Actual Search Performance: The larger organization may actually perform the work of searching for a replacement recommendation. The work of screening the candidate reserves to match the seeking church's specific requirements and qualifications with a potential pastoral candidate as well as eliminating unwanted characteristics would prevent the seeking church from the need to expend the enormous energy to accomplish this important step. Once a qualified candidate is located the larger organization may then put the seeking church in direct contact with the potential candidate to perform the on-site interview.

5. Suggest Procedure: If the seeking church has no procedure in place for securing a permanent pastoral replacement, the larger organization may assist the seeking church by helping put in place a practical procedure indigenous to the specific church.

All of the above will greatly benefit the seeking church and provide needed stability and security to the leadership and members of the church. With this avenue of help the church is less likely to experience either depletion in attendance or an internal division over too many considerations at one time and a lack of leadership by church officials who may be inexperienced in the process of pastoral selection.

C. To the Departing Pastor: It is important if the church planter is to depart the church he founded that he does so properly. In some cases, founding or planting pastors are very involved in naming their successor; most of the time this works reasonably well, though it is never advisable for the succeeding pastor or pastors to name their successors. How the departing planting pastor leaves the church will affect the church and the organizational structure in lasting ways. It is best, therefore, if it is executed in a proper manner.

1. Authority will be transferred when the planting pastor departs. It is important that authority is transferred to the appropriate person or persons. When no plan is in place authority will still be transferred though it may be transferred to an inappropriate person or persons.

Temporary authority may be transferred to a larger organization, which will help to insure a more peaceable and uniform transition, then to the successor when he is in place.

2. Make the resignation effective as soon as possible. It is best to resign making the resignation effective as soon as possible. When making a public announcement of resignation the departing pastor should not remain for very long. One month after such an announcement may be too long. One week may be too soon. He certainly should not linger longer than one month unless there are genuine extenuating circumstances like children waiting for the school year to end.

3. Leave the church and the community. It is best if the departing pastor leaves the church after his resignation and also the community. It is very difficult to completely transfer loyalty to the successor if the former pastor is readily accessible. If he chooses to remain in the community, and hopefully it is a larger community of one hundred thousand or more, he must definitely not remain in the church, unless a physical relation exists between the departing and succeeding pastor, i.e. father and son.

4. No further contact with the church. There should be no further contact with the church, which is initiated by the departing pastor. It is also ethical that the departing pastor strictly limit any future conversations with former church members, which are initiated by them. Again such contact only fosters confusion and delay in the transfer of authority to the succeeding pastor. Confusion is not an admirable legacy for the departing pastor.

5. Written resignation. The departing pastor should write out his resignation formally being specific to resign from all his designated offices, such as pastor, president of the corporation and chairman of the board, and any other official titles he carried in the church corporation. The effective date of his resignation should be included in this letter.

6. Personal recommendations. It is best if the departing pastor does have recommendation to make for his successor that this be done with the larger organization if such an organization is present to assist the departing pastor and seeking church. Therefore, the departing pastor should make his recommendation for a successor directly to the larger organization and not directly to the seeking church.

7. List of duties and obligations. It will be extremely helpful to any successor and to a larger organization if the departing pastor will make an exhaustive list of his duties as pastor and any obligations he was under both to the church and community.

SUGGESTED READING

- The Missing Element in Church Development, by Dr. Paul E. Paino
- 32 Characteristics of Small Churches, by Dr. Paul E. Paino
- Elders and Deacons Manual, by Dr. Paul E. Paino
- The Church Planter's Toolkit, by Robert Logan, ChurchSmart Resources, 1-800-253-4276 www.churchsmart.com
- Missions Program Handbook, by Larry L. Goodwin, Grace Summit Church, 1-260-450-6362, www.gracesummitchurch.com
- Employee and Volunteer Application Process, by Dennis L. Kutzner, CMI International, (strictly for use in the United States) 1-260-489-1381 www.GlobalChurchConnection.com



Rev. Dennis L. Kutzner is the President and Founder of Global Church Connection www.GlobalChurchConnection.com of Fort Wayne, Indiana.

Dennis was twelve years in the pastorate and thirty years as a church consultant with Calvary Ministries International (cmiGLOBAL).

He works extensively with churches and ministers, often assisting each during the candidature process. His ministry puts him in dozens of churches

throughout the region east of the Mississippi river annually.

Rev. Kutzner was an instructor at the Christian Training Center in Fort Wayne, teaching such subjects as Pastoral Theology, Historical Bible Geography and the Life of Christ from 1977. He directed the school from the fall of 1987 until the spring of 1990.

As a church consultant, Kutzner gives many hours to ministers and church leaders, providing counsel in the areas of church structure and risk management. He has successfully completed and received certification in Christian Ministry Resources and Cambridge University's Program in Risk Management for Churches and Schools, 2000.

In 2001, Dennis incorporated Gettysburg Campfires, www.GettysburgCampfires.com which is dedicated to *exploring the divine connections and leadership principles of America's Civil War*, as well as all American Wars. In addition to having a Commercial Permit for Christian Perspective tours of the Gettysburg Battlefield, Kutzner offers inspirational convocations of the Christian Perspective of America's Civil War to churches, Christian schools, Home schools, and colleges.

Through Gettysburg Campfires' annual Fall Leadership Conference, Kutzner offers a new model for the study of leadership and the famous battle in Gettysburg. Principles of Leadership from the colossal Civil War battle are reviewed with a bent to current administrative, management, and leadership positions in modern business and church roles. "***The practical side to the Gettysburg battle offers enormous leadership principles applicable to today's business and church leader,***" says Kutzner.

Dennis and his wife, Carol, have been married since 1970; reside in Fort Wayne, Indiana, having raised two daughters, Kristine and Karla, born in 1971 and 1973 respectively. Kristine and her husband, Nathan John Reese, are the parents of four children, Taylor Kristine, Emma Nicole, Haley Faith, and Anna Grace. Karla is married to Joseph Finley Salyer and is mother to Justin Finley, Chad Joseph, and stepmother to Amber Nicole Salyer Bousman. Amber and Andy Bousman have a son, Gabriel Alan.

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