QUICK SUMMARY


SEMINAR 2: Starting New Congregations in the UPCSA

SEMINAR 3: The Church Development Forum and Church Development Evangelists

SEMINAR 4: Church Growth, Evangelism and Mission - Modern Praxis

26 pages
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INTRODUCTORY WORKSHOP SESSION

It is suggested that each Lay Leader's Seminar Course offered should include an initial 'INTRODUCTORY WORKSHOP SESSION'.

The following are some essential pointers for inclusion:

1. Registration of participants, mutual introduction of participants and ice breaker. If course leaders have not already distributed the Manual material to participants before this first session, then the Manual material should be distributed at this point.

2. Outline of the workshop seminar format of the course, emphasising the need for participants to be ready for specialist input, discussion and activity groups, report backs, think tanks - AND Yes! Assignments or homework if needed. Obviously no kind of testing/marketing/grading is offered, since it is expected that participants have already been elected as either Elders or Board members, or been accepted as other gifted Lay Leaders.

3. An Introduction to the Word, Work and Witness of the Gospel:
   This first section of a Lay Leader Course should always have included a review of the proactive gospel in the initial introductory workshop session - Being rooted in Jesus Christ, delimited by apostolic authority according to the scriptures, inspired by the Holy Spirit, claiming the legacy of the Protestant Reformation and being active in global evangelical ecumenical inculturated mission according to the Great Commission, humbly yet in unity and resolve, the Christian keeps to this service of its Lord.

   On their own, have all the participants review a specialised brief history overview of the work of their particular denomination and congregation.

4. Have participants divide into discussion groups (if the group is large). According to which course is being offered, have participants discuss how they perceive their gift of ministry as they enter into the seminar course. Let them record their opinions and give feedback in a plenary report back.

5. Assignment in preparation for the first Seminar: Ask the participants to take some time at home (or private time at a retreat) and read the material for the first seminar that they will be participating in.
CHURCH GROWTH, EVANGELISM AND MISSION

[INTRODUCTORY SEMINAR: For leaders and participants in a course on Church Growth, Evangelism and Mission, an “Introductory Seminar” should make up the initial Seminar of a 5 or 6-part seminar format.]

SESSION 1: Fundamentals of Mission and Evangelism

1. Ask the participants to write down their brief responses (2-3 sentences only) to the following questions:
   a. Why have you come to a Church Growth, Evangelism and Mission course?
   b. What do you expect to gain from the course?
   c. What expectation does the Bible place on you in regard to Church Growth, Evangelism and Mission?

   In group discussion, invite the participants to read their answers, then discuss the various expectations within the group.

2. Input/Input Invite (Guest Speaker):
   South Africa has been a global leading location for Church Growth, Evangelism and Mission in previous centuries, with many leading scholars and practitioners of Church Growth, Evangelism and Mission in our land and its contexts. Invite a guest speaker with broad-viewed yet Christ-centered teaching, or a UPCSA recognised and equally broad-viewed yet Christ-centered teaching, to give this Seminar's input. Allow sufficient plenary question and answer time at the end of the input.

3. In discussion groups, invite the participants to read the 5 Bible passages given on page (para 1.2). Review each passage, commenting on its message for Church Growth, Evangelism and Mission in their situation.

4. Para 2.1 on page CG - 3 of the course material presents evangelism as much more focussed than mission, as “making known the good news ... in Jesus Christ.” Have the groups comment on the necessity (or not) of this narrower focus for evangelism.

5. Assignment in preparation for the next Seminar: Set the participants the task of reading Seminar 2: Starting New Congregations... at home or in their own time. Invite participants also to find scriptures indicating the founding of local congregations by the apostles, and the role of local congregations in Church Growth, Evangelism and Mission.
Mukondi Ramulondi served as Ministry Secretary in the Assembly Office and is now in pastoral and mission charge in St. Mungo's United Church.

1.1 WHAT IS MISSION?

It is to be sent. The study of mission seeks to interpret the relationship that exists between God and the world and the role that human beings play in this process.

There is no single way of describing mission. Christians should always be outgoing. Christians should always be waiting to share the meaning of their faith in Christ with others.

It is therefore clear that mission is sharing the meaning of the Christian faith in Christ with the world.

1.1.1 Various Descriptions of Mission: Mission can be described as:

- giving service to the community;
- empowering other people through education;
- attracting people to our hospitality;
- using our skills to help other people;
- the ability to change society for Christ;
- serving souls;
- proclaiming the gospel;
- converting people for Christ;
- working for political liberation;
- planting churches in new areas;
- doing social work amongst people;
- sharing God's work;
- working for Church unity among Christians;
- transforming society by living gospel values;
- healing and power.

1.1.2 How is Mission Done in the Bible?

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew 28.16-20</td>
<td>The Great Commission</td>
</tr>
<tr>
<td>John 20.21-23</td>
<td>The Great Commission</td>
</tr>
<tr>
<td>Mark 16.14-18</td>
<td>Who sends?</td>
</tr>
<tr>
<td>Luke 4.16-19</td>
<td>Who goes?</td>
</tr>
<tr>
<td>Acts 1.6-8</td>
<td>How does he/she go?</td>
</tr>
</tbody>
</table>
Jesus is sent by God on mission.
After the resurrection Christ sent the disciples on mission.
Mission is done in the power of the Holy Spirit.
Mission has no boundaries.
Mission takes place in real-life situations.
Mission is rooted in people’s faith in the Lordship of Christ.
Mission prepares the world for the coming of Christ in glory.

1.1.3 **Mission should be marked by Christian Spirituality:**

Christian Spirituality:

- is rooted in an experience of God.
- calls for conversion.
- demands faith in Christ.
- requires self-transcendence.
- is both personal and communal.
- brings people into the mystery of Christ’s death and resurrection.

1.1.4 **The Church in Mission:**

- the Church by its nature is on pilgrimage.
- the Church are people on the move.
- the Church are people who are never comfortable.
- the Church are people who are never settled.
- through baptism the Church shares life in Christ and is sent out to participate in God’s mission to heal and restore creation.

1.2 **EVANGELISM**

1.2.1 **The Scope of Evangelism:**

b. Making Jesus known in His fullness.
c. Making Jesus known with definite purpose - Matt 28:18-20
   - To make disciples.
   - To evangelise.
   - To teach.

1.2.2 **Methods of Evangelism:**

a. **House to House Visitation:**
   - Its advantages.
   - It is apostolic Acts 20:20.
   - It brings you nearer to the people.
   - You can reach those who cannot be easily reached.
   - It wins people’s confidence and attention.
- It gives opportunity to see how people live.
- People usually open their hearts at home.
- It offers some privacy.

- How do we do house to house visits?

- Plan your visit.
- Select homes for regular visits.
- Select those in your opinion who do not attend church.
- Select parents of children who attend Sunday School.
- Select parents of street kids.
- Select families affected by death.
- Select those who are getting married.
- Keep a record.
- Pray before you go out.
- Introduce yourself.
- Start the deal.

b. Personal Evangelism - Mark 1:17

- It is a call by its nature.
- It is a person to person ministry.
- Other forms of evangelism are dependent on it.
  - Invitation to Churches.
  - Invitation to campaigns.
  - Follow-up and Counselling.

c. Mass Evangelism

- It is a call by its nature.
- It is done through gospel campaign.
- It is done through radio ministry.
- It is done through TV ministry.
- It is done through literature ministry.

1.2.3 Qualifications in Evangelism:


- No two blind persons can lead one another.
- Be converted from life of sin to life of holiness.
- Be converted from self-reliance.
- Be converted from self-effort and totally depend on God.
- You must know that you know that you know.
- He who knows tells another so that another comes to know that another knows that another knows.
1.2.4 Characteristics of the Evangelist:

a. Compassion - Luke 15 (Lost sheep)
   - Acts 17:16
   - Acts 8:29-30
   - I Cor 9:16

“Lead me to one person who does not know You as personal Saviour and Lord”.

1.2.5 Advantages of personal Evangelism:

a. All can do it.
   - Those who cannot preach a sermon can do it.
   - Those at a hospital sick bed can do it.
   - Maid servants can do it.
   - Travelers can do it.

b. It can be done anywhere.
   - In factories.
   - In jails.
   - In schools.
   - In trains, buses and flights.

c. It can be done at any time.
d. It can be extended to all classes.
e. It hits the mark. Here there is no dodging the arrow.
f. It meets the definite need.
g. It avails when other methods fail.
h. It produces quality results.

1.2.6 Conditions of Success in Evangelism:

a. Personal Experience:
   - That your sin has been forgiven.
   - That Christ saves from the power of sin.
   - An absolute surrender of your will to Jesus.

b. Personal clean life: 2 Tim 2:21

c. Personal love:
   - Love for God.
   - Love for God’s work.
   - Love for humanity.
d. Personal Perseverance:
   - Evangelism like fishing requires perseverance.

e. Personal knowledge of the Bible: Five important readings:
   - Romans 10:17 faith comes by hearing
   - Luke 8:11 the word is the seed
   - I Peter 1:23 the word is incorruptible
   - Eph. 6:17 the word is the helmet and sword
   - Jer 23:29 the word is like a fire

f. Personal Prayer:
   - Ask God to keep you away from fear and sin.
   - Ask God to lead you.
   - Ask God for the right message.
   - Ask God to do his part as you do yours.
   - Ask God for power.

g. Personal baptism with the Spirit: Acts 1:8

1.2.7 How to do Personal Evangelism:

a. Identify the person - Look for opportunities.
b. Start a conversation - Ask some leading questions, e.g. “How can I get real satisfaction out of life”? “What is the great secret of happiness?”
c. Find the stand of the person - Watch the face and reaction.
   - Observe the tone and manner.
   - Listen to the voice of the Holy Spirit.
d. Lead the person to Christ.
e. Lead the person to assurance of the forgiveness of sin.

2.8 Dynamics of Personal Follow-up: Acts 14:21-22

a. What is Follow-Up?
   - Follow-up is the spiritual work of grounding a new believer in the faith.
   - It is helping the new believer receive assurance of salvation and acceptance with God.
   - It is helping the new believer develop a consistent devotional life.
   - It is helping the new believer understand the basics of abundant Christian life.
   - It is helping the new believer become integrated into the life of a local church.
   - It is helping the new believer learn to share faith with others.
   - It is assuming a parent-child relationship with a new believer.
b. Forms of follow-up:
   - Group follow-up
   - Personal follow-up
   - Personal study

c. Goals of follow-up:
   - Assurance of salvation and standing in Christ.
   - Consistency in the fundamentals of faith.

2.9 Some hints on personal evangelism:
   - Choose persons of your own sex.
   - Deal with a person alone.
   - Rely on God’s Word and His Spirit.
   - Let the person read the passages where possible.
   - Don’t use too many scriptures.
   - Hold the person to one subject.
   - Be courteous to the person.
   - Watch your habits: - Putting hands around the person
     - Touching different areas of the body.
   - Never ever lose your temper.
   - Avoid argument.
   - Lose the argument and win the soul.
   - Don’t be in a hurry.
   - Pray with the person.
1. Participants were asked to complete Question 5 of Seminar 1 at home or in their own time. In plenary, have the participants share the scriptures that they found indicating the founding of local congregations by the apostles, and the role of local congregations in Church Growth, Evangelism and Mission.

2. Input/Invite Guest Speaker.
   Based on the material for Seminar 2: Starting New Congregations in the UPCSA, invite the Convenor of the Church Growth/Evangelism/Mission Committee of Presbytery, or a guest speaker chosen for church planting enthusiasm and success, to come and give the input needed to stimulate church growth in a church-planting system.

3. Participants will have been asked to read the material for Seminar 2. Ask participants to explain the nuclear, the transitional, and the constituted congregation, to explore the significant differences between them, and be able to account for the progressive step-by-step development of a congregation from nuclear to constituted status.

4. Invite the participants to explain:
   - How their congregation fits this scheme?
   - What that next entails for their congregation?
   - What and how Presbytery assistance is available for them?

5. Have participants write down what they think should go into a Statement of Intent by which future church growth planning for their congregation should be given vision and commitment. Let the participants bring copies of their congregation’s Statement of Intent to the next Seminar 3.

6. **Assignment in preparation for the next session:** Set the participants the task of reading Seminar 3: The Church Development Forum and Church Development Evangelists at home or in their own time. Invite them also to find scriptures which show use of Church Development Forum type leadership by Jesus and the apostles, and a Church Development Evangelist type ministry in New Testament times.
2. STARTING NEW CONGREGATIONS IN THE UPCSA

(Robin Palmer) Robin Palmer ministered in pastoral charge in Witbank and Port Shepstone in the UPCSA before moving into pastoral work in New Zealand.

Part of a strategy for church growth in the UPCSA.

2.1 THE STRATEGY OF CHURCH PLANTING

The planting of new churches is a highly effective way of reaching others with the good news of Jesus Christ. In the community of a new developing congregation, new Christians quickly learn to be disciples of Jesus, and to share faith and be part of the building up of the body of Christ.

Therefore a structure for doing this has been created for the UPCSA in which congregations will be allocated new categories which are designed to facilitate growth. Using this structure, we will be able to plant new churches more rapidly and effectively. We would also like to encourage smaller congregations to grow and become self sufficient.

The purpose of this course is to explain the system for church planting in the UPCSA so that ministers, elders, and members may be fully informed about it and able to carry the plan through.

Our former categories of congregations included:
- Outstations which formed parts of congregations and functioned under the oversight of the Session
- Preaching Places which were established to test growth areas, and usually functioned under Presbyteries or Sessions
- Preaching Stations which were more developed and functioned under Presbytery Committees or Sessions
- Congregations, some of which received assistance for stipends for their ministers, thus were usually called Extension Charges.

2.2 CATEGORIES OF CONGREGATIONS IN THE UPCSA

2.2.1 Nuclear Congregations: A NUCLEAR congregation is a recognised group that commits itself to specific growth goals. Such a congregation may begin as a Bible study or home group, established by a Session or Presbytery. A NUCLEAR congregation must:

1. sign a statement in which it commits itself to grow spiritually and numerically within a given time-frame
2. be under the authority of a Session or Presbytery Committee
3. Send two representatives to the Church Development Forum* (Seminar 3) where they will be trained and encouraged to grow the church.

4. Pay minimum assessments.

A Lay Preacher or elder may be appointed to be responsible for the care of NUCLEAR Congregations, or a Church Development Evangelist* (Seminar 3) may be appointed to this work.

2.2.2 Transitional Congregations: Such congregations are under the care and discipline of the Presbytery, but can also fall under the oversight of a local congregation Session as in point 1 below. A TRANSITIONAL congregation must:

1. form an OVERSIGHT COMMITTEE to report to the Session of the parent congregation or to the Presbytery Committee
2. sign a statement of intent committing itself to grow spiritually and numerically, and become a constituted congregation within a reasonable time period
3. have a minimum of 25 enrolled active members
4. have a regular venue for worship (tent, home, school, church etc.)
5. be able to meet reasonable expenses
6. pay minimum assessments for 3 years and thereafter full assessments.

Transitional Congregations - Presbytery Managed Assistance:

- A Church Development Evangelist can be appointed and financial assistance can be given by way of a stipend grant which is phased out over three years. This amounts to one third of the minimum stipend set by General Assembly at the time of the inception of the subsidy.

- Loans are available to TRANSITIONAL congregations for the purchase of one motor vehicle per congregation or for the purpose of erection and extension of buildings.

- A one-off grant is available for the purchase of land for a church site, subject to available funds at the time, and in proportion to the amount contributed by the local church for such purchase.

- A TRANSITIONAL Congregation with an OVERSIGHT COMMITTEE sends an associate member to Presbytery, and two representatives to the Church Development Forum.

- A TRANSITIONAL Congregation with existing SESSION, or where a new SESSION is formed under the authority and guidance of Presbytery, sends commissioners to Presbytery under the current formula of representation, and two representatives to the Church Development Forum.
2.2.3 **Constituted Congregations:** A Constituted congregation must:

1. have a minimum of 25 enrolled active members
2. have a regular venue for worship (tent, home, school, church etc.)
3. be able to meet its full expenses
4. have a SESSION and Board of Management or reconstructed SESSION or committees
5. have signed the constitution
6. look to becoming a planting congregation by starting NUCLEAR congregations.

Such a congregation can call a minister. A constituted congregation sends commissioners to Presbytery according to the normal procedures and pays the usual assessments required by the Church.

By the end of 2001 Presbyteries of the UPCSA were required to reclassify existing congregations. The process was as follows:

Preaching places become NUCLEAR Congregations. Preaching stations and congregations without a right to call become TRANSITIONAL Congregations (retaining SESSIONS where they exist). Congregations with a right to call become known as CONSTITUTED Congregations.

2.3 **THE CHURCH MUST PLAN TO GROW**

2.3.1 **By Planting NEW CHURCHES and GROWING EXISTING CHURCHES**

The intention of this UPCSA system is to plant new churches and encourage existing churches to grow. UPCSA funding is also focused on development, and not just the maintenance of buildings

a. **Practical Implementation and Suggestions**

   What about existing congregations? *Congregations are encouraged to fulfil all requirements for their current category. Where statements of intent have been signed, they are encouraged to keep to their stated goals and time tables.*

   Grant-receiving congregations, for example, can work towards becoming financially independent, and thus become recognised as CONSTITUTED Congregations with a right to call. If they choose not to, they would be recognised as TRANSITIONAL Congregations and should plan to grow further with a view to becoming a Constituted Congregation.

b. **Why sign a STATEMENT OF INTENT?**

   By getting members of Nuclear or Transitional Congregations to sign a **STATEMENT OF INTENT** the vision for growth is owned by leaders and members alike. With shared vision growth is more likely to occur. This system facilitates participatory leadership and decision making.
c. **Can churches really grow?**
This is possible where congregations are built on good foundations where members are equipped to share their faith and be the body of Christ in the world.

d. **What about congregations that can not sign the STATEMENT OF INTENT because they believe they cannot grow?**
These congregations are encouraged to pursue spiritual growth through Christian education, prayer, and vision to reach out as witnesses in their community to the poor and needy and the unchurched. In time they too will grow numerically! All these aspects of growth are essential! They should sign the applicable STATEMENTS OF INTENT noting their particular challenges and trusting in the Lord to bring the increase. REMEMBER THE GOAL OF TRANSITION FROM MAINTENANCE TO MISSION!

e. **What are Church Development Evangelists and Church Development Forums?**
Please read the material for the next Session on these new developments. They are an integral part of the plan to move from maintenance to mission! Speak to your Evangelism or Church Growth or Church Development convener in your Presbytery.

*Are you reaching the lost for Jesus Christ... and keeping them in a secure flock?*
SEMinar 3: The Church Development Forum
And Church Development Evangelists

1. From Seminar 2, question 5, participants were asked to bring copies of their congregation’s Statement of Intent for Church Growth. Have participants read their congregation’s Statement of Intent and discuss how it is being used to further church growth in their congregation, allowing each person time to take part.

2. The assignment from Seminar 2, question 6 was also to find scriptures showing use of a similar type leadership by Jesus and the apostles. Have the participants share the scriptures they found, and how they support “Church Development Forum” type leadership style, and Church Development Evangelist type ministry.

3. **Input Invite:** Invite the Presbytery Church Development Forum Convenor, or a church growth committed speaker, to give input based on the material for Seminar 3: Church Development Forum and Church Development Evangelists.

4. Invite participants to share how they would envisage the Church Development Forum doing what should happen in it? How they would be able to contribute personally to the Forum? How they could find resources in carrying out the work of their Church Development Forum?

5. In discussion group, invite the participants to write down what qualifications they think a “CDE type” evangelist should have. Invite participants to discuss their thoughts on the Church Development Evangelist Ministry in the UPCSA, in their Presbytery, and in their lives. Let the participants read their ideas to the group, then discuss them in full plenary session.

6. **Assignment in preparation for the next seminar:** Set participants the task of reading Seminar 4: Church Growth, Evangelism and Mission - Modern Praxis at home or in their own time. Also invite participants to read JOHN 4.1-30, an example of one-on-one witness/evangelism/mission from Jesus’ own ministry.
Robin Palmer ministered in pastoral charge in Witbank and Port Shepstone before moving into pastoral work in New Zealand.

*Part of a strategy for church growth in the UPCSA.*

### 3. THE CHURCH DEVELOPMENT FORUM

#### 3.1 Introducing the Church Development Forum:

The **Church Development Forum** is the meeting where leaders of new congregations can learn to **plant and nurture such local churches**. Here are some simple facts about the Forum:

- **The Church Development Forum is regional, and belongs in the Presbytery.** A Church Development Forum operates within the boundaries of a Presbytery. It stimulates vision and growth in the Presbytery and provides guidance and encouragement to leaders and congregations.

- **The Church Growth Convener is the leader.** The Forum falls under the leadership of the Church Growth Convener in the Presbytery.

- **Who belongs to the Forum?** The *Church Growth Convener* is joined by the following people:

  1. **The members of** Presbytery’s *Church Growth or Church Development Committee* or its equivalent

  2. **Church Development Evangelists (CDEs).** These are the leaders of new emerging congregations in terms of the General Assembly’s new categories.

  3. **Elders and/or Lay Preachers** who would like to function as Church Development Evangelists. An aspiring CDE can discover how it all works in the Forum.

  4. **Representatives** of the leadership groups of Nuclear and Transitional congregations as laid down by General Assembly **AND any others** who are on the road to these categories of ministry, and who have a heart for evangelism, church growth or church planting.
3.1.2 What happens in the Church Development Forum?

This will be the place and opportunity for church growth minded people to:

- encourage prayer for the lost
- encourage a real desire among church leaders to look to those outside the church and not merely to their members.
- strategise and plan for church planting in a region by seeking growth areas where churches can be planted.
- care for emerging leaders in new churches.
- encourage ongoing leadership development training for Church Development Evangelists.
- foster accountability in those who receive financial assistance by recording growth and development via numbers and income.
- promote the optimum use of resources in growth areas, while allowing for maintenance in stable or declining areas (through the Church Growth Committee of the Presbytery).

3.1.3 Special Tasks of the Church Development Forum:

Its tasks and functions include:

- identifying and promoting at least one church planting project in the first year to be a model for others to learn from.
- working closely with the Church Development Working Group of General Assembly which can help with the following:
  
  CONSULTANTS INFORMATON RESOURCES.
- working closely with the appropriate committees of the Presbytery which can help with
  
  ELDER TRAINING AND LAY PREACHER TRAINING

3.1.4 What the Church Development Forum Does NOT do:

The forum has no authority over congregations or Church Development Evangelists. All such authority remains within the Presbytery.

3.1.5 Practical implementation and Suggestions:

- How often should the Forum meet? As frequently as possible - at least once a quarter. Other options for networking and encouragement include letters, telephone calls, E-mail and faxes. Planting new churches is hard work and leaders need encouragement.
What about travel costs for the Forum meetings? There is no provision for travel subsidies for CDEs or other members of the Forum. You may try to get assistance through your church growth committee when budgeting is done each year. It may also help to meet on the same day as your Presbytery meeting where possible. Remember that many CDEs will be self supporting and able to cover expenses themselves.

How can we get information for Sessions on planting new churches? Speak to your Church Growth Convener, or contact the Church Development Working Group or appropriate group of General Assembly. There are a number of consultants who can speak to your Session. This will help you because most new churches will be planted from a mother congregation like yours.

3.2 THE CHURCH DEVELOPMENT EVANGELIST IN THE UPCSA

3.2.1 Becoming a Church Development Evangelist in the UPCSA:

a. What is a Church Development Evangelist (CDE)?
A Church Development Evangelist is

1. An Elder
2. A member of the Order of Lay Preachers
3. Gifted in the evangelistic and church planting ministry
4. Committed to undergo the required training
5. Appointed by a Presbytery to serve for a defined period of time in a church development project.

A Church Development Evangelist will most likely serve in a new church planting project in the Presbytery, but may, in special cases, also be used to build up an existing congregation

b. Where do I start?
If you feel that God might be calling you to do the work of a Church Development Evangelist you will need to apply to the church growth convener in your Presbytery in the first instance. It is very important that you supply the following information:

1. Details regarding your ordination to the eldership and service as an elder.
2. Details regarding your admission to the order of Lay Preachers and a summary of work as a Lay Preacher.
3. A testimonial from your Minister and Session.
4. Details regarding the project to which you may be appointed if accepted.
You will be invited to attend the Church Development Forum where you will have the opportunity to test the call of God and will be encouraged to plan a suitable church planting project. You will also be required to undergo certain interviewing procedures. e.g.

c. What training do I need?
Existing educational qualifications will be taken into consideration in the appointment of a CDE, but because you will primarily fill a very specific role in the planting of a new church it will also be necessary to undertake the following courses through Vista University:

1. Building up the Local Church (compulsory)
2. Preaching (compulsory)
3. Any 3 other courses offered by Vista’s Division for Contextual Ministry.

You must have registered for your studies by the time of your appointment, but you may continue studying during the course of your appointment. After completion of these courses, you are encouraged to consider further study through TEE (Theological Education by Extension). You will be expected to provide for your own tuition costs, although a limited number of bursaries are available through the CDWG. The main training of CDEs will take place through the Church Development Forum and by the guidance and assistance of ministers in nearby congregations.

3.2.2 The Presbytery Appointment - How do I receive a CDE appointment?
An appointment as a CDE is absolutely dependent on a project e.g. a new church plant. If no suitable project is available the person will not be able to do the work of a CDE and, therefore, no appointment can be made. Appointment is by the Presbytery working in conjunction with the Church Development Working Group. The Presbytery will also specify the period of appointment during which the applicant will do the work of the CDE; once the period is finished the person will cease to do the work of a CDE. The Church Development Evangelist is therefore a temporary contract employee. The period may, however, be renewed. The Presbytery will also define the role of a CDE in each appointment along the following lines:

1. Pastoral Duties
2. Preaching Responsibility
3. Administration of the Sacraments (this will vary according to circumstance).

Are you reaching the lost for Jesus Christ - and keeping them in a secure flock?
1. Part of the assignment from Seminar 3, question 5 was to read the material for this Seminar 4. Have participants share their thoughts on Church Planting, Church Growth, Evangelism and Mission.

2. **Input/Invite:** On the material of Seminar 4: Church Growth, Evangelism and Mission - Modern Praxis, by course leader input, or invited Church Growth/Evangelism/Mission expert. Let the input reflect the ongoing debate in this field, in particular the UPCSA focus on Church Planting, but also give input on the one-on-one basis of mission.

3. Reflecting on the Session 4 material and the input given, have the participants discuss why the UPCSA focusses on Church Planting as the practical route to proper implementation of mission.

4. Have one of the participants read John 4.1-30 aloud. This is an example of one-on-one witness/evangelism/mission from Jesus’ own ministry. Invite participants to discuss their thoughts on one-on-one witness.

5. Have available sufficient one-on-one material for this question: for example -
   - 4 Spiritual Laws (Campus Crusade for Christ)
   - Tell what God has Done (Bible Society, ABS and BFBS 1966,1982)

   **If the group is large enough,** divide participants into smaller groups. If in groups, distribute to each group enough of one particular example of one-on-one material. Let the groups study the material, then write down how they think they could use the material in training congregants for one-on-one witness.

   **If only a small group,** distribute to each participant copies of the one-on-one witness material, allow them time to study the material, and choose one about which to write down what they think (explaining their choice). Have the participants explain how they could use the material to train congregants for one-on-one witness.

6. **If this is the participants’ last Seminar,** close the Seminar by thanking them for their involvement, hoping they will have found personal growth through the course, and useful material and practice to take back to their congregations.
Rod Adamson has ministered in pastoral charge in Mutare, Hillbrow-Yeoville, Rosettenville, and George.

4.1 INTRODUCTION

Christians encounter a global church growth, evangelism and mission situation crowded with many differing names and strategies from both global and regional players. Well-known Billy Graham/Big Tent evangelistic campaigns have proliferated (with/without the sensationalistic ‘healing’ thing). The pope tours the world drawing huge audiences everywhere he goes. Tel-evangelists like Pat Robertson, Jimmy Swaggart and others dominate the air waves. Missionary organisations and sending agencies like the Council for World Mission, the Overseas Missionary Fellowship, Youth with a Mission, Operation Mobilisation, Mission Aviation Fellowship, and many more present opportunity for local congregations to support missionaries sent to foreign lands. Christian aid organisations like World Vision, Lutheran World Federation, and others are very well known; the International Red Cross is near legendary in its aid profile.

4.2 CHURCH PLANTING

The UPCSA prioritises modern church planting as its method of mission, though finding place for ‘church growth’ congregation building, ‘evangelistic’ campaigns, sending ‘missionaries’ and even tele- and radio- evangelists. From an Introduction to the Work of the Presbyterian Church, from the preceding 3 seminars, and from the Manual of Faith and Procedure, one sees clearly that our Presbyterians still give highest priority to church planting in a fast growing society of fast expanding suburbs.

In priority perspective, this must be regarded as the apostolic and Biblical method of bringing people to Christ. Jesus Christ himself effectively ‘planted’ the church at Pentecost, when the Spirit was poured out on apostles and lay people, male and female; the initial outcome was the local Jerusalem church AND church growth, evangelism and mission. This must be unpacked. In preparation Jesus had already called the twelve into leadership, and the local Jerusalem church retained apostolic leadership for many years. Yet Jesus had passed on a much wider understanding of church than just bringing individuals to faith in Him, just increasing their faith, just doing this in the local Jerusalem congregation, or for that matter just bringing in the Jews. The work of the Holy Spirit by the apostolic leadership gave practical outcome in that one church planting continually led to others.

Apostolic work in and beyond Jerusalem clearly reflects this. Within Judaism Christians were first called ‘the Way’, not the church, to distinguish them within the wider context of Judaism and not just the local Jerusalem context. Further, as both Jewish and Gentile mission unfolded, local groupings of Christians (or congregations) became established in many centres beyond Jerusalem, with self-responsible local
management under the wider apostolic authority, not under the original Jerusalem church. Apostolic leadership, and by extension subordinate leadership and membership, was always to bring individuals to faith, always to develop this individual faith, always to spread this way beyond Jerusalem and continue to grow the movement wherever it spread and became established, and always to retain a global perspective in spreading this to all Gentile nations too - but always in the practical way of letting church planting be the locus of this. The apostle Paul, in particular, used the local church planting method. As God led him to a particular city or town and he led people to belief in Christ, he also nurtured local leadership among this group and ordained elders among them. Once a level of mature local practice had been established, still under wider apostolic authority as his letters and the letters of the other apostles show, he moved on.

[Although limited in scope, a useful if dated, slogan for church planting is the 3-self formula - the local church planted will become self-governing, self-financing and self-propagating.]

The apostolic, biblical pattern of leading people to Christ was that one-on-one leading of individuals into relationship with Jesus Christ went hand in hand with establishing the group of believers into a local self-responsible structure under wider apostolic oversight - effectively, church-planting. But the apostles ministered in a world in which Christianity was so new that church planting was the only real choice. Once planted and churches are common, however, the issues that cause tension between Christians flare up and continue to flare up, now reflecting the situation as described in the introduction. In bringing people to Christ, do Christians focus on growing the already locally planted church, often into a super-church? Do we focus on campaigns by which ‘soul saving’ is done in our church and community, and on campaigns which take this bringing individuals to faith to other centers, then leaving these others to make their own way forward in their centers? Or do we focus on uplifting individuals or communities in education, health and medicine, aid schemes and other such ‘fields’ of development and crisis, initiating and developing faith in the process?

4.3 CHURCH GROWTH

The “Church Growth School” of mission advocates that the Great Commission for the modern, global world is to bring individuals to discipleship through the planting of and/or the taking of an already planted local church, and in it and to it applying various ‘growth strategies’ encompassing techniques of preaching and worship, management and structure, small-group management, personal discipleship, and other techniques to maximise growth in discipleship, finances and numbers. Do these techniques implement “gospel-proclaiming, sinner-converting, church-multiplying” advances? By caricature this offers ‘super-churching’, since most practitioners are in leadership in superchurches.

Successes: Many Christians flock to find true discipleship in such churches, be they of the Vatican Catholic, Protestant, Pentecostal, or African Indigenous church variety. There is no doubt faith in Christ is found; BUT super-churchism also flourishes, the business comes before the disciple.
Weaknesses: Centralised executive leadership style proliferates, usually overlooking proper reading of John 2.19/Acts 2.1-12/Matt 16.17-19; so too does ‘just-a-number-in-a-crowd-discipleship’ superficiality, receiving ‘cheap grace’ and even ‘prosperity’ but missing the real individually liberating and empowering work of the cross. Christ-overflowing faith may not be found, Christianised consumers may be.

In the UPCSA, many ministers and lay leaders struggle to keep the local congregation in viability; a good dose of ‘church growth’ techniques is often a very good cure. The possibility of abuse in ‘super-churching, superstar ministers’ can emerge, but less is likely if church-planting balance is also applied.

4.4 EVANGELISM

In the “Evangelism” view of mission, fulfilling the Great Commission is to take campaigns to the people on the road through churches or big venues, or by mass media, to bring individuals to faith in Christ and then hand their discipleship development to the new disciple and the local church. It is claimed thousands hear the gospel and are led to faith, backed up by audience participation statistics. Do such campaigns bring thousands? By caricature this would be ‘soul saving campaigning’, since the prominent practitioners operate para-church institutions exclusively dedicated to evangelistic campaigns.

Successes: There is no doubt that millions are made hearers of the gospel, a good fishing/netting operation.

Weaknesses: Actual fulfilment of the ‘make disciples’ part of the Great Commission is not achieved without local churches; connection between going to a campaign and up for the altar call. Attendance and involvement in a local church is often very poor - often like dumping a new born baby on the minister’s porch. Financial disparity between high-power campaign and local resources usually mean the local church cannot meet the ‘orphan’ burden placed on it.

In the UPCSA, many ministers and lay leaders struggle to find evangelistic fervour or means. A well co-ordinated venture into an incoming/outgoing campaign can help to spark new growth in a church. However, Presbyterian view of evangelism and the evangelist is more that the minister or lay leader in the Church Development Evangelist style of previous Seminar 3, goes into a new area to spark or build up the one-on-one evangelism action of members including himself/ herself that results in church planting and church development to local self-sufficiency.

4.5 MISSION

Missiology academics favour “mission” as the overall umbrella term for what is the ‘missio dei’ (God’s mission), making all other ‘schools’ or activities subordinate fields or parts under this. This is biblically and missiologically correct: God’s mission flows from the nature of the Trinity - the eternal begetting of the Son and procession of the Holy Spirit are the basis of God’s mission in revelation and creation and redemption. One has only properly joined the Great Commission as individual faith includes us in God’s overall mission of love, self-revelation, creation and redemption, which one
scholar has given 13 inter-related components/elements in proposing a modern mission paradigm for Christianity. Included are the old evangelical campaigns and mission stations, but also emphasis that mission is done equally in the struggle for justice, in local and wider denominational and ecumenical activity, and even in inculturation into target cultures, which includes the western specialisation of this, the social gospel.

Has this integrated approach shown harvest as indicated by the parable of the Sower and like readings? Missiology again shows two-fold division on the issue of focus, and also twofold caricature.

**Biblicist** practitioners still retain the emphasis that the gospel constitutes primary focus, thus ‘mission station’ and ‘missionary’ are still much loved practices, though now given much more root in local church involvement. All the other elements that missiological scholars refer to have practical value, but must still deliver in the one-on-one relationship with Jesus Christ, or are just a wider fish-net but not a catch. As expected, the caricature ‘soul saving’ is still given to such practitioners.

**Ecumenical** mission practitioners are of wide range, preferring not to exclude any who claim an element of mission, doing lots of super-denominational and ecumenical and religiously pluralist ‘Council-ism’ and ‘Conference-ism’ to practice “dialogue”, including lots of lobby groups addressing ‘contextual, contemporary’ issues, A sending mission practice is retained, into local churches while downplaying a mission station practice. By caricature ‘super-“Council”ing’, ‘lobby group Christianity’, ‘social gospel’, even ‘new age idol hugger’ labels fit the various groupings.

### 4.6 IN THE UPCSA

In UPCSA history, Presbyterians initially favoured the high quality educational mission station, like Lovedale College and its method overflow into places like Gloag Ranch and the Zimbabwean schools. Missionaries controlled the mission station, leading new believers and pupils to Christ and into education; from there the new Christians were meant to return and Christianise their communities, forming and running their own churches. However, division in the sending Church of Scotland was carried over as a method change in missionary work, the mission station method losing priority to missionary church planting (as against modern church planting). This allowed missionaries direct influence in the church and community at local community level - which was much more useful in competition between different denominations or missionary societies.

The modern UPCSA has practitioners from all parts of the mission spectrum. The current Church Planting priority across the denomination is essential for balance in an increasingly jargonised and politicised and globalised mission scenario, bringing both our history and sound mission theory together in a relevant way for the local, Presbytery and General Assembly level mission practice. This is meant to, and most often does, facilitate proper mission, evangelism and church growth practice where it counts in the denomination - implementation at local level, with oversight by the local Session or the Presbytery, and the General Assembly.

There are a few Presbyterian super-churches, but generally the ‘Church Growth’
School has been used to advance local congregation self-sufficiency in a positive way, and not to grow superchurches. It is also at local congregation level that **evangelistic campaigning** is used or linked to; as campaigners (of widely differing quality) go through our towns or suburbs, local congregations usually mount a congregational drive to take friends and associates along in order that they might be met by Jesus Christ in the campaigns’ ministry. Many UPCSA members have met Christ and joined the Church through this. Denominationally the UPCSA is also linked to **ecumenical mission** ‘sending and receiving’ practice through membership of the Council for World Mission (CWM), to ecumenical ‘super-’Council’ing’ like the World Council of Churches (WCC), and to ‘lobby groups’ as the General Assembly by Committee or other structure allows them direct access and not local congregation or Presbytery access.

In all talk of Church Growth, Evangelism and Mission, it probably helps to remember that most Christians in long-history Christian countries came to Christ through family or friend who invited them along to the local congregation (a figure of 75-80% is used). Equally, most Christians of new-history Christian countries or culture groups would not have heard God’s call had foreign mission station or foreign in-congregation mission not been practiced among them in the style of St. Paul. It is still the one-on-one contact that remains superior to any campaigning, superchurching or super‘Council’-ing.

**Footnotes:**