LEADING CHURCHES IN THE CZECH REPUBLIC TO GROWTH AND CHURCH PLANTING

Martin Hunat

MTh in Practical Theology Dissertation

Mattersey Hall in association with Bangor University

Supervisor: Dr D. J. Garrard

Word Count: 19 881

April 2012

DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed Martin Hunat
Date 5 April 2012

STATEMENT 1

This dissertation is being submitted in partial fulfilment of the requirements for the degree of

MTh in Practical Theology

Signed Martin Hunat
Date 5 April 2012

STATEMENT 2

This dissertation is the result of my own independent work/investigation, except where otherwise stated.

Other sources are acknowledged by footnotes giving explicit reference. A bibliography is appended.

Signed Martin Hunat
Date 5 April 2012

STATEMENT 3

I hereby consent for my dissertation, if accepted, to be available for photocopying and for inter-library loan, and for the title and summary to be made available to outside organisations.

Signed Martin Hunat
Date 5 April 2012

Acknowledgments

This work is dedicated to my beloved wife Bronislava and my dear children Simon, Stepan and Adam. Thank you for your patience.

I also want to thank Dr Dave Garrard, my supervisor, for his support and encouragement in the process of researching and writing this dissertation.

Abstract

In this dissertation I would like to consider principles which enable church growth in a particular context.

The first principle to be discussed will be the perspective of the senior leader towards church growth. What changes should take place in his attitudes, ways of seeing things, ways of doing things and his character? What skills does he need in order to obtain church growth? What knowledge and training does he need in order to progress? What suggestions could be made to pastors in the Apostolic Church denomination to help them grow their churches?

The second principle relates to the leadership team. The attitudes described above for the senior leader should be expected of the leadership team as well. Furthermore, this important question arises: What is team leadership? Do we really practice team leadership? Much is written about team leadership but rarely is it practiced. If we do not have a team, what changes need to take place? Can we introduce team leadership in local churches belonging to the Apostolic Church denomination?

The third principle will address the need for change in our churches. Most of the time, we are well aware of the fact that something needs to be changed. The question is who will do it, what should be done, and how should it be done. Are there any factors already promoting growth? Can they be identified in the Czech context? Are there barriers which hinder growth? Can we plan transformation in advance? Should it be planned strategically? What are the factors affecting church growth in local churches belonging to the Apostolic Church denomination?

The fourth principle will discuss the need for church planting. Is a church planting strategy necessary? Is such a strategy found in the Bible? Do we have any

current examples of successful church planting? What church planting strategies could be suggested for a local Apostolic Church?

In the final section, I will put forth a plan of transformation for the local Apostolic Church in the town of Chomutov, Czech Republic, where I am currently the pastor. This transformation process will be documented in a basic policy manual and should describe the transition from the present state of the church to the desired state, which is to become a growing and church-planting church. My hope is that the manual will serve as an example of how such changes may be accomplished.

Table of Contents

LEADING CHURCHES IN THE CZECH REPUBLIC TO GROWTH AND CHURCH PLANTING ***1***

Acknowledgments ***4***

Abstract ***5***

Table of Contents ***7***

Leading Churches in the Czech Republic to Growth and Church Planting ***9***

Introduction ***9***

LEADERSHIP FORMS ***9***

Individual Leadership **9**

The Leader's Style 11
The Leader's Attitude 12
The Leader's Beliefs 16
The Leader's Skills 17

Team Leadership **19**

A leadership form suggested to a local Apostolic Church **23**

CHURCH GROWTH FACTORS ***28***

Change, barriers, transition and growth **28**

Church Growth 28
Change and strategic development 34

Examples of possible factors affecting church growth in the Czech Republic **37**

A church growth strategy suggested to a local Apostolic Church **41**

CHURCH PLANTING STRATEGIES ***42***

Introduction **42**

Definition of Strategy **44**

Examples of Church Planting Strategies **47**

The Pauline Cycle 50
Prayer 52
Training 53
Teamwork 55
Audience Contacted 57
The Gospel Communicated 58
Hearers Converted 59
Believers Congregated 60
Big and Small Church 62
European Best Model? 65

A church planting strategy suggested for use in a local Apostolic Church **69**

EXAMPLE OF TRANSITION ***71***

Present State of the Local Churches in the Apostolic Church Denomination in the Czech Republic 71
Introduction and present state of the local Apostolic Church in Chomutov 72
A Suggested Plan for the Apostolic Church in Chomutov 73

The Process of Transformation of the Apostolic Church in Chomutov from the Present State to the Desired State ____ 74
Evaluation of the Anticipated Regional Leadership Team ____ 75

Conclusion ____ ***79***

Bibliography ____ ***81***
Books ____ 81
Articles, Minutes of Meetings ____ 85
Internet ____ 87

Appendix 1 ____ ***89***
A Basis for Key Staff and Leadership Evaluation ____ 89

Appendix 2 ____ ***97***
The Five Categories of Church Leadership from Ephesians 4:11, in Biblical Terms ____ 97
The Five Categories of Church Leadership from Ephesians 4:11, in Sociological Terms ____ 98

Leading Churches in the Czech Republic to Growth and Church Planting

Introduction

In this paper I would like to consider the kinds of changes, strategies and leadership forms that will enable church growth and church planting activities in churches belonging to the Apostolic Church denomination in the Czech Republic. I will distinguish between two terms, both related to the name 'Apostolic Church'. The first is the *Apostolic Church denomination*, which is a denomination, one of those officially registered by the state in the Czech Republic.[1] The second is a *local Apostolic Church*, one of those that is part of the Apostolic Church denomination, represented by a local congregation in a particular town. Currently forty-five local Apostolic Churches constitute the Apostolic Church denomination in the Czech Republic.[2] I am not using the word 'Apostolic' in its relation to the 'apostolic mandate' of the New Testament church.

LEADERSHIP FORMS

Individual Leadership

The goal of any consideration of leadership is not to decide between individual and team leadership as two competing forms. Here I assume that team leadership is something proven to be a better way.[3] For example, Aubrey Malphurs considers team leadership in the church and says:

---

[1] Ministry of Culture, Extract from the Legal Entity Registr for 'Apostolska Cirkev', <http://www3.mkcr.cz/cns_internet> [accessed 1/3/2012]

[2] Registr for 'Apostolska Cirkev', <http://www3.mkcr.cz/cns_internet> [accessed 1/3/2012]

[3] Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders*, 2nd ed. (Grand Rapids, MI: Baker Books, 2005), p. 28. Ian Jagelman, *Re-engineering the Church: New Models of Governance, Leadership Teams and Succession Planning* (Lane Cove, Australia: The Jagelman Institute, 2007), pp. 51-57. John C. Maxwell, *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team* (Nashville: Nelson Boobks, 2001), pp. 1-12. David Petts, *Body Builders: Gifts to make God's People Grow* (Mattersey: Mattersey Hall Publications, 2002), p. 7. John Adair, *Decision Making and Problem Solving Strategies,* 3rd ed. (London: Kogan Page, 2007), pp. 45-46. Mark Conner, *Help Your Church Change: Seven Strategic Shifts* (Vermont, Australia: Conner Equipping Ministries Pty Ltd, 1999), p. 110. L.

> Gone are the days when everyone expected the pastor to come up with all the good ideas and then pass them on to the congregation for implementation. Excellent leaders understand that they accomplish far more through the wisdom of a gifted and committed strategic team of staff and lay leaders. Moses … formed a team … (Exod. 18:24-26) … Jesus … recruited a team of disciples … (Mark 3:13-14) … Paul … led and ministered through numerous teams (Acts 11:22-30; 13:2-3, 5; 15:40; 16:1-3).[4]

It is better to share authority than to be held by an individual as a one man show. Although in this paper I will consider the concept of team in relation to the church leadership, the concept itself is not primary linked with church leadership. Careful Bible study reveals that the team principles are valid in a more general sense, in the whole church, which is understood to be the Body of Christ.[5] This implies that, if it is good for all the church, it will also be good for the church leadership.

In the first place it is important to challenge the mindset and the attitudes of an individual leader, to examine their relationship towards the people and culture in which they live, to explore their openness to change and to discover their capacity to initiate and lead the change if and where it is necessary. Thinking in the context of church life and Christian leadership, the leader considered here will be a senior pastor, or in other words, the senior leader. They lead the church together with elders. The elders are the senior pastor's leadership team, or in other words, the eldership.[6] The senior pastor is the one expected to show the way forward to other leaders around him and to the whole church. The very first thing, which appears to be important at this moment, is the style he uses to lead.

Kreider, R. Myer, S. Prokopchak, B. Sauder, *The Biblical Role of Elders for Today's Church: New Testament Leadership Principles for Equipping Elders* (Ephrata, PA: House to House Publications, 2004), pp. 96-98.

[4] Malphurs, *Advanced Strategic Planning,* p. 28.

[5] D. J. Garrard, 'The Priesthood of All Believers', in 'Ecclesiology - Priesthood of All Believers', Course taught at Mattersey Hall in conjunction with the University of Wales (28.9.2005), pp. 9-11. Concerning the function of the church as a body, see also Ian Jagelman, *The Empowered Church: Releasing Ministry Trough Effective Leadership,* 2nd ed. (Lane Cove, Australia: The Jagelman Institute, 2007), pp. 43-44.

[6] Michael Fletcher, *Leadership Transitions for Growth* (Colorado Springs, CO: Wagner Publications, 2003), p. 16.

The Leader's Style

This theme of style is elaborated with considerable thoroughness and comprehensiveness in Carol A. Alexander's dissertation on Missional Leadership.[7] Here I will describe briefly the following styles she presents: leader as Military Commander, Chief Executive Officer (CEO), Entrepreneur, Coach and Poet/Gardener. The Military Commander style of leadership was

> prominent during the period of world leaders such as Churchill, Eisenhower, and Roosevelt who were wartime leaders and thus influenced by their times. There was a distance between leaders and followers and leaders depended upon position for their authority. This … style of leadership lacks in the relational aspect of leadership that current generations seek.[8]

The CEO leadership style is 'more interactive'[9] than the Military Commander style of leadership and the position of authority is not as significant as in the Military Commander style. The central issue for the CEO style of leadership is *productivity*. The CEO leader understands 'his role as motivating people to increase and improve productivity'.[10] This key value becomes *innovation* for the Entrepreneur leader. He is a pioneer and does 'most things in a non-traditional way'.[11] The key value for the Coach leader is *teamwork.* Under his leadership style people are expected to give their opinions, they are 'valued members of a team … heard and respected'.[12] The key value for the Poet/Gardener leader is *connection and growth.* This leadership style 'has the strengths of the last four styles and is secure enough to build relationships'[13] with his team, where each member participates and is developed. The authority of the Poet/Gardener leader 'comes from the authenticity'[14] of his lifestyle.

---

[7] Carol A. Alexander, 'Missional Leadership: A Christian Response to Cultural Shifts, Authority Structures and Moral Ambiguities in Contemporary Western Society', unpublished dissertation for the degree of Doctor of Philosophy (Bangor University: School of Theology and Religious Studies, 2010), pp. 61-82.
[8] Alexander, 'Missional Leadership', p. 63.
[9] Alexander, 'Missional Leadership', p. 64.
[10] Alexander, 'Missional Leadership', p. 64.
[11] Alexander, 'Missional Leadership', p. 65.
[12] Alexander, 'Missional Leadership', p. 66.
[13] Alexander, 'Missional Leadership', p. 67.
[14] Alexander, 'Missional Leadership', p. 68.

C. Alexander concludes that it is important for leaders to be 'adaptable and flexible'.[15] Some of these styles are more linked to modern thinking while other to the postmodern context. It would not be balanced to claim that modern thinking is no longer a factor and consequently all related leadership styles are gone. 'There will always be varied styles of leadership because human beings are diverse and have different goals and aspirations.'[16] Personally I have been in pastoral ministry for 15 years and my experience has been similar during these years: There are *modern* people coming to church gatherings (those formed by modern concepts of thinking) and there are those formed basically by the *current* culture (I do not necessary use the term *postmodern,* being aware of the fact that it may not include the whole range of current attitudes).[17] These two groups display in many ways different attitudes. This should also influence the leadership style.

Coming from this perspective, every leader should consider his leadership style if he wants to experience growth and see changes. Firstly, he should be aware of what kind of leadership style he has. Secondly, he needs to be open to re-defining and changing his leadership style to some extent, so that it will work better in regard to the particular context. Finally, he should always be revising his style, so that he can be flexible and ready for a change. These suggestions refer to a style, and I think they may refer to skills (which I consider below) as well. They do not refer to the leader's beliefs, or to the basic attitude of his character, which we are going to discuss now.

The Leader's Attitude

The attitude of an individual leader originates from his character. We can speak about the heart of a leader or about his *integrity*. John Maxwell asserts that

[15] Alexander, 'Missional Leadership', p. 69.

[16] Alexander, 'Missional Leadership', p. 68.

[17] Earl Creps, **'**Disciplemaking in a Postmodern World**',** *Enrichment Journal* 3 (2002), p. 1, <http://enrichmentjournal.ag.org/200204/200204_052_discipling.cfm> [accessed 5/12/2011]

integrity occurs when my words and deeds are in harmony, agreement.[18] John Adair expresses it in a similar way when he says: '"Integrity" means both personal wholeness and adherence to values outside yourself – especially goodness and truth'.[19] This corresponds with the view of Stephen R. Covey who thinks that personal integrity is an inner quality which connects spiritual and intellectual aspects of an individual, and is the compact expression of that person.[20] Maxwell thinks that it is difficult to find integrity in the present world, where instant results are preferred before true results. But without integrity people will not trust a leader, and if they will not trust him, they will not follow him and, of course, it will have negative impact on the individual's influence as he or she tries to lead. On the other hand, if integrity is present, the leader has the capacity to be the first one, who enters the desired place, and will have people willingly follow him. But our integrity is not given to us automatically. Our integrity is a decision and hard work.[21] Moreover, there is a spiritual aspect which is of major importance. From the Christian perspective integrity is a natural expression and desire of the individual believer to conform to the plan of God and to please him alone. The Apostle Paul names *truth* as a weapon for the promoting of spiritual warfare (Eph. 6:14).

I would say that a good thing about all of this is that anyone can be a man or woman of integrity. It is not given just for a few chosen individuals. If leadership is an influence[22], then there is enough room for many, who want to promote good values and who want to have a good influence. I would suggest that, in the context of the church, it is not enough that a leader is a person of integrity, but it

[18] John C. Maxwell, *Developing the Leader Within You, Rozvijejte sve Vudci Schopnosti,* Czech ed. (Praha: Pragma, 1993), p. 47.

[19] John Adair, *Develop Your Leadership Skills* (London: Kogan Page, 2007), p. 6.

[20] Stephen R. Covey, *The Seven Habite of Highly Effective People, Sedm Navyku Vudcich Osobnosti pro Uspesny a Harmonicky Zivot,* Czech ed. (Praha: Pragma, 1997), p. 326.

[21] Maxwell, *Developing the Leader Within You*, p. 48-57. Concerning *trust* see also Adair, *Develop Your Leadership Skills,* pp. 6-7.

[22] Maxwell, *Developing the Leader Within You*, p. 13-17.

is necessary that all the church, collectively, possess this virtue[23], and that the role of a leader is to model it, represent it and encourage others to reach it.

One more interesting observation concerning integrity comes from the pen of Thomas Teal, a senior editor at the Boston Consulting Group:

> One reason for the scarcity of managerial greatness is that in educating and training managers, we focus too much on technical proficiency and too little on character. The management sciences – statistics, data analysis, productivity, financial controls, service delivery – are things we can almost take for granted these days. They are subjects we know how to teach. But we're still in the Dark Ages when it comes to teaching people how to behave like great managers – somehow instilling in them capacities such as courage and integrity that can't be taught.[24]

Teal thinks that although integrity is important for a great management, its understanding is often insufficient. Some think that integrity 'is the same thing as secretiveness or blind loyalty … consistency, even in a bad cause … discretion … not telling lies'[25]. I am aware that such attitudes are extreme and seen from a secular perspective, but it is useful to be aware of such extremes as they may find their (hidden) way even into the Christian context. Teal suggests a few descriptions as to what integrity should be, but here I would mention just one word in which all other meanings meet – honour.[26] This is, in my opinion, a significant observation from the business world. It should be much more respected in the church.

Actually, integrity is something that should set the tone of the church and, of course, its leadership. Frank Damazio illustrates this principle by an example of

---

[23] Garrard, 'The Priesthood of All Believers', p. 6.

[24] Thomas Teal, 'The Human Side of Management', in *Harvard Business Review on Leadership* (Boston, MA: Harvard Business School Publishing, 1996), pp. 147-169 [151].

[25] Teal, 'The Human Side of Management', p. 154.

[26] Teal, 'The Human Side of Management', p. 154.

Moses who provided leaders for Israel.[27] These men should help him to bear the load of leadership. Let us see Damazio's description of integrity:

> Moses was to choose men of truth who consistently kept their promises, men of their word, men of integrity. He chose men who hated covetousness and who were not moved by financial gain. …. They were to have a reputation that was established and accepted by the people.[28]

In fact, Damazio thinks that if a leader compromises his integrity, he can become a very dangerous person, although he himself may not intend it to be, and this may happen even in church. An awareness of this possibility is a life-changing experience.[29]

I am well aware how much space this section gives to the principle of integrity. I think it is highly relevant, just because it is a Christian value, being expected in and from the church. It is quite clear that successful business, non-profit or political groups come to a very similar conclusion, seeing this virtue to be of great importance.[30] Much more, a Christian leader should have the attitude which says: I can't do anything without integrity! I find a good expression of this principle in John Adair's words:

> For leadership that does not rest on the bedrock of integrity does not last: it always collapses, and usually sooner rather than later. Why? Because that is the way of human nature.[31]

---

[27] Frank Damazio, *Effective Keys to Successful Leadership* (Portland, Oregon: City Bible Publishing, 1993), p. 75.

[28] Damazio, *Effective Keys,* p. 76.

[29] Damazio, *Effective Keys,* p. 101.

[30] Phil Pringle, *Leadership Excellence: 10 Characteristic of Great Leaders* (Dee Why, Australia: PaX Ministries Pty Ltd, 2005), p. 151.

[31] Adair, *Develop Your Leadership Skills,* p. 7.

I would perceive the issue of integrity as key to everything, as it is the starting place for all other issues discussed here. It will direct what changes a senior leader achieves and how he will achieve them.

The Leader's Beliefs

Ian Jagelman, Director of the Jagelman Institute in Australia, says that 'effective leaders are able to lead because they know what they believe'.[32] In other words, if one is unsure about his opinions, he can't be an effective leader. A strong point of the Jagelman's consideration is that he shows where different beliefs come from, that they can be modified and how they can be modified. He shows the sources of our *core beliefs*, their connection with our subconscious mind and how they differ from *ideas* (connected with our conscious memory). He explains the difference between these, using a computer as an example. *Ideas*, which 'are rational in nature, but are soon forgotten'[33], they are like RAM memory in a computer, and are temporary. On the other hand, *core beliefs* are like 'information stored on the hard drive of the computer'[34].

We should be aware of what is stored in our minds – hearts. A wise Christian leader will be aware how much he or she was influenced by their family, denomination and life experiences (particularly by the bad ones). Sometimes the context, in which we have to lead, is inconsistent with the core beliefs we hold. In this case it is important to consider whether the leader is open to revise and change their core beliefs.[35] I am aware that changing core beliefs is not easy and can be challenging. It may be more challenging than changing a bad habit or learning a new skill. Core beliefs are closely linked to our personality and to our integrity. Because of this fact such changes should be undertaken carefully and coherently. A senior pastor should not, in any way, compromise the basic principles of the Scripture.

---

[32] Ian Jagelman, *The L Factor: Identifying and Developing Christian Leaders* (Adelaide, South Australia: Openbook Publishers, 2005), p. 15.

[33] Jagelman, *The L Factor,* p. 23.

[34] Jagelman, *The L Factor,* p. 23.

[35] Jagelman, *The L Factor,* p. 36.

The Leader's Skills

Sorcher and Brant think that many companies miss the main thing, because they 'focus their energies on developing leaders rather than on accurately identifying them in the first place'[36]. Before I present which skills are needed for leadership, I would like to stress the above thought. There is no sense in preparing somebody to be a senior leader in a church, if we first do not identify his capacity for such a task. Or, if we want to express it in Christian terms, we would say that a calling to be a pastor is not evidence enough. (Showing how leaders should be identified would require more space than this paper allows. Here I would suggest Ian Jagelman's study on Identifying Christian leaders).[37]

I will presuppose that a leader was identified and our focus here will be on the skills which he will need. A simple example is given by John Maxwell when he shows what skills Moses needed to lead the nation of Israel effectively. Maxwell presents seven areas in which a change was required from Moses.[38] (Here we speak about Moses in a point if his life, where there is no doubt about the fact of his calling – he already is identified as a leader of Israel.) The first two areas relate to the skill of communication. Moses was God's representative and as such he was expected to hear from God, through *prayer*, how to lead the nation of Israel. I think that it is still accurate today to expect that a senior pastor will possess this ability. He should pray to find out from God how to lead his congregation. Moses was also expected to communicate God's principles to the people. The pastor must possess *communication* skills to share effectively what is inside him to his congregation and to the world around him. The other required skills were *vision* and *plan*. Also he had to *select* leaders, train them and *release* them for their service. Finally, Moses had to only *deal with the major issues*,

[36] Melvin Sorcher and James Brant, 'Are You Picking the Right Leaders?', in *Harvard Business Review on Developing Leaders* (Boston, MA: Harvard Business School Publishing, 2004), pp. 1-19 [15].
[37] Jagelman, *The L Factor,* pp. 7-39.
[38] John C. Maxwell, 'Million Leaders Mandate', *EQUIP: Book 2* (2003), p. 15.

those which could not be delegated to others. If we consider skills required from a senior pastor today, I would suggest similar ones.

Other lists of requires skills could be presented here, but for comparison I suggest a list of 'the competencies required of apostolic leaders'[39] by Reggie McNeal, who describes them in connection with an 'alternative leadership model: the learning community'.[40] Some of the skills are similar to those of Maxwell, some are different. This is the list of the competencies which shadows the picture: Vision, Values/Spiritual Formation, Intuition, Risk Taking, Systems Thinking, Opportunity Making/Opportunity Taking, Trust, Coaching/Developing Support … are the most important.[41]

In the 'Leader's Beliefs' paragraph I discussed how beliefs are established and developed. Similarly here I do not want to finish with just saying: You need to have the required skills, if not, there is no chance of success! There are ways how to develop leadership skills. For example, a group of authors form the State University College at Buffalo states with regard to their students, who are of different professions, that 'when we teach and train them in creativity theories, models, and strategies, we find that in very clear and profound ways we are also developing their leadership skills.'[42]

Here I simply note that: leadership skills can be learned and developed, similarly as can be the leadership attitude of integrity, and core beliefs; all these are possible to learn and develop. There is a reason why I am stressing this fact. We will see further that, generally, there are not many Christians in the Czech Republic. Every individual is important and everybody should be encouraged to reach their maximal potential, so that they can influence their country with the

[39] Reggie McNeal, *Revolution in Leadership: Training Apostles for Tomorrow's Church* (Nashville, TN: Abingdon Press, 1988), p. 43.

[40] McNeal, *Revolution in Leadership,* p. 43.

[41] McNeal, *Revolution in Leadership,* pp. 43-48.

[42] G. J. Puccio, M. C. Murdock, M. Mance, *Creative Leadership: Skills That Drive Change* (Thousand Oaks, California: Sage Publications, 2007), p. xv.

Christian message. Not every one will be a senior leader of a church, but the church needs many skilful people, including its leaders.

As we can understand from the discussion above, leadership cannot be executed without required skills. If a senior leader plans to process changes in their church, and community, with the goal of experiencing growth, they definitely need these necessary skills for the task.

Team Leadership

I would begin with this statement: 'People working in effective teams accomplish more than an equal number of people working individually.'[43] Another statement introduces John Maxwell's book where he considers 17 laws of teamwork: 'One is too small a number to achieve greatness'.[44] Maxwell gives names of many significant leaders, those with influence in the world, as Bill Gates, John Wesley, Winston Churchill or Albert Einstein and says that their achievements were not solo achievements. Even Albert Einstein acknowledges the knowledge of those before him, those people he was learning from. In the beginning of this paper I have asked a question if team leadership is really practiced in our churches. Patrick Lencioni regards team leadership 'so powerful and so rare …, as elusive as it has ever been within most organizations'.[45] He thinks that teamwork is possible although it is difficult.[46] Up to now, two things become clear; first, team seems to be an important concept; second, it is not easy to 'practice' team.[47]

[43] Brian D. Molitor, *The Power of Agreement* (Nashville, Tennessee: Broadman & Holman Publisher, 1999), p. 216 .
[44] Maxwell, *The 17 Indisputable Laws of Teamwork*, p. 1.
[45] Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002), p. vii.
[46] Lencioni, *The Five Dysfunctions of a Team*, p. viii.
[47] Ian Jagelman, *The Empowered Church: Releasing Ministry Trough Effective Leadership* (Lane Cove, Australia: The Jagelman Institute, 2007), p. 46, says: 'Even though we were sharing the ministry load, we were not functioning as a team.'

In this moment we will consider a basic question: what is a team? I suggest a definition which may be helpful in this stage: Two or more people who are prepared, equipped, and committed to work together to achieve a common purpose … may be family, school system, department, corporation, or even a nation that seeks to maximize its positive influence in the world.[48] This is quite general definition and to explore more what is a team, we need to ask another question: What should be part of a team? I found useful resources both in Christian and secular sectors. In respect to the fact that the church is also organization[49] (although we know it is organism[50] in the first place) I will feel free to use not only Christian experiences in regard to this issue, as I believe that helpful information can also be found there.

For example, Brian Molitor, the founder and CEO of an international consulting and training company specializing in organizational change (which cooperates with companies as Ford Motor Company or General Motors), suggests ten foundations of teamwork. These are: *clear purpose and direction*, including vision, core values and strategic plan; *effective leadership* which is aware of the fact, that different teams will need different approaches; *productive interpersonal relations*, where all understand that what profits all is cooperation, not competition; *communication* with the emphasis on listening skills, especially in the leader–follower relationship; *problem–solving and decision–making skills*, with awareness that there is difference between attacking an organization and attacking a member of a team; *trust*, which will be discussed in more detail further in this paragraph; *conflict resolution methods*, where conflict is expected to bring a positive result and where cooperation is a way how to resolve the conflict; *proper skills, knowledge and abilities*, with awareness that absence of these things can not be overcome by other positive aspects of the team;

[48] Molitor, *The Power of Agreement*, p. 215.
[49] Michael L. Dusing, 'Cirkev' ('The Church', my translation), in Stanley M. Horton (ed.), *Systematicka Teologie,* Czech ed. (Albrechtice: Krestansky Zivot, 2001), translated from original *Systhematic Theology,* Rev. ed. (Springfield, Missouri: Gospel Publishing House, 1995), pp. 539-580 [559-560].
[50] Dusing, 'The Church', in Horton, *Systhematic Theology*, pp. 559-560.

sufficient resources, information, supplies, and equipment; and, finally, *fair performance evaluation, recognition, and reward systems*, which presuppose that a leader communicate clearly his expectations to the team and that he later rewards fairly everyone.[51]

Molitor's conception is a positive in the sense that it describes the factors which should be present in a team. This can be stated negatively in terms of what should not be present in a team. Patrick Lencioni, founder and president of a management consulting firm (specializing in executive team development and organizational health), says that it is possible to experience 'team' if we avoid five particular dysfunctional factors of a team and if we understand that these factors 'form an interrelated model'.[52] The first dysfunctional factor is the *absence of trust.* There should be openness among team members. They should not be afraid to make mistakes and to discuss them. This brings *fear of conflict* which is the second dysfunctional factor. Conversations are superficial and the team hardly gets into a 'real' debate. This leads to *lack of commitment,* the third dysfunctional factor. The opinions of the team do not synchronise and there is not enough motivation to cause the team members to follow a plan and move towards the desired goal. Without commitment comes the fourth dysfunctional factor: an *avoidance of accountability*. The team members are not willing to hold other accountable. This leads to the final dysfunctional factor, which is *lack of attention to results.* Personal agendas are preferred before collective goals.[53] Understanding Lencioni's concepts about what is wrong in them obviously shows the positive part: what is right and how the right functions are interrelated.

In regard to the purpose of this section, which is to find suitable leadership form in the context of the Apostolic Church Denomination, I would like to underline the

[51] Molitor, *The Power of Agreement*, pp. 217-225, <http://www.molitorinternational.com/> [accessed 5/12/2011]
[52] Lencioni, *The Five Dysfunctions of a Team,* p. 187, <http://www.tablegroup.com/> [accessed 5/12/2011]
[53] Lencioni, *The Five Dysfunctions of a Team,* pp. 188-189.

first function – trust. Other functions are built on trust. Because trust in a team can be interpreted in different ways. I would like to express it with words which I have found to be of considerable help:

> … trust is the confidence among team members that their peers' intentions are good, and that there is no reason to protective or careful around the group … it requires team members to make themselves vulnerable to one another, and be confident that their respective vulnerabilities will not be used against them. The vulnerabilities … include weakness, skill deficiencies, interpersonal shortcomings, mistakes, and requests for help.[54]

Brian Molitor confirms the importance of trust and he adds that it should be built on a daily basis among the team members.[55] Especially in our days trust is crucial and easily lost because of many bad experiences that people have, especially in area of marriage when partners are not serious enough about their promises. It seems that family matters have caused failure in the religious and political spheres, and have resulted in the 'downfall of leaders in the political, business, and religious arenas'.[56]

Another group of authors who serve on an apostolic team that oversees DOVE Christian Fellowship International, based in Pennsylvania, suggest twelve key functions for church elders needed to function as a team: Prayer, vision, holiness, diversity, inclusiveness, authority, joyfulness, discernment, continual openness to learn, good communication, good planning and delegation.[57] I personally met all the authors who are the DOVE leaders in October 2011 in the place where the DOVE offices are based in Lititz, Pennsylvania. We discussed similarities and differences between the church where I am pastor[58] and DOVE

---

[54] Lencioni, *The Five Dysfunctions of a Team,* p. 196.
[55] Molitor, *The Power of Agreement*, p. 223.
[56] Molitor, *The Power of Agreement*, p. 222.
[57] Kreider, Myer, Prokopchak, Sauder, *The Biblical Role of Elders for Today's Church,* pp. 96-104, <http://www.dcfi.org/> [accessed 14/11/2011]
[58] Since 2002 the author of this paper has been a senior pastor of the denomination named the Apostolic Church and particularly of the local church of No Boundaries in Chomutov. The Apostolic church is the denomination which incorporates about 45 churches in the Czech Republic. The town is located in the North-west part of the Czech Republic. <http://cirkevbezhranic.eu/> [accessed 14/11/2011]

churches and possible ways as to how to progress in my church. It was a positive learning experience for me.

In this section I basically presented different lists of issues which should result in the desired team leadership. Some issues are taken from a secular context, some from the Christian experience. We may see many similarities. It implies that in addition the church is not only a spiritual organism (although it seems to be its primary role), but an organization as well.[59] I do not underline significance of organism here. But too often I have been the witness of situation, where a local church was not destroyed because of lack of spiritual gifts and abilities, but because of lack of the leadership and wisdom in organisation.

I have deliberately chosen themes which handle different aspects of the individual and team leadership; because I believe these can help the denomination not just survive but progress in both quality and quantity. I hope to show in the next paragraph how they may be profitable.

A leadership form suggested to a local Apostolic Church

In the beginning of this section regarding leadership forms I indicated, that the goal of this study is not to decide between individual and team leadership as two competing forms. I think that it is clear from both subsections, where individual and team leadership models were discussed, that both concepts are needed and that the individual and team leadership positions are interrelated concepts. Every member of a leadership team needs to have characteristics of an individual leader and all the members of the leadership team have to understand and apply the team principles; finally, when we speak in terms of the church context, there is the special position of a man who is the main and representative person - the senior pastor. We need a healthy presentation of both individual and team

[59] Dusing, 'The Church', in Horton, *Systhematic Theology*, pp. 559-560.

leadership, or minimally, we need principles included in these concepts to be functioning in the church.

In this paper I want to focus on the very basic components of leadership. Our denomination is still young[60] and in many ways in its beginnings in regard to the changing world around. We need to consider the issues of trust, integrity, skills, firmly established belief system and clear purpose and direction. As it is obvious and logical, I am predominantly choosing the first items of the lists considered above. But a short note will be appropriate here: Although our denomination does not seem to be highly experienced in the leadership and managing areas due to its young history and the dramatic political shift of the regime, it has significant experience and maturity due to a history of persecution, and it is represented by honoured leaders, men of prayer, authority, integrity and keen on holiness.[61]

I think that trust will be the starting issue for many Apostolic Churches, especially for those churches with older leaders. By this I mean leaders who have experienced life under the communist regime. They learned to not to trust others much, or not at all, and limited their trust just to a narrow circle of close friends. During my personal visits to the emeritus Bishop Rudolph Bubik I have heard stories of betrayal from him which took place within Christian circles. In his six book series about the history of the Pentecostal movement in the Czech Republic he shows the battle undertaken by Pentecostal believers during the

[60] Rudolf Bubik, *Historie Letnicniho Hnuti VI: Co Jsem Prozil, 1973 – 1989, [History of the Pentecostal Movement VI: What I Have Experienced, 1973 – 1989,* my translation], (Albrechtice: Krestansky Zivot, 2007)*,* pp. 591-595. The Apostolic Church in Czech Republic was officially acknowledged by the communist government in January 25, 1989 and obtained the highest level of official church registration, similarly as the Roman Catholic Church denomination had. In the end of the same year Velvet Revolution implied the end of the Communist regime. The importance of the registration stayed to be respected on the same high level after 1989. See also Register of Churches at the Department for Culture <http://www3.mkcr.cz/cns_internet/> [accessed 8/12/2011]

[61] Rudolf Bubik, *Historie Letnicniho Hnuti V: Autenticke Dokumenty1973 – 1989, [History of the Pentecostal Movement V: Authentic Documents 1973 – 1989,* my translation], (Albrechtice: Krestansky Zivot, 2007), p. 5. See also Rudolf Bubik, *Historie Letnicniho Hnuti I: Autenticke Dokumenty 1904 - 1957, [History of the Pentecostal Movement V: Authentic Documents 1904 – 1957*, my translation], (Albrechtice: Krestansky Zivot, 2007), p. 4.

communist regime. The fifth and sixth book especially indicate the oppressive treatment of the state authorities, and in some cases even the apostasy of some Christian leaders.[62] I am aware that it is more than twenty years after the fall of the communist regime, and that a new generation of young leaders has risen up in the churches' leadership and ministry. Also, the Apostolic Church Denomination is now led by a new and relatively young bishop - Martin Moldan.[63] But still there are many of those, honoured leaders, who experienced the former regime and who are having a significant influence on the atmosphere among the current leaders.

This is not just an issue of trusting one another, but more probably of understanding one another. Having read some of the books about the Pentecostal movement history in the Czech Republic, it becomes clear, how much of today's culture and thinking differs from that one which has passed.[64] The former period is like another world, another time. Understanding and humility will be necessary for cooperation in these days. Also awareness that some patterns of thinking can not be changed or removed will be necessary. This would be a profitable theme to examine in another paper. A healthy respect which takes into account these differences should result in cooperation, where the issue of mutual understanding will be sought after by those on both sides. When we examine matters at the leadership level, some situations will demand that we take into consideration the fact, that one's mindset is not able to find a suitable compromise when we look at challenges related to these factors.

---

[62] Bubik, *History of the Pentecostal Movement V*, p. 5, see also *History of the Pentecostal Movement VI,* pp. 211-216. (Personal comment: Some participants of these events in the 80s were my close relatives and I personally remember some of the discussions about these issues, being in my teenage years that time. That way I was unintentionally a witness and learner of the principles which led some Pentecostals into a spiritual decline. That way, in the grace of the Lord, I stayed faithful to Christ and became understand better, how precious the church is and how important the role of leadership in church is.)

[63] Martin Moldan is the Bishop of the Apostolic Church Denomination in the Czech Republic from 2008, <http://apostolskacirkev.cz/view2.php?rstema=23&stromhlmenu=6:23> [3/12/2011]

[64] This is aptly expressed by the bishop emeritus Rudolph Bubik, when he describes the atmosphere at the Constituent Congress of the Apostolic Church, using words of Psalm 126:1 (NIV): "We were like men who dreamed." Churches first time in their history start to work openly and without fear because of persecution. See Bubik, *History of the Pentecostal Movement VI,* p. 6

In regard to the denominational and national history I would suggest 'adaptable and flexible'[65] CEO leadership style, despite the fact that the 'emerging'[66] culture is much different and rapidly changing the atmosphere of our country. After 22 years, a new generation of people becomes the significant component of the Apostolic Churches.[67] Still, there are many 'modern' Christians or those interested in faith with modern mindset.[68] The congregations will be mostly mixed from these two groups. Another important factor is, that the different regions of the Czech Republic will have different demographical and cultural dispositions.[69] These are the reasons why I emphasize that while the CEO leadership style can be useful, it should be adaptable and flexible at the same time. In different parts of the same (Czech) Republic, different leadership approaches may work, even in the range of the same denomination. Other leadership styles should be considered depending upon the leader's personality and his context. For example, in regard to the rapid economic and business development,[70] the Entrepreneur leadership model may work well for some.

A significant part of this paper up to now has been devoted to the issue of integrity. The reason is evident: without integrity all other issues of individual and team leadership fail. I do not intend here to say that Apostolic Church pastors and leadership teams are not men of integrity. But during more recent years there is greater emphasis on the marriage and the family life of pastors. This

[65] C. Alexander, Missional Leadership, p. 69.

[66] Earl Creps, **'**Disciplemaking in a Postmodern World**',** *Enrichment Journal* <http://enrichmentjournal.ag.org/200204/200204_052_discipling.cfm> [accessed 19/12/2011]

[67] Personal Resource: Minutes from the Pastoral Conference of the Apostolic Church in Cesky Tesin 19.3.2009, Mirek Makovicka's Report, p. 11.

[68] R.J. Allen, B.S. Blaisdell and S.B. Johnston (eds.), *Theology for Preaching: Authority, Truth, and Knowledge of God in a Postmodern Ethos* (Nashville: Abingdon Press, 1997), pp. 111-114.

[69] Eva Hermanova, 'Nabozenstvi a Religiozita', ['Religion and Religionism', my translation] in Eva Hermanova and Pavel Chromy (eds.), *Kulturni Regiony a Geogragie Kultury: Kulturni Realie a Kultura v Regionech Ceska, [Cultural Regions and Geography of Culture: Culture in the Czech Regions,* my translation], (Praha: ASPI, 2009), p. 52.

[70] U.S. Department of State, Bureau of European and Eurasian Affairs, Czech Republic, Economy (August 19, 2011), <http://www.state.gov/r/pa/ei/bgn/3237.htm#econ> [accessed 19/12/2011]

seems to be one of the current challenges in the Apostolic Church Denomination and the church has responded with a variety of seminars and conferences focused on marriage issues.[71] My suggestion is that the emphasis on integrity needs to be maintained at all cost. It should be taught not only by this generation of leaders but all those to come. The importance of this value and attribute is clearly declared, predictably and understandably, in the Apostolic Church constitution.[72]

Now, let us consider the issue of core values. It appears that for the Apostolic Church denomination it would be profitable to heighten those values, which are already close to its Pentecostal perception.[73] George O. Wood, the general superintendent of the U.S. Assemblies of God suggests Five Core Values: *Passionately Proclaim, Strategically Invest, Vigorously Plant, Skillfully Resource, Fervently Pray*[74]. These core values were presented at the special Czech-Slovak pastoral conference in 2010 in Dlouhe Strane (Czech Republic).[75] This conference was an important moment in the current Apostolic Church Denomination history, because pastors from both Czech and Slovak Apostolic Churches came together to encourage each other. These values are represented here and especially those related to the matters attached to the emphasis of investing and planting because they will have a strategic role later in the paper. This is a summary of the same values in more detail:

1. Passionately proclaim, at home and abroad, by word and deed Jesus as Saviour, Baptizer in the Holy Spirit, Healer, and Soon Coming King.

[71] Apostolic Chuch Council, 'Minutes of the Apostolic Chuch Council meeting'*, Report of the pastoral department*, (February 25, 2010 in Cesky Tesin), page 2, second item on the agenda. The document was consulted with bishop's permission at the bishop office archive in Kolin in spring 2011.
[72] The Constitution of the Apostolic Church, validated by the Supreme Apostolic Church Conference 19 April 2002 in Nymburk, p. 5, paragraph 9, item 1.
[73] Apostolic Church Denomination also is part of the world Pentecostal movement, organized through the World Pentecostal Conference and Pentecostal European Fellowship. See Constitution of the Apostolic Church, p. 2, paragraph 1, item 4.
[74] George O. Wood, Randy Hurst, *Core values: Serving Christ's Cause with Effectiveness and Excellence*, Czech ed. (Albrechtice: Krestansky Zivot, 2010). See also <http://enrichmentjournal.ag.org/200801/200801_016_wood.cfm> accessed [27/11/2011]
[75] Apostolic Chuch Council, 'Minutes of the Apostolic Chuch Council meeting'*,* p. 2, second item.

2. Strategically invest in the next generation.
3. Vigorously plant new churches.
4. Skilfully resource our Fellowship.
5. Fervently pray for God's favour and help as we serve Him with pure hearts and noble purpose.[76]

This section dealing with leadership forms is completed with one of the most important issues, which is a clear purpose and direction. It is the responsibility of each Apostolic Church pastor to seek vision and direction for the local church where he is the senior leader. The right attitude in this process of seeking and revising may be indicated in the fifth of Wood's core value. Also, in regard to the emphasis on strategic development, which is to be an important issue of this paper generally, Aubrey Malphurs' view of how mission and vision relate to the core values is presented[77] and the same sequence in the process of seeking and revising church's vision is suggested. This view will be considered in greater detail in the section *Change and strategic development.*

CHURCH GROWTH FACTORS

Change, barriers, transition and growth

Church Growth

I would like to begin this section with very a basic thought concerning church growth. Donald A. McGavran, founder and former director of the Institute of Church Growth, expresses it this way: 'Growth … is making converts, discipling the nations, multiplying churches – in a word, *church* growth.'[78] McGavran directs our attention to the very foundational principle concerning church growth:

[76] Wood, *Core values,* <http://ag.org/top/general_superintendent/> [accessed 27/11/2011]
[77] Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* 2nd Edition (Grand Rapids, MI: Baker Books, 2005), p. 100.
[78] J. Herbert Kane, *Understanding Christian Missions,* 3rd ed. (Grand Rapids: Baker Book House, 1985), p. 168.

> Lasting church growth requires convictional support. … Without Bible based conviction, churches will become religious clubs and lapse back into a stagnant condition. Christians must have an unshakable conviction that belief on Christ is essential to becoming new creatures, essential to salvation, …[79]

This attitude penetrates all of Jesus' teaching. McGavran believes that had the Great Commission not been mentioned in the Bible, the apostles still would have done the same thing anyway.[80]

Howard Snyder considers growth of the Church in relation to growth of the Kingdom of God. He believes that,

> growth does not depend upon successful techniques or programs … rather, growth is the normal consequence of spiritual life … Church growth is not a matter of bringing to the Church that which is necessary for growth, for if Christ is there, the seeds of growth are already present. Rather, church growth is a matter of removing the hindrances to growth. The Church will naturally grow if not limited by unbiblical barriers.[81]

As examples of such hindrances to growth, Snyder lists spiritual disunity, immorality or false doctrine.[82] He also pays special attention to those in the early church who were poor. He asserts that with some exceptions, 'from the beginning and throughout history, the most rapid, enduring and society-transforming church growth has normally occurred among the poor'.[83]

McGavran's and Snyder's views may provoke various questions if, for example, the situation in the Czech Republic is considered. (I will say more about the situation in the country in the section *Examples of factors affecting church growth*). Are we not convicted enough of the evangelistic imperative in Jesus' teaching? Do we live a normal spiritual life in our churches? We feel spiritually

[79] Donald McGavran and Win Arn, *Back to Basics in Church Growth* (Wheaton, IL: Tyndale House Publishers, 1981), p. 32.
[80] McGavran and Win Arn, *Back to Basics*, pp. 31-32.
[81] Howard A. Snyder, *The Community of the King* (Downers Grove, IL: Inter-Varsity Press, 1977), pp. 118-119.
[82] Snyder, *The Community of the King*, p. 119.
[83] Snyder, *The Community of the King*, p. 120.

unified, and we do not imagine that there would be immorality or false teaching in our midst. And yet it does not seem that rapid growth is occurring. If not rapid growth, we would appreciate any growth while experiencing stagnation most of the time. Every new soul in our congregations seems to be a treasure of heavenly value. What is wrong? Can we find a pattern that when followed conscientiously would cause change and growth in churches?

Snyder says that 'there is a pattern to church-growth' that he calls the 'Church-Growth Life Cycle'.[84] This on-going cycle has four parts: telling the good news, multiplying congregations (by adding new converts), building Christian community (edification in communal fellowship) and exercising spiritual gifts. Mark Conner suggests another pattern - seven strategic shifts that will cause change and growth in churches. These are: 1.) a power shift – from self to God, thus becoming a praying community; 2.) a priority shift – from in-reach to outreach, thus becoming an evangelistic community; 3.) a program shift – from events to relationships, thus becoming a caring community; 4.) a leadership shift – from ministers to equippers, thus becoming empowering leaders; 5.) a ministry shift – from consumers to contributors, thus becoming a mobilised community; 6.) a worldview shift – from a church mentality to a kingdom mentality, thus becoming a united community; and finally, 7.) a generation shift – from the older to the younger, thus passing the baton.[85]

Christian Schwarz suggests yet another pattern promising church growth. A growing church needs these eight basic ministries: empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship, holistic small groups, need-oriented evangelism, and loving relationships. [86] On the one hand, Schwarz emphasises especially the relationship of small groups to

[84] Snyder, *The Community of the King*, p. 121-128.
[85] Mark Conner, *Help Your Church Change: Seven Strategic Shifts* (Vermont, Australia: Conner Equipping Ministries Pty Ltd, 1999), p. 23.
[86] Christian Schwarz, *Natural Church Development*, Czech ed. (Praha: Luxpress, 1996), p.4.

church growth,[87] but on the other hand, he asserts that no one of these qualities can be missing without having a negative influence on church growth.[88]

It is the responsibility of leaders in a local church to pray and decide what pattern may help their church grow. These different approaches indicate that there can be multiple ways of initiating growth. The conviction that Christ is the one who causes growth appears to be essential in all church growth patterns. Without this conviction, it is no wonder that not much growth takes place even when there are no visible barriers. If there is no belief in the One who causes growth[89], then there is, in the Christian perspective, little hope for growth itself.

Ian Jagelman thinks that although the integrity of a Christian leader is the foundation of fruitfulness, the leader still may experience discouragement because he is not as effective as he or others would expect.[90] Something must be added. He asserts:

> To this foundation are added both ministry and leadership skills. The combined effect of these three qualities (integrity, ministry skills and leadership skills) leads to fruitfulness.[91]

I have already briefly touched on the theme of the leader's skills at the end of the section *Individual Leadership*. This section concentrated mainly on the integrity aspect of leadership, and it was quite easy finding ample resources that discussed the issue of integrity. Jagelman says that 'for many years the Christian books … on Christian leadership … dealt with matters of integrity rather than matters of skill'.[92] Furthermore, Jagelman's essential argument is that there is a considerable difference between ministry skills and leadership skills and between leadership and ministry itself. He gives an example to illustrate what he means:

---

[87] Schwarz, *Natural Church Development*, p.3.
[88] Schwarz, *Natural Church Development*, p.38.
[89] McGavran and Win Arn, *Back to Basics*, pp. 32
[90] Jagelman, *The Empowered Church*, p. 7.
[91] Jagelman, *The Empowered Church*, p. 7.
[92] Jagelman, *The Empowered Church*, p. 7.

> Some people who are called leaders have such a strong preaching gift that they easily attract followers. But when you look at their ministry team, you see that there are no strong leaders following them. By my definition they are ministers but not leaders. … Another person may not possess a dynamic ministry gift but builds a large church because other strong leaders, with powerful ministry gifts, find it easy to follow his or her leadership. This person is more than a minister. He or she is a true leader.[93]

It would be appropriate to fully explain here what Jagelman exactly means when he speaks about the difference between leadership and ministry.

> Ministry is any activity which serves the needs of people. It includes such things as preaching, teaching, counselling, praying, visiting, feeding, and cleaning. Leadership is any activity which directs, influences, or facilitates ministry by others. It includes such things as planning, decision making, personnel selection and vision setting.[94]

Jagelman says that many churches and Christian organizations are driven by ministry and give little room to leadership. He goes on to show the importance of strategic development, formation of leadership teams and the significance of structure in churches.[95] To some extent, I have already considered the concept of team leadership in the *Leadership Forms* section of this paper; therefore, I am not going to develop it more here. I will, however, deal in the next section with strategic development issues and their relationship to change. Now I would like to focus on a special set of skills, called *gifts* in Scripture, which should serve, cooperate with and be a part of the leadership in the church.

In Ephesians 4:11-16 the Bible states about Christ, 'It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up … From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.' David Petts says that the expressions *built up* and *grow up*

[93] Jagelman, *The Empowered Church*, p. 8.
[94] Jagelman, *The Empowered Church*, p. 9.
[95] Jagelman, *The Empowered Church*, pp. 18-77.

mean basically the same thing.[96] The context of the chapter and book describes the church as a *body.* This *body* needs to be *built up* and to *grow up*, and the gifts listed here are the initiators and catalysts for growth - the means to do it. Petts calls them the *4:11 gifts*,[97] or they may be referred as the *five-fold ministry gifts.*[98] All the lists I have mentioned in connection with the church growth pattern somehow incorporate church leadership and gifts. Because this paper deals a lot with church leadership, the five-fold ministry gifts should be paid close attention to as well. It seems that there is a unique link between leadership and gifts. Both have great influence on church growth.

Alan Hirsh writes that he recognized the need for a different type of leadership in postmodern Melbourne. While planting new churches, he felt that the pattern of the church, based on ministry, is no longer sufficient. Concerning the five categories of gifts, he says,

> In this post-Christian context, we needed to be more than ministers running a church. We needed a different type of leadership. We morphed from an institutional church into a missional one. In the years that followed, we planted five more churches … It forced us to a broader understanding of the church's mission, and a better grasp of what leadership involved. … My entire denomination needed to shift toward a missional culture if it was to grow and survive. … I saw congregations dominated by leaders who were shepherds and teachers. What happened to the other leadership types?[99]

Hirsh thinks that apostles, prophets and evangelists should again participate in church leadership. We have gotten used to running our churches with just the shepherd-teacher type of leadership. Hirsh uses the term *divorce* and suggests that all five-fold ministries should come together again to create a 'wonderful missional ecology'[100] and in this way fulfil the missional destiny of the church.

---

[96] Petts, *Body Builders*, p. 19.
[97] Petts, *Body Builders*, p. 14.
[98] Ron Myer, *Fivefold Ministry Made Practical: How to Release Apostles, Prophets, Evangelists, Pastors and Teachers to Equip Today's Church* (Lititz, PA: House to House Publications, 2006), p.7.
[99] Alan Hirsch, 'Three Over-looked Leadership Roles', *Christianity Today* (spring 2008), p.1, <http://www.christianitytoday.com/le/2008/spring/7.32.html> [accessed 11/10/2011].
[100] Hirsch, 'Three Over-looked Leadership Roles', *Christianity Today*, (spring 2008), p. 5.

Ron Myer believes that the *five-fold ministry gifts* are useful for both growing existing churches and planting new ones and that they have the capacity for bringing a breakthrough and keeping the church in unity.[101]

I am not going to list and compare the different descriptions of who apostles, prophets, evangelists, shepherds and teachers are and of what they do. Petts, Hirsh and Myer give these descriptions. Rather, it is my goal here to propose a suggestion of making the five-fold ministry gifts a part of church leadership, and this appears to be considerably helpful in leading churches to growth. The only thing that may be questioned in regards to Jagelman's definition of leadership and ministry is to what extent are they exclusively 'leadership' gifts. Hirsch understands them, for example, clearly as leadership roles. Myer speaks about cooperation between elders in the church and the five-fold ministers who travel and visit churches.[102] Petts calls them simply the *4:11 gifts*. There might be a slight disagreement concerning how the *five-fold ministry gifts* build up and grow the church, which ministry obviously does. But it seems that it is not necessary that every *4:11 gift* – person – must necessarily hold a leadership position. Although it is not the purpose of this paper to develop this issue, it is a considerably interesting observation that I wanted to include. Having considered the growth issues, the next section will deal with the process of change and strategic development.

Change and strategic development

Six years after writing the well-known book *Leading Change,* author John Kotter interviewed over 200 people from around the world gathering information concerning the concept of change. This became the foundation for his next book *The Heart of Change.* In it he writes,

[101] Ron Myer, *Fivefold Ministry Made Practical: How to Release Apostles, Prophets, Evangelists, Pastors and Teachers to Equip Today's Church* (Lititz, PA: House to House Publications, 2006), pp. 180-184.
[102] Myer, *Fivefold Ministry Made Practical,* pp. 185-187.

> Our main finding, put simply, is that the central issue is never strategy, structure, culture, or systems. All those elements, and others, are important. But the core of the matter is always about changing the behaviour of people, and behaviour change happens in highly successful situations mostly by speaking to people's feelings.[103]

Although I will deal shortly with the vision-mission-values process, it seems to be worthwhile to consider first the role of feelings. First of all, Kotter suggests creating a feeling of urgency so that those who will be part of the change start desiring the change as well. At this stage it is important to show 'others the need for change with a compelling object that they can actually see, touch, and feel,'[104] and never in the process of change underestimate 'how much complacency, fear, and anger exists, even in good organizations'.[105]

When urgency is felt, it is easier to create a team consisting of key people who will help lead the change.[106] Ideally this is the leadership team or eldership, depending on how that church is structured. For this phase the leader of the team (the leader of the change) must choose the right people for the team, be enthusiastic, build trust, teamwork and avoid frustration in the team as much as possible.[107]

At this phase Kotter says that 'a clear sense of direction'[108] is what is needed. Vision never stands as an independent element but is integrated with core values, which have already been discussed in this paper, and with mission. To make a distinction between these 'directions', Aubrey Malphurs says that core values, mission and vision are discovered through asking these questions about the church (in this sequence): Why do we do what we do? What we are

[103] John P. Kotter and Dan S. Cohen, *The Heart of Change: Real-Life Stories of How People Change Their Organizations* (Boston, MA: Harvard Business School Press, 2002), p. x.
[104] Kotter and Cohen, *The Heart of Change*, p. 36.
[105] Kotter and Cohen, *The Heart of Change*, p. 36.
[106] Kotter and Cohen, *The Heart of Change*, p. 37.
[107] Kotter and Cohen, *The Heart of Change*, p. 60.
[108] Kotter and Cohen, *The Heart of Change*, p. 61.

supposed to be doing? And what kind of church do we want to be?[109] Answering these questions begins the process of strategic planning. The whole process will not be discussed in this paper, but a deeper study of this subject would be profitable for any church leadership.

Malphurs compares core values to the soul of an organization. For example, the church in Jerusalem described in the book of Acts, '"devoted themselves" to its core values'[110] which are listed in Acts 2:42-47. The core values will help you 'know yourself, your culture … identity'.[111] The second step in strategic planning is to develop a mission statement. Malphurs defines mission as 'a broad, brief, biblical statement of what the ministry is supposed to be doing'.[112] The Great Commission in Matthew 28:19 - *Therefore go and make disciples of all nations* - serves as an example of a mission.[113] The third step in strategic planning is creating a vision. Vision differs from values and mission because it is 'more subject to change. It is dynamic, not static … vision must be renewed, adapted, and adjusted to the cultural context … Vision provides us with a picture of what the mission will look like as it is realized in the life of the community.'[114] An example of vision in the Bible is found in Genesis 12:1-3. This passage describes the vision that God gave to Abraham. The final step in strategic planning is creating the strategy. This is 'the process that determines how your ministry will accomplish its mission'.[115] It answers the basic question, How?

Like Malphurs, Ian Jagelman also insists that it is important to differentiate between mission and vision, 'though they are closely related'.[116] Jagelman also thinks that 'the Mission Statement (what we are to do) is an extension of the

[109] Malphurs, *Advanced Strategic Planning*, p. 5.
[110] Malphurs, *Advanced Strategic Planning*, p. 96.
[111] Malphurs, *Advanced Strategic Planning*, p. 96.
[112] Malphurs, *Advanced Strategic Planning*, p. 126.
[113] Malphurs, *Advanced Strategic Planning*, p. 127.
[114] Malphurs, *Advanced Strategic Planning*, p. 145.
[115] Malphurs, *Advanced Strategic Planning*, p. 167.
[116] Jagelman, *The Empowered Church*, p. 30.

Vision Statement (what we are to be in five years' time).[117] This is an example of the vision: 'Our vision is to be an Australian, contemporary, caring, growing, evangelical, Pentecostal church.'[118] The vision presents a picture of 'what the church will look like to outsiders'.[119]

Michael Fletcher does not follow the pattern of strategic development so strictly, but he basically uses the same questions of what, when and how.[120] When considering the power of vision, his perspective is to make transitions for church growth, especially in relation to two 'numerical barriers to the growth of a local congregation … the 100/200 barrier and the 700/800 barrier'.[121] Fletcher asserts that 'the "what" of vision will always belong to the Senior Pastor and the "when" and "how" will belong to the Senior Pastor and elders, as partners in leading the church to growth and health'.[122]

Values, mission and vision that result in a strategic plan appear to be an excellent way of leading change and growing the church. All three authors, Kotter, Malphurs and Jagelman, seem to use a similar approach and agree in the substantial parts of this process. It can be recommended to follow their suggestions for the process in a local church and not underestimate the emphasis on strategic development in the Body of Christ, the church.

Examples of possible factors affecting church growth in the Czech Republic

In this section I would like to focus on a specific issue related especially to the culture of the country in which I live, the Czech Republic. There is a saying that seems both to express and summarise a negative but prevalent attitude: 'Christ

[117] Jagelman, *The Empowered Church*, p. 30.
[118] Jagelman, *The Empowered Church*, p. 22.
[119] Jagelman, *The Empowered Church*, p. 22.
[120] Fletcher, *Leadership Transitions for Growth*, pp. 29-32.
[121] Fletcher, *Leadership Transitions for Growth*, p. 8.
[122] Fletcher, *Leadership Transitions for Growth*, p. 32.

is not a problem; the church is the problem'.[123] Although David Hesslegrave says this in a different context, this statement appears to be typical also for the Czech Republic. The Czechs as a nation are highly secularised[124] and hold strong anti-church attitudes.[125] This is a significant barrier to church growth. These attitudes seem to be linked to the history of the nation, and I think that it is important for anybody participating in church planting activities to be aware of these historical realities and their consequences which are apparent today. In the section on leadership forms suggested to a local Apostolic Church, I touched on the recent history of our country, the communist regime. However, the current situation of our nation reaches more deeply into our history. Let us see now how deep and how much.

Stephen Olsen, a missionary in the Czech Republic, summarises Czech history and offers seven typical patterns of Czech performance:

> As a man's personal past shapes his present character and identity, so the history of the Czech peoples has left its indelible imprint on the modern Czech…Put more graphically, the 1100 years of historically-verifiable Czech existence is a long and deep mosaic of multi-colored lights which illuminates modern Czech culture. The lights of the mosaic present an intricate, massive, and often confusing panorama. … Seven of the more discernible historical themes or theme constellations have been singled out for description: tragedy-oppression, protest-regeneration, myth-symbolism, pacifism-avoidance, unity-toleration, humanism-holism, and criticism-negativism.[126]

These patterns may play a significant role when it comes both to growing existing churches and planting new ones. I think that as Czechs we are aware of these

[123] David J. Hesselgrave, 'Essential Elements of Church Planting and Growing in the 21st Century', *EQM* 1 (2000), pp. 24-32 [24].
[124] Zdenek R. Nespor, 'Jsou Cesi Skutecne Neverici? "Ateisticky" Narod v Sekularizovane Evrope a v Nabozenskem Svete', ['Are the Czechs Really Atheistic? An "Atheistic" Nation in the Secularized Europe and in the Religious World', my translation], in Hana Marikova, Tomas Kostelecky, Tomas Lebeda and Marketa Skodova (eds.), *Jaka je Nase Spolecnost? Otazky, Ktere si Casto Klademe…* (Praha: Sociologicke Nakladatelstvi Slon, 2010), pp. 204-215 [205]
[125] Nespor, 'Are the Czechs Really Atheistic?', p. 208.
See also Dusan Luzny and Jolana Navratilova, 'Nabozenstvi a sekularizace v Ceske Republice', ['Religion and Secularization in the Czech Republic', my translation], *Socialni studia* 6 (2001), pp. 111-125 [125].
[126] S. E. Olsen, 'Czech Social Relations and Czech Academic Mentoring: With Implications for Christian Mentoring', A Dissertation Presented to the Faculty of the School of Intercultural Studies, Biola University, August 1996 (Ann Arbor, MI: UMI, 1997), pp. 39-41.

realities subconsciously and sometimes consciously. I suggest that a Christian leader involved in church growth be aware of these realities for sure and be ready to overcome them when they hinder church growth. Here is more information concerning some patterns of Czech performance that seem to be relevant for the goals of this paper.

Tragedy-oppression: 'Czechs had been betrayed on a national level by larger, "friendly" countries'[127], three times: on November 8, 1620, by their English, French, and German allies, when the Protestant Czechs were defeated by the Catholic forces of Europe in the Battle of White Mountain; on September 29, 1938, by France and England, when 'Adolf Hitler (Germany), Benito Mussolini (Italy), Neville Chamberlain (England), and Edouard Daladier (France) signed the Munich Agreement'[128]; and on August 21, 1968, by the Soviet Union, when they invaded the country.[129] These events 'contributed to an underlying and pervasive sense of fate and inferiority'.[130] For example, when the Munich Agreement was signed in 1938, the Czech ambassador in England asked the western countries for help. He was concerned about an invasion by Hitler's army, which was ready to occupy a significant part of the former Czechoslovak Republic. Chamberlain's response was that the Czechs should accept this invasion, otherwise the Czechoslovak Republic would be completely exposed to Hitler's aggression and nobody would help.[131]

Unity-toleration: The former Czech president Vaclav Havel represented those who advocate the *Unity-toleration* attitude. He emphasised the mutual respect in political, social, cultural and religious relationships. He thought that there should be no discord between politics and ethics.[132] Similarly, Olsen thinks that

[127] Olsen, 'Czech Social Relations', p. 45.
[128] Olsen, 'Czech Social Relations', p. 44.
[129] Olsen, 'Czech Social Relations', pp. 42-45.
[130] Olsen, 'Czech Social Relations', p. 46.
[131] Vaclav Kural, Zdenek Radvanovsky a kol., *"Sudety" pod Hakovym Krizem* (Usti nad Labem: Albis International, 2002), pp. 40-41.
[132] Karolina Adamova and Ladislav Krizkovsky, *Politologie* (Praha: Codex, 1997), p. 356.

toleration in both the political and religious spheres is the typical means of how Czechs achieve agreement.[133]

Concerning the *Humanism-holism* aspect of Czech performance Olsen asserts: 'Without the elitist connotations so often found in the West, the holistic appreciation of human existence, from religion and education to science and the fine arts, can be found among the average Czechs. As the Czech saying goes, "How many languages you know, so many times are you a person."'[134] Petr Skalnik says that there are some who present the development in the Czech political scene after the Velvet Revolution (1989), as rational, not religious and predominantly dependent on the conditions of the marketplace. Skalnik thinks that this attitude does not handle the complexity of relationships in our society and that it ignores the fact that all societies are influenced by religiosity. The Czech Republic is no exception and it must be remembered that the religion still interacts with other spheres of life in the country.[135]

Although these statements may serve as a window into the culture, a church planter here should be ready yet to respond to other attitudes that spring from the country's geographical position. Thus, I am adding to the list also information concerning the geographic centrality of our country:

> The modern day Czech Republic comprising the historic lands of Bohemia, Moravia, and part of Silesia is situated in the heart of Europe. As a geographic watershed, its rivers flow both into Europe's northern and southern seas; as a cultural crossroads of east-west communications and north-south trade, it has from earliest times been a 'natural centre intersected by all cultural trends'.[136] This geographic placement has meant that the Czechs have stood for over a millennium directly between the cultural, religious, and political-economic forces of eastern and western Europe. Their East-West position has largely defined them.[137]

[133] Olsen, 'Czech Social Relations', p. 58.
[134] Olsen, 'Czech Social Relations', p. 62.
[135] Petr Skalnik, 'Politika a Nabozenstvi z Hlediska Politicke Antropologie', *Mezinarodni Politika* 4 (2001), pp. 35-36.
[136] Josef V. Polisensky, *History of Czechoslovakia in Outline*, 2nd ed. (Prague: Bohemia International, 1991), p.11.
[137] Olsen, 'Czech Social Relations', p. 66.

Although the geographical position of the Czech Republic indicates that it will be influenced by similar trends and forces as found in other European countries, such as postmodernism, secularism and other current views[138], it seems that the history of the country is the more significant factor. Of course, all these factors could be seen as barriers to Gospel preaching and the growing and planting of churches. However, they could also be taken as challenges upon which we can reflect and wisely overcome. Some of these issues, such as *unity-toleration* or *holism,* may even help to open the doors to Christian influence in the country.

A church growth strategy suggested to a local Apostolic Church

Concerning the Apostolic Church Denomination and its churches, I presuppose the existence of the conviction that the person of Christ is essential to all church growth.[139] If there are moral, theological or character issues present in the church and its leaders which are inconsistent with the way the Bible understands them, then these must be challenged and corrected first of all. It appears that a healthy church should grow both in quality and quantity. If this is not happening, it is worth examining the situation to see if there are hindrances or barriers to growth there. It may not necessarily be something that the Bible considers as sin, although this may be the case.

A possible hindrance may be caused by an insufficient understanding of the difference between ministry and leadership. Although there are things which encourage the senior leaders to focus on the leadership aspect of their role, generally they understand their role in terms of ministry.[140] It could also be suggested that pastors/churches pay close attention to the role of the *five-fold ministry gifts*. These giftings could be shared among local Apostolic Churches

[138] Nespor, 'Are the Czechs Really Atheistic?', p. 207.
[139] The Constitution of the Apostolic Church, pp. 1-2.
[140] The Constitution of the Apostolic Church, pp. 4-5.

which are connected in units – districts[141] or even at the denominational level with significant efficiency. It may also be beneficial for a local Apostolic Church to consider more deeply a process of strategic development that is described briefly in the section above, such as the one suggested by Malphurs. Anybody can desire a change for the better, but church leaders need to be aware that desiring change is one thing, but the process that produces this change is another thing altogether and takes a lot of time and effort. Jagelman aptly notes this when he says that it is important not to confuse change with transition.

> Change is the new situation we are trying to create (a new culture, a new system, etc.). Transition is the psychological process people will have to go through to reach or create that new situation.[142]

No less attention should be given to the cultural issues, and especially to those that are typical for the Czech Republic. A proper understanding of the cultural issues and our historical heritage may eliminate negative influences caused by the current attitudes of people in the nation, and help the church address issues that cause her to be received more positively.

CHURCH PLANTING STRATEGIES

Introduction

I believe that planting churches can be one of the most effective ways of reaching the Czech Republic for Christ. This conviction comes from my experience, having been personally included in church planting activities in North–West Czech for more than ten years. However, all personal experience can be, by definition, subjective, so it will be worthwhile to validate it, if possible, by a closer examination of this issue and through the experiences of others. My assumption here is simple: that the main task of Christians is to bring the Gospel

[141] The Constitution of the Apostolic Church, p. 10.
[142] Jagelman, *The L Factor,* p. 90.

of Christ to the world around us.[143] This is done through the *Church* in both its universal and local expressions (which are in fact inseparable). In the case of the local, visible expression, it is important to focus its efforts in two areas, firstly, the strengthening and growing of existing congregations, and secondly, planting new ones.[144] The first two main sections of this paper focused on leadership and church growth issues, and are principally concerned about existing churches. This section will predominantly deal with the establishing of new ones.

New churches are apparently established out of existing churches or existing mission organizations. The ability to plant new churches needs to be present within the existing *Church.* The development of these abilities lies in the hands of the church leaders.[145] They need to know how to grow existing churches as well as how to plant new ones. One of the goals of this paper is to give suggestions to leaders of churches in the Apostolic Denomination in the Czech Republic concerning strategies that will enable church planting activity in their churches.

In this section I am going to present examples of some such church planting strategies. Because this dissertation is intended to serve the pastors in the Apostolic Church Denomination in the Czech Republic, I will also pay attention to the biblical foundations of church planting activities, as I assume that potential readers of this paper will expect and hopefully appreciate this. The expectation is that the biblical foundations will indicate church planting principles, rather than methods (although the latter will also be given attention), so it may inspire current church planting endeavours in the Czech Republic.

[143] David J. Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond,* 2nd ed. (Grand Rapids: Baker Academic, 2000), p.19.
[144] Hesselgrave, *Planting Churches Cross-Culturally,* p. 17.
[145] Hesselgrave, *Planting Churches Cross-Culturally,* p. 56.

Definition of Strategy

David Hesslegrave thinks that the mission of the great Apostle Paul should serve as an example when the church planting issue is considered. He presents a few reasons to support his conviction. Firstly, Paul was a successful church planter in, indeed, a broad area 'extending from Jerusalem throughout the Mediterranean world to the door of Western Europe'.[146] Secondly, he is the most prolific author of the New Testament. And lastly, 'the Holy Spirit inspired Paul to identify himself as a "wise master builder" of church foundations (1 Cor. 3:10)'.[147] Hesselgrave also thinks that Paul had a strategy, or, in other words, a method. (It is evident that the way in which Hesselgrave thinks of these issues is not dissimilar to Roland Allen's conception.)[148] Of course, much depends on how we define the word *strategy*. An excellent definition comes from Herbert Kane, who says:

> If by strategy is meant a deliberate, well-formulated, duly executed plan of action based on human observation and experience, then Paul had little or no strategy; but if we take the word to mean a flexible *modus operandi* developed under the guidance of the Holy Spirit and subject to His direction and control, then Paul did have a strategy.[149]

This statement creates enough room for necessary flexibility in strategy, because 'any strategy that is not flexible is simply bad strategy'.[150] But can Paul's strategy be profitable to us in the 21st century, two thousands years after it was applied in the Hellenistic world? The response can be positive, allowing for this principle of flexibility. 'Of all the intervening centuries', ours 'is most like the first.'[151]

In the conclusion of his book, *Missionary Methods: St. Paul's or Ours?* Roland Allen reflects the question in the title of the book. He considers the situation of Missions in his day, which differed so much to what he had just described in his entire book, and he asks: 'Is it possible to introduce into our Missions any of

[146] Hesselgrave, *Planting Churches Cross-Culturally,* p.42.
[147] Hesselgrave, *Planting Churches Cross-Culturally,* p.42.
[148] R. Allen, *Missionary Methods: St Paul's or Ours?* (London: World Dominion Press, 1960), p. 3.
[149] J. Herbert Kane, *Christian Missions in Biblical Perspective* (Grand Rapids: Baker, 1967), p. 73
[150] Hesselgrave, *Planting Churches Cross-Culturally,* p. 44.
[151] Ray C. Stedman, *Body Life* (Glendale, CA: Regal Books, 1972), p. 129.

these methods without destroying to the very foundations all that we have hitherto established?'[152] Allen believed so. He is well aware of the fact that his thoughts on missionary methods are based on the biblical principles. These principles should lead to practical rules, depending on the particular context. He goes on: 'We have seen that the secret of the Apostle's success in founding churches lay in the observance of principles which we can reduce to rules of practice in some such form as this.'[153] A list of practical suggestions follows. My attention here focuses on terms like *can reduce* or *some such form as this*. Evidently, Allen does not force anybody to follow the Apostle's methods step by step.

Despite this fact, Arthur Glasser thinks that, although unintended, some went too far in applying Allen's approach:

> The idea expressed in the title of Roland Allen's famous book *Missionary Methods: St. Paul's or Ours* has engendered the uncritical acceptance of the thesis that there is something normative in the manner in which Paul pursued his missionary vocation. What is overlooked is the sheer impossibility of using his methods in today's world. The first century no longer exists. We cannot begin our ministry in local Jewish synagogues as he did. The dimension of culture, which Allen overlooked, can no more be ignored today than the twenty centuries that separate Paul from our generation.[154]

I do not agree with Glasser in his pessimism to such an extent. For example, considering the moral and social condition in the Graeco-Roman civilization, Allen comes to the conclusion that it is 'impossible to argue that St Paul's converts had any exceptional advantages … which are not given to our converts today'.[155] Moreover, John Stott confirms that Allen's 'principles have been remarkably vindicated in recent years in … China'.[156] Much depends on how the term *strategy* is interpreted and the disagreement does not need to be so sharp

[152] Allen, *Missionary Methods*, p. 151.
[153] Allen, *Missionary Methods*, p. 151.
[154] Arthur F. Glasser, *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids, MI: Baker Academic, 2003), p. 304.
[155] Allen, *Missionary Methods*, p. 37.
[156] J. Stott, *The Message of Acts* (Nottingham: Inter-Varsity Press, 1990), p. 235.

if, for example, Kane's way of understanding *strategy* is considered.[157] But I do agree with Glasser's focus on the role of principles in the Apostle's strategy: 'When we turn to Acts for insight into strategizing the Christian mission, we must guard against focusing attention on Paul's methods and rather search out the principles upon which they were based.'[158] That is also a reason why I use the term *strategy* with its emphasis on principles rather than methods or rules.

Charles Bennett goes so far that he says:

> Our Western minds, influenced by Greek logic and schooled in scientific method, instinctively attempt to reduce everything to a few basic, unvarying 'laws' and 'principles'. In our study of missionary methods, as in theology, we sometimes 'discover' laws and principles in the Scriptures where none, in fact, exist. … We might even say that Paul's strategy was to have no strategy.[159]

Although this might sound extreme to some, I think that such an understanding balances the issue well. I would then slightly modify Roland Allen's question: Is it possible to introduce into our churches any of these principles without destroying to the very foundations all that we have hitherto established? Yes, I believe so.

The planting of new churches should not be propagated as the only way of mission. Stuart Murray says: 'Church planting can be valued as a sensible, even God-inspired, contemporary expression of mission, whether or not it has biblical precedent.'[160] He even questions Martin Robinson's conclusion that 'church planting is not an optional extra for Christians'[161] and says that for some there is an optional extra when we 'take into account the very different contexts in which Christians live and witness'.[162]

---

[157] Kane, *Christian Missions in Biblical Perspective*, p. 73.
[158] Glasser, *Announcing the Kingdom*, p. 304.
[159] Charles T. Bennett, 'Paul the Pragmatist: Another Look at His Missionary Methods', *EMQ* 16.3 (1980), pp. 133-138 [138].
[160] Stuart Murray, *Church Planting: Laying Foundations* (Carlisle: Paternoster Press, 1998), p. 62.
[161] M. Robinson and S. Christine, *Planting Tomorrow's Churches Today* (Speldhurst, Kent: Monarch Publications, 1992), p. 22.
[162] Murray, *Church Planting*, p. 65.

Hesselgrave thinks that Paul's methods are not as normative as his teaching.[163] That means that even if his methods are not normative, they can be significant to us. One reason for the Biblical picture of Paul's strategy being recorded in so much detail could be that it serves as a typical example, thus surpassing the boundaries of the first century.[164] We can make a statement at this stage of the paper, which lays the foundation for further consideration: The Apostle Paul had a strategy. The question is: *what* was the strategy?

Examples of Church Planting Strategies

Peter Wagner writes about church planting in the American context. Although his book, *Church Planting for a Greater Harvest*, has become somewhat dated[165], it uncovers many useful church planting principles that are expected to be applicable everywhere. His argumentation is simple and practical. This is, for example, his argument concerning the general need for planting new churches that he applies in any geographical area:

> As the number of individuals who are evangelized increases, so also must the number of churches and the variety of churches. The more harvest God gives us, the more barns and silos and grain elevators are needed. In any given geographical area, the Christian community will grow or decline according to the degree of effort given to planting new churches.[166]

By way of illustration, Richard Harris, vice president of NAMB's church-planting group, says that 'established SBC churches report 3.4 baptisms per 100 resident members, whereas new churches average 11.7. It's not hard to conclude that more new churches would lead more people to Christ'.[167] Although Wagner himself does not use often the term *strategy*, he suggests several strategic

[163] Hesselgrave, *Planting Churches Cross-Culturally,* p. 46.
[164] Alexander R. Hay*, The New Testament Order for Church and Missionary* (Audubon, N.J.: New Testament Union, 1947), p. 220.
[165] C. Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide* (Ventura, CA: Regal Books, 1990).
[166] Wagner, *Church Planting for a Greater Harvest*, p. 12.
[167] Tim Stafford, 'Go and Plant Churches of All Peoples', *Christianity Today,* Sept. 2007, p. 69.

factors worthy of attention and study. I will reflect some his views, among others, in next paragraphs.

David Hesselgrave makes this statement: ‘Paul’s primary mission was accomplished when the gospel was preached, people were converted, and churches were established’.[168] Hesselgrave presents a plan which he calls ‘The Pauline Cycle’[169], and draws a picture of a circle with ten items, where the tenth item is again linked with the first item. Because the picture is not completely clear, I have also transformed Hesselgrave’s circle and expressed the picture in a system of succeeding points. In the following paragraphs I will stress more or less some parts of this outline, focusing especially on the first half of this cycle, picking up issues that seem to be helpful for the goals of this paper.

[168] Hesselgrave, *Planting Churches Cross-Culturally,* p. 24.
[169] Hesselgrave, *Planting Churches Cross-Culturally,* p. 47.

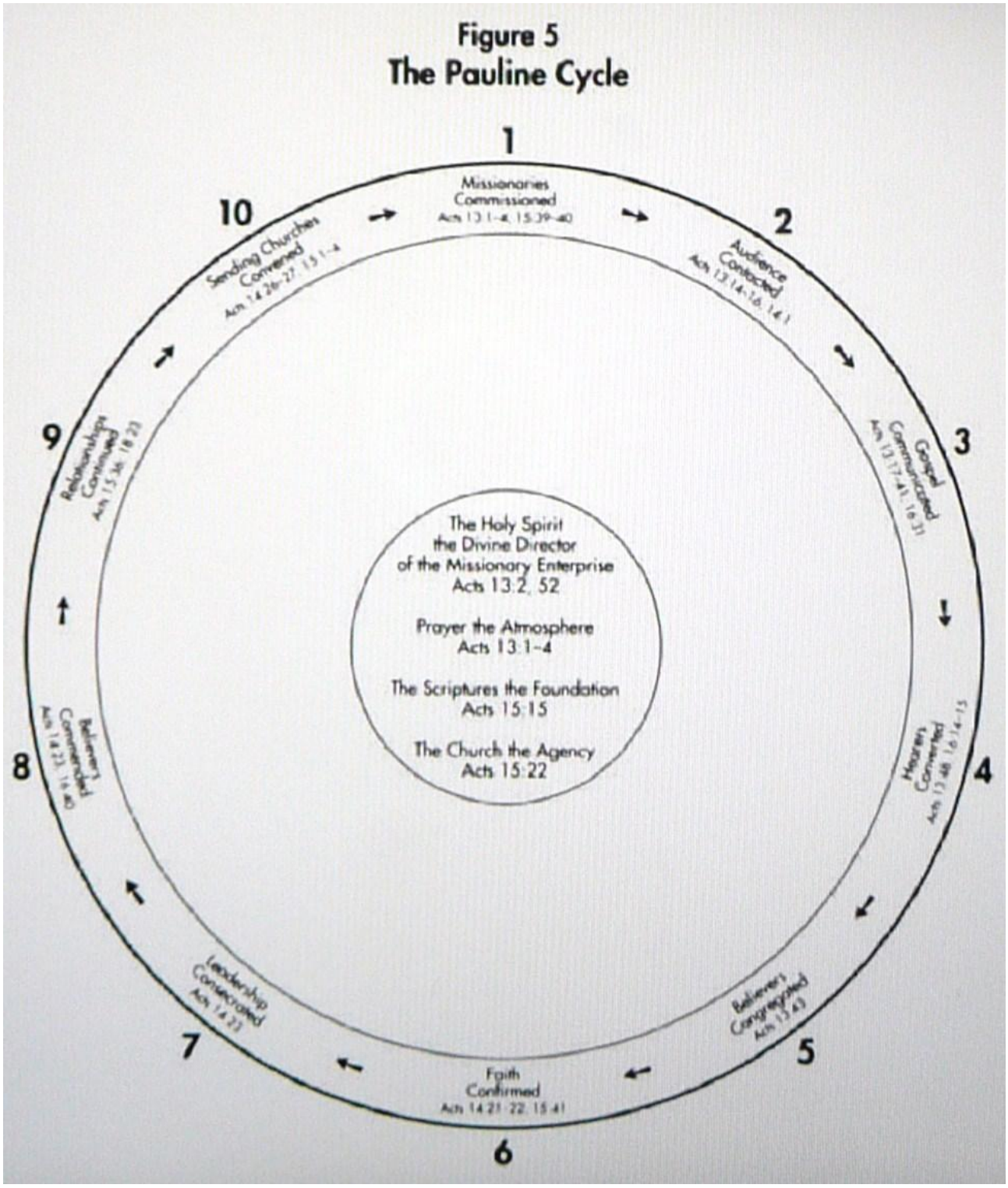
Figure 5
The Pauline Cycle
1
Missionaries Commissioned
Acts 13:1–4; 15:39–40
2
Audience Contacted
Acts 13:14–16; 14:1
3
Gospel Communicated
Acts 13:17–41; 16:31
4
Hearers Converted
Acts 13:48; 16:14–15
5
Believers Congregated
Acts 13:43
6
Faith Confirmed
Acts 14:21–22; 15:41
7
Leadership Consecrated
Acts 14:23
8
Believers Commended
Acts 14:23; 19:20
9
Relationships Continued
Acts 15:36; 18:23
10
Sending Churches Convened
Acts 14:26–27; 15:1–4
The Holy Spirit
the Divine Director
of the Missionary Enterprise
Acts 13:2, 52
Prayer the Atmosphere
Acts 13:1–4
The Scriptures the Foundation
Acts 15:15
The Church the Agency
Acts 15:22

The Pauline Cycle

1. Missionaries Commissioned - Acts 13:1-4; 15:39-40

The Selection and Sending of Church-Planting Individuals and Teams

Prayerful Concern for Church-Planting Missions

The Encouragement of Church-Planting Missionaries

Training Christian Workers for the Missionary Task

Support

2. Audience Contacted - Acts 13:14-16; 14:1; 16:13-15

Pre-evangelistic Courtesy Contact

Pre-evangelistic Community Contact

Selective Evangelistic Contact

Widespread Evangelistic Contact (Preaching and Teaching)

3. The Gospel Communicated - Acts 13:17-41, 16:31

Message Contextualization

Method Determination

Media Selection

Measurement Implementation (Measuring Audience Understanding and Response)

4. Hearers Converted - Acts 13:48; 16:14-15

Instruction as to the Meaning and Importance of Conversion

Motivation and Conversion

The Decision to Convert

Baptism and Confession of Faith

5. Believers Congregated - Acts 13:43

Belongingness: The New Believer and the Believing Community

Group Functions and Optimum Size

The Place of Meeting

The Times of Meetings

6. Faith Confirmed - Acts 14:21-22; 15:41
Faith and Instruction
Faith and Worship
Faith and Service
Faith and Witness
Faith and Stewardship

7. Leadership Consecrated - Acts 14:23
Developing Qualified Leadership for the Local Church
Effecting Permanent Organization in the Local Church
Maintaining Scriptural Discipline

8. Believers Commended - Acts - 14:23; 16:40
The Withdrawal of the Church Planter(s)
Transition in Christian Leadership
The Continuation of the Ministries

9. Relationship Continued - Acts 15:36; 18:23
The Church Planter and the Church
The New Church and Other Churches
Relationship between Churches and Missions

10. Sending Churches Convened - Acts 14:26-27; 15:1-4
Understanding the Church's Mission
Participation in the Church's Mission

It is clear from the strategy above, and also it is one of the issues that Hesslegrave stresses, that church planting should be an activity of Christian churches, rather than an activity of individual Christians or mission institutions. It

is the sending church that supports its church planter(s) with encouragement, prayer, counsel or finances. If this is the case, then those 'sent by Christian churches … tend to be church oriented rather than campaign-oriented and program-oriented'.[170] This corresponds with Roland Allen view.[171]

Prayer

In this initial church planting phase, Wagner speaks about a preparation stage and in his perspective it has two aspects: the spiritual and the technical.[172] Wagner is very careful when it comes to one of most significant aspects of spiritual life: prayer. He handles such aspects of prayer as planning a prayer ministry, improving the prayer life of leaders, praying in groups, personal intercessors who stand up for a church planter, and awareness of demonic powers, even at a territorial level, that demand the practice of spiritual warfare.[173] The technical aspect of planting new churches includes primarily the person of the church planter, their ambition as to how large a congregation he aims for, his leadership skills, integrity, persistence, flexibility, family support, social skills, spirituality and conviction that he is in the right place. For example, Wagner makes an interesting comment about church people who are gathered around a church planter, when he starts in a new place: 'most church planters would do well to have a core of people around them who bring some of the technical skills that unchurched people would not have'.[174] Another part of the technical aspect is 'a clear idea as to what kind of a church'[175] the church planter believes God is leading him to plant. In other words, what is his philosophy of ministry. A final issue in this preparation stage is research that should help to know the target audience and make the decision about the new church location.[176]

---

[170] Hesselgrave, *Planting Churches Cross-Culturally,* p. 311.
[171] Roland Allen, *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (Eugene, Oregon: Wipf and Stock Publishers, 1997), pp. 96-101.
[172] Wagner, *Church Planting for a Greater Harvest*, p. 44.
[173] Wagner, *Church Planting for a Greater Harvest*, pp. 46-50.
[174] Wagner, *Church Planting for a Greater Harvest*, p. 56.
[175] Wagner, *Church Planting for a Greater Harvest*, p. 57.
[176] Wagner, *Church Planting for a Greater Harvest*, p. 58.

Hesselgrave also says that the selection of church planters should be 'bathed in prayer'.[177] The church prayed when they were selected, sent and supported. This corresponds with Wagner's emphasis on prayer.[178] Hesselgrave, Wagner and Glasser all indicate that, in some way, the prayer of church should be done continually and strategically. Glasser puts emphasis on the fact that the preaching of the Gospel should be accompanied with God's power. And prayer is the key: 'No wonder Paul stressed prayer … his desire was that his Christian witness should result in converts, not in friendly dialogue.'[179]

Training

Hesselgrave insists that it is the responsibility of the existing denominations and churches to find, train and send missionaries, what he calls 'specialists in pioneering'.[180] There is an important distinction that should follow: a differentiation between *gifts to persons* and *person gifts*. The former means gifts to church members, such as giving, exhortation, administration or healing. The latter is pointing to the fivefold ministry gifts from Ephesians chapter 4, which have already been discussed in the section 'Church Growth'. Both kinds of gifts should be represented when church-planting individuals and teams are sent into a new location. But the *person gifts* are the leading gifts, especially the apostles (missionaries) and evangelists. They have the capacity to lead others. Hesselgrave warns of the tendency to move 'those who are most successful in the ministry of local churches … on to larger churches and higher salaries rather than moving on to challenging unchurched areas where their experience and abilities could be used in starting new congregations'.[181]

Hesselgrave also insists that the distinction between laity and clergy should be taken seriously even today. He considers this to be a biblical principle and says

[177] Hesselgrave, *Planting Churches Cross-Culturally,* p. 99.
[178] Wagner, *Church Planting for a Greater Harvest*, pp. 46-50.
[179] Glasser: *Announcing the Kingdom*, p. 295.
[180] Hesselgrave, *Planting Churches Cross-Culturally,* p. 93.
[181] Hesselgrave, *Planting Churches Cross-Culturally,* p. 99.

that 'it is not a hierarchical one … rather, it is in regard to the training of the workers.'[182] The training of those with the fivefold gifting (Ephesians 4), that is, those on the missionary level, will be different from training laity. The reason is obvious: 'the leaders must be trained to train others'.[183] That was why Timothy or Titus, as leaders of churches, were instructed on a different level to other elders or deacons. Also, elders were not usually asked to leave their home environment to get proper training, while in the case of missionaries, like Timothy or John Mark, it was almost a condition.[184]

An interesting observation on this issue in the European context comes from the pen of Fred McRae, a missionary in Germany since 1986, and a church planting consultant for the Germany Baptists in southwest Germany with Greater Europe Mission. He says that 'over 1,500 new churches have been planted in Germany in the past ten years … most of these independent churches have between fifty and one hundred members and were started by lay Christians who were unhappy with their former congregations'.[185] This American mission agency sends a church planter – a specialist, professional. He plants a church, becomes its pastor for many years, hoping that some day a national pastor takes over his role. The missionary has training and the qualifications to plant a church. But at the same time there is insufficient training of the nationals and lay people which are expected to be ready to take over the ministry in future. The church planter/specialist stays fixed to the church and his abilities cannot be used for planting other new churches. McRae suggests a strategy …

> …that multiplies our efforts by establishing several congregations at the same time. Instead of planting our own church, we train and mentor the lay people God has called. This means one church planter works simultaneously with two or three church plants and instead of planting one church every five to ten years, he or she can help German denominations plant multiple congregations.[186]

[182] Hesselgrave, *Planting Churches Cross-Culturally,* p. 105.
[183] Hesselgrave, *Planting Churches Cross-Culturally,* p. 105.
[184] Hesselgrave, *Planting Churches Cross-Culturally,* p. 106.
[185] Fred McRae, 'The German Church Planting Movement: Have We Missed the Boat?' *EMQ* 2 (2006), pp. 184-189 [184].
[186] McRae, 'The German Church Planting Movement', p. 186.

When the Apostle Paul trained missionaries, they were a part of a special school that was connected to regular church life. It seems that the current training of church leaders happens in schools with little connection to daily church life. 'We must find ways of bringing the church and the school closer together by providing training where churches exists and where they are yet to be established'.[187] I suggest both Hesselgrave's and McRae's observations as possible ways of how to inspire church planting activity on the side of the lay people and how to train them effectively.

Teamwork

Another important thing for any church planter is to have sources of encouragement. Even the great Apostle Paul experienced discouragements. Paul got discouraged for various reasons: being left alone and not accompanied with his coworkers, experiencing Satanic opposition and not accomplishing his plans because of that, experiencing a miserable response to his preaching of the Gospel. A lesson is clear: If Paul got discouraged, we can be too. The essential source of Paul's encouragement was through his coworkers and through their gifting. No doubt Barnabas, also called the son of encouragement, played the key role of encourager when Paul got depressed.[188]

No wonder that many authors on church planting mention the importance of teamwork. Eckhard Schnabel states that 'of the approximately one hundred names that are connected with Paul in the book of Acts and in the Pauline letters, thirty-eight people are coworkers of the apostle'.[189] We should not overlook the many names between the lines of the New Testament letters. Although their story focuses on the Apostle Paul, the attentive reader will notice that it also concerns many of those who cooperated and encouraged each other.

[187] Hesselgrave, *Planting Churches Cross-Culturally,* p. 108.
[188] Hesselgrave, *Planting Churches Cross-Culturally,* pp. 102-103.
[189] E.J. Schnabel, *Early Christian Mission, Paul & the Early Church* (Westmont, IL: Inter-Varsity Press, 2004), p. 1425.

To show the value of supporting each other in the Body of Christ as well as the significant influence of teamwork, Glasser uses the term *unity-in-diversity*, and says about the Apostle Paul:

> Realizing that as apostle to the Gentiles he would be obligated to evangelize all types of peoples …, he made sure his companions were not all of the same cultural background. Homogeneity is rarely as creative as heterogeneity. The composition of his team was not unlike the Twelve. Although Jesus only selected Jews, they represented considerable diversity...[190]

Paul's co-workers were not just of different backgrounds. The unity-in-diversity is also obvious from the fact that they Jews and Gentiles, free people and slaves, and last but not least, men and women. The latter especially, that of women in ministry of the Gospel, should not be overlooked. There are many of them named in connection with Paul's ministry.[191] Although Paul was entrepreneurial personality he was at the same time a team player. 'Maintaining the balance between being an entrepreneur and being a team player challenges many contemporary planters.'[192]

Linda Wilson, a Church Planting Coach in Latin America, approaches the issue of identity of some women in church planting activities today. She says: 'Women wonder, "Am I a missionary or a missionary's wife? Where do I fit in? What good am I here?"'[193] The following are example of areas we should pay attention to in supporting women as missionaries today: Building evangelistic contacts, adjusting identity and roles, dealing with loneliness and/or discouragement, counselling believers, training leaders in the church[194], raising children cross-

[190] Arthur F. Glasser with C. E. van Engen, D. S. Gilliland and S. B. Redford, *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids, MI: Baker Academic, 2003), p. 295.
[191] Glasser, *Announcing the Kingdom*, p. 296.
[192] Ed Stetzer, *Planting New Churches in a Postmodern Age* (Nashville, Tennessee: Broadman & Holman Publishers, 2003), p. 42.
[193] Linda Wilson, 'Issues for Women in Church Planting', *EMQ* 3 (2003), pp. 362-366 [364].
[194] Juha Jones, 'Four Ways to Mentor Church Planters', *EMQ* 4 (2008), pp. 488-491 [491]

culturally, coping with financial disparity and the expectations of nationals and developing boundaries between work and home.[195]

Audience Contacted

Kenneth F. W. Prior thinks that the gift of evangelist is especially necessary in those places with no existing churches or where no Christians would prepare meetings and invite friends.[196] In any case, as Hesselgrave states, 'some must be contacted before others'.[197]Hesselgrave says that there is a difference between selecting persons in the existing churches, in the sense of distinguishing on the grounds of gender, race or social position, which obviously is not good, and selecting contacts for a new church. In other words, anybody is allowed to come and worship God, but it is practically impossible to invite all people to come when the Gospel is preached. There is a necessity of selectiveness. It is not unfair because 'our aim in any strategy of contact should be to reach all people with the gospel. Selectivity in initial contacts can contribute toward that goal'.[198]

Hesselgrave suggests four steps in making contact. The first step is making a courtesy contact. That may involve visiting important provincial or town authorities, or just the homes of citizens somehow important in this preliminary stage. The second step is making a community contact:

> Unlike present-day missionaries, Paul did not have to deal with the problem of isolation from the community. When he arrived in a town, he lived there. This involved not only residing in the town, but working in the community and staying in the homes of the people.[199]

The third step is making a selective evangelistic contact. In Paul's days this was in the synagogue, with primarily Jewish nation, and to some extent Gentiles, who were 'represented in the synagogues by the God-fearers, the devout, and the

[195] Wilson, 'Issues for Women', pp. 363-366.
[196] Kenneth F. W. Prior, *The Gospel in a Pagan Society* (Downers Grove, Ill.: Inter-Varsity, 1975), p. 33.
[197] Hesselgrave, *Planting Churches Cross-Culturally,* p. 111.
[198] Hesselgrave, *Planting Churches Cross-Culturally,* p. 111.
[199] Hesselgrave, *Planting Churches Cross-Culturally,* p. 119.

proselytes'.[200] These people possessed a significant capacity to influence others in the community as well as an openness to receive the Gospel. These were the reasons why Paul selected them. The last step is practicing a widespread evangelistic contact through trained co-workers and churches that are able to continue in the ministry that Paul began even after he left and was not personally present.[201]

Glasser thinks that generally Paul was deliberately choosing such places where he could expect receptiveness to his message. On the other hand, he does not seem to show much patience for those places with little receptivity.[202] This in no way means that he would not listen to direction of the Holy Spirit, but 'he concentrated his efforts when he found that the Holy Spirit was making his hearers receptive'.[203]

I am not going to spend time on the theme of geographic study. It may be an important part of preparation before a new church is planted. Both Wagner[204] and Hesselgrave[205] give sufficient resources for this research and they will definitely not be the only ones.[206] The Czech Republic is not a big country and what has been said about its history (above, in connection to church growth factors) indicates that its past has probably shaped it more than demographics. Though demographic information might be much helpful in specific situations, it will probably not be generally crucial.

The Gospel Communicated

Hesslegrave suggests an interesting approach concerning the content of the Gospel. He says that according to John 16:8 the Holy Spirit desires to touch

---

[200] Hesselgrave, *Planting Churches Cross-Culturally,* p. 123.
[201] Hesselgrave, *Planting Churches Cross-Culturally,* p. 132.
[202] Glasser, *Announcing the Kingdom*, p. 305.
[203] Glasser, *Announcing the Kingdom*, p. 305.
[204] Wagner, *Church Planting for a Greater Harvest*, pp. 77-96.
[205] Hesselgrave, *Planting Churches Cross-Culturally,* pp. 62-72.
[206] Greenway, Roger, S., and Timothy M. Monsma, *Cities: Missions' New Frontier* (Grand rapids, MI: Baker Book House, 1989), pp. 112-139.

people especially in the area of sin, righteousness and judgment. Because of that these themes should be preached when one expects the response of repentance and faith.[207] Another observation as to the Gospel content is that:

> Jesus and the apostles did not always and everywhere communicate what we might think of as the heart of the Gospel. …. What they seem to have done in most cases was to take note of the level of understanding possessed by their audience and start communication at that point.[208]

Glasser goes so far as to say that the adaptability of the Apostle Paul stems not from methodological persuasion but theological.[209]

One more interesting note that Hesselgrave makes is his emphasis on preaching and teaching the Gospel in the context of the Old Testament. That way God's entire plan of salvation is revealed. He uses the example of the *Jesus* film and presents studies that confirm the necessity of such an approach.[210]

Hearers Converted

Hesselgrave notices that the meaning of conversion should be properly explained to those who are challenged by the message of the Gospel. Sometimes a conversion take place with only minimal instruction and this serves to confirm that it is a sovereign act of the Holy Spirit, not a result of human effort. This should not be taken as an excuse for inadequate instruction concerning conversion, however, because such a decision is too important and any risk of misunderstanding should be avoided.[211] Special attention should be paid to the teaching about human sin. This theme especially could be challenging because 'with Christ in heaven instead of on earth humans tend to compare ourselves with our neighbours rather than with righteous Christ'.[212]

---

[207] Hesselgrave, *Planting Churches Cross-Culturally,* pp. 146, 171.
[208] Hesselgrave, *Planting Churches Cross-Culturally,* p. 149.
[209] Glasser, *Announcing the Kingdom*, p. 297.
[210] Hesselgrave, *Planting Churches Cross-Culturally,* p. 160.
[211] Hesselgrave, *Planting Churches Cross-Culturally,* p. 170.
[212] Hesselgrave, *Planting Churches Cross-Culturally,* p. 171.

When a church planter thinks about factors that may affect people as they are challenged by the Gospel, a proper understanding of people's motivations can lead to success. Hesselgrave lists three sets of motivating factors: God-oriented, self-oriented and society-oriented, and notices two issues. Firstly, people not always come with pure motives, for example, they may be interested in Christianity because they enjoy Christian fellowship. Purifying these motives can be a lifetime process. This does not mean that the church planter should change the standard of his message. Secondly, new attention should be paid to group identity.[213] Due to our western individualism this concept tends to be omitted.[214] A new emphasis should be given 'to family life, communal living, and group dynamics in our society'[215] and 'Group decisions should be encouraged.'[216]

Believers Congregated

Before focusing on the Christian community itself I would like to consider one aspect of the relation of this community towards those in the wider community who live around them. Leith and Andrea Gray work among Muslims. They see two attitudes that churches might have and that become obvious especially because of their relation to existing social networks around them. The first is an attractional model. Involvement in social networks is not encouraged here and 'in many cases, a church building or other location of gathering is a prominent feature in the discussion of fruitfulness'.[217] The second is a transformational model. This model is more holistic and supposes 'that the church in a particular community will ideally be an existing social network that has been transformed by Christ'.[218] In other words, 'the "church" meets when and where the normal social

[213] R.J. Allen, B.S. Blaisdell and S.B. Johnston (eds.), *Theology for Preaching: Authority, Truth, and Knowledge of God in a Postmodern Ethos* (Nashville: Abingdon Press, 1997), p. 141.
[214] Hesselgrave, *Planting Churches Cross-Culturally,* pp. 171-174.
[215] Hesselgrave, *Planting Churches Cross-Culturally,* p. 174.
[216] Hesselgrave, *Planting Churches Cross-Culturally,* p. 181.
[217] Andrea and Leith Gray, 'Paradigms and Praxis: Part I: Social Networks and Fruitfulness in Church Planting', *International Journal of Frontier Missiology* 26.1 (2009), pp. 19-28 [20].
[218] Andrea and Leith Gray, 'Paradigms and Praxis', p. 20.

network gathers'[219] and the 'discipleship of those who are not yet believers'[220] is possible.

Now consider the Christian community itself. Hesselgrave underlines the strength of a Christian community and thinks it has two sources: Firstly, unity in Christ, and secondly, common concerns. These factors are so overwhelming that 'a hostile culture, differences of class and colour, the antagonism of Caesar – none of these could ultimately divide the believing communities or destroy their fellowship'.[221] Hesselgrave thinks that despite strong unity and the sense of belongingness and common purpose, the social or cultural differences caused by the various backgrounds of the believers should not be overlooked. These distinctions still 'remain significant but they do not reign supreme. … No social or cultural distinctive should be significant enough to exclude a believer from any family of believers, nor to alienate local church families from each other or the larger body of Christ.[222]

The incorporation of a new believer into the community should be immediate, both informal and formal, and respecting their uniqueness in regard to their spiritual gifts. The new believer should clearly understand what it means to be part of the church, accepting both the group's goals and the means:

> If the individual member accepts the goals but not the means of attaining them, the result will probably be innovation. Accepting the means but not the goals will result in ritualism. Accepting both the goals and the means results in conformity.[223]

Hesselgrave makes an interesting point showing a positive side of antagonism towards the church, an obvious reason for which was that church was in many aspects a different organization. These who belonged to it were volunteers, who loved each other and were determined to change people and the world in many

[219] Andrea and Leith Gray, 'Paradigms and Praxis', p. 20.
[220] Andrea and Leith Gray, 'Paradigms and Praxis', p. 21
[221] Hesselgrave, *Planting Churches Cross-Culturally,* p. 194.
[222] Hesselgrave, *Planting Churches Cross-Culturally,* p. 197.
[223] Hesselgrave, *Planting Churches Cross-Culturally,* p. 202.

important aspects. Although it is of no surprise that contempt was the reaction of those outside the church organization, church growth was the positive outcome. In fact, if the church is at all similar to the surrounding society and culture, it loses its potential for growth.[224]

Ken Baker, a church planter with the Society for International Ministries (SIM) in three West African countries and presently director of SIM USA's Culture ConneXions, says that it is important to know what the reputation of the church among people is, and presents an example from an Islamic context.[225] People were unresponsive to his evangelistic activity because the only church in that area (150 miles in any direction) had a poor reputation. Until this church was 'transformed toward humility through a new understanding of grace … and understood their calling to all peoples, specifically, their Muslim neighbors',[226] there was no success in preaching of the Gospel in the district. Baker stresses that church planting activity should include not only the concept of structure but also that of character. In other words, people do not need a house for living, they also need a home. A house does not automatically become a home, 'but this process involves time, relationship, intimacy, and character'.[227]

In church planting activities we should not only focus on planting new churches but also on regenerating the existing ones. As Paul Hiebert has commented: 'Any long-range vision for missions must include not only the planting of new churches, but also the renewal of old ones.'[228]

Big and Small Church

Special attention in church planting should be paid to the role of small groups. This primary form of church helps a church planter to begin in a new

[224] Hesselgrave, *Planting Churches Cross-Culturally,* p. 195.
[225] Ken Baker, 'Church Planting and Kingdom Building: Are They the Same?', *EMQ* 2 (2009), pp. 160-168 [160-161].
[226] Baker, 'Church Planting', p. 161.
[227] Baker, 'Church Planting', p. 162.
[228] Paul Hiebert, 'Missions and the Renewal of the Church', in Wilbert R. Shenk (ed.), *Exploring Church Growth* (Grand Rapids: Eerdmans, 1983), pp. 157-167 [157].

environment. For example, one of Wagner's strategic terms is *nucleus*. Wagner traces its meaning to prenatal life and birth. In this case the birth would be represented by the first public meeting. Wagner suggests this prenatal period should be six months long, warning that making it longer or shorter may be devastating for the mission. He lists nine ways of building this basic body of the new church, showing awareness of its incompleteness: 'Hiving off a group of members from an existing church, … organize one or more home Bible study groups that meet once a week, … use of door-to-door methods, … door-to-door prayer, … children's events that are specifically designed to reach parents, … special events designed to meet the needs of adults, … church planting crusades, … advertising' and finally 'telemarketing'.[229]

These methods indicate in many aspects an American context (though not exclusively). I am not saying that they may not work elsewhere - it would be short-sighted (one never knows …) - but a church planter or pastor, for example in the Czech Republic, should be aware of the Czech distinctives. I have already mentioned the historical background of our country that influences how people think and socially interact. In my essay 'Cultural Issues and Leading the Churches in the Czech Republic'[230] I deal to some extent with the theme of *anti-church attitudes* and the *privatization of faith* in the Czech Republic, with respect to the European Context. From here I offer another perspective that may be useful to consider, the phenomenon of privatization of faith. Although both *anti-church attitudes* and the *privatization of faith* are significant issues influencing current the Czech atmosphere, I will not repeat here what is said in the related essay, just a short comment: It would not be appropriate to presuppose that all Czechs hate the church and all have privatized their faith to such an extent that evangelization and mission lose their effectiveness. There are definitely ways of building both small and big churches in the Czech Republic.[231]

[229] Wagner, *Church Planting for a Greater Harvest*, pp. 98-109.
[230] M. Hunat, 'Cultural Issues and Leading the Churches in the Czech Republic', (Unpublished essay towards MTh. degree, Bangor University, submitted 2011) pp. 5-13.
[231] Beckham, *The Second Reformation*, pp. 66-67.

Considering various reasons why a *nucleus* may meet, Wagner makes a considerably helpful comment about a situation in which a small group is designed as a platform for a bible study. He says:

> Keep in mind that the function of these particular Bible studies is to organize the nucleus for a new church. Some home Bible studies are organized primarily for Bible study, prayer, evangelism, fellowship or for pastoral care. All of these activities are good and necessary parts of church life, and all those ministries need to be taking place during the nucleus building phase and beyond. However, while all of the above might be included to some degree in the ministry of the home Bible studies, none is the primary goal. Building a nucleus is.[232]

There is a general principle hidden in these words that concerns vision. Here the vision is not to finish with one or two small groups. Part of the vision is 'large group celebration'[233] that reflects God's transcendence.[234] That vision must be imparted in the small group and must be, according to Wagner, kept in mind. Such a vision generates the capacity for growth and provides the necessary energy for continuing and completing the work of church planting. The Bible provides a good example in the story of Nehemiah. In his days, the people in Judea and Jerusalem were without vision. Nehemiah came to Jerusalem with the vision to rebuild the walls and through this vision he was constantly providing the necessary energy to finish well.[235]

I am aware that in this church planting section I do not always strictly distinguish between the different phases of the church planting process that are evident from the Hesselgrave-Pauline cycle in their chronological succession, such as preparation activities, going, first contact, ways of communication and so on. My focus in this paper is primarily on principles (that seem to be fundamental for the shaping of any strategy), and secondary on the steps or methods. Many church

---

[232] Wagner, *Church Planting for a Greater Harvest*, p. 100.
[233] Beckham, *The Second Reformation*, p. 25.
[234] Beckham, *The Second Reformation*, p. 96.
[235] Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry leaders* 2nd ed. (Grand Rapids, MI: Baker Books, 2005), p. 146.

planting principles, if not most of them, appear applicable in more than one church planting phase.

For example, the small group concept is crucial in the initial church planting phase, but it remains crucial when the congregation grows and public meetings take place every Sunday. William Beckham speaks about 'two-winged church'. He considers this concept to be of such significance in the 21st century that he calls it *the second reformation*.[236] On the title page of his book, *The Second Reformation,* Beckham cites Martin Luther: 'Those who want to be Christians in earnest and who profess the gospel with hand and mouth should sign their names and meet alone in a house to pray, to read, to baptize, to receive the sacrament, and to do other Christian works.'[237] The statement alone testifies greatly to the significance of the smaller wing, and indeed, the whole book brings a considerable balance between these two, public and private, wings of the church (that is logically expected). One of the possibilities of how to exploit the momentum of a small group is illustrated below in the concept of *triads* in the *European Best Model* section.

European Best Model?

Craig Ott, who focuses on planting churches in Central Europe, says that it is important to match the church planter's role with the church planting model.[238] 'If the church planter does not have a clear understanding of his or her role, he or she is likely to undermine the best methods and models.[239] Ott identifies three types of church planters: the pastoral church planter, the apostolic church planter, and the catalytic church planter. The pastoral church planter plants a church and when it is strong enough, he passes the church onto a paid, professional pastor who replaces the missionary pastor. Sadly, this

[236] W. A. Beckham, *The Second Reformation: Reshaping the Church for the 21st Century* (Houston, TX: Touch Publications, 1995), p. 25.
[237] Beckham, *The Second Reformation*, the front cover of the book.
[238] Craig Ott, 'Matching the Church Planter's Role with the Church Planting Model', *EMQ* 3 (2001), pp. 338-344 [338].
[239] Ott, 'Matching the Church Planter's Role', p. 338.

professionalism often means that not enough lay people are trained for ministry. The missionary pastor is then free to leave and plant another church. This model is predominantly used and works well in the USA. The apostolic church planter trains laity and when he departs there is the capacity in national leaders to take over the church. That way his gifting (related obviously to the concept of *person gifts*) may equip leaders for two or three churches in different areas at the same time. But not many are willing to do it this way because it usually demands a longer period of time to equip the churches, and more travelling will be necessary on the side of the missionary church planter. However, the Apostle Paul did it this way. The catalytic church planter 'is a church planter who plants a church, and remains as pastor or resource person in that church to become catalyst or facilitator for church multiplication.'[240] This church then becomes a base, a mother church for other church planting activities. Considerable leadership capacity must be manifested to move the church 'from maintenance to multiplication'.[241] Finally, Ott makes an important assertion: the best model is not necessary the most biblical model (the apostolic one), but the one that best fits to church planter, in the context in which the church is planted, and that which best fits God's plan for that particular place. This confirms the assumption in the beginning of this section that the Bible should be used as a source of church planting principles at first, although its methods can be inspiring as well.

Dietrich Schindler, the executive director of church planting for the Evangelical Free Church of Germany, believes that there are six qualities that distinguish between the good and the great in church planting.[242] He calls them the 'G6' disciplines and says that they are applicable in both the established *Protestant* churches and Free Churches in Germany. His contribution may be helpful in regard to many cultural similarities in the European context.[243] The first discipline Schindler calls *timed release.* By this he means 'setting the date of the next

[240] Ott, 'Matching the Church Planter's Role', p. 342.
[241] Ott, 'Matching the Church Planter's Role', p. 343.
[242] Dietrich Schindler, 'Good-to-Great Church Planting: The Road Less Travelled', *EMQ* 3 (2008), pp. 330-337 [331].
[243] Schindler, 'Good-to-Great Church Planting', p. 332.

church plant shortly after the current church has been launched'.[244] This planning presupposes that the period of time for planting each new church will not exceed 5 years. The second is g*enerational distance*. The secret of this principle lies in the attitude of church that focuses more on fostering generations than the direct planting of new churches. 'Great-grandparents do not give birth directly, but indirectly, to their great-grandchildren.'[245] Such an attitude distinguishes between addition and multiplication, and is rarely seen, especially in Europe. Also spiritual mentoring, so important in a spiritual family, takes place.[246] Third is *discipleship depth*. Schindler makes an interesting connection between church multiplication and its dependency on making new leaders who grow out of good disciples: 'A proven disciple is the best foundation for an influential leader.'[247] He also insists on training people in small groups or triads. Triads seem to fit well in the European context, so I will make more comment on it in the last of Schindler's disciplines about reproducible models. The fourth is *intentional mindset*. This contains the very basic idea that the desire for and the belief in church growth be present in churches. People should see the picture, the vision of a growing church, and it should be repeated regularly and intentionally, by all effective means, otherwise the vision dies. Fifthly comes *external focus*. That simply means that all Christians, including pastors, leaders and church staff, should 'spend much time with those they are called to reach … to discover our evangelistic OIKOS, note the names of every non-Christian person with whom you spend an hour or more in an average week'.[248]

These are practical suggestions and I would like to pay extra attention to the sixth one, the *reproducible models* discipline*.* Schindler insists that the system of church reproduction must be better than the people who use the system, giving them power for discipleship and evangelism. John Wesley's *class meetings* may serve as an apposite example of a life changing system. Schindler testifies to

[244] Schindler, 'Good-to-Great Church Planting', p. 332.
[245] Schindler, 'Good-to-Great Church Planting', p. 332.
[246] Jones, 'Four Ways to Mentor Church Planters', p. 491.
[247] Schindler, 'Good-to-Great Church Planting', p. 333.
[248] Schindler, 'Good-to-Great Church Planting', p. 335.

success in testing a system which he calls *triads*, that he has experienced in the German town of Kaiserslautern. The members of the *triads* study the Bible together, look for a new, fourth member, later divide into two *dyads* and look for a new, third member. That way a new triad is established a whole process repeats.[249]

The description above is both concrete and variable. I would like to conclude this section with these summaries that also reflect particular church planting attitudes. Michael Green summarizes that the apostles 'preached a person, proclaimed a gift, and looked for a response'.[250] Charles Bennett summarizes his understanding of church planting this way:

> Paul was no super strategist but he was quick to adapt to circumstances and to learn from his experiences. He made use of social ties, sought out those who could most easily understand his message, moved on when his message was rejected, and stayed (if allowed) where he was making converts or meeting some other vital need. When mature local leaders had been trained whether after one month or eighteen - he moved on. His methods were well suited to his day and his environment, but they may not always be the best for every cultural situation today.[251]

What is the European best model? I suggest that it is the model that works with lower numbers in the initial phases. By this I mean that the number of those who are expected to be responsive to the Good News may not be as high as in other places. Basically, European countries, towns, villages and their character seem to be in some sense 'smaller', both geographically and in their mentality.

For other church-planting resources see, for example, Moreau's and O'Rear's summarization of church-planting resources on the web.[252]

---

[249] Schindler, 'Good-to-Great Church Planting', p. 336.
[250] Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970), pp. 150-151.
[251] Bennett, 'Paul the Pragmatist', p. 138.
[252] A. S. Moreau and M. O'Rear, 'More Than a Virtual Church: Church-planting Resources on the Web', *EMQ* 3 (2000), pp. 348-353.

A church planting strategy suggested for use in a local Apostolic Church

In the light of what has been said about the anti-clerical attitudes in the Czech Republic, I would suggest that Christians do not promote the church as an institution, nor even use the term 'church', especially in the first church planting phases, but rather work with a concept of the *different* church. By this I mean a church that is different to what the Czech people currently know about church, what they were taught in schools, and what their traditional experiences confirm to them. Once some level of trust is built, it may be expected that people start to believe that this particular church may be *different*. Then, their sense for unity, toleration and holism may help in developing trust. If the church is not the 'bad' one, openness towards it may be expected.

I further suggest that first of all determining whether the general church planting approach should be the attractional or transformational model.[253] I believe both models may be useful approaches, and means of responding to and connecting with various trends in Czech society. It will be important then, once the decision about the approach has been made, to keep the direction and foster it by various means.

I paid attention to the issues of trust, integrity, skills, firmly established belief system and clear purpose and direction at the beginning of this paper. I suggest retaining an emphasis on those issues while building the existing churches and in planting the new churches. These issues seem to be important both for an individual leadership and for a team leadership. The CEO leadership style appears to be suitable for both existing and new churches. This style should not

[253] Andrea and Leith Gray, 'Paradigms and Praxis', p. 20.

hinder the creation of effective teams in both leadership and ministry levels (in terms of the difference between leadership and ministry that I have described in the *Church Growth Factors* section), and especially the role and impact of the fivefold ministries should be taken very seriously.

I understand that all these qualities are not always strongly represented at the local level, in the local church. Therefore I suggest focussing church planting efforts at the regional level and at denomination level in the Apostolic Church denomination. If a local church is not strong enough to plant a new church, it still may be part of a stronger, regional formation that shares its gifting with more local churches. One example may be the fivefold ministry. Another example may be a closer connection of the denominational educational institutions with the current life of the existing churches that will bring the church and the school closer together.[254]

I do not suggest any particular method of how planting new churches in the Czech Republic. It appears that various means can be implemented in Czech society. But it also appears that success will depend not so much on the method as on the wise implementation of the church planting principles. Hopefully some of those described in the section above will be helpful.

Last but definitely not least is the role of prayer and the Holy Spirit. If planting new churches loses this transcendent tone, then it loses something that was always in the heart of God's mission on earth. Our endeavours would remain merely a human work. But indeed, the church is not that, and church planting should not be either. As Ed Stetzer comments, 'without the Holy Spirit's work, we are not planting churches; we are starting religious clubs'.[255]

[254] Hesselgrave, *Planting Churches Cross-Culturally,* p. 108.
[255] Ed Stetzer, *Planting Missional Churches* (Nashville, TN: B&H Publishing Group, 2006) p. 81.

EXAMPLE OF TRANSITION

In this final section, I will propose a transformation plan for a local Apostolic Church in Chomutov, Czech Republic, where I am currently the senior pastor.[256] This transformation process will describe the transition from the present state of the church to the desired state. The goal is to help the church to become a growing, church-planting church. My hope is that this section may serve as an example of how such changes may be accomplished also in other local Apostolic Churches that belong to the Apostolic Church Denomination.

Present State of the Local Churches in the Apostolic Church Denomination in the Czech Republic

All of the local churches in the Apostolic Church Denomination (which will be referred to from now on as 'ACD') are divided into groups called districts. There are five such geographical districts at present. Each district is led by a superintendent. The leadership of local churches (the senior pastor, associate pastor and elders) pursues expanding its local congregation by planting branch churches in nearby towns or villages and caring for them similarly like a mother cares for her child.[257] Because of this, the local church is referred to as the mother church. When the branch church reaches a certain size and capacity, it becomes a new church with its own leadership (a new senior pastor, associate pastor and elders, ideally), with their own finances, independent from the original mother church and part of one of the five districts. In most cases, it is a part of the same district to which the original mother church belongs. Much depends on what is meant by *particular size* and *capacity*. This describes the state of the church branch when it is considered by the leadership of the mother church ready to become an independent local church. The general experience and

[256] Ministry of Culture, Extract from the Legal Entity Registr for 'Apostolska Cirkev, Sbor bez Hranic Chomutov', <http://www3.mkcr.cz/cns_internet> [accessed 1/3/2012]
[257] The Constitution of the Apostolic Church, p. 4.

feeling in the ACD is that new churches struggle in their growth and in their ability to expand both locally and through planting new church branches.[258] It does not appear that the new church's independence, or its direct relationship to the district leader, or the fact that the church is part of the district structure have a significant influence on the church's development, including planting new churches (branches). This is not say, however, that there is no development at all. Currently, the role of the districts is rather organizational and administrative.[259]

Introduction and present state of the local Apostolic Church in Chomutov

The Apostolic Church in Chomutov (henceforth referred to as 'ACC') is situated in the north-west part of the Czech Republic. The church is a mother church which has already planted seven new churches (branches) in seven towns in the area. The distance between the two most distant church plants is approximately one hundred kilometres (approximately sixty two miles) with Chomutov located approximately in the middle. Being a church plant of the ACC means that there is a congregation capable of running its own Sunday meetings regularly (twice a month at least) in the town. Some of the church plants are close to becoming independent from the ACC; they already have their own leadership teams and finances. There are also other groups that belong to the ACC and meet in towns other than the seven ones mentioned previously. These are too small to run their own Sunday meetings, and they usually visit the closest church plant. These are called diasporas.[260]

The ACC is led (similarly as the other local Apostolic Churches) by a senior pastor, an associate pastor and two elders. (This group of leaders will henceforth be referred to as the 'ACC leadership team').[261] Following are the statistics for

[258] District Superintendent Office, 'Apostolic Church Denomination: Statistics 2011: A Basic Document', Prague, Korunni 926/30, personal resource, (acquired 22/12/2012), p.1.
[259] The Constitution of the Apostolic Church, p. 10.
[260] The Constitution of the Apostolic Church, p. 4.
[261] Apostolic Church in Chomutov, 'The Annual Report of the Apostolic Church in Chomutov 2010', (Chomutov, May 2011), p. 1.

the ACC, including all its church plants (branches), at the end of 2011: 235 regular members, 135 children and 303 regular guests. Total this is 673 people.[262] These statistics reflect also the previous years (2004 – 2011) and indicate continual growth of the ACC.[263]

There are clear signs which indicate when a particular church plant is ready to become an independent church, separate from the mother church. There are three such indicators that were agreed upon by the ACC leadership team.[264] When these indicators are present within the church plant, along with the desire to be independent from the original mother church, this ambition should be perceived and met positively, with the offer to help accomplish this successfully. Presented here are the three indicators: first, there must be a functional leadership team that leads the church plant and shows submission to the ACC leadership team. Secondly, there must be financial independence, meaning that the church plant is financially strong enough to cover all ministry expenses, including rental expenses and the salary of the future senior leader. Thirdly, the church plant must show a general growing tendency. This may be seen through the continual, but not necessarily massive, growth of membership, guests, water baptisms, small groups, ministries, etc. In other words, a change should be generally evident, year by year.

A Suggested Plan for the Apostolic Church in Chomutov

The ideas that follow are based on conclusions from previous sections concerning leadership issues, church growth factors and church planting strategies. My suggestion is that the mother church in Chomutov (ACC), with all its branches (church plants) in the other towns, should become a new district of the ACD. Currently the entire ACD is divided into five main districts, which are led by superintendants. The proposed new district would be the sixth one. Also the

[262] Apostolic Church Denomination, 'Statistics 2011', p. 1.
[263] Apostolic Church Denomination, 'Statistics 2011', p. 2.
[264] Apostolic Church in Chomutov Leadership Team Meeting, 'Minutes of the Apostolic Church in Chomutov Leadership Team Meeting', (Chomutov, October 2007), p. 1.

current ACC leadership team would become the Regional Leadership Team (henceforth referred to as 'RLT') that would lead the new district. The ACC then would no longer be the mother church; it would be one of the local Apostolic Churches in the new district, led by its local leadership team and focused on just the local church in Chomutov. Similarly, all other local churches in the new, sixth district would be led by their local leadership teams.

The primary focus of the sixth district would be on growing the existing churches there, and secondly, on planting new ones. These two goals would also be the main task of the RLT. To achieve these two goals in the new district, the RLT would operate at two levels which are reflected in Jagelmans' emphasis on the difference between leadership and ministry: firstly, the RLT would lead the district in growth and church planting. Secondly, it would minister to both existing and new churches in the district through the *five-fold ministry gifts*.

The Process of Transformation of the Apostolic Church in Chomutov from the Present State to the Desired State

The Constitution of the ACD describes the formation of new districts in this way: existing local Apostolic Churches separate from an existing district, having become too extensive, for example.[265] The process of transformation that is suggested here presupposes the formation of a new district out of existing church plants (branches) that belong to one mother church and have the capacity to become independent local churches in a new district.

Several steps for a successful process of transformation are suggested here. Firstly, the senior pastor introduces and explains to the current ACC leadership team why change should occur, citing reasons based on conclusions from the previous sections, and stating what the desired vision for the ACC is, including the new role of the RLT, which would lead the new district. Candidates for the RLT would be evaluated according to the *Basis for Key Staff and Leadership*

[265] The Constitution of the Apostolic Church, p. 10.

Evaluation. Secondly, if this vision is agreed upon by the current ACC leadership team, it would then be introduced to the ACD Council[266] and permission would be granted to continue the process. Thirdly, a minimum of two[267] church plants (branches of the ACC) would be nominated for the position of an independent local church in the new district. Careful consideration would be taken in selecting the branches that show potential for becoming independent churches. The current ACC leadership team would meet with the leadership teams of the church plants selected to become independent churches in the new district to discuss the entire process of change, the responsibilities related to leading a local Apostolic church,[268] the roles of the RLT and its relationship to the new local church. Not all church plants must necessarily become independent churches in the new district. They may continue as a branch of the mother church, keeping its previous relationship to the ACC until it is ready for transition. Fourthly, the official establishment of the sixth district, according to the ACD Council policy,[269] would be planned and executed. This district would be led by the RLT. The RLT would be focused both on growing existing local churches and planting new ones; it would reflect both leadership and ministry aspects of these goals and would operate under the authority of the ACD Council.

Evaluation of the Anticipated Regional Leadership Team

For the purpose of this paper, I have translated the form – *A Basis for Key Staff and Leadership Evaluation* (see Appendix 1) – into the Czech language and have asked the ACC leadership team, which consists of four leaders (the senior pastor, associate pastor and two elders), to evaluate themselves and other members of the team. The evaluation process was done in this way: firstly, each leader, including the senior pastor, evaluated himself; secondly, the senior pastor evaluated the other three leaders; and thirdly, the senior pastor was evaluated by a leader from the team. In order to make this process of evaluation clearer, it

[266] The Constitution of the Apostolic Church, p. 2.
[267] The Constitution of the Apostolic Church, p. 10.
[268] The Constitution of the Apostolic Church, pp. 2-8.
[269] The Constitution of the Apostolic Church, p. 10.

would be helpful to put names to the positions: Martin is the senior leader; David, Mark and Larry are the other members of the ACC leadership team. Martin, David, Mark and Larry all evaluated themselves; Martin evaluated David, Mark and Larry, and also was evaluated by Mark so that the process was reciprocal. The results of this evaluation should indicate whether or not the anticipated RLT would have the capability to perform its new roles and tasks. All evaluated persons have worked together for many years in respectable leadership positions and are supposed to know themselves and others on the team well enough to present a credible opinion.[270]

Following are the results which show how the individual evaluated himself and his team members. Please note that a rating of 5 is high and 1 is low. The way in which this evaluation is structured should be clear from Appendix 1. The figures generally refer to areas such as self-perception, self-government, being led with purpose, having focus on people and influence. The results show how many times a particular rating was given to a member of the team. A higher rating means a better capability in the particular area.

I. Self-evaluations

Martin's self-evaluation:

1: none
2: 1x
3: 4x
4: 13x
5: 6x

David's self-evaluation:

1: none
2: 2x

[270] ACC, 'The Annual Report 2010', p.1.

3: 7x

4: 12x

5: 3x

Marek's self-evaluation:

1: none

2: 2x

3: 8x

4: 9x

5: 5x

Larry's self-evaluation:

1: none

2: 1x

3: 9x

4: 14x

5: none

II. The Pastor's Evaluation of Team Members

Martin's evaluation of David:

1: none

2: 5x

3: 9x

4: 4x

5: 6x

Martin's evaluation of Marek:

1: none

2: 1x

3: 7x

4: 10x

5: 6x

Martin's evaluation of Larry:

1: none

2: 5x

3: 12x

4: 5x

5: 2x

III. A Team Member's Evaluation of the Pastor

Marek's evaluation of Martin:

1: none

2: 1x

3: 4x

4: 11

5: 8x

The results of this evaluation are expected to indicate if the anticipated RLT team would be capable of performing its new role and responsibilities. It is clear that the ratings of 3-5 predominate over 1-2. In fact, there is not even one rating of 1. Ratings of 3 and 4 are the strongest. This simple summarisation indicates that the leadership team members should have the qualities necessary for fulfilling their responsibilities. This evaluation does not indicate any serious problem which might warn of weakness in the future or that should be dealt with now.

The evaluation above deals mostly with the leadership capacity of the RLT and its role in leading the new district in growth and church planting. I also suggest considering the RLT ministry capacity, particularly its capacity to ministry to both existing and new churches in the district through the *five-fold ministry gifts*. A useful description of the *five-fold ministry gifts,* as presented by Alan Hirsch, is available in Appendix 2.

Conclusion

The goal of this paper is to consider what kinds of changes, strategies and leadership forms would enable church growth and church planting activities in churches belonging to the Apostolic Church Denomination in the Czech Republic. In summary, in regard to what has been said up to this point, the following points are worthy of attention.

Firstly, an emphasis on change should be a part of any healthy organism. The church is such an organism. The Apostolic Church Denomination and its local churches in the Czech Republic are as well expected to be a healthy organism, an organism that grows and thus naturally goes through the process of change. Any healthy organism must be well organized. This is the reason why the church must also be structured as an organization. The strategic development method seems to be an effective way to remove moral, structural and spiritual barriers to growth, helping to initiate and lead the transformation process and resulting in desired change. Thus, priority should be given to the strategic development of the local Apostolic Churches.

Secondly, when church growth and church planting activities are pursued in churches belonging to the Apostolic Church Denomination, it must be remembered that the methods used must originate from church growth and church planting principles. A method must be born out of a principle. A method should not be an end in itself. Principles are applicable in different times and contexts. A method should be understood as reflecting a principle in a particular context, and due to Czech history, this reflection may differ in some aspects from application in other parts of the world.

Lastly, if there is not sufficient preparedness and willingness for growth and church planting endeavours within the local Apostolic Churches themselves, then

this should be encouraged at regional levels of the Apostolic Church Denomination. In the final section of this paper, an example of a transformation of a local Apostolic Church in a new district of the Apostolic Church Denomination is proposed. The goal is to show a possible way of transforming a church planting church into a church planting district. Such a grouping of church plants or local churches into more significant units is expected to create an energy and synergy that would never be reached at the local level. These units are to be led by teams of leaders (referred to in this paper as the Regional Leadership Team), men and women of integrity, who can effectively share their abilities and giftings. The role of the units is more than administrative; they contribute both through their ministry and leadership (both appendixes offer useful tools for discovering these abilities). The proposed transformation of a local Apostolic Church into a new district should only serve as an example of how this ‘regional synergy’ could be reached. Of course, this strength may be found in effectively managing the existing districts of the Apostolic Church Denomination. I hope that the strength of the ‘regional synergy’ will influence Czech regions and the entire Czech nation. I hope that this synergy will have its source in Christ and will result in church growth and the planting of new churches.

Bibliography

The *New International Version* is used for all biblical references and quotations unless otherwise stated.

Books

Adair, John, *Develop Your Leadership Skills* (London: Kogan Page, 2007)

Adair, John, *Decision Making and Problem Solving Strategies,* 3rd ed. (London: Kogan Page, 2007)

Adamova, K., and L. Krizkovsky, *Politologie* (Praha: Codex, 1997)

Allen, R. J., B. S. Blaisdell, and S. B. Johnston (eds.), *Theology for Preaching: Authority, Truth, and Knowledge of God in a Postmodern Ethos* (Nashville: Abingdon Press, 1997)

Allen, R., *Missionary Methods: St Paul's or Ours?* (London: World Dominion Press, 1960)

Allen, R., *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (Eugene, Oregon: Wipf and Stock Publishers, 1997)

Anderson, Neil, T., and Charles Mylander, *Setting Your Church Free: A Biblical Plan to Help Your Church* (Ventura, CA: Regal Books, 1994)

Beckham, W. A., *The Second Reformation: Reshaping the Church for the 21st Century* (Houston, TX: Touch Publications, 1995)

Bubik, Rudolf, *History of the Pentecostal Movement*, 6 vols. (Albrechtice: Krestansky Zivot, 2007)

Conner, Mark, *Help Your Church Change: Seven Strategic Shifts* (Vermont, Australia: Conner Equipping Ministries Pty Ltd, 1999)

Covey, Stephen, R., *The Seven Habite of Highly Effective People, Sedm Navyku Vudcich Osobnosti pro Uspesny a Harmonicky Zivot,* Czech ed. (Praha: Pragma, 1997)

Damazio, Frank, *Effective Keys to Successful Leadership* (Portland, Oregon: City Bible Publishing, 1993)

Drapal, Dan, *Will We Survive Western Missionaries? Reflections of a Czech Pastor on Meeting the Western Missionaries,* 2nd ed. (Praha: Ampelos, 1997)

Fletcher, Michael, *Leadership Transitions for Growth* (Colorado Springs, CO: Wagner Publications, 2003)

Getz, Gene, A., *Sharpening the Focus of the Church* (Wheaton, Ill: Victor Books, 1984)

Glasser, Arthur, F., with C. E. van Engen, D. S. Gilliland and S. B. Redford, *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids, MI: Baker Academic, 2003)

Green, M., *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970)

Greenway, Roger, S., and Timothy M. Monsma, *Cities: Missions' New Frontier* (Grand rapids, MI: Baker Book House, 1989)

Hay, Alexander, R., *The New Testament Order for Church and Missionary* (Audubon, N.J.: New Testament Union, 1947)

Hermanova, Eva, and P. Chromy (eds.), *Kulturni Regiony a Geogragie Kultury: Kulturni Realie a Kultura v Regionech Ceska* (Praha: ASPI, 2009)

Hesselgrave, David, J., *Planting Churches Cross-Culturally: North America and Beyond,* 2nd ed. (Grand Rapids: Baker Academic, 2000)

Jagelman, Ian, *The Empowered Church: Releasing Ministry Trough Effective Leadership,* 2nd ed. (Lane Cove, Australia: The Jagelman Institute, 2007)

Jagelman, Ian, *Re-engineering the Church: New Models of Governance, Leadership Teams and Succession Planning* (Lane Cove, Australia: The Jagelman Institute, 2007)

Jagelman, Ian, *The L Factor: Identifying and Developing Christian Leaders* (Adelaide, South Australia: Openbook Publishers, 2005)

Kane, Herbert, J., *Christian Missions in Biblical Perspective* (Grand Rapids: Baker, 1967)

Kane, Herbert, J., *Understanding Christian Missions,* 3rd ed. (Grand Rapids: Baker Book House, 1985)

Kotter, John, P., and Dan S. Cohen, *The Heart of Change: Real-Life Stories of How People Change Their Organizations* (Boston, MA: Harvard Business School Press, 2002)

Kreider, L., R. Myer, S. Prokopchak, B. Sauder, *The Biblical Role of Elders for Today's Church: New Testament Leadership Principles for Equipping Elders* (Ephrata, PA: House to House Publications, 2004)

Kural, V., Z. Radvanovsky, a kol., *"Sudety" pod Hakovym Krizem* (Usti nad Labem: Albis International, 2002)

Lencioni, Patrick, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002)

Malphurs, Aubrey, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders,* 2nd ed. (Grand Rapids, MI: Baker Books, 2005)

Maxwell, John, C., *Developing the Leader Within You, Rozvijejte sve Vudci Schopnosti,* Czech ed. (Praha: Pragma, 1993)

Maxwell, John, C., *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team* (Nashville: Nelson Boobks, 2001)

McGavran, Donald, and Win Arn, *Back to Basics in Church Growth* (Wheaton, IL: Tyndale House Publishers, 1981)

McNeal, Reggie, *Revolution in Leadership: Training Apostles for Tomorrow's Church* (Nashville, TN: Abingdon Press, 1988)

Miller, John, C., *Outgrowing the Ingrown Church* (Grand Rapids, MI: Zondervan Publishing House, 1986)

Molitor, Brian, D., *The Power of Agreement* (Nashville, Tennessee: Broadman & Holman Publisher, 1999)

Murray, Stuart, *Church Planting: Laying Foundations* (Carlisle: Paternoster Press, 1998)

Myer, Ron, *Fivefold Ministry Made Practical: How to Release Apostles, Prophets, Evangelists, Pastors and Teachers to Equip Today's Church* (Lititz, PA: House to House Publications, 2006)

Petts, D., *Body Builders: Gifts to Make God's People Grow* (Mattersey: Mattersey Hall Publications, 2002)

Polisensky, Josef, V., *History of Czechoslovakia in Outline*, 2nd ed. (Prague: Bohemia International, 1991)

Pringle, Phil, *Leadership Excellence: 10 Characteristic of Great Leaders* (Dee Why, Australia: PaX Ministries Pty Ltd, 2005)

Prior, Kenneth, F. W., *The Gospel in a Pagan Society* (Downers Grove, IL: Inter-Varsity, 1975)

Puccio, G. J., M. C. Murdock, M. Mance, *Creative Leadership: Skills That Drive Change* (Thousand Oaks, California: Sage Publications, 2007)

Robinson, M., and S. Christine, *Planting Tomorrow's Churches Today* (Speldhurst, Kent: Monarch Publications, 1992)

Schnabel, E. J., *Early Christian Mission, Paul and the Early Church* (Westmont, Illinois: Inter-Varsity Press, 2004)

Schwarz, Christian, *Natural Church Development*, Czech ed. (Praha: Luxpress, 1996)

Snyder, Howard, A., *The Community of the King* (Downers Grove, IL: Inter-Varsity Press, 1977)

Stedman, Ray, C., *Body Life* (Glendale, CA: Regal Books, 1972)

Stetzer, Ed, *Planting Missional Churches* (Nashville, TN: B&H Publishing Group, 2006)

Stetzer, Ed, *Planting New Churches in a Postmodern Age* (Nashville, TN: Broadman & Holman Publishers, 2003)

Stott, John, *The Message of Acts* (Nottingham: Inter-Varsity Press, 1990)

Wagner, Peter, C., *Church Planting for a Greater Harvest: A Comprehensive Guide* (Ventura, CA: Regal Books, 1990)

Winter, Ralph, D., and Steven C. Hawthorne (eds.), *Perspectives on the World Christian Movement: A Reader* (Pasadena, CA: William Carey Library,1981)

Wood, George, O., Randy Hurst, *Core values: Serving Christ's Cause with Effectiveness and Excellence*, Czech ed. (Albrechtice: Krestansky Zivot, 2010)

Articles, Minutes of Meetings

Alexander, Carol, A., 'Missional Leadership: A Christian Response to Cultural Shifts, Authority Structures and Moral Ambiguities in Contemporary Western Society', Unpublished dissertation for the degree of Doctor of Philosophy (Bangor University: School of Theology and Religious Studies, 2010)

Apostolic Church in Chomutov, 'The Annual Report of the Apostolic Church in Chomutov 2010', (Chomutov, May 2011)

Apostolic Chuch Council, 'Minutes of the Apostolic Chuch Council meeting', *Report of the pastoral department*, (Cesky Tesin, February 25, 2010). The document was consulted with bishop's permission at the bishop office archive in Kolin in spring 2011.

Apostolic Church in Chomutov, Leadership Team Meeting, 'Minutes of the Apostolic Church in Chomutov Leadership Team Meeting', (Chomutov, October 2010)

Baker, K., 'Church Planting and Kingdom Building: Are They the Same?', *EMQ* 2 (2009), pp. 160-168

Bennett, Charles, T., 'Paul the Pragmatist: Another Look at His Missionary Methods', *EMQ* 16.3 (1980), pp. 133-138

District Superintendent Office, 'Statistics 2011: A Basic Document', Prague, Korunni 926/30, (22/12/2012), personal resource

Dusing, Michael, L., 'Cirkev' ['The Church'], in Stanley M. Horton (ed.), *Systematicka Teologie,* Czech ed. (Albrechtice: Krestansky Zivot, 2001), translated from original *Systhematic Theology,* Rev. ed. (Springfield, Missouri: Gospel Publishing House, 1995)

Garrard, D., J., 'The Priesthood of All Believers', *Ecclesiology - Priesthood of All Believers* (28.9.2005)

Gray, Andrea and Leith, 'Paradigms and Praxis: Part I: Social Networks and Fruitfulness in Church Planting', *International Journal of Frontier Missiology* 26.1 (2009), pp. 19-28

Hesselgrave, David, J., 'Essential Elements of Church Planting and Growing in the 21st Century', *EQM* 1 (2000), pp. 24-32

Hiebert, P., 'Missions and the Renewal of the Church', in Wilbert R. Shenk (ed.), *Exploring Church Growth* (Grand Rapids: Eerdmans, 1983), pp. 157-167

Jones, J., 'Four Ways to Mentor Church Planters', *EMQ* 4 (2008), pp. 488-491

Luzny, Dusan, and Jolana Navratilova, 'Nabozenstvi a sekularizace v Ceske Republice', ['Religion and Secularization in the Czech Republic', my translation], *Socialni studia* 6 (2001), pp. 111-125

Nespor, Zdenek, R., 'Jsou Cesi Skutecne Neverici? "Ateisticky" Narod v Sekularizovane Evrope a v Nabozenskem Svete', ['Are the Czechs Really Atheistic? An "Atheistic" Nation in the Secularized Europe and in the Religious World', my translation], in Hana Marikova, Tomas Kostelecky, Tomas Lebeda and Marketa Skodova (eds.), *Jaka je Nase Spolecnost? Otazky, Ktere si Casto Klademe…* (Praha: Sociologicke Nakladatelstvi Slon, 2010), pp. 204-215

Maxwell, John, C., 'Million Leaders Mandate', *EQUIP: Book 2 and 4* (2003)

McRae, F., 'The German Church Planting Movement: Have We Missed the Boat?', *EMQ* 2 (2006), pp. 184-189

Moreau, A. S., and M. O'Rear, 'More Than a Virtual Church: Church-planting Resources on the Web', *EMQ* 3 (2000), pp. 348-353

Olsen, S. E., 'Czech Social Relations and Czech Academic Mentoring: With Implications for Christian Mentoring', A Dissertation Presented to the Faculty of the School of Intercultural Studies, Biola University, August 1996 (Ann Arbor, MI: UMI, 1997)

Ott, C., 'Matching the Church Planter's Role with the Church Planting Model', *EMQ* 3 (2001), pp. 338-344

Pastoral Conference, Mirek Makovicka's Report, 'Minutes from the Pastoral Conference of the Apostolic Church in Cesky Tesin' (19/3/2009), personal resource

Schindler, D., 'Good-to-Great Church Planting: The Road Less Travelled', *EMQ* 3 (2008), pp. 330-337

Skalnik, P., ‘Politika a Nabozenstvi z Hlediska Politicke Antropologie’, *Mezinarodni Politika* 4 (2001)

Sorcher, Melvin, and James Brant, ‘Are You Picking the Right Leaders?‘, in *Harvard Business Review on Developing Leaders* (Boston, MA: Harvard Business School Publishing, 2004), pp. 1-19

Stafford, T., ‘Go and Plant Churches of All Peoples’, *Christianity Today,* Sept. 2007

Teal, Thomas, ‘The Human Side of Management’, in *Harvard Business Review on Leadership* (Boston, MA: Harvard Business School Publishing, 1996), pp. 147-169

The Constitution of the Apostolic Church, validated by the Supreme Apostolic Church Conference 19 April 2002 in Nymburk

Wilson, L., ‘Issues for Women in Church Planting’, *EMQ* 3 (2003), pp. 362-366

Internet

Creps, Earl, **‘**Disciplemaking in a Postmodern World**’,** *Enrichment Journal* 3 (2002), <http://enrichmentjournal.ag.org/200204/200204_052_discipling.cfm> [accessed 19/12/2011]

Hirsch, Alan, ‘Three Over-looked Leadership Roles’, *Christianity Today* 1 (2008), <http://www.christianitytoday.com/le/2008/spring/7.32.html> [accessed 11/10/2011]

Moldan, Martin, is the Bishop of the Apostolic Church Denomination in the Czech Republic from 2008, <http://apostolskacirkev.cz/view2.php?rstema=23&stromhlmenu=6:23> [accessed 3/12/2011]

Ministry of Culture, Extract from the Legal Entity Registr for ‘Apostolska Cirkev, Sbor bez Hranic Chomutov’, <http://www3.mkcr.cz/cns_internet/> [accessed 8/12/2011]

U.S. Department of State, Bureau of European and Eurasian Affairs, Czech Republic, Economy (August 19, 2011), <http://www.state.gov/r/pa/ei/bgn/3237.htm#econ> [accessed 19/12/2011]

Appendix 1

A Basis for Key Staff and Leadership Evaluation[271]

Name:_____

Average Scores

(Rating: 5 is high, 1 is low. Please circle score)

1. Self Perception

a) Emotional Awareness (2 Cor 4:7-12)

1 2 3 4 5

Recognising one's emotions and their effects.

People with this competence:

- *Know which emotions they are feeling and why.*
- *Realise the links between their feelings and what they think, do and say.*
- *Recognise how their feelings affect their performance.*
- *Have a guiding awareness of their values and goals.*

b) Accurate Self-Assessment (Rom 12:3-8)

1 2 3 4 5

Knowing one's inner resources, abilities, and limits.

People with this competence are:

- *Aware of their strengths and weakness.*
- *Reflective, learning from experience.*
- *Open to candid feedback, new perspectives, continuous learning, and self-development.*
- *Able to show a sense of humour and perspective about themselves.*

c) Self-Confidence (2 Tim 1:11-12)

[271] Jagelman, *The L Factor,* pp. 99 – 107.

1 2 3 4 5

A strong sense of one's self-worth and capabilities.

People with this competence:

- *Present themselves with self-assurance – have "presence".*
- *Can voice views that are unpopular and go out on a limb for what is right.*
- *Are decisive, able to make sound decisions despite uncertainties and pressures.*

2. Self-Government

a) Self-Control (2 Tim 1:7)

1 2 3 4 5

Keeping disruptive emotions and impulses in check.

People with this competence:

- *Manage their impulsive feelings and distressing emotions well.*
- *Stay composed, positive, and unflappable even in trying moments.*
- *Think clearly and stay focused under pressure.*

b) Trustworthiness (2 Thess 3:7-10)

1 2 3 4 5

Maintaining integrity.

People with this competence:

- *Act ethically and above reproach.*
- *Build trust through their reliability and authenticity.*
- *Admit their own mistakes and confront unethical actions in others.*
- *Take tough, principled stands even if they are unpopular.*

c) Conscientiousness (2 Cor 1:18-20)

1 2 3 4 5

Taking responsibility for personal performance.

People with this competence:

- *Meet commitments and keep promises.*

- *Hold themselves accountable for meeting their objectives.*
- *Are organised and careful in their work.*

d) Adaptability (Mark 1:32-38)

1 2 3 4 5

Being flexible in responding to change.

People with this competence:

- *Smoothly handle multiple demands, shifting priorities, and rapid change.*
- *Adapt their responses and tactics to fit fluid circumstances.*
- *Are flexible.*

e) Innovation (1 Cor 9:19-23)

1 2 3 4 5

Being open to novel ideas and approaches.

People with this competence:

- *Seek out fresh ideas from a wide variety of sources.*
- *Entertain original solutions to problems.*
- *Generate new ideas.*
- *Take fresh perspectives and risks in their thinking.*

3. Purpose Led

a) Achievement Drive (1 Cor 9:24-27)

1 2 3 4 5

Striving to improve or meet a standard of excellence.

People with this competence:

- *Are result-oriented, with a high drive to meet their objectives and standards.*
- *Set challenging goals and take calculated risks.*
- *Pursue information to reduce uncertainty and find ways to do better.*
- *Learn how to improve their performance.*

b) Commitment (Phil 1:27; 2:1-4)

1 2 3 4 5

Aligning with the goals of a group or organisation.

People with this competence:

- *Readily make sacrifices to meet larger organisational goals.*
- *Find a sense of purpose in the larger mission.*
- *Use the group's core values in making decisions and clarifying choices.*
- *Actively seeks out opportunities to fulfil the group's mission.*

c) Initiative (Col 4:5-6)

1 2 3 4 5

Displaying proactivity.

People with this competence:

- *Are ready to seize opportunities.*
- *Pursue goals beyond what's required or expected of them.*
- *Cut through red tape and bend the rules when necessary to get the job done.*
- *Mobilise others through unusual, enterprising efforts.*

d) Optimism (Heb 12:2-3)

1 2 3 4 5

Persistence.

People with this competence:

- *Persist in seeking goals despite obstacles and setbacks.*
- *Operate from hope of success rather than fear of failure.*
- *See setbacks as due to manageable circumstances rather than a personal flow.*

4. People Focus

a) Understanding Others (Jas 1:19)

1 2 3 4 5

Sensing other's feelings and perspectives, and taking an active interest in their concerns.

People with this competence:

- *Are attentive to emotional cues and listen well.*
- *Show sensitivity and understand others' perspectives.*
- *Help out based on an understanding other people's needs and feelings.*

b) Developing Others (Eph 4:11-12)

1 2 3 4 5

Sensing others' development needs and bolstering their abilities.

People with this competence:

- *Acknowledge and reward people's strengths and accomplishments.*
- *Offer useful feedback and identify people's needs for further growth.*
- *Mentor, give timely coaching, and offer assignments that challenge and foster a person's skills.*

c) Ministry Sensitive (Gal 5:13)

1 2 3 4 5

Anticipating, recognising, and meeting visitors and members needs.

People with this competence:

- *Understand members' needs and match them to ministries provided.*
- *Seek ways to increase members' satisfaction and loyality.*
- *Gladly offer appropriate assistance.*
- *Grasp member's perspective.*

d) Synergy Sensitive (1 Cor 1:26-29)

1 2 3 4 5

Cultivating opportunities through different kinds of people.

People with this competence:

- *Respect and relate well to people from varied backgrounds.*
- *Understand diverse worldviews and are sensitive to group differences.*

- *See diversity as opportunity, creating an environment where diverse people can thrive.*
- *Challenge bias and intolerance.*

e) Power Awareness (1Kgs 12:25-28)

1 2 3 4 5

Understanding personal and position power.

People with this competence:

- *Accurately read key power relationships.*
- *Detect crucial social networks.*
- *Understand the forces that shape views and actions of members and visitors.*
- *Accurately read organisational and external realities.*

5. Influence

a) Communication (1Cor 4:14-15)

1 2 3 4 5

Listening openly and sending messages.

People with this competence:

- *Are effective in give-and-take, registering emotional cues an attuning their message.*
- *Deal with difficult issues straightforwardly.*
- *Listen well, seek mutual understanding, and welcome sharing of information fully.*
- *Foster open communication and stay receptive to bad news as well as good.*

b) Conflict Management (Gal 6:15)

1 2 3 4 5

Negotiating and resolving disagreements.

People with this competence:

- *Handle difficult people and tense situations with diplomacy and tact.*
- *Spot potential conflict, bring disagreements into the open, and help deescalate situations.*
- *Encourage debate and open discussions.*

c) Leadership (Phil 2:19-24)

1 2 3 4 5

Inspiring and guiding individuals and groups.

People with this competence:

- *Articulate and arouse enthusiasm for a shared vision and mission.*
- *Step forward to lead as needed, regardless of position.*
- *Guide the performance of others while holding them accountable.*
- *Lead by example.*

d) Change and Transition Management (Gal 2:6-14)

1 2 3 4 5

Initiating or managing change.

People with this competence:

- *Recognise the need for change and attempt to remove barriers.*
- *Challenge the status quo to acknowledge the need for change.*
- *Champion the change and enlist others in its pursuit.*
- *Model the change expected of others.*
- *Monitor the emotional impact of change.*

e) Team Building (2 Tim 2:22-24)

1 2 3 4 5

Nurturing instrumental relationships.

People with this competence:

- *Cultivate and maintain extensive informal networks.*
- *Seek out relationships that are mutually beneficial.*
- *Build rapport and keep others in the loop.*

- *Make and maintain personal friendships among work associates.*

f) Networking (Acts 15:36-41)

1 2 3 4 5

Working with others toward shared goals.

People with this competence:

- *Balance a focus on task with attention to relationships.*
- *Collaborate, sharing plans, information, and resources.*
- *Promote a friendly, cooperative climate.*
- *Spot and nurture opportunities for collaboration.*

g) Team Performance (Matt 10:1-6)

1 2 3 4 5

Creating group synergy in pursuing collective goals.

People with this competence:

- *Model team qualities like respect, helpfulness, and cooperation.*
- *Draw all members into active and enthusiastic participation.*
- *Build team identity, esprit de corps, and commitment.*
- *Protect the group and its reputation; share credit.*

Appendix 2

The Five Categories of Church Leadership from Ephesians 4:11, in Biblical Terms[272]

APOSTLES extend the gospel. As the "sent ones," they ensure that the faith is transmitted from one context to another and from one generation to the next. They are always thinking about the future, bridging barriers, establishing the church in new contexts, developing leaders, networking trans-locally. Yes, if you focus solely on initiating new ideas and rapid expansion, you can leave people and organizations wounded. The shepherding and teaching functions are needed to ensure people are cared for rather than simply used.

PROPHETS know God's will. They are particularly attuned to God and his truth for today. They bring correction and challenge the dominant assumptions we inherit from the culture. They insist that the community obey what God has commanded. They question the status quo. Without the other types of leaders in place, prophets can become belligerent activists or, paradoxically, disengage from the imperfection of reality and become other-worldly.

EVANGELISTS recruit. These infectious communicators of the gospel message recruit others to the cause. They call for a personal response to God's redemption in Christ, and also draw believers to engage the wider mission, growing the church. Evangelists can be so focused on reaching those outside the church that maturing and strengthening those inside is neglected.

SHEPHERDS nurture and protect. Caregivers of the community, they focus on the protection and spiritual maturity of God's flock, cultivating a loving and spiritually mature network of relationships, making and developing disciples. Shepherds can value stability to the detriment of the mission. They may also foster an unhealthy dependence between the church and themselves.

[272] Hirsch, 'Three Over-looked Leadership Roles', *Christianity Today* 1 (2008), p. 2.

TEACHERS understand and explain. Communicators of God's truth and wisdom, they help others remain biblically grounded to better discern God's will, guiding others toward wisdom, helping the community remain faithful to Christ's word, and constructing a transferable doctrine. Without the input of the other functions, teachers can fall into dogmatism or dry intellectualism. They may fail to see the personal or missional aspects of the church's ministry.

The Five Categories of Church Leadership from Ephesians 4:11, in Sociological Terms[273]

The entrepreneur: Innovator and cultural architect who initiates a new product, or service, and develops the organization.

The questioner: Provocateur who probes awareness and fosters questioning of current programming leading to organizational learning.

The communicator: Recruiter to the organization who markets the idea or product and gains loyalty to a brand or cause.

The humanizer: People-oriented motivator who fosters a healthy relational environment through the management of meaning.

The philosopher: Systems-thinker who is able to clearly articulate the organizational ideology in a way as to advance corporate learning.

[273] Hirsch, 'Three Over-looked Leadership Roles', *Christianity Today* 1 (2008), p. 3.