

CHURCH PLANTING FACTORS :

A Study of The Calvary Temples In Nairobi

By

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JULY 1998

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

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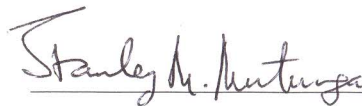
BY

TAE-KYUNG AHN

A Thesis submitted to the Graduate School
in partial fulfilment of the requirements for the degree of
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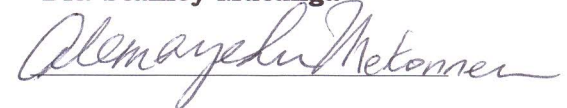
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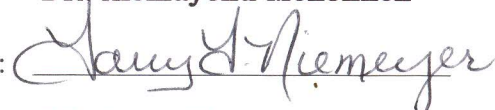
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Student's Declaration

CHURCH PLANTING FACTORS:

A STUDY OF THE CALVARY TEMPLES IN NAIROBI

I declare that this is my original work and has not been submitted
to any other College or University for academic credit

(Signed) 

Rev. Tae-Kyung Ahn

Date 22nd June 1998

ABSTRACT

The aim of this research was to identify the church planting factors through a study of Calvary Temples in Nairobi. The researcher aimed at finding out whether the church planters who have planted Calvary Temples were considering the church planting factors that literature recommends as the church planting factors. In order to accomplish this research the researcher generated five research questions from the literature.

By use of closed and open-ended questions, data was collected from pastors, lay leaders and residents (non-Christian neighbours) of the Calvary Temples. Findings of this research demonstrated that the planting of Calvary Temples was being guided by the factors of : a biblical and historical approach to church planting, church planting strategy, church planting context, the leadership factor and the relationship between mother church and planted church.

Finally, recommendations to the church planters and recommendations for further research were made in Chapter Five.

DEDICATION

This work is dedicated to :

Gospel Evangelistic Church of Kenya and Bishop Patrick Mungai

And

My wife Sung-N and two children; Joshua & Jeniffer

ACKNOWLEDGEMENTS

First and foremost I would like to extend my appreciation to God for helping me as I carried out this research. I am also indebted to the following individuals and groups who contributed to the completion of this study in various ways.

Dr. S. Mutunga who gave his time and strength to offer guidance and encouragement, which helped a great deal in the completion of this thesis. My second reader Dr. Alemayehu Mekonnen, who offered significant remarks and very useful insights as I wrote this work.

Dr. D. Bowen for great help during my library research; Dr. E. Bowen for his continual effort towards integrating spiritual and academic work and friendship during those school years.

Special appreciation goes to my missionary colleagues: Rev. Woon-Gyo Jeong and Dr. Eunice Newcomb as well as other missionaries who sincerely supported and prayed for me as I did this research.

Mr. and Mrs Kefa, for their great help and contribution towards this work. Without their effort it would not have been completed.

Lastly, my wife, Sung-N, for her presence, help and prayer during the demanding time of this study and two children Jung-Hyun (Joshua) and Yun-young (Jeniffer) whose time for play with me was sacrificed for this work.

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CHAPTER ONE

INTRODUCTION

Introduction

According to research carried out by Daystar University about Nairobi Churches' weekly attendance in 1988, it was revealed that 12% of the population attended the church services while 1.45 million (which are 88% of the population) did not attend any churches (Daystar University College 1989, 18). Since urbanization in Nairobi is so fast that it will reach 4 million in the year 2000 (Daystar 1989, 14), the gap between attendees and non-attendees will be wider than ever before.

In the same research, it is well demonstrated that more churches are needed in Nairobi. From the research it is noted that:

When we compare this information in Nairobi's churches with what we know about the rest of Kenya, we come to the surprising conclusion that Nairobi is actually lagging far behind other areas of the country! Nairobi has one church for every 2000 people, but it has been estimated that in the entire nation there is one church for every 1,000 people. Therefore, if Kenya's churches were to spread evenly throughout the country, Nairobi would have twice as many churches' as it does now! (Daystar 1989, 25).

The same research suggests its ministerial implication as follows: "We

should use our limited resources to plant churches where there are either too few churches or too many people for the existing churches” (Daystar 1989, 32). Related with the demand, it is important to pay attention to the fact that the Pentecostal body is growing at a very fast rate. Douglas Waruta singles out such a trend as follows: “In churches, social halls or public stadiums, the flames of the movement grow in our African cities and towns and even ignificantly in the rural area (1990, 36). Concerning the same issue Charles Chaney observes; “The proliferation of Pentecostal congregations is the greatest global church planting story in the 20th Century ... the multiplication of Pentecostal churches is a most impressive church planting success story” (1989, 97).

On the other hand, there has been a peculiar growth wave in church planting and church ministry in the late 20th Century. It has happened in the U.S.A. and Latin America, Asia as well as West Africa. This movement in the U.S.A is known as “Apostolic Church” which is one new type of church among many (Hunter 1996, 26). The movement is not characterized by denominational particularities but by a new paradigm of gospel presentation, especially to the unchurched and dechurched. These newly emerging churches have come up with appropriate programmes of church planting in the satellite communities. Eddie Gibbs describes the characteristics of the programme as follows:

Significant numbers of high-visibility worship centres have been established, promoted by celebrity appearances, a reputation for signs and wonders, mass media exposure, and a high-octane mixture of transcendental worship experience and strong human relationships (Gibbs 1993, 133).

At the same time, these churches are also superior in managing various congregations in a local church respectively. If the early period of the 20th Century was recognized as an era of the 'lone charismatic super leader', the later part of the century would be understood as an era of the 'co-ordinated charismatic managing leader', because those emerging churches are all likely to be equipped with effective church management, for instance, homogenous small groups, shepherd groups, tender care, and various inter-dependent programmes in a local church. There is also strong unity among multiplied or planted churches in terms of the strategy for city evangelization. This well organized or co-ordinated unity, as a new paradigm of church planting strategy, is likely to become a strong foundation for multiplication of the church. It is a strategy for not only winning the lost souls of the unchurched and dechurched but also securing the saved ones in the church, lest they sneak out of the 'back door' and hence they may end up wandering and looking for churches to join.

James S. Myung writing concerning various emerging churches, which he refers to as "New Apostolic Reformed Churches Movement," points to certain factors that characterize them. The factors he observes are:

1. They have lay leaders who are grown and proven within a local church.
2. They have an apostolic network with either multiplied congregations or local churches.
3. They have a contemporary sense in worship service.
4. They exercise the concert of prayer in which they pray for the pastor and

world evangelization.

5. They are good at power ministry, for example, healing ministry and spiritual warfare (1997, 243).

With this in mind it is important for us to pay more attention to those emerging churches in terms of the ministry and strategy in order to plant more churches effectively so as to take care of the population that we have in different areas. At this point let us look at the background of the Calvary Temples which have been planted in Nairobi.

Background of the Calvary Temples

The Nairobi Calvary Temple was started on February 28th 1990 when Bishop Patrick Mungai started an open-air crusade in the city suburb of Jericho. The crusade lasted forty-five days at the end of which eight hundred people had been saved. This was the birth of Nairobi Calvary Temple. The pressure was mounting from the growing congregation and with this, need for planting more churches was realized. Later on, the Nairobi Calvary Temple was shifted to the new ground at Buruburu area on a small temporary structure which accommodated 400-500 people.

In July 1991, he started a lunchtime meeting in the city centre at Charter Hall targeting particularly the city workers during their lunch break. This

meeting became a big success and he concentrated much of his efforts in promoting this new ministry, recognizing the importance of urban mission as a mission centre toward the city. Several elders were moved from Buruburu church (Nairobi Calvary Temple) to assist in the newly created ministry and in the process many people got saved. Buruburu is 15 km from the city centre, so it was difficult for the converts who were saved in the city centre to travel all the way to Buruburu. To cater for the need, a city centre church that was called Charter Hall Ministry was formed. Charter Hall Ministry was later referred to as Gospel Recovery Centre.

While Bishop Mungai concentrated on the Charter Hall Ministry as well as ministering in Nairobi Calvary Temple, several churches were born in Nairobi suburbs through the co-operation of individual pastors in pioneering churches. They are such as Kangemi Calvary Temple in 1993, Ngong Calvary Temple in 1993, Ongata Rongai Calvary Temple in 1993, Dagoretti Calvary Temple in 1994, Kerwa Calvary Temple in 1993, Kanyariri Calvary Temple in 1993, and Kahuho Calvary Temple in 1995 among others.

However, as Bishop Mungai concentrated on the Charter Hall ministry, the Nairobi Calvary Temple started ailing and he had to go back to effect the necessary follow up to revive it. In 1994, Bishop Mungai decided to concentrate on the ministry of Nairobi Calvary Temple at Buruburu. Since then he committed himself to this church and as a result, two more daughter churches came up. One was born at Kasarani in 1996 and the other at Mukengesya on

the way to Kangundo in 1997. Both churches have been operating under the lay leaders who have gone through ministerial training at Nairobi Calvary Temple.

Such an expansion and extensive growth of Calvary Temples call for a study of their strategy and principle in church planting.

Problem Statement

This research seeks to establish the relationship between church planting factors and the growth of Calvary Temples in Nairobi.

Purpose

The purpose of this study is to highlight some of the factors that may affect the effectiveness of church planting.

Delimitation

Church planting is a part of church growth strategy. The subject itself is likely to be regarded as a church growth strategy. In that regard, the church growth factors which are closely related with church planting can be dealt with

along with church planting strategy. However, due to the scope of the subject, this study will be limited to some factors and aspects of church planting.

Research Questions

This study will more specifically address the following research questions:

1. In what way does the Holy Spirit minister to the church in terms of church planting?
2. What are some of the institutional factors that have contributed to the planting of Calvary Temples?
3. What are some of the contextual factors that have been put into consideration in the planting of Calvary Temples in Nairobi?
4. What are some of the leadership factors that have contributed to successful planting of Calvary Temples?
5. In what way does the Nairobi Calvary Temple as a mother church relate to the newly planted churches?

Significance of the Study

We should not take planting a new church for granted. There are factors that have been put into consideration in that regard. By identifying those factors

in a perspective of church planting, we are able to diagnose our present church ministry as well as our plan of church planting.

First of all, this study is aimed at throwing light on church planting factors through a study of the Calvary Temples in Nairobi. It is hoped that church planters will be informed of the church planting factors and also be encouraged to put these factors into practice as they plant churches and more so as we move toward the 21st Century.

It will also give a better picture in ministry by thinking of a new paradigm of church planting, particularly to the Pentecostals who experience a multiplication in church planting including the Calvary Temples which are Pentecostal. Understanding of the factors that have led to the success of church planting in the past will guide the Pentecostals in the 21st Century as they plant more churches. This study is an added resource material in the area of church growth and planting.

This is a unique study of a young Pentecostal church actually involved in church planting in an era of transition from one century to the other. In fact, it is strategically placed and it is hoped to add insight to studies that have been done previously. It will also be handy for a comparative study of the church planting trend in a developing country such as Kenya.

Definition of Terms

Pentecostal Churches: They are those churches which break from or modify certain forms of the dominant types but maintain basic orthodox beliefs of historical Christianity. They are characterized by incredible enthusiasm and a very strong sense of mission. They tend to reject the formalism and centralization of the dominant type and encourage more spontaneous and participatory forms of worship. They may exhibit spiritualistic styles as has been the case with recently growing charismatic movements. They want to be known as Pentecostal, Assemblies of God, Churches of God, Churches of Christ, Bible Believers, Deliverance, Redeemed Gospel, Full Gospel or Holiness Churches (Waruta 1990, 35).

Expansion Growth: Each congregation expands as it converts non-Christians and takes more of them, as well as transfer members, into itself (McGavran 1991, 72).

Extension Growth: Each congregation plants daughter churches among its own kind of people in its neighborhood or region (McGavran 1991, 72).

Unchurched People: They are non-Christians (They do not believe in Christ). They are secular or sinners or agnostics or atheists (Hunter 1996, 10).

Dechurched People: They are either those who continue to belong to church while they no longer believe or those who believe even though they cease to belong to church (The Nominal) (Gibbs 1993, 16).

Church Planting: Communicating the gospel message effectively to a certain community by which a Christian community or group is established in order to share the gospel to the others and all these processes (Chaney 1989, 39). It also includes the process of organizing this specific group of Christians in terms of church administration.

(A) successful and effective (church): It means that the church is solvent, that is able to contribute fairly significantly to the denomination's missionary and benevolent programs, and that the congregation is growing in numbers (Chaney 1989, 121).

Church: The Church is a marvelous, mysterious creation of God that takes concrete shape in the lives of the disciples of Jesus as they gather in local congregations and seek to contextualize the gospel in their time and place (Van Engen 1995, 17).

Church Growth Strategy: This is the method employed in finding the lost, restoring and aftercaring for the found in a church setting (McGavran 1991, 6).

CHAPTER TWO

LITERATURE REVIEW

It was by great volume of books and through my personal study on the subject of church planting strategy that I was stimulated to carry out this study. There is a close relationship between church planting and church growth in terms of strategy. This is because church-planting strategy is either the result or part of church growth strategy. However, church planting itself is comprehensive in that it includes other aspects of church ministry such as:

1. Understanding socio-cultural context of where a church will be planted.
2. Church management in a newly planted church.
3. Strategy of evangelism.
4. Leadership development as a factor of church planting.
5. Ministry philosophy and theological understanding in ecclesiology.

On the other hand, facing the 21st Century and its pluralistic world that demands change and variety, we need to lift up our eyes and see the world. It seems to be obvious that churches are lagging behind compared to the speed of the changing world. In such an atmosphere, it is true and meaningful to pay attention to what Rob Warner notes, “the modern world will not be reached effectively by the traditional forms of the church” (1988, 31). Unfortunately,

churches are unlikely to be fast in absorbing the unreached community and the nominals alike.

Charles L. Chaney singles out two major problems that hinder denominational bodies from taking the church-planting task seriously. First, there is often no national or regional strategy of church planting to which the group is committed. Second, there is no climate within local churches for them to become actively involved in extension and bridging growth (Chaney 1989, 40).

As literature points out, churches can grow and extend. This should motivate us to come up with church planting strategies and create a climate for planting new churches. As Peter Wagner points out “the single most effective evangelistic methodology under heaven is planting new churches” (1990, 11). Church planting programme is, in itself, one of the best methods of generating new converts. Colin W. Dye elaborates on this, saying:

The answer is for us to plant new churches as well as to grow our existing ones. New expressions of the body of Christ will be more adaptable in meeting the needs of new converts, many of them arising out of specific ministry to specific groups in the city (1993, 53).

In this regard, it is necessary to identify some factors effective for church planting, paying more attention to the enormous impact of charismatic renewal upon the church in the last thirty years (Warner 1993, 177) which stimulates churches to emerge with a new paradigm of evangelism. It should be noted that the emergence of the “Apostolic churches” of which the Pentecostal type of

churches are inclusive is likely to have various common grounds with the Early Church. For this study, literature will be reviewed on: the biblical and historical approach to church planting, church planting context, leadership factors in church planting, the relationship between mother church and planted church and finally a conclusion will be drawn.

I. BIBLICAL AND HISTORICAL APPROACH TO CHURCH PLANTING

It is from the Early Church that we can obtain the institutional and contextual model of church planting as well as borrow some church planting models and strategies in the late 20th Century. It is important to examine the biblical ideal of church planting in the analysis of the design and command of Christ through the Holy Spirit as the authoritative and imperative source.

The Holy Spirit and the Spontaneous Expansion of the Early Church

The book of Acts clearly teaches that the Holy Spirit played a great role in the expansion of the Early Church. The Holy Spirit had been involved in church planting by the human agents through His various acts such as ‘Evangelistic Enthusiasm’ (courageous witness) and ‘Power Evangelism’ (healing and miracles). As a matter of fact, it took such strength and boldness to witness who Jesus Christ was through a healing ministry. Their powerful witness and ministry were based on the work of the Holy Spirit. The Lord spoke by the Holy Spirit through the mouth of the human agents (Acts 4:25), and as a result to their commitment in prayer, they were filled with the Holy Spirit and spoke the word of God boldly (Acts 4:31). Through the witness and ministry provoked by the fullness of the Holy Spirit, therefore, the number of the disciples and believers were added and the house churches were multiplied as well (Acts 2:47; 5:42; 8:3). According to the witness of the Bible, the Holy Spirit was

involved in the process of confirming the ministerial guidance of the Lord's disciples.

Activities such as courageous witness and miracles which were effected by the Holy Spirit were regarded as a presupposition for planting a church by human agents. They were of great importance in church ministry. According to the traditional Greek title, the book of Acts has been named the "Acts of the Holy Spirit" rather than the "Acts of the Holy Apostles" (Wells 1987,45). Therefore, the early churches had been planted in Jerusalem, Judea, Samaria, Asia Minor, Macedonia and even Rome by the work of the Holy Spirit by whom they were filled and stimulated. This is in line with the prophecy in Acts 1:8, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth."

The Holy Spirit and the Spontaneous Expansion of Pentecostalism in the 20th Century

Activities of the Holy Spirit which were performed through the human agents in the early church went along with His similar manifestation in the spontaneous expansion of Pentecostalism in the 20th Century. Concerning the rapid expansion of the Early Church, Ronald Allen describes it using three explanations, which are:

1. The unexhorted and unorganized activity of individual members of the church.
2. The irresistible attractions of the Christian church for men who see its ordered life, and are drawn to it by desire to discover the secret of a life which they instinctively desire to share.
3. The addition of new churches (1982, 7).

Allen argues that the secret of the expansion lies in a “natural instinct” for the expression and the grace of God through which the self-will and godly zeal are accordingly expressed. He states that:

Self-will is the natural enemy of order; godly zeal is its natural ally. Restraint forces godly zeal into opposition to order: sooner or later it must break forth and, if it breaks forth in opposition to order, self-will and self-assertion appear as its allies and flaunt themselves in the guise of the deliverers of godly zeal. It is dangerous to restrain what cannot be permanently crushed (1982, 16).

Compared to the Early Church, Pentecostalism in the 20th century shows similar causes for its rapid expansion. John T. Nichol points at several factors to the question of what enhanced the spontaneous expansion of Pentecostalism as follows:

1. They had experienced supernatural occurrences in which an emotional-oriented, experiential type of religious expression were well appreciated.
2. The Pentecostals (20th Century) emphasized an experience rather than a

system of doctrine or church government.

3. When the Pentecostals separated themselves and opened their own missions and storefront churches, virtually a host of people from various denominations followed them, thus forming the nucleus of hundreds of Pentecostal churches.
4. It was from among the lower class that the Pentecostals recruited its membership.
5. Many of the early Pentecostals were lay preachers (1996, 54-69).

Nichol contends that such a great conviction based on personal conversion experience was the essence of the Pentecostals, which stimulated their sacrifice and devotion. He notes:

He [the Pentecostal preacher] was convinced that the experiences of Acts were relevant not only to the past but present. He expected signs and wonders to accompany his ministry ... He preached that there could be power and happiness in the life of a person who had been truly regenerated and filled with the Spirit... The tremendous sacrifices which Pentecostal preachers and evangelists made in the early days also impressed the onlookers (1996, 66-67).

Let us look at the Holy Spirit and the church planting.

The Holy Spirit and Church Planting

There are overlaps between the Early Church and the 20th Century

Church of which the Calvary Temples are part. Observing the two types of churches, we realize that they are both Pentecostal in nature. From the writing of Allen and Nichol we can draw several common elements of the Early Church and the 20th Century Church. The elements are:

1. There was an evangelistic enthusiasm.
2. Supernatural power that includes signs and wonders was initiated in the early stage of church planting.
3. The fact that the laity came up strongly.
4. There was a spontaneous expansion in which churches were spread in nuclear diffusion.
5. The expansion was based on the lower class, the less educated.
6. The system or government of the church in those two periods seemed to be very simple.

The overlaps between the Early Church and the 20th Century Church are directly related to the Holy Spirit and His work. The pattern of the Pentecostal-type of churches in Nairobi and their church extension are likely to resemble the characters of the two period's of church planting pattern. More accurately such a spontaneous expansion in church planting can be described well by use of four items that the researcher has come up with after reading several sources. The items are:

1. Evangelistic Enthusiasm
2. Emphasizing supernatural power

3. Simplicity in church government
4. Nucleus cell group expansion

Writing on the Holy Spirit and church planting, Yonggi Cho observes:

Church growth must be discussed with the Holy Spirit. He is the one that will put the ceiling upon your goal and vision. Ask the Holy Spirit to show to your heart very clearly. Sometimes God will ask you to have 500 members in your area. When you fulfill that goal, then the Holy Spirit will move you to a bigger place. Ask God to have the correct number in your heart (Cho 1986, 68).

Therefore, it is important to recognize the work and influence of the Holy Spirit in church planting. Because it is the will of the Holy Spirit to direct the growth of the church through multiplication. Church planting strategy is yet another factor that should be considered as one attempts to plant the church.

II. CHURCH PLANTING STRATEGY

Church planting is an apostolic task and a strategy for the Kingdom's expansion. At the same time, it is central to the mission of church growth (Chaney 1989, 39). Church planting and church growth are closely related to the effort of the church in nature by which the church restores the lost world and brings them into the Kingdom. In that regard, it is suitable to single out the nature and purpose of congregations of the local church as God's missionary people. Charles Van Engen, elaborating on this, says:

The Kingdom of God and the church are interrelated precisely in the person of Jesus Christ, who is at once King of the Kingdom and Head of the church. The believer in Jesus is brought into God's kingdom in space and time through redemption in Jesus Christ, the 'head of the body, the Church.'... Thus church, mission and the kingdom of God are to build one another. They are not identical, yet intimately intertwine in God's mission through God's people in God's world. The Church, must be understood to be the missionary community of the disciples of the King (1995, 108).

Based on the above understanding, we will discuss the following: church planting model, church development process and a relevant church; an effective ministry.

Church Planting Model

Perceiving the four types of church growth presented by McGavran which are "Internal Growth", "Expansion Growth", "Extension Growth" and "Bridging Growth" (1991, 72), it is clear that extension growth is more closely related to understand the church planting strategy than the other three areas mentioned earlier.

"Extension Growth" is the process in which a local church reaches out and plants new churches. However, it requires very different skills from that of "Internal Growth" which is characterized by bringing nominal Christians to

active commitment to Christ. Yet it also involves all the skills of expansion growth. With “Expansion Growth”, each congregation expands as it converts non-Christians and takes more of them as well as receiving members into itself. Henry J. Schmidt shows current church planting models which are: 1. The Division/Multiplication Model, 2. The Mother-Daughter Church Model, 3. The Nucleus/Association Model, 4. The Pioneer Church Planting Model (Schmidt 1991, 30-34).

The Division/Multiplication model, in the case of Yoido Full Gospel Church in Seoul, Korea, has its advantage in that the divided/multiplied churches and congregations can be strengthened through identifying themselves with the mother church. This church has been vigorously multiplied with many similar satellite churches so that those churches exert their influence in the whole country as a co-ordinated whole. The Perimeter Church in Atlanta, Georgia shows a similar pattern. The pastor of the church, Randy Pope, has planted new churches every three years in the city of Atlanta. Then, he has established “Perimeter Christian Ministries, Inc.” together with eight other churches (Jeong 1997A, 74). The concept of this model is similar to fast food chains whereby they overcome the church individualism and unite them for effective church planting as well as for training members and leaders among those who belong to “Perimeter Christian Ministries Inc.” (Jeong 1997A, 74).

The Mother-Daughter church model is stimulated by refreshing a mission vision of the sending church. This model is likely to rely on the mother church’s

strong initial base. Schmidt points out three factors in this regard: mission, vision, multiplication mindset and strategy for expansion (Schmidt 1991, 31).

The Nucleus/Association Model is similar to what James Westgate terms as, “The House Church Planting” strategy. He explains, “This strategy works best in an area responsive to the gospel where converts can be quickly absorbed into small relational and training units” (1986, 10). He insists that such a small model is suited to the Nairobi urban context where it is facing a crucial problem of land and a meeting place in the city. However, for this model to work as a strategy, there is a need to examine how to bond and develop a common vision.

With the new trend of the late 20th Century, there comes up a new model of church planting termed as a ‘Multi-Congregational Church.’ In other words, this type of church can be identified with the above models respectively, yet it is different from all the others. It is particularized with several characteristics such as the power of celebration and constitutional distractions as well as some of the major advantages of church growth and planting such as:

1. In the multi-congregational church, the new congregation continues to have full access to all the resources of the whole church.
2. The church planting team is out on the frontline, and will rapidly be able to teach most sending churches a great deal about practical evangelism and urgent prayers (Warren 1993, 156-8).

As a model of this type, the Kensington Temple, which is one of the fast growing charismatic churches in England seems to have a good balance between diversity and unity. Colin W. Dye, the pastor of the Kensington Temple, confesses his vision as follows:

From the beginning it was always our intention to be one church, and not to plant separate self-existent churches unconnected to the main body. We are not all doing separate things in our own little corners but are standing together in God's work. We are partners together, building a city church; the satellite churches have a function that cannot be performed by the central body, and vice versa. So, we have a two-fold need, to function both as independent wholes and as interdependent parts. This is where the city concept is so helpful... We encourage our satellite groups to grow and develop so that they develop as fully functioning churches while also remaining a part of the overall structure. Therefore, we are both one church and many churches, exactly as the city church model suggests (1993, 75-76).

'Diversity and unity' among mother church and other satellite churches is vital for church growth as well as church planting. Having said this, let us look at the church development process.

Church Development Process

Establishing a church is not the final stage of church planting. Church planting strategy spans over the proper development of the newly planted church. The development process comprises of four steps, which are: Pioneering

– Renewal – Growth – Being Independent.

Pioneering: It includes various initial stages for church planting such as identifying a church planting model, evangelistic activities through various methods, marketing research of the church planting area, and developing potential leaders for pioneering.

Renewal: John Gunstone gives clear understanding about renewal, saying, “Renewal is about putting worship at the centre of our lives as individuals and congregations ... Renewal is about local churches becoming communities of friends ... Renewal is about being Christian witness with a witnessing community ... Renewal is about being a servant of Jesus Christ in his world” (1990, 14-18). It is highly related to the internal and expansion growth of the church.

Growth: McGavran regards church planting as a result of faith in God (McGavran 1991, 6-7). It is because God desires it. From there, the church is bound to see the unchurched people as another aspect of the faith. In that regard, there should be at least four factors of commitment that the church has to have for the task of beginning new churches. They are: Commitment in Prayer, Training, Money, and People (Chaney 1989, 89-92).

Being Independent: A church has grown up to be independent in terms of leadership and self-functioning. Yet, it does not exclusively mean that that

church is self-sufficient and completely independent from the mother church or other sister churches. The premise for independence is presumably where there is a unity in ministry, vision and identity together with the mother church and the sister churches. In other words, this may be referred to as inter-dependency.

A Relevant Church; An Effective Ministry

Discussing the future of Christianity, Alister McGrath singles out the task of the church that is to disclose an attraction to what the original gospel implies while secularization is likely to continue within culture. He says, “the future of Christianity may come increasingly to depend on evangelism and other visions of Christianity that retain insights that distinguish them from secular culture, while simultaneously providing an attractive alternative to it” (1995, 20).

Writing on the idea of presenting the gospel in a unique way, McGrath challenges Christians to keep a clear identity of the inherent truth of the gospel but yet to be relevant and attractive to the contemporary world:

If we are going to get a hearing in today’s culture, we need to be able to show that Christianity has something relevant and attractive to offer. The bonus is that this attraction is securely grounded in God’s self-revelation not invented yesterday in an effort to get a hearing in the market place. Thus we may commend the attractiveness of Christianity while resting securely in the knowledge of its truth (McGrath 1995, 22).

Hunter identifies several common features of the unique and relevant

churches in ministry as follows:

1. They have a motivationally sufficient vision for what people, as disciples can become.
2. They adapt to the language, music and style of the target population.
3. They labor to involve everyone, believers and seekers, in small groups.
4. They prioritize the involvement of all Christians in lay ministries for which they are gifted (Hunter 1996, 32).

On the other hand, one can't talk about church planting strategy without mentioning an effective ministry. An effective ministry signifies the ministry of supernatural power that is identified with that of the Early Church based on the ministry of Jesus in nature. It was the ministry of Power and Authority from the Son of God. John witnesses why Jesus the Son of God came in 1 John 3:8, "The reason the Son of God appeared was to destroy the devil's work." Even the Early Church, when they gathered, earnestly prayed for healing and performing miraculous signs and wonders through the name of Jesus as they were filled with the Holy Spirit (Acts 4:20-31).

At the same time, the message of a preacher may bring effectiveness in church planting. For instance, the message of Paul enabled Lydia to offer her house as a house church through which he could plant other churches in Macedonia, Achaia and beyond (Acts 16:15, 1Thess. 1:8).

There is no doubt that churches have been planted and have grown through the effective message, healing and miracles. Myung analyzes the secret of the Yoido Full Gospel Church success in gospel presentation as follows:

The message of the Yoido Full Gospel Church, which is represented by the “Five Fold Gospel,” and “Triple Blessing,” fits some vital signs of church growth preaching. The church through its dynamic preaching ministry tries to give hope, healing and heaven to those who need the eternal Gospel of Jesus Christ (Myung 1990, 361).

In a similar manner, Sung-Tae Kim mentions the importance of attraction that should be in church ministry. He does this by listing two aspects of church ministry. One is the fervent enthusiasm toward the lost soul with a strong conviction of the living word of God. The other is an emphasis on the power of God that is alive in the contemporary world (1995, 60). However, the church planting context also acts as a guide in the church planting process.

III. CHURCH PLANTING CONTEXT

The Church is at the gate of the 21st Century. Despite the current rapid change in society, the truth of the Church is not affected by the trend of the era. Yet the Church cannot ignore the context of people and time. The 21st Century is understood as the tidal wave of modernity. Observing the enormity of the task of the Church, Warner diagnosed the task of the 21st Century church as follows:

“The church which is true to Jesus and the apostles will always be ready to change its outward forms, without compromising the essential gospel, to reach new cultures” (Warner 1993, 52).

Along the same line, George Barna strongly states that the ineffectiveness of the Church in evangelism or unawareness about the change of the ministerial context is its failure to embrace a marketing orientation in what has become a market-driven environment (1991, 23). He says:

If your sensitivity to people’s needs causes you to develop ministries that will impact people’s lives, you are market driven. As a marketing-driven church, you have a consistent desire to know where people are hurting or are unfulfilled and to do whatever you can to alleviate their pain and emptiness, for the purpose of building up the Kingdom of Christ (1991, 23).

Contextual Factors

Cultural Relevance

Eddie Gibbs did research to find out why people failed to attend church. The respondents’ answers clearly indicated that, boredom, irrelevancy and loneliness were some of the hindering factors (1993, 278). Sometimes, a church herself becomes a hindering factor in communicating the Gospel effectively. Warner singles out the core of this problem as follows:

The plain truth is that the vast majority of the local population remained entirely indifferent to the churches, untouched by their lives, unmoved by their message. For the insiders, these churches were good to belong to. For the outsiders, they might just as well have existed on another planet (1993, 15).

Warren argues that “the longer we are believers the less we think like an unbeliever” (1995, 189). It doesn’t simply imply the perfection of Christians but the problem of isolation from the world. For an evangelism strategy, we need to find common ground with people so that they will let us tell them about Christ and they will be saved (1Cor. 9:22). Warren says, “If you want to advertise your church to the unchurched you must learn to think and speak like they do” (Warren 1995,189). It is a matter of cultural relevance. Charles Kraft, in his book, Christianity in Culture calls it “Dynamic-Equivalence Churchness” (Kraft 1992, 315). With this, he meant that the Church should have a strong dynamic relationship with the cultural context to which she is placed. He elaborates on this, saying, “it is crucial that each new generation and culture experience the process of producing in its own cultural forms an appropriate church vehicle for the transmission of God’s meanings” (Kraft 1992, 315).

The Church should contextualize the gospel so as to meet the different kinds of people who are found in a given setting. For instance, the culture-relevant gospel can easily stimulate secular seekers, yet it is also able to meet the believers both new and old (Hunter 1996, 71-72). San Jose Bethel church located at Silicon Valley in the U.S.A, for example, exercises such a principle in an effective way. Analyzing this church in terms of her cultural and social

integration into the community, Jeong had the following to observe:

1. He [the pastor of San Jose Bethel Church] got an insight from a radical change in a community where huge numbers of the elite go through success and failure. People were sensitive to newness and change instead of tradition and root. He developed a dynamic equivalent church that was appropriate to the community and people.
2. Bethel Church presented various programmes to the community, opening church facilities to them. He fully considered the needs of the community and regional culture.
3. Using pamphlets based on the Scriptures, Bethel Church put a good effort to have the congregation recognize the character of the Pentecostal church service, with the aim of reducing the misunderstanding from those who are accustomed to the traditional type of service.
4. Most of all, the pastor of the church was excellent in character and managing ability to work with other staff as well as his relevant and life focused message (Jeong 1997B, 40-48).

In fact, such relevance indicates what would be the most important strategy for a newly planted church. Chaney suggests several ingredients of a regional strategy which he lists as follows:

1. Know your region geographically, culturally and ecclesiastically. Pinpoint areas where there is evidence of need for new churches.

2. Determine what factors in an area will dictate immediate or continued priority consideration.
3. Identify felt needs as a means of discovering areas of responsiveness.
4. Mobilize missionary staff, volunteers and financial resources to meet felt needs (Chaney 1989, 58).

The Church needs to cope with the culture and context of the 21st Century, because the contemporary man and woman are looking for a church which is making “sense” to his/her context. The Church needs to be made more dynamic, distinctive and alive so as for her to lead the modern society (Yang 1997, 42–48). Warner once again challenges the church planters by “a vision of innovation”. He notes, “new initiatives in cross-cultural mission are essential, if we have any real intention of reaching the modern world with the unchanging gospel of Christ” (Warner 1993, 44).

Market Research

It is quite a fresh challenge before a church launches that a pastor may visit homes where he or she wants to plant a church asking community-relevant questions. Warren in Saddleback Valley Community Church did such a research using the following questions:

1. Are you an active member of a nearby church? (If the answer was yes, the interview ended).

2. What do you think is the greatest need in Saddleback Valley?
3. Why do you think most people do not attend church?
4. If you were looking for a church, what would you look for?
5. What advice can you give me as a pastor? (Gibbs 1993, 148-9)

In marketing research, there is need for a marketing plan. George Barna, defining marketing plan, refers to it as “the blue print for future activity that outlines how a church will get from where it is today to where it wants to be at a specific time in the future” (1991, 95). The main reason for having a marketing theory in church planting is for the church to be equipped with an ability to adjust herself to the changing pastoral circumstances. The Church should be ready to receive any kind of changes and to suggest the alternative as an answer to the changing circumstances. Marketing theory in church planting implies the flexibility of the church in a changing social context. Another aspect of context in church planting includes the socio-cultural circumstances which we are going to discuss next.

Socio – Cultural Circumstances

In Acts 13, Barnabas and Saul were set apart for the work that the Holy Spirit had called them to do - ministry to the Gentiles. They recognized not only the children of Abraham but also the God-fearing Gentiles as needing the message of salvation (Acts 13:48; 14:1, 21, 27). In that process there arose a

problem of accepting Gentiles to the faith (ch.15). Jerusalem-style Christianity was threatened by ethnic diversity and unorthodox worship style (Gilliland 1989, 54). However, “fortunately, by God’s design, the Antioch model prevailed, and this innovative spirit guaranteed that the gospel would go to the Gentiles” (Gilliland 1989, 54). Accordingly, “the men were sent off and went down to Antioch, where they gathered the church together and delivered the letter. The people read it and were glad for its encouraging message” (Acts 15:30-31). Then Paul and Barnabas remained in Antioch and strengthened the people through teaching and preaching (Acts 15:35). That was the principle of what Gilliland named, “a spirit of contextualization” (1989, 54) in the new Syrian church. The gospel graciously broke out of Jerusalem into Antioch and the Gentile world.

This meant that if the non-Jewish world were to be included in the body of the Jews who had accepted the Lordship of Christ, there was to be a change in the forms and symbols of communication. Paul’s call to the Gentiles was a call to contextualize the gospel. It demanded faithfulness to the central Word of truth and openness to the uniqueness of each situation (Gilliland 1989, 70).

Comparatively, the context of Nairobi would be more complex and complicated from that of Jerusalem and Antioch socially and culturally. Nairobi itself comprises of many tribes of the country and various ethnicities of the world culturally. According to Daystar research the following is noted; “The city of Nairobi is like a great magnet which draws people from every tribe and every section of the country” (Daystar University College 1989, 35). Socially, her

people comprise of different statuses. Nairobi has the rich and poor, the educated and the uneducated among others.

Because of the fact that most men leave their families and move to Nairobi to search for work, the men are significantly more than women (there are 72 women for every 100 men). In contrast, the Church in Nairobi has more women who are attendees than men (Daystar 1989, 37).

In terms of age, the ages of Nairobi church attendees basically follow the age patterns of the number of people in Nairobi. The city residents are young, however, the average age of those attending Nairobi's churches is slightly lower than the city average. The churches have attracted more young people than others. Nevertheless, 80% of those of less than 30 years of age are not attending any church at least once a month (Daystar 1989, 37).

An individual's income tends to go hand in hand with his/her education. The Daystar research found out that people with lowest income are significantly under represented in the church. For instance, 30% of Nairobi's dwellers have no jobs, but 18% of the jobless people attend churches (Daystar 1989, 39). There is need to look for ways and means for incorporating the poor as well as the rich in churches.

The churches in Nairobi have a higher number of educated and well informed attendees than the population at large. In fact, less than (42%) of

Nairobi's population have received secondary level education but almost two-thirds (66%) of those who attend church have completed some secondary education. About 30% of Nairobi's residents are not educated. In fact, 40% cannot read and this indicates that we need to find ways to more effectively reach men and women with a low educational level as well as those who can not read (Daystar 1989, 38-39).

The ethnic composition of church attendees is proportional to the ethnic composition of Nairobi. For instance, the Kikuyus' are the largest in both the church and the city. However, there are two exceptions to this standard. One exception is that the number of the Luyha people who attend church is greater than their proportion in the city. For sure, one out of every six individuals in Nairobi is Luyha but more than one out of every four members in the church is Luyha. The other exception is that the smaller ethnic groups are under-represented in the church (Daystar 1989, 35). An analysis of specific groups, according to the Daystar research, shows that:

1. About 50,000 Asians (Kenyan and non-Kenyan) make Nairobi their home.
2. About 100,000 expatriates live in Nairobi (primarily non-Kenyan Africans, Europeans/Americans, and non-Kenyan Asians).
3. About five percent of Nairobi's population are Kenyan people' groups which have generally been classified as unreached because very few of their people have become Christians (Daystar 1989, 58).

In such a context, it is important for Christianity to have “a spirit of contextualization” in order to reach the lost and bewildered world. At the same time, a church planter should have adaptability in mind to meet the variety of the people groups in terms of ethnicity, generation, social status and so forth.

The leadership factor in church planting is yet another factor that one ought to consider as he/she plans to plant a church.

IV. LEADERSHIP FACTOR IN CHURCH PLANTING

Chaney, focusing on the leadership factor that has to do with church planting strategy, emphasizes the following:

I would stress the importance of a dynamic, creative leader who thinks big, who has a genuine compassion for men without Christ, and an overpowering commitment to obey Jesus Christ in his own life. I doubt that a church will ever develop a deliberate, long-range plan for church planting without a leader who is himself committed to such a strategy (1989, 71).

The church planting strategies discussed on the previous pages are likely to cause changes in the church and bring positive fruits as they are closely related with leadership dynamics as well as its development. In that regard, it is meaningful to study the leadership factor in church planting at this stage.

Ministry Philosophy as a Leadership Factor

The church growth strategy and ministry philosophy of the pastor in church planting is quite essential. Warren, in his book, The Purpose Driven Church based on the Saddleback Church story, was challenged by Romans 15:20 which says, “It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else’s foundation.” Then he began his ministry targeting the unchurched people in the community. This is closely related with the higher rate of the new converts in his church.

Rick Warren had a desire to set up a ministry philosophy and with this in mind he formulated the following questions:

1. How much of what churches do is really biblical?
2. How much of what we do is just cultural?
3. Why do some churches grow and others die on the vine?
4. What causes a growing church to stop growing, plateau, and then decline?
5. Are there common factors found in every growing church?
6. Are there principles that will work in every culture?
7. What are the barriers to growth?
8. What are the conventional myths about growing churches that aren’t true any more (or never were)? (Warren 1995, 30).

From the questions above, he set up a ministry philosophy that is crucial to church planting and a church growth strategy which comprises of biblical, cultural and leadership principles that produce healthy, growing churches. Saddleback's statement of purpose reads as follows: "To bring people to Jesus and membership in his family, develop them to Christlike maturity, and equip them for their ministry in the church and life mission in the world, in order to magnify God's name" (Warren 1995, 107).

To Yonggi Cho, the senior pastor of the Yoido Full Gospel, ministry philosophy is reflected in his leadership factor as "Vision and Dream." To him, the vision and dream are (1) the language of the Holy Spirit (2) faith and (3) goal – setting (Myung 1990, 308). The visions and dreams of the pastor are closely related with the tremendous growth of the church.

Lynne and Bill Hybels writing on the importance of a ministry philosophy had the following to say:

It's not enough to have a succinct mission statement engraved on a plaque and hung in the hallway where it can inspire everyone. While that's a good step, it's only wishful thinking unless there's a concrete, Spirit-inspired game plan to turn it into reality (1995, 181).

Church planting is not simply a construction of the church building but a pastoral work that embraces the dynamics with the congregation in a regional context.

Laity Movement

The secret of the seeker's service, Hybels boldly says, is a matter of getting the entire congregation involved (1995,175). When a pastor is able to motivate the body of Christ effectively in evangelism, his church is sure to grow and multiply. In other words, the success of church planting and her multiplication as well as growth is dependent on how successfully the development of the laity is realized in the church. Chaney stresses that a congregation must assume evangelistic responsibility for a significant geographical area as an effective strategy for church planting (1989, 71).

Therefore, it is critically essential to bridge the clergy-laity dichotomy which is one of the serious obstacles for the church to be an effective agent of God for the kingdom today (Snyder 1977, 95). There is a big discrepancy between the church and secular life in exercising Christian faith. As much as the commitment level of the congregation is increased, together with a clear sense of mission in church leadership, the outreach of the church will be strengthened and renewed. For instance, New Hope Community Church in Oregon, U.S.A, had over 600 gifted and trained "lay pastors" (Hunter 1996, 134). Saddleback Valley Community Church had well over 150 lay pastors serving their 4200 adult members (Hunter 1996, 135). Frazer Memorial United Methodist Church has over 190 lay ministry leaders (Hunter 1996, 24). The Yoido Full Gospel Church in Seoul, Korea has reached 50,000 cell groups which means 50,000 lay leaders as of January 1990. These lay leaders and their

groups can become a channel for renewal and evangelism (Myung 1990, 240). Apart from the laity movement it is essential for us to observe the lay leadership development process.

Lay Leadership Development

While developing lay leaders is the core of church planting, it is also important to share the goal and purpose of the church in the training programme in order to extend church ministry. Dye gives a clear remark on this:

Most important of all is the developing of leaders who share our heart and ethos as a church. The training philosophy and programme arise out of the vision of the church and so we reproduce exactly the values necessary in ministry to bring it about (Dye 1993, 99).

However, Yoido Full Gospel Church emphasizes the spiritual dimension believing the Spirit is the real motivator of leadership training and development. Myung, analyzing the growth of this church, states that this church emphasizes the importance of baptism in the Holy Spirit or the fullness of the Holy Spirit as the primary qualification for being a lay leader (Myung 1993, 331). This is because:

Leadership training at Yoido Full Gospel Church is mainly carried on through the corporate spiritual experience of the church, which is true and meaningful interaction with the living God through worship, prayer, evangelism and life itself, rather than formal training course or educational programmes (Myung 1993, 331-2).

The important thing in this regard is toward the selection and development of leaders which implies to struggle with people not a programme. In fact, that was the major strategy of Jesus by which the Early Church was planted and multiplied. J. Robert Clinton describes this adequately: "When Christ calls leaders to Christian ministry He intends to develop them to their full potential. Each of us in leadership is responsible to continue developing in accordance with God's processing all our life" (Clinton 1993, 108).

Warren insists that focusing on growing people with a process is more important than focusing on growing a church with programmes (Warren 1995, 108). However, these programmes that focus on people (the selected lay leaders) are the product of the pastoral concentration in a local church. It is likely to be more relevant and have more dynamics than other external programmes. Dye emphasizes this as follows:

Something quite unique takes place when people are trained within a live church setting. There is no danger of training becoming an end in itself as the students are inches away from the needs of the city. Those in training cannot opt out of real life and ministry (Dye 1993, 99).

A church-based training programme is highly related with the training objectives that are the expression of the purpose of the local church and her strategy. Warren reminds us of a simple and yet crucial point in our church ministry, asking what drives our church. He challenges church planters by stating:

As I prepared to start Saddleback church, one of the most important factors I discovered in my research was that growing, healthy churches have a clear-cut identity. They understand their reason for being; they are precise in their purpose. They know exactly what God has called them to do. They know what their business is, and they know what is none of their business! Does your church have a clear-cut identity? (Warren 1995, 82).

However, relationship between mother church and planted church is also a factor that should be taken into consideration as one plants a church.

V. RELATIONSHIP BETWEEN MOTHER CHURCH AND PLANTED CHURCH

Lee Weiss writing on the struggle of church planting in Kenya in terms of relationships observes the following:

Most of our churches in Kenya are being planted by lone men. There is no team effort. They may have the permission to plant a church from their denomination, but they are denied support; financial, physical, or faithful prayer. They also have very little training. Unlike the early New Testament Church, they have no apostolic team of men and women, no prayer and financial support such as the church at Antioch. Therefore, they will often fail (1997, n.p.).

If such a weakness in terms of a relationship is one aspect of the struggle, the other side is the problem of “constitutional distraction.” Warner points out two cores of the problem as “hunger for autonomy within the new congregation”

and “hunger for control and possessiveness by the sending church” which withers the initial vision of the mission task (Warner 1993, 158).

In fact, though they plant new churches and extend their bodies, it is likely to be a spontaneous event that the new church is not able to multiply from that point. That would result in successful church planting yet no effectiveness in multiplication. Van Engen says, “only a healthy church can give birth to a healthy one” (1995, 176).

In this regard, it is appropriate to look at St. Paul’s model of relationship. Scott Bessenecker who interpreted Paul’s model of relationship urges that there are two lessons in terms of church planting. These lessons are:

1. We should revisit the churches we establish, to give them additional guidance and help them establish leadership.
2. Our relationship with the churches we plant should be so good that we will want to stay in touch with them even years later (1997, 330).

One step deeper with St. Paul’s method, we need to come up with a detailed strategy in order to match with the 21st Century urban context. Based on Paul’s method, we may think of two more principles in terms of maintaining a strong unity.

The first principle is related to the leader’s determination to develop

potential leaders. Particularly in Paul's case, he was deeply involved in planting churches which comprised of steps to encourage the new Christians, appoint leaders and teach in each place (Bessenecker 1997, 328). By a contemporary term, it was a kind of leadership development in church planting. He was a real committed leader in leading those churches, through either his direct involvement or successful delegation.

The second principle as Chaney states it, is "a transferable philosophy of ministry." It means that leadership of the church should be effective and efficient in passing on philosophy and attitude that desires, expects and counts on growth. Then the daughter church should be marked by the same concerns and commitments (Chaney 1989, 72). Dye of Kensington Temple goes one step further, expressing it as "a co-ordinated whole." In order to make an impact on a city, they believe, there should be unity and co-ordination between mother church and other planted churches (Dye 1993,54).

VI. CONCLUSION

The concept of church planting seems so broad that it embraces most of the essential factors of church ministry. This is due to the fact that only a healthy church can give birth to another healthy one so that this newly-planted church, later, will be able to multiply other new churches. In this regard, church

planting is highly related to church growth in terms of its effectiveness and multiplication.

Through the study, based on the core work of the Holy Spirit in church growth and planting, I can come up with several factors that are essential for church planting in our day. They are based on the similarity in paradigm in terms of church planting between the Early Church and the emerging churches in the 20th Century. Those factors are:

1. The effort of revealing the attraction of the Christ-centred message and its effectiveness in presentation in terms of cultural relevance which will make an impact on the community as well as the congregation.
2. It is also crucial to recognize the importance of lay leadership and its essential role in ministry. Through the church based training programme, lay leadership will be effectively found and developed for church planting and multiplication.
3. The pastoral concentration is essential for the development of the church, because it relates not only to leadership development but to the vision of the church which is the byproduct of the ministerial philosophy.
4. The ministry of the Holy Spirit should be well recognized. It is open to the miraculous signs and wonders that accompany healing ministry, which are realized in the gospel message.
5. There have been dynamics of relationships and co-ordination among multiplied churches, even in multiple congregational groups in a local

church.

It is interesting at this point to note some of the reasons for the rapid growth of the Pentecostal type of church in the urban setting which is in line with the factors that are identified above. Kim cites three reasons which are:

1. Theological tendency centred on experience and power.
2. Effective small group activity in which dynamic, yet mobile lay leadership [de-centralized leadership that is more available in a small group setting] takes a great role.
3. Persuasive message and enthusiasm for the lost soul (Kim 1995, 60).

In this regard, I believe that there is great potential for the Pentecostal churches to contribute their strength in church ministry in order to reach the dechurched and the unchurched. Other aspects of church planting such as 'unity' and 'co-ordination' as a whole body, overcoming weaknesses of the individual churches and their independent ministries are vital.

CHAPTER THREE

METHODOLOGY

A study of the church planting factors of the Calvary Temples requires gathering and interpreting information about their church planting strategies and principles as well as the socio-cultural context where daughter churches have been planted. Information from layleaders, non-Christians who are residents of communities near Calvary Temples and pastors was gathered with the help of appropriate questionnaires and interview questions that were carefully constructed from the research questions. This chapter gives an account of the methods and procedures which were used in this field research and deals with population, research approach, instrument design, pilot testing, research design and criteria for judgement.

Population

The population for this study consisted of three groups. They were: **'Planted church pastors'**, **'Selected church lay leaders'** and **'Residents of the planted church area'**. The sampling procedure followed to select the population was that of convenience sample. The non-Christian respondents were recruited from the people who were immediate neighbours of the Calvary

Temples. This enabled the researcher to instantly get respondents at a low cost in terms of finances and time. The first group was made up of those churches which have been planted or nurtured by Nairobi Calvary Temple. The pastors of these churches, six in number, were the objects of interview and questionnaire. At the same time, the researcher selected 20 lay leaders. The 20 leaders were used as representatives of lay leaders in Calvary Temples. Lastly, the researcher approached 60 residents of the six areas, where the “daughter” churches of Nairobi Calvary Temple have been planted. The 60 residents were also used as representatives of the non-Christians, neighboring Calvary Temples. These daughter churches are Kanyariri, Ngong, Charter Hall, Kangemi, Dagoretti, and Kasarani.

Designing the Instrument

The researcher used two types of instruments for the purpose of collecting the information. One was an interview questionnaire that was given to the six planted church pastors. The other was a questionnaire given to 20 church lay leaders and 60 residents of the church-planted area. Due to the character of the research objects, the questions on the questionnaire were framed differently, though they were based on the research questions.

The information that the researcher sought to find out from the church pastors who participated in church planting was basically to know their strategy

and principles of church planting and their relationship with the mother church as well. Then, the researcher contacted the church lay leaders who were taken to be church planters. The aim of this was to examine their perspective about the factors which affect church planting. Lastly, the researcher wanted to get response on the consciousness of the urban residents toward church ministry, the church planting pastor, the church evangelism programme, as well as the expectations of the Calvary Temples which have been planted in their residential areas.

The researcher of this study developed the questionnaires with an aim of coming up with an objective perspective.

Pilot Testing

For Pilot Testing, the researcher gave the questionnaires in this manner: The questionnaire for the pastors to two pastors, for the lay readers to two lay leaders and for the residents to two residents. The procedure for choosing the respondents was based on convenience sample and these people acted as representatives of residents near the Calvary Temples. The two pastors were selected from Dr. Cho's Africa Mission Centre. The lay leaders were selected from the mother church of Calvary Temples. The mother church is the Nairobi Calvary Temple. For this pilot testing two residents were also given. The residents were neighbors of the Nairobi Calvary Temple. After the pilot testing

suggestions made by the population used for this activity were effected by the researcher with the assistance of his readers.

Research Design

The researcher used descriptive and evaluative research designs. This involved describing the strategy and principle for church planting among the planted Calvary Temples through questionnaires and interviews and comparing the response from the three groups.

Criteria for Judgement

To carry out this study, the researcher employed descriptive and evaluative designs. Criteria and judgement were based on the findings of the pastors, lay leaders and non-Christian residents of Calvary Temples as well as the literature reviewed for this study in Chapter 2.

CHAPTER FOUR
FINDINGS AND INTERPRETATION

Introduction

The factors which were studied were: Biblical and historical approach to church planting, Church planting strategy, Church planting context, the Leadership factor in church planting and relationship between mother and planted church.

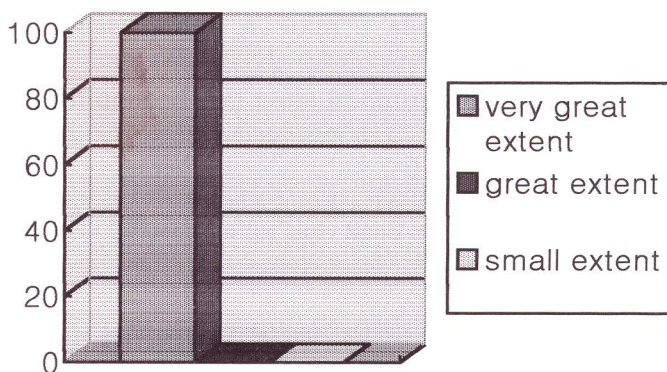
To achieve the purpose of this research, five research questions were formulated from the literature review. Both open and closed-ended questionnaires were employed as the researcher collected the data. The returns were as follows: All the pastors which were 6, Lay leaders, 17 out of 20 and for non-Christian residents, 41 out of 60 returned their questionnaires. The instrument returns were calculated in percentage form and the data was analyzed.

Research Question 1 : In what way does the Holy Spirit minister to the church in church planting?

Questionnaire A, items 2 and 3 and questionnaire B, items 2 and 3 were designed to discover whether the biblical and historical approach to church planting was one of the factors being considered by the Calvary Temple church planters. To find out the above, a questionnaire was given to the lay leaders and pastors of Calvary Temples and below is the analysis of their responses.

Questionnaire A, item 2 stated: To what extent did the Holy Spirit affect your church planting process?

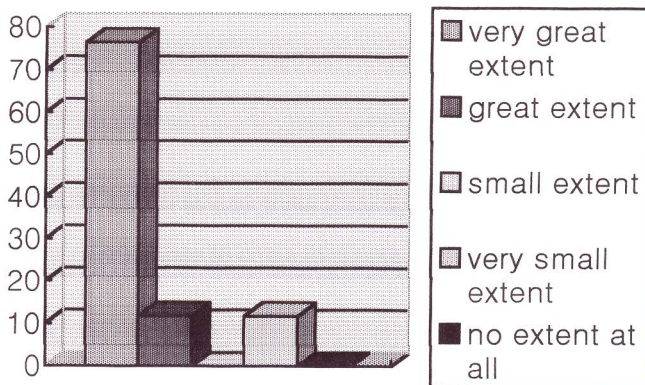
Graph A-2 : Extent to which the Holy Spirit affects church planting.



The pastors' responses as indicated in graph A-2 in form of percentages are as follows: very great extent, 100%; great extent, small extent, very small extent and no extent at all 0%.

Questionnaire B, item 2 stated: To what extent do you think the Holy Spirit affects the church planting process?

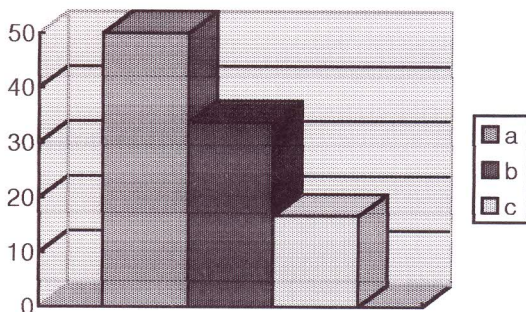
Graph B-2 : Effect of the Holy Spirit in church planting process.



The lay leaders' responses as indicated in graph B-2 are as follows: very great extent 76.4%; great extent, 11.8%; small extent, 0%; very small extent, 11.8% and no extent at all, 0%.

Questionnaire A, item 3 stated: Briefly explain ways in which the Holy Spirit influenced you most in church planting activity.

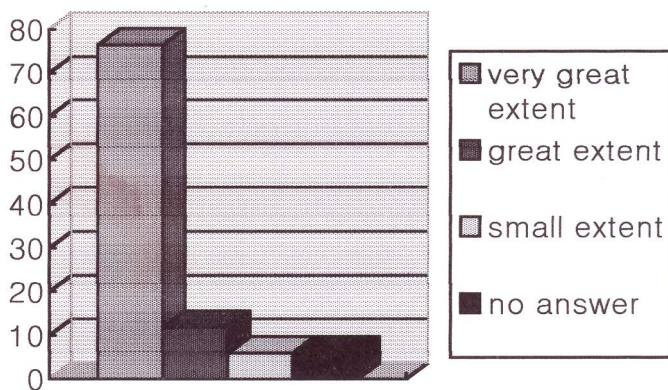
Graph A-3 : Influence of the Holy Spirit in church planting activities.



- a. giving direction on how to plant a church (3 pastors)
- b. helping one to see the needs of the community (2 pastors)
- c. giving success in ministry (1 pastor)

Questionnaire B, item 3 stated: To what extent do the ministries of the Holy Spirit such as healing, miracles and guidance stimulate you to come to church?

Graph B-3 : Extent to which the Holy Spirit's ministries stimulate to come to church.



The lay leaders' responses as indicated in graph B-3 are as follows: very great extent, 76.5%; great extent, 11.8%; small extent, 5.9% and no answer, 5.9%.

Interpretation of the findings

From graph A-2 the pastors' response (100%) was that the Holy Spirit ministers to the church in church planting to a very great extent. It may be

concluded that the pastors have reached a level of considering the Holy Spirit's ministry to the church in terms of the church planting process and have taken it to be essential. At the same time, the lay leaders view the Holy Spirit's ministry to be a stimulator in the planting of churches. This is indicated by their score (76.5%).

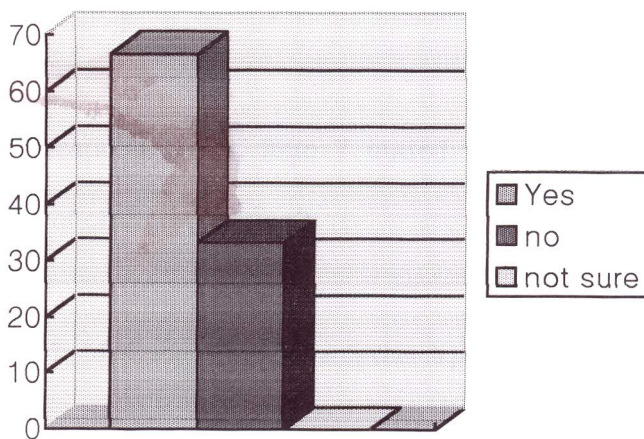
From these findings, it can be concluded that both the pastors and the lay leaders value the ministry of the Holy Spirit in their church planting process.

Research Question 2 : What are some of the institutional factors that have contributed to the planting of Calvary Temples?

Questionnaire A, items 4, 5, 6 and 7 , Questionnaire B, items 11, 13 and 14 and Questionnaire C, items 3, 4, and 7 were designed to answer research question 2.

Questionnaire A, item 4 stated: Did you have any particular church in mind as a model for church planting before you involved yourself in it?

Graph A-4 : A particular church in mind as a model for church planting before engaging in church planting.

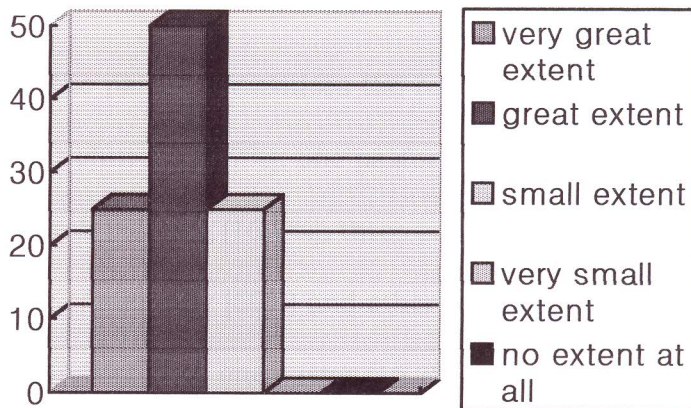


The pastors' responses in the form of percentages in graph A-4 indicated the following: Yes, 66.7% and No, 33.3%.

Questionnaire A, item 5 stated: If your answer above is yes, to what extent

did that church planting model affect your church planting process?

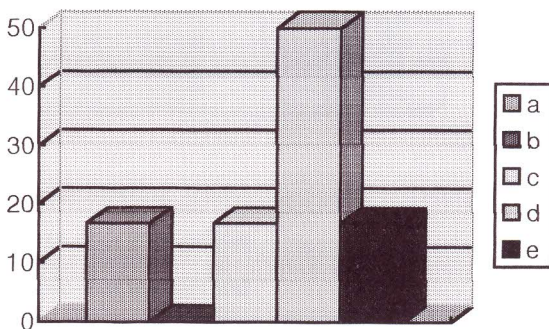
Graph A-5 : Effect of church planting model in church planting.



From graph A-5 the pastors' responses were: very great extent, one pastor (25%); great extent, two pastors (50%); small extent, one pastor (25%).

Questionnaire A, item 7 stated: What motivated you most towards the activity of church planting?

Graph A-7 : Motivation factor towards church planting.

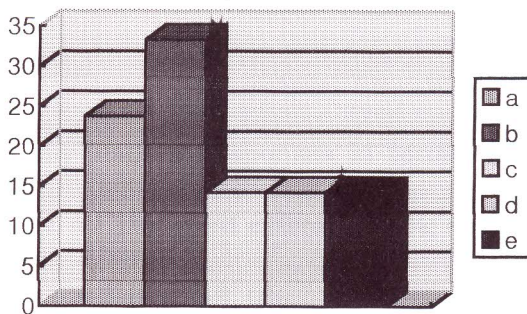


- a. mother church members being involved in church planting
- b. friends desire to plant church
- c. my involvement in earlier activities of church planting
- d. need for more churches to care for the community
- e. others

From the pastors' responses the results were: one pastor was motivated by the mother church (16.7%); one pastor, by personal involvement in earlier activities of church planting (16.7%); three pastors, by the need for more churches to care for the community (50%) and other factor that was the response to God's calling was considered by one pastor (16.7%).

Questionnaire B, item 10 stated: What evangelism activity of the church do you think attracts the non-Christian residents of the community to visit the church?

Graph B-10 : Effect of evangelism in church visit.

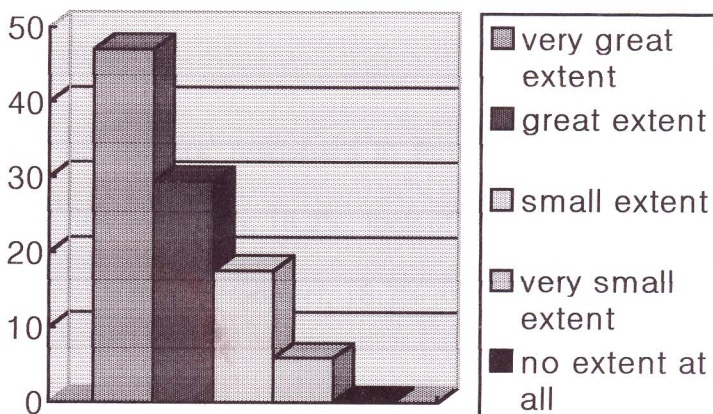


- a. open-air meeting
- b. door to door evangelism
- c. disciple-making method
- d. home-cell meetings
- e. others

The lay leaders' responses as presented in graph B-10 indicated the following: Open air meetings, 23.8%; door to door evangelism, 33.3%; disciple-making method, 14.3%; home cell meetings, 14.3%; and others, 14.3%.

Questionnaire B, item 11 stated: To what extent does the community development service of the church stimulate non-Christians in the community to come to church?

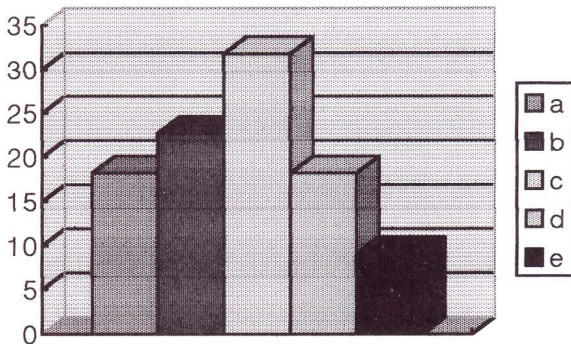
Graph B-11 : Extent to which community development service stimulate non-Christian to join a church.



The lay leaders' responses in terms of percentages are as follows: very great extent, 47.1%; great extent, 29.4%; small extent, 17.6%; very small extent, 5.9% and no extent at all, 0%.

Questionnaire B, item 13 stated: What do you think are some of the difficulties a pastor of the church may experience most during the early church pioneering stage?

Graph B – 13 : Difficulties faced by a pastor
in the church planting process.

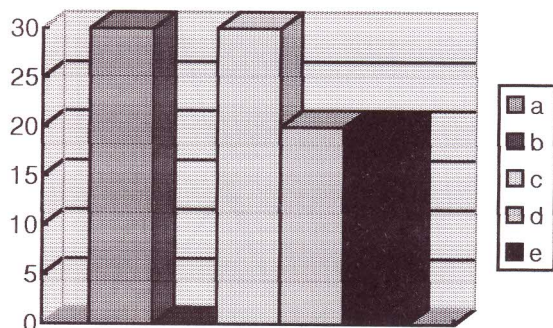


- a. relationship with new members
- b. lack of ministerial knowledge or experience
- c. lack of finance
- d. lack of personnel
- e. all the above

The lay leaders' responses in form of percentages are as follows: relationship with new members, 18.2%; lack of ministerial knowledge, 22.7%; lack of finance, 31.8%; lack of personnel, 18.2% and all the above, 9.1%.

Questionnaire B, item 14 stated: From the list below which one contributed most towards your being a member of the particular church?

Graph B – 14 : Factors that contribute most to one being a member of a particular church.

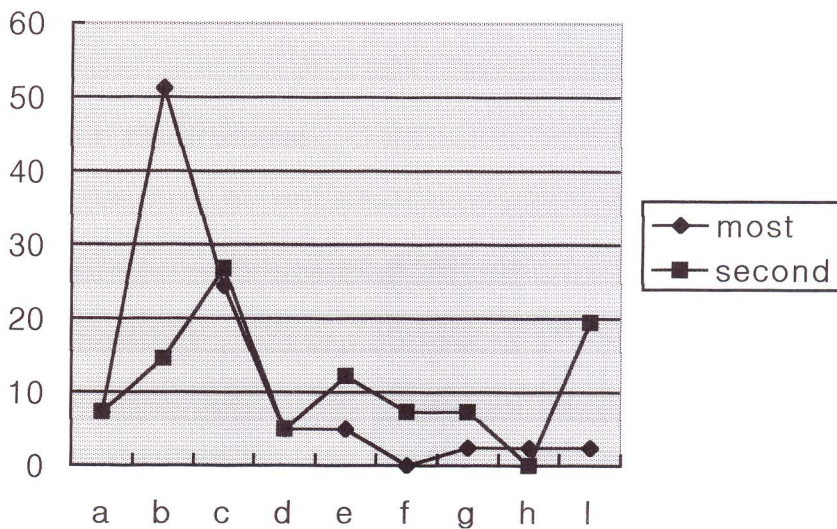


- a. good preaching
- b. close distance to the church
- c. loving and kind members
- d. active evangelism
- e. all the above

The lay leaders' responses indicated the following percentages as shown in graph B-14: good preaching, 30%; close distance to the church, 0%; loving and kind members, 30%; active evangelism, 20%; and all the above, 20%.

Questionnaire C, item 3 stated: If you would decide to go to a certain church today as a member, what would affect your choice? The residents were requested to choose most and second choice in terms of their preferences. Their responses are presented on graph C-3.

Graph C – 3 : Factors that would affect choice of a church.

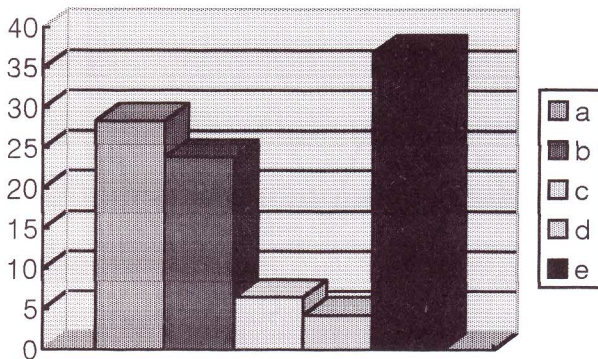


- a. denomination
- b. preaching
- c. worship
- d. distance
- e. fellowship
- f. miracle
- g. invitation
- h. gifts
- i. no answer

From the resident's responses in the first choice as indicated in C-3 are: denomination, 7.3%; preaching, 51.2%; worship, 24.4%; distance, 4.9%; fellowship, 4.9%; invitation, 2.4%; gifts, 2.4% and no answer, 2.4%. While the Residents' responses on their second choice are observed: denomination, 7.3%; Preaching, 14.6%; worship, 26.8; distance, 4.9%; fellowship, 12.2%. Miracle, 7.3; Invitation, 7.3; and gifts received, 0%.

Questionnaire C, item 4 stated: From the list below, what do you think is or are some of the activities that the church should be involved in?

Graph C – 4 : Church activities.

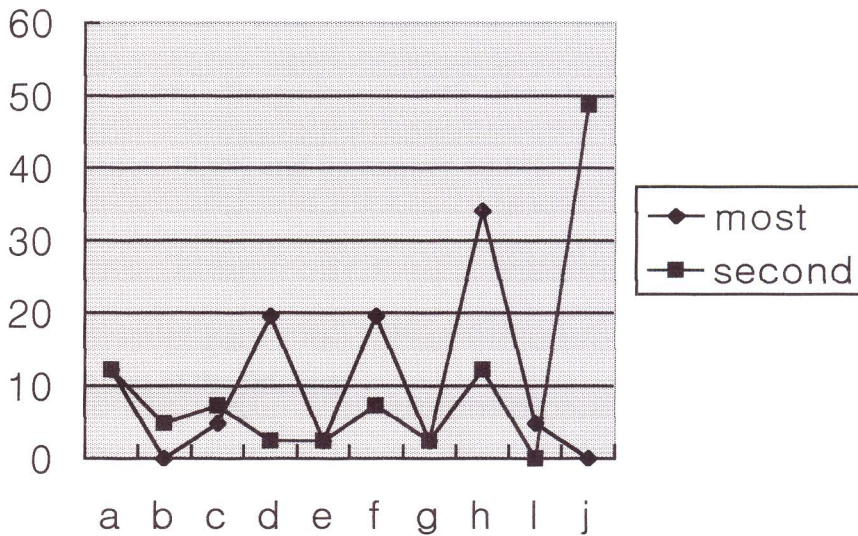


- a. religious practices
- b. mercy ministries
- c. community development
- d. nursery school
- e. all the above

The residents' responses, as graph C-4 indicated, are as follows: religious practices, 28.4% mercy ministries, 23.9%; community development, 6.5%; nursery school, 4.3% and all the above, 36.9%.

Questionnaire C, item 7 stated: From the list below what are some of the thing (s) that has/have prevented you from being a church member at present? To answer this question, the Residents were requested to point out their most and second choice from the choices the researcher had listed for them. The responses for the two choices (most and second) are presented in graph C-7.

Graph C – 7 : Factors hindering church membership.



- a. boring worship service
- b. feeling strange
- c. no interesting activity program
- d. serious doubts about Christian religion
- e. disagreement with the pastor
- f. hard to live by the church's moral teaching
- g. disagreement with the church member
- h. too many commitments
- i. other
- j. no answer

From the residents' responses on most as shown on graph C-7 are as follows: Boring worship, 12.2%; feeling strange (no peer group or friends), 0%; no interesting activity programme, 4.9%; serious doubts about Christian religion, 19.5%; disagreement with the pastor, 2.4%; hard to live by the church moral teaching, 19.5%; disagreement with church member, 2.4%; too many commitments, 34.1% and other 4.9%. While the responses on second as represented on C-7 are: Boring worship, 12.2%; no peer group or friends, 4.9%;

no interesting activity programme, 7.3%; serious doubts about Christian religion, 2.4%; disagreement with the pastor, 2.4%; hard to live by the church moral teachings, 7.3%; disagreement with church member, 2.4%; and too many commitments, 12.2% and no answer 48.8%.

Interpretation of the findings

The pastors' findings indicated that institutional factors have contributed to the planting of Calvary Temples: 66.7% answered "yes" and they have also indicated that this is to a great extent (50%). It is also a valued aspect in line with the institutional factors since the need for more churches to care for the community is also expressed by 50% of the pastors. From the lay leaders' findings, it is clear that there are institutional factors which affect the church planting process, for example, door to door evangelism (33.3%). From the lay leaders the institutional factors play a very great role (47.1%) along side the lack of finance (31.8%) while other institutional factors such as good preaching (30%) and loving and kind members (30%) were considered important. From the residents' findings, preaching is one of the factors that determines church planting (51.2%) while worship scored 24.4 %.

As a matter of comparison, there are great differences between pastors, lay leaders and residents in terms of percentages. However, from the findings it's clear that the institutional factor is of great importance in the planting of

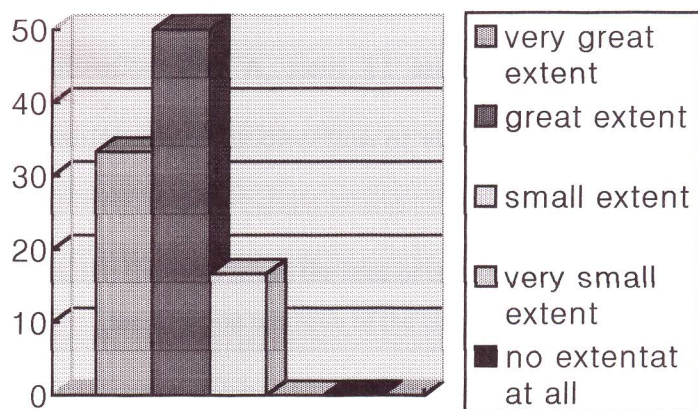
Calvary Temples in Nairobi, as it is indicated with its highest score (66.7%) from the pastors. It can be assumed that, the pastors and the lay leaders view this to be a factor that plays a very great role in church planting.

Research Question 3: What are some of the contextual factors that have been put into consideration in the planting of Calvary Temples in Nairobi?

Questionnaire A, items 9, 10, 11 and 12, Questionnaire B, items 8 and 9 and Questionnaire C, items 5, 6 and 8 were designed to answer the above research question.

Questionnaire A, item 9 stated: In your preparation for church planting, to what extent did the context or character of the area where you wanted to pioneer a church affect your preparation?

Graph A-9 : Influence of context in church planting.

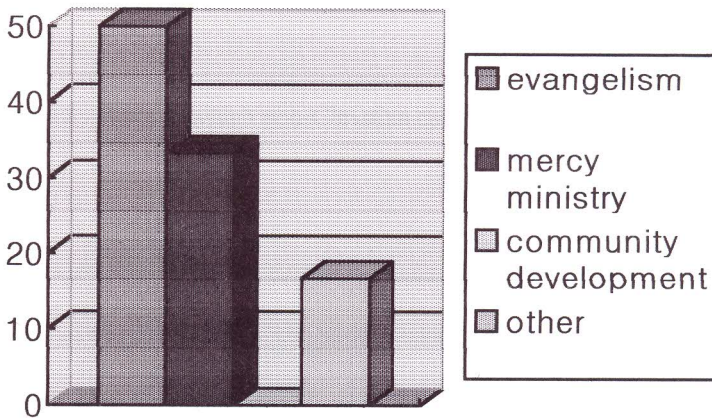


From the pastors' responses, graph A-9 depicts the following: very great extent, 33.3%; great extent, 50%; small extent, 16.7%.

Questionnaire A, item 10 stated: What do you think is the most important

activity of the church in the community?

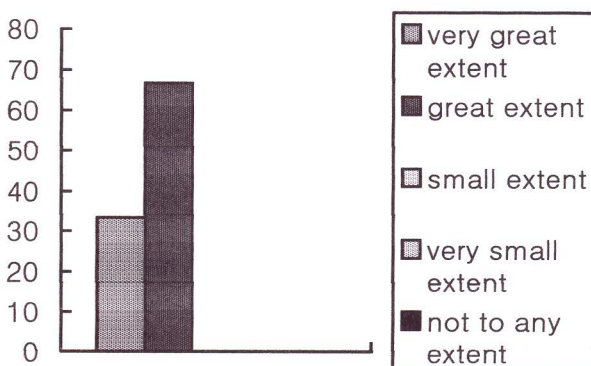
Graph A-10 : Important activities of the church in the community.



The pastors' responses, as indicated in graph A-10, are as follows: Evangelism, three pastors (50%); Mercy ministry, two pastors (33.3%) and others, one pastor (16.7%).

Questionnaire A, item 11 stated: To what extent does the need of the community affect the direction or vision of the church?

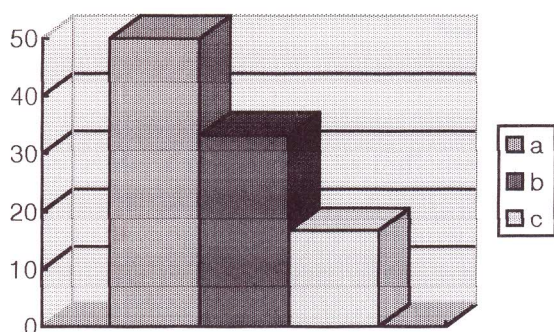
Graph A-11 : Extent to which the need of the community affects the direction or vision of the church.



The pastors' responses, as indicated in graph A-11, are as follows: very great extent, 33.3% and great extent, 66.7%.

Questionnaire A, item 12 stated: In which way can a non-Christian resident be involved in church activities?

Graph A-12 : Ways in which non-Christian can be involved in church activities.

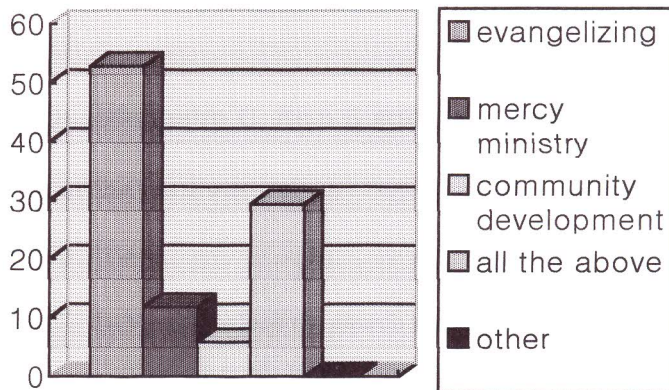


- a. mission activities
- b. financial support to the needy
- c. community development

The pastors' responses have the following to indicate: mission activities, 50%; financial support to the needy, 33.3% and community development, 16.7%.

Questionnaire B, item 8 stated: What do you think is the most important activity of the church in the community?

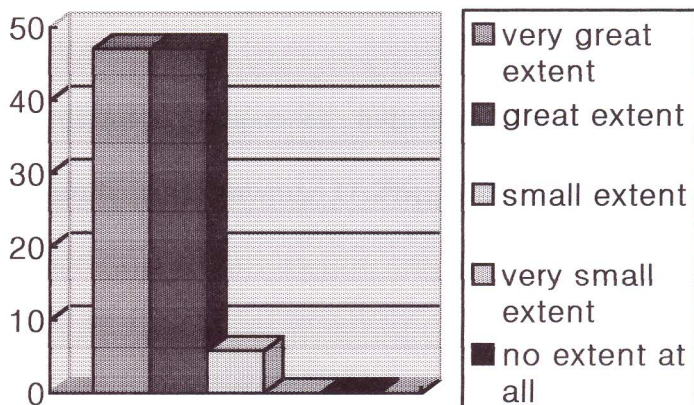
Graph B-8 : Activities of the church in the community.



The lay leaders' responses, as indicated in graph B-8 in terms of percentages are as follows: evangelism, 52.9%; mercy ministry, 11.8%; community development, 5.9% and others 29.4%.

Questionnaire B, item 9 stated: To what extent do the needs of the community affect the direction of vision of church?

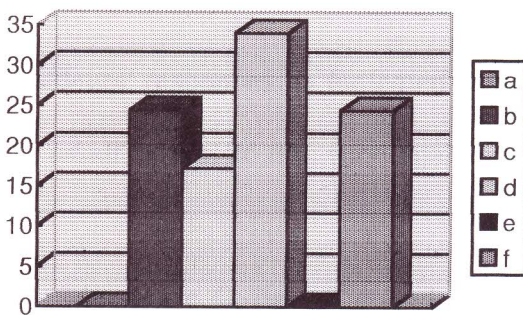
Graph B-9 : Needs of the community.



The lay leaders' responses in graph B-9 indicated the following: very great extent, 47.1%; great extent, 47.1% and small extent, 5.8%.

Questionnaire C, item 5 stated: In what ways should the church meet the needs of the community?

Graph C – 5 : Ways in which the church should meet the needs of the community.

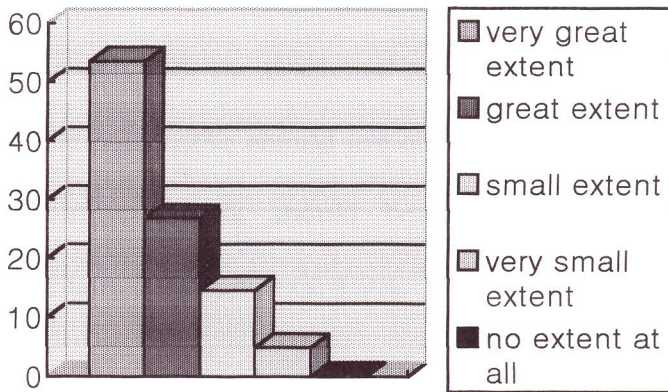


- a. using church facility
- b. speaking out for the community
- c. community development
- d. mercy ministry
- e. in no way
- f. in all of the above ways

The residents' responses indicated the following: speaking out for the community development, 17.2%; mercy ministries, 24%; and all the above, 24.4%.

Questionnaire C, item 6 stated: Concerning the previous question, to what extent has the church been effective in your community?

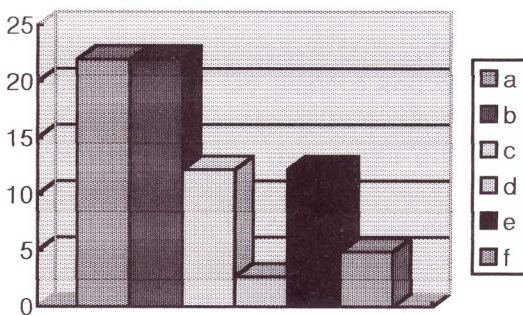
Graph C – 6 : Effectiveness of the church in the community.



The residents' responses as indicated in graph C-6 are as follows: great extent, 53.6%; small extent, 26.8%; very small extent, 14.6% and no extent at all, 4.9%.

Questionnaire C, item 8 stated: What do you expect from the church or Christians in terms of their ministries?

Graph C – 8 : Ministries expected from the church or Christians.



- a. should be concerned with the poor
- b. should live out what they believe
- c. should develop the community
- d. should be prayerful

e. should be involved in evangelism

f. others

From graph C-8, the residents' responses are as follows: should be concerned with the poor, 22%; should live out what they believe, 22%; should develop the community, 12.2%; should be prayerful, 26.8%; should be involved in evangelism, 12.2%; others, 4.9%.

Interpretation of the findings

The pastors', the residents' (non-Christians) and the lay leaders' response clearly indicates that contextual factors had been considered to a great extent in the planting of Calvary Temples. Their scores were 66.7%, 52.9% and 53.6% respectively. Comparing the three groups, it can be concluded that the pastors' perception of the importance of considering the context as one plants a church is higher in terms of percentages as compared to the other two groups.

However, the lay leaders and the residents in terms of their scores in form of percentage have a very small difference. All in all, the three groups portray that context is an important factor to take into consideration as one plans to plant a church or churches. The scores of the three groups indicate that the idea of the context in influencing church planting is more clearer to the pastors who are involved in church planting than it is for the residents and lay leaders. This is an indication that the pastors have more understanding of the factor of

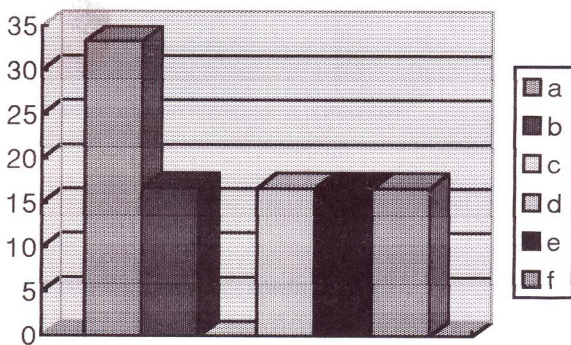
church planting than the residents and lay leaders whose scores are more or less the same that is, 52.9% and 53.6% respectively. This leads to the assumption that the pastor might have had more exposure or even been trained in church planting as they were preparing to plant their churches.

Research Question 4 : What are some of the leadership factors that have contributed to successful planting of Calvary Temples?

Questionnaire A, items 8, 13, 14, and 18, Questionnaire B, items 4, 5, 6, 7 and 12 were formulated to find out some of the leadership factors that have contributed to the successful planting of Calvary Temples.

Questionnaire A, item 8 stated: In line with the above question and your answer, what was the most important aspect(s) that you had to put into consideration before implementing your vision of church planting?

Graph A-8 : Aspect(s) that a pastor puts into consideration before implementing his or her vision of church planting.



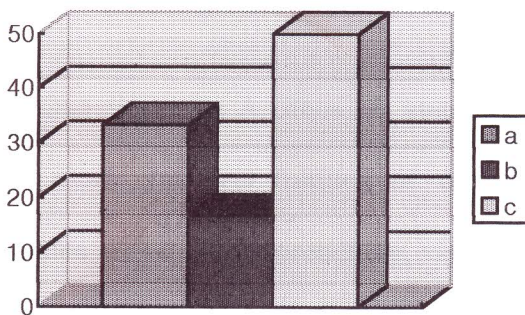
- a. relationship with the mother church
- b. availability of finances
- c. my ability as a pastor
- d. suitable location
- e. techniques of doing evangelism
- f. others

The pastors' responses as shown in graph A-8 in form of percentages are as

follows: relationship with the mother church, two pastors (33.3%); availability of finances, one pastor (16.7%); suitable location, one pastor (16.7%); techniques of doing evangelism, one pastor (16.7%) and others, one pastor (16.7%). He presented the need of being empowered by the Holy Spirit.

Questionnaire A, item 13 stated: What was the most difficult experience as you pioneered your church(es) during the early stage?

Graph A-13 : Difficulties experienced by church planters during their early stage of church planting.



a. follow-up

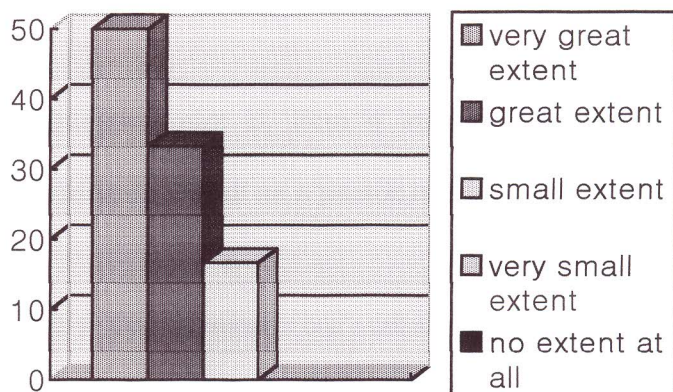
b. relationship with other denominations

c. lack of finances

The responses from the pastors are as follows: follow-up, 33.3%; relationship with other denominations, 16.7% and lack of finances, 50%.

Questionnaire A, item 14 stated: To what extent has the experience of leadership training affected you in your church planting?

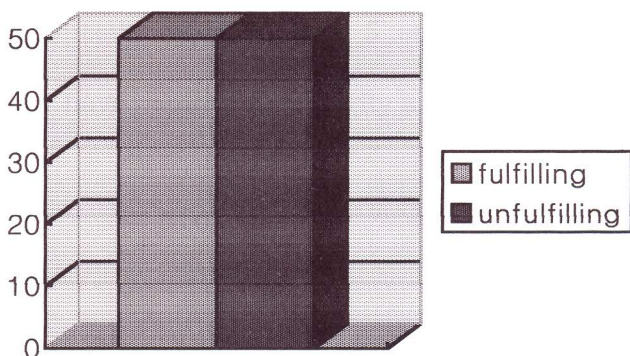
Graph A-14 : Effect of leader's training in church planting.



The pastors' responses as presented in graph A-14 are as follows: very great extent, 50%; great extent, 33.3% and small extent, 16.7%.

Questionnaire A, item 18 stated: Do you remember some aspect(s) that have made you feel fulfilled or unfulfilled in your pastoral activities? The activities may include: preaching, visitation, church planting etc.

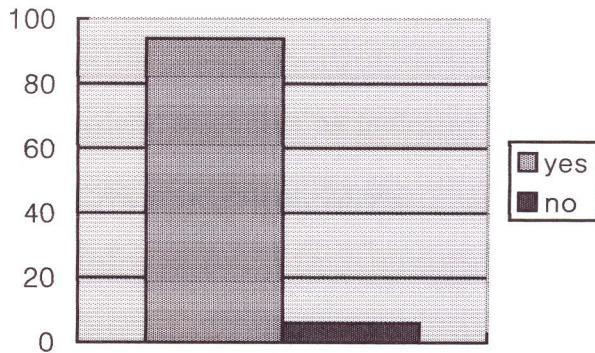
Graph A-18 : Some fulfilling and unfulfilling aspects in pastoral work.



The pastors' responses as indicated in graph A-18 are as follows: Fulfilled, 50% and unfulfilled, 50%.

Questionnaire B, item 4 stated: Do you think that the consciousness concerning one's call as a pastor is important in church planting?

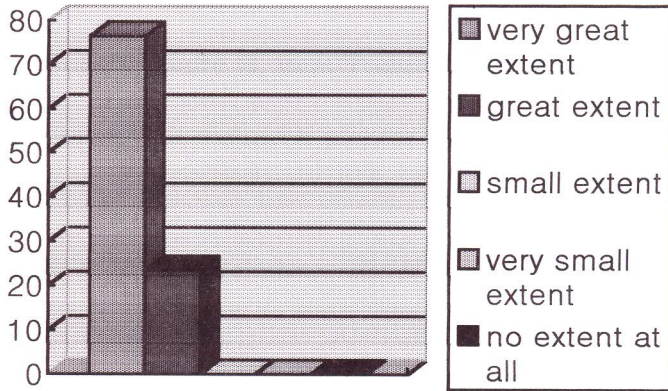
Graph B-4 : Consciousness of one's call as a church planter.



From graph B-4 the lay leaders responses as shown are: yes, 94.1% and no, 5.9%.

Questionnaire B, item 5 stated: To what extent should the pioneering pastor have spiritual authority and power as he or she plants a church?

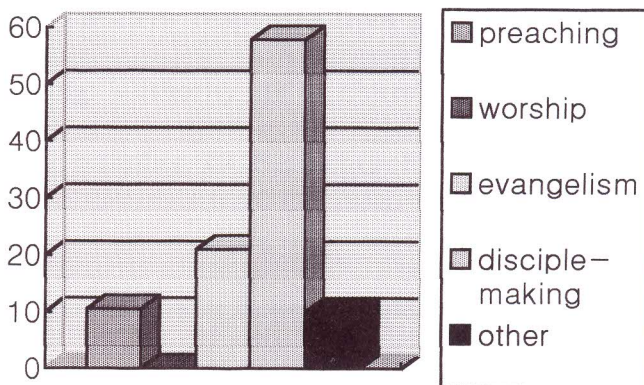
Graph B-5 : Spiritual authority and power that pioneering church planter should have.



The lay leaders’ responses as indicated in graph B-5 are as follows: very great extent, 76.5%; great extent, 23.5%.

Questionnaire B, item 6 stated: What do you think is the most important ministerial ability for a church planter before involving him/herself in church planting?

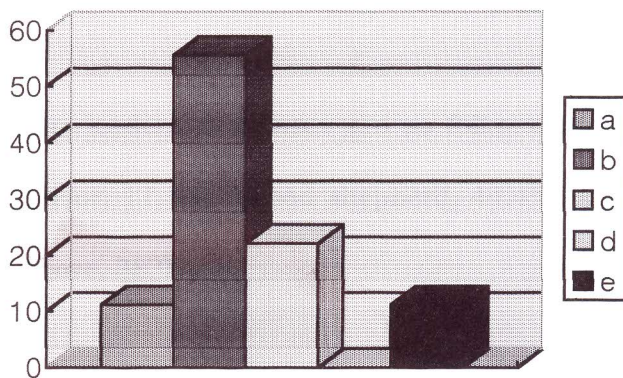
Graph B-6 : Ministerial abilities for a church planter.



The lay leaders' responses as shown in graph B-6 are as follows: preaching, 10.5%; evangelism, 21.1%; disciple making, 57.9% and others, 10.5%.

Questionnaire B, item 7 stated: What type of ministerial character do you prefer most that a church planter should have?

Graph B-7 : Ministerial character referred for church planter.

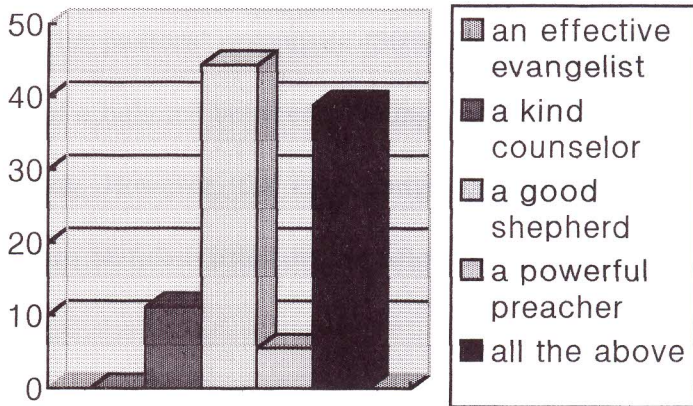


- a. authority as a church leader
- b. faithfulness and integrity
- c. humility
- d. a church planter
- e. others

The lay leaders' responses from graph B-7 in form of percentages indicates the following: authority as a church leader, 11.1%; faithfulness and integrity, 55.6%; humility, 22.2%; a church planter, 0% and others, 11.1%.

Questionnaire B, item 12 stated: From the list below, what kind of a person would you like your pastor to be?

Graph B – 12 : Type of a pastor preferred.



The lay leaders' responses are as follows: an effective evangelist, 0%; a kind counselor, 11.1%; a good shepherd, 44.4%; a powerful preacher, 5.5% and all the above, 38.9%.

Interpretation of the findings

From the pastors' responses, 50% said that leadership training was essential to a very great extent in terms of church planting. The lay leaders' responses 94.1% presented a clear picture concerning the importance of leaders' training for effective church planting. In terms of percentages there is a great difference between the pastors and the lay leaders' perception. Probably most of the lay leaders of Calvary Temple as is the case of many churches are not trained and they see their trained partners or pastors performing their duties in a better manner than they do, so they may conclude that training is the aspect

that has given effectiveness to their pastor as they plant churches.

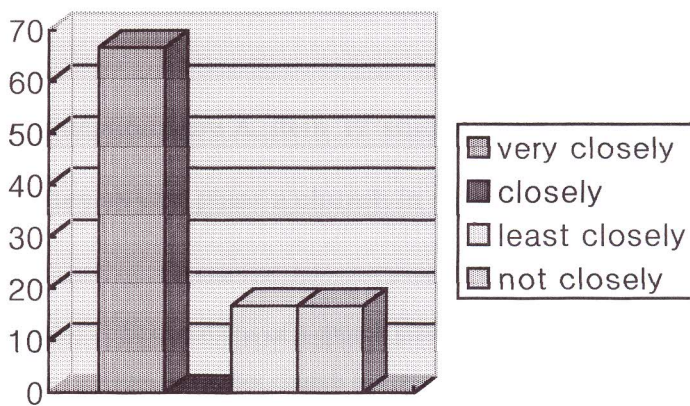
The pastors' responses (50%) may be due to their understanding of the need of a balance between training and the power of the Spirit of God in church planting. However, the two groups view leadership as one of the factors that ought to be taken into consideration as far as church planting is concerned.

Research Question 5 : In what way does the Nairobi Calvary Temple as a mother church relate to the newly planted churches?

To answer this question, Questionnaire A, items 15, 16, and 17 were generated from the literature review.

Questionnaire A, item 15 stated: In what ways has the relationship between the mother /sending church and the newly planted church been maintained?

Graph A-15 : Relationship between the mother church and the newly planted churches.

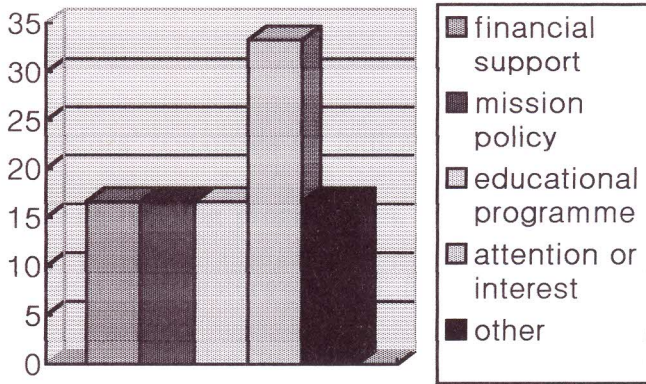


From graph A-15 the pastors' responses are as follows: very closely related, 66.7%. least closely, 16.7% and not closely related, 16.7%.

Questionnaire A, item 16 stated: what do you expect most from the mother

church when she sends you to plant a church?

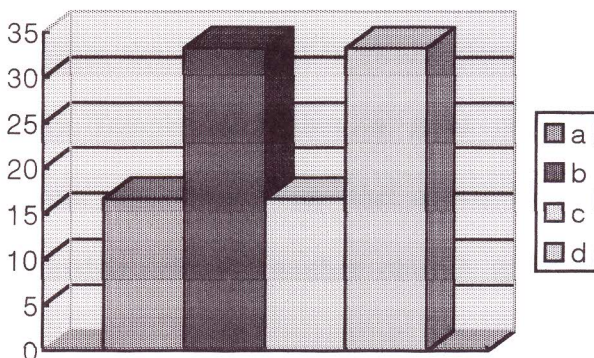
Graph A-16 : Support of mother church to daughter church.



The pastors' responses from graph A-16 are as follows: financial support, one pastor (16.7%); mission policy, one pastor (16.7%); educational programme, one pastor (16.7%); attention or interest, two pastors (33.3%) and others, one pastor (16.7%). He pointed out the need for the mother church to send missionaries to work alongside with him.

Questionnaire A, item 17 stated: What do you expect most from the parish churches as you plant a church in a given parish?

Graph A-17 : Expectations of a church planter from his or her church in a given parish.



- a. organizing training programs
- b. strengthening the mutual fellowship
- c. financial support
- d. united in evangelical activities
- e. others

The pastors' responses as indicated in graph A-17 above are as shown below: organizing training programmes, one pastor (16.7%); strengthening the mutual fellowship, two pastors (33.3%); financial support, one pastor (16.7%); united in evangelical activities, two pastors (33.3%).

Interpretation of the findings

From the pastors' responses, the mother church (Nairobi Calvary Temple) has been very closely related to her daughter churches. This is clearly indicated by the percentage (66.7%) as presented in graph A-15. It can therefore be assumed that the mother church has been paying attention to or showing interest in her daughter church (33.3%) and at the same time, the mother church and the newly planted churches have been united in their evangelical activities (33.3%).

From the findings it is clearly demonstrated that in several ways Nairobi Calvary Temple maintains, a good relationship between herself and her daughter churches. With the above in mind we can conclude that the relationship between mother church and newly planted churches has been

taken into consideration as one of the factors in their church planting strategies.

Summary

The findings we have documented in this chapter have given light to the theory that the biblical and historical approach to church planting, church planting strategy, church planting context, leadership factor in church training and relationship between mother church and planted church are some of the factors which Calvary Temples in Nairobi are putting into consideration as they plant churches.

The above conclusion, based on the findings, are in agreement with the literature reviewed in Chapter 2. The biblical and historical approach to church planting is one of the factors that should be put into consideration as one engages him/herself in the act of church planting. This shows that the church planters of Calvary Temple value the ministry of the Holy Spirit in their church planting activities.

Church planting strategy has also been seen to be one of the factors that has been considered by the pastors and the lay leaders as they plant churches. With such conclusions, one can assume that the church planters of Calvary Temples have a model in their mind as they plant their churches.

Literature makes it clear that when one is planting a church he/she ought to take into account the church planting context. The Calvary Temples seem to consider the church planting context in their church planting. This means that the Calvary Temples' church planters take into account socio-cultural circumstances, cultural relevance which make up the church planting context.

The leadership factor in church planting was discovered to be one of the factors that Calvary Temples are implementing as they plant churches. Yet, from the observation and interaction, there is need to pay attention to the demand of leadership training or development in the church by lay leaders. As such the Calvary Temples' church planters need to uphold and reinforce their church based training programmes.

Relationship between the mother church and the newly planted churches has been endorsed as one of the essential factors in the church planting process. This agrees with the literature referred to. For example, a mother church is supposed to offer her daughter churches support: financial, physical and faithful prayer. If these aspects are well implemented, then the ministry of church planting is most likely to be healthy and successful.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

Aim of Research

The research sought to identify some of the church planting factors through a study of the Calvary Temples. To achieve the above purpose, the researcher with the aid of literature formulated the following research questions:

1. In what way does the Holy Spirit minister to the church in terms of church planting?
2. What are some of the institutional factors that have contributed to the planting of Calvary Temples?
3. What are some of the contextual factors that have been put into consideration in the planting of Calvary Temples in Nairobi?
4. What are some of the leadership factors that have contributed to successful planting of Calvary Temples?
5. In what way does the Nairobi Calvary Temple as a mother church relate to the newly planted churches?

Findings

All the five research questions in this study such as biblical and historical approach to church planting, church planting strategy, church planting context, the leadership factor in church planting and relationship between mother church and planted church were supported by the pastors, lay leaders and non-Christian residents to be essential factors in church planting.

Criteria for JudgementBiblical and historical approach to church planting

From the findings and literature reviewed for this study, it is clearly shown that church planters should consider a biblical and historical approach to church planting. This is because from the scripture we realize that the Holy Spirit had been involved in church planting by human beings and through His various acts of miracles, healing, courage to witness, speaking by the Holy Spirit through the mouths of men (Acts 4:25), the number of Christ's followers and house churches were multiplied. At the same time, the Holy Spirit gave direction to men in their attempt to plant churches.

Church Planting Strategy

Church planters should also consider the church planting model as they plant churches. This is because the model can be a strong factor in terms of identifying themselves with the mother church. This concept of church model also overcomes the church individualism and calls for unity which brings about effective church planting together with the training of church members and leaders who are involved in Christian ministries. The church planters will also be able to attempt to follow the development process which is composed of four steps. These steps are: pioneering – renewal – growth – being independent. All these will create a church which is relevant to the people's needs, and hence it will have an effective ministry.

Church Planting Context

The church planting context should not be overlooked as the findings of the pastors, lay leaders, and non-Christians and the literature shows. This is because there is need to understand the socio-cultural circumstances if we are ready to lead others to Christ. That we should take into account the cultural relevance for this will either encourage or discourage people from being attracted to the concept of church planting. When we focus on church planting context, we should carry out a “field ministry” [instead of “Market research”]. This will assist us to be flexible in a changing social context.

Leadership Factors in Church Planting

Literature emphasizes on the importance of developing church leaders. The pastors and lay leaders indicated that the above factor is vital when it comes to church planting. This is essential because we need to bring people to Christ and at the same time we should equip them for their ministry in the church and life mission in the world as they win souls for Christ. Leadership development gets the entire congregation involved in church ministries and hence church planting and her multiplication are observed. The church should have her own training programme because this programme is more dynamic than all the other external programmes. These programmes have training objectives that express the aims of the local church and her strategy.

Relationship between Mother Church and Planted Church

Conclusions show that the church relationship between mother church and planted church is a factor that should be taken into consideration when one is planting a church. The literature reviewed for his study supports the above concept. From the literature, this is because most churches, for example in Kenya, lack teamwork. The churches may be granted permission to establish a church from her denomination but she is denied support, finances and prayer among others (Weiss 1997, n.p.). Although they may succeed in planting daughter churches this is likely to be a spontaneous event that the planted church will have no strength to multiply from that point.

The mother church should set a good model to the church planters. This model should be in terms of such aspects as: (1) The church leadership must be effective and efficient in passing on ministry philosophy and desires, leading to church growth. (2) The leader should be determined to develop potential leaders for and effective ministry especially in the area of church planting.

Recommendations to the Church Planter

The study of Calvary Temples has revealed that the biblical and historical approach to church planting, church planting strategy, church planting context, the leadership factor in church planting and the relationship between mother church and planted churches are some of the vital factors in church planting.

Literature reviewed for this study says that the above factors among others are supported to be taken into consideration if one desires to be successful in his or her church planting activities. In line with what has been pointed out above the following are some of the areas that the researcher would like to recommend the Calvary Temples' church planters to take into a serious consideration.

1. The church planters of Calvary Temples should keep up their effort of considering the role of the Holy Spirit as they plant churches. For the Holy Spirit plays a great role in the expansion of the church in terms of

geographical, numerical and spiritual aspects (Acts 1:8). In fact, the Holy Spirit gives success in evangelistic work. Furthermore, the Holy Spirit enables the church planters to evangelize with a lot of enthusiasm and this contributes positively to church planting.

2. The church planters of Calvary Temples should put effort as they establish models for church planting. The models may be established between mother church and daughter church. On the other hand, they may practice the multi-congregational model. Pertaining to this model, the new congregation continues to have full access to all the resources of the whole church (Warren 1993, 156). When the above takes place, the churches are able to operate as a well-coordinated body hence, a perfect implementation of the church planting strategy. In fact, a well-defined church planting model is a light to an effective church planting process.
3. The church planters of Calvary Temples should put effort on establishing church projects for the community which should be aimed at helping the community along side their church planting activities. Through the establishment of the church projects, the residents' needs will be met, hence they will be attracted to the church planting works.
4. The church leaders of Calvary Temples should put more effort in training their church leaders. This is a very vital aspect for church planting because the leadership development becomes the beginning and foundation of the

strong relationship between mother church and planted churches. A well-developed leader is apt to be a good leader knowing how to develop others (2 Tim.2:2). And a church based training programme is essential in this regard which is the result of the effective pastoral care towards the congregation. They should make sure that their church based training programme suits their local church in terms of her purpose and strategy. In this case, it would be much better off than any external programmes.

5. The Nairobi Calvary Temple as a mother church should retain a good relationship with her daughter churches, because this aspect will be an essential factor for them to be a strong inter-dependent churches. This kind of relationship should be keenly observed in such areas as financial support, and the organization of training programmes among others. However, it can be maintained fundamentally and ultimately by the leader's ministry philosophy [the content and direction of the ministry] based on the church planting model that is mentioned in Number 2 above as well as the leadership development in Number 4 rather than simply giving financial support or any spontaneous superficial help.

Recommendations for Further Study

The researcher suggests the following areas for further study:

1. A study on other church planting factors such as preaching, the worship service and an aspect of personal calling should be studied in line with the Calvary Temples.
2. Since this study is limited to Calvary Temples, there is a need for a study about other denominations in Kenya along the same line.

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APPENDIX A

QUESTIONNAIRE AND INTERVIEW QUESTIONS TO THE PASTOR

The purpose of this study is to identify the church planting factors through a study of the Calvary Temples in Nairobi. To achieve the above, the researcher kindly requests you to assist by filling in this questionnaire and interview questions. Do this by either ticking one of the answers or giving an answer to the open ended questions.

1. Personal Questions

A. Age:

- a. 20-30 years _____
- b. 30-40 years _____
- c. 40-50 years _____
- d. 50 & above years _____

- B. Gender: Male _____
 Female _____

C. Among the educational levels listed below which level do you fall in?

- a. Primary _____
- b. Secondary _____
- c. College (diploma) _____
- d. College (degree) _____
- e. Seminary _____
- f. None of the above _____

2. To what extent did the Holy Spirit affect your church planting process?

- a. Very great extent _____
- b. Great extent _____
- c. Small extent _____
- d. Very small extent _____
- e. No extent at all _____

3. (From the above question) If the answer is to any extent, briefly explain in which way the Holy Spirit influenced you most in your church planting activity?

4. Did you have particular church in mind as a model for your church planting before you involved in it?

a. Yes _____ b. No _____ c. Not sure _____

5. If your answer above is yes, to what extent did that church planting model affect your church planting process?

a. Very great extent _____
b. Great extent _____
c. Small extent _____
d. Very small extent _____
e. No extent at all _____

6. Give two ways in which your church-planting model has affected your church planting either

Positively

or

Negatively

7. What motivated you most towards the activity of church planting?

a. Mother church members being involved in church planting _____
b. Friends desire to plant church _____
c. My involvement in earlier activities of church planting _____
d. Need for more churches to care for the community _____
e. Other (specify) _____

8. In line with the above question and your answer, what was the most important aspect(s) that you had to put into consideration before you implemented your vision of church planting?

- a. Relationship with the mother church _____
- b. Availability of finances _____
- c. My ability as a pastor _____
- d. Suitable location _____
- e. Techniques of doing Evangelism _____
- f. Other (specify) _____

9. In your preparation for church planting, to what extent did the context or character of the area where you wanted to pioneer affect your preparation?

- a. Very great extent _____
- b. Great extent _____
- c. Small extent _____
- d. Very small extent _____
- e. No extent at all _____

10. What do you think is the most important activity of the church in the community?

- a. Evangelism _____
- b. Mercy ministry _____
- c. Community development _____
- d. Other (specify) _____

11. To what extent does the need of the community affect the direction or vision of the church?

- a. Very great extent _____
- b. Great extent _____
- c. Small extent _____
- d. Very small extent _____
- e. Not to any extent _____

12. Give one way through which a non-Christian resident can be involved in church activities.

Through _____

13. What was the most difficult experience as you pioneered your church(es) during the early stage?

14. To what extent has the experience of leadership training affected you in your church planting?

- a. Very great extent _____
- b. Great extent _____
- c. Small extent _____
- d. Very small extent _____
- e. No extent at all _____

15. In what ways has the relationship between the mother/sending church and the newly planted church been maintained?

- a. Very closely _____
- b. Closely _____
- c. Least closely _____
- d. Not closely _____

16. What do you expect most from the mother church when she sends you to plant a church?

- a. Financial support _____
- b. Mission policy _____
- c. Educational programme _____
- d. Attention or interest _____
- e. Other (specify) _____

17. What do you expect most from the Parish churches as you plant a church in a given Parish?

- a. Organizing training programmes _____
- b. Strengthening the mutual fellowship _____
- c. Financial support _____
- d. United in evangelical activities _____
- e. Other (specify) _____

18. Do you remember some aspects that have made you feel fulfilled or unfulfilled in your pastoral activities? (This may include: preaching, visitation, church planting etc.)

If yes, list two of the aspects.

If no, list two of the aspects that have made you feel unfulfilled.

THANK YOU !

APPENDIX B

QUESTIONNAIRE TO THE LAY LEADER

The purpose of this questionnaire is to have access concerning the understanding and consciousness of the lay leaders as it pertains to the factors that affects church planting. You are kindly requested to fill this questionnaire as complete as possible and to the best of your knowledge by ticking the correct choice as far as you are concerned.

1. Personal Questions

A. Age:

- a. 20-30 years _____
- b. 30-40 years _____
- c. 40-50 years _____
- d. 50 & above years _____

- B. Gender: Male _____
 Female _____

C. Among the educational levels listed below which level do you fall in?

- a. Primary _____
- b. Secondary _____
- c. College (diploma) _____
- d. College (degree) _____
- e. Seminary _____
- f. None of above _____

2. To what extent do you think the Holy Spirit affects the church planting process?

- a. Very great extent _____
- b. Great extent _____
- c. Small extent _____
- d. Very small extent _____
- e. No extent at all _____

3. To what extent do the ministries of the Holy Spirit such as healing, miracles and guidance stimulate you to come to church?

- a. Very great extent _____
- b. Great extent _____
- c. Small extent _____
- d. No extent at all _____

4. Do you think that the consciousness concerning ones call as a pastor is important in church planting?

- a. Yes _____
- b. No _____

5. To what extent should the pioneering pastor have a spiritual authority and power as he/she plants a church?

- a. Very great extent _____
- b. Great extent _____
- c. Small extent _____
- d. Very small extent _____
- e. No extent at all _____

6. What do you think is the most important ministerial ability for a church planter before involving him or herself in church planting?

- a. Preaching _____
- b. Worship _____
- c. Evangelism _____
- d. Disciple-making _____
- e. Other (specify) _____

7. Which type of ministerial character do you prefer most that a church planter should have?

- a. Authority as a church leader _____
- b. Faithfulness and integrity _____
- c. Humility _____
- d. A church planter _____
- e. Other (specify) _____

8. What do you think is the most important activity of the church in the community?

- a. Evangelizing _____
- b. Mercy ministry _____
- c. Community development _____
- d. All the above _____
- e. Other (specify) _____

9. To what extent do the needs of the community affect the direction or vision of church?

- a. Very great extent _____
- b. Great extent _____
- c. Small extent _____
- d. Very small extent _____
- e. Not at all _____

10. What evangelism activity of the church do you think attracts the non-Christian residents of the community visit a church in the community?

- a. Open-air meeting _____
- b. Door to door evangelism _____
- c. Various invitations to church _____
- d. Through discipleship-making method _____
- e. Through home-cell meetings _____
- f. Other (specify) _____

11. To what extent does the community development service of the church stimulate non-Christians in the community to come to church?

- a. Very great extent _____
- b. Great extent _____
- c. Small extent _____
- d. Very small extent _____
- e. No extent at all _____

12. From the list noted below, what kind of a person would you like your pastor to be?

- a. An effective evangelist _____
- b. A kind counselor _____
- c. A good shepherd _____
- d. A powerful preacher _____
- e. All the above _____
- f. Other (specify) _____

13. What do you think are some of the difficulties a pastor of the church may experience most during the early church pioneering stage?

- a. Relationship with new members _____
- b. Lack of ministerial knowledge or experience _____
- c. Lack of finance _____
- d. Lack of personnel _____
- e. Other (specify) _____

14. From the list below, which one contributed most towards your being a member of the particular church?

- a. Good preaching _____
- b. Close distance to the church _____
- c. Loving and kind members _____
- d. Active evangelism _____
- e. All the above _____
- f. Other (specify) _____

THANK YOU !

APPENDIX C

QUESTIONNAIRE TO THE RESIDENT

The purpose of this questionnaire is to have access the understanding and consciousness of the urban residents concerning the church planting in the community. You are kindly requested to fill in this questionnaire as accurate as possible and to the best of your knowledge by ticking the correct answer as far as you are concerned.

1. Are you an active member of any church? (If yes, the interview will end).

2. Personal Question

A. Age:

- a. Below 20 _____
- b. 20-30 years _____
- c. 30-40 years _____
- d. 40-50 years _____
- e. Above 50 years _____

B. Gender: Male _____
 Female _____

C. Among the educational levels listed below which level do you fall in?

- a. Primary _____
- b. Secondary _____
- c. College (diploma) _____
- d. College (degree) _____
- e. None of the above _____

3. If you would decide to go to a certain church today as a member, what would affect you to choose? (Write an appropriate number among two choices: **most=1, next=2**).

- a. Denomination _____
- b. Preaching _____
- c. Worship _____
- d. Distance _____
- e. Fellowship _____
- f. Miracle _____
- g. Invitation _____
- h. Gifts _____

4. From the list below, what do you think is or are some of the activities that the church should be involved in?

- a. Religious practices _____
- b. Mercy ministries _____
- c. Community development _____
- d. Nursery school _____
- e. All the above _____
- f. Other (specify) _____

5. In what ways should the church meet the need of the community?

- a. Using church facility _____
- b. Speaking out for the community _____
- c. Community development _____
- d. Mercy ministry (help the poor) _____
- e. In no way _____
- f. In all of the above ways _____

6. Concerning the previous question, to what extent has the church been effective in your community?

- a. Great extent _____
- b. Small extent _____
- c. Very small extent _____
- d. No extent at all _____

7. From the list below, what are some of the thing(s) that has prevented you from being a church member at present? (Write an appropriate number among two choices: **most = 1, next = 2**)

- a. Boring worship service _____
- b. Feeling strange (no peer group or friends) _____
- c. No interesting activity programme _____
- d. Serious doubts about Christian religion _____
- e. Disagreement with the pastor _____
- f. Hard to live by the church's moral teaching _____
- g. Disagreement with the church member _____
- h. Too many commitments _____
- i. Other (specify) _____

8. What do you expect most from the church or Christians in terms of their ministries?

- a. Should be concerned with the poor _____
- b. Should live out what they believe _____
- c. Should develop the community _____
- d. Should be prayerful _____
- e. Should be involved in evangelism _____
- f. Other (specify) _____

THANK YOU !

CURRICULUM VITAE

Personal Data

Name : Rev. Tae-Kyung Ahn
Date of birth : 13 th July, 1961
Nationality : Korean
Marital Status : Married
Name of spouse : Sung-N Kim Ahn
Children : Jung-Hyun (Joshua) & Yun-Young (Jeniffer)

Academic Background

1980 - 1987 : B.A Mechanical Engineering, Soong-Sil University, Seoul,
Korea
1988 - 1990 : Young-San Theological Seminary, Seoul, Korea
1994 - 1998 : M.A in Missions, N.E.G.S.T, Nairobi, Kenya

Ministerial Experience

1990 - 1992 : Pastor in Yoido Full Gospel Church, Seoul, Korea
1992, October : Ordained as a missionary to Kenya
1993, May : Ordained as a Reverend
1998 : Director of Dr. Cho's Africa Mission Centre