

College Church in Wheaton Church Planting Manual

Process, Organization, & Network
for church planting in the greater Chicago-land area

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Foreword

“We are a congregation that is committed to planting churches, to aggressively follow the New Testament pattern of evangelism: God building His church through multiplying local fellowships.”

Our conviction as expressed in the above ministry initiative grows out of our purpose to be “God’s people joyfully proclaiming Christ’s glory among the nations.” In this way, church planting is not simply a particular ministry activity among many; rather, it is an integral part of who we are as College Church in Wheaton.

The following Manual has been written to guide the implementation of the Elder’s vision to plant churches. This resource is the fruit of almost a year’s worth of discussion between Doug O’Donnell, Andrew Fulton, and Mark Brucato. Mark is the faithful scribe who took notes, composed, and assimilated papers into its final form. I should also like to thank Bruce Wilson, Pastor of Mission, for his critical feedback.

May God use the following pages in ways that transcend our limited wisdom and strength in the advance of his kingdom through vibrant, gospel-centered churches.

Chris Castaldo
Pastor of Community Outreach

Introduction

I. Biblical Basis for Church Planting

The Apostolic Priority of Church Planting

The Gospels and Epistles were specifically written and addressed to Christian communities around the Mediterranean world, and their central message dealt with issues pertaining to local bodies of believers. The health, growth and expansion of these churches were vital for the advancement of the gospel throughout the known world. On another level, there are no specific passages about starting new churches or explicit strategies for reaching new areas. One might say that the New Testament reveals the product of church planting, not the process (at least the book of Acts and the Epistles). However, once the centrality of the church is recognized, there are indeed numerous places to turn to learn about how these churches began and how the gospel went forth into the world. The book of Acts is perhaps the best place to turn to see how *the first believers fulfilled the great commission by church planting*.

Believing in the Gospel and Joining the Community

In the book of Acts, Luke continues the narrative of Jesus' ministry (life, death, resurrection and ascension) through the witness of his followers. Luke repeats the final words of the commission that Jesus spoke to his disciples in Galilee: "...you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth" (Acts 1:8 and Luke 24:48). Entranced by this great vision and empowered by the Holy Spirit, these disciples went forth preaching the gospel and planting churches.

From the outset, the disciples gathered in community to appoint a new leader (1:12-26). Already the disciples had a distinct awareness of the corporate dimension that was necessary to fulfill this *great commission*: "one of these men must become with us witness to his resurrection" (1:22). Following this gathering and straight through the book, when people came to faith in Jesus Christ, they were "added to their number" (2:41, 47, 5:14, 11:24).

As the church multiplied in number it expanded in geography. The book of Acts begins in Galilee, a marginal town in northern Israel and ends in the empire's capital, Rome. All the while, the missionary movement was a network of ecclesial stepping stones, or a chain of many links, each providing a longer reach to other areas of influence. Ironically, the message of the gospel proceeded along on these steps through persecution (8:4, 11:19). Because of the persecution in Jerusalem, several apostles left and took the gospel elsewhere. Philip traveled down to Samaria, and was used to reach Ethiopia (8:26-41). Peter traveled to Caesarea and was given a vision of the gospel for all people (10:1-33). Paul, most extensively in the narrative of Acts, brought the gospel westward (ch.13-28) longing to travel all the way to Spain (Rom. 15:24).

As these and other men labored in preaching, evangelism, and prayer, the Lord opened the hearts of many to believe and become disciples (Acts 16:14). Luke mentions the basic processes by which this ministry unfolded, with specific attention to Paul's missionary circuit. These details are not incidental to the narrative, but actually reveal the church planting priority of the apostles. Two things in specific can be gleaned from their travel patterns. First, preaching the gospel in given towns led to the establishment of churches. Second, the establishing of churches enabled a greater frontier of gospel ministry.

Preaching the Gospel and Establishing Churches

One of Paul's first preaching assignments was conducted in the same city in which he previously persecuted believers- Jerusalem (9:26-31 and 8:1-3). Now, however, he was not "entering house after house" to drag Christians to jail, but rather he "went in and out among them ... preaching boldly in the name of the Lord" (9:28). What was the consequence of his preaching? Throughout the whole country of Israel, the church was "being built up" and by consequence, it "multiplied" (9:31 and also 16:5). When the gospel was preached, people came to faith (multiplication) and churches were started and strengthened (built up). This reflects not only a focus on evangelistic preaching but prioritizes church planting as the purpose of Paul's ministry.

After Paul's first preaching circuit outside of Israel, Luke gives another window into the apostolic priority of church planting. Paul and Barnabas set out to visit the "brothers in every city where [they] proclaimed the word of God" to see how they were doing (15:36). They went out to fulfill the task of "strengthening the churches" in Syria and Cilicia, under the commendation of the believers in Jerusalem (15:40-41). In the cities where the word had been previously proclaimed, now churches were established and provided encouragement.¹

As on his first missionary circuit, Paul often stayed long periods of time in certain cities if the opposition was tolerable (14:28, 18:11, 18:18, 19:10). The pattern Luke sets out in chapter 14 is a general paradigm for Paul's ministry. First, he preached the gospel in a given city and "made disciples" (14:21), then he traveled to strengthen the disciples in cities where churches had been planted (14:22), and finally, he appointed elders in "every church" with prayer and fasting (14:23). *Paul's apostolic priority for church planting involves starting, strengthening, and structuring churches throughout the Mediterranean world.*²

In that world, Ephesus was a key city for Paul. He stayed there for probably the greatest length of time, and when traveling back to Jerusalem, Luke depicts this community as one with great affection toward the Apostle (20:37-38). Before departing from them, Paul delivered a farewell address knowing that he would no longer return to this area. The church in Ephesus had grown and been established (20:18-35). After gathering the elders of the church for a final charge Paul reminded them of the pattern of his ministry, how he did not shrink back from declaring and teaching them "in public and from house to house, testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ" (20:20-21). As overseers these men were now to "pay careful attention" to all the flock and "care for the church of God" (20:28).

Paul had ministered for three years in their midst (20:31), teaching in both their public gatherings and smaller house meetings. Now he exhorted these elders to follow his example and commended them "to God and to the word of his grace, which is able to build [them] up..." (20:32).

The congregation at Ephesus was a joy to Paul, in some ways a "mission accomplished" for his church planting vision. They were a gathering of believers unto "the praise of God's glory" (Eph. 1:12), and a constant refrain of thanksgiving in Paul's prayers (1:15-16). Paul now was prepared for his final westward push, which would take him first back to Jerusalem and then on to Rome.

¹ Don McReavy, "Paul's Concept of Establishing/Strengthening" *Pauline Epistles Unit 1 Project 1*, Oct. 10, 2002.

² *Ibid.*, *Pauline Epistles: Strategies for Establishing Churches*. p. 41

Church Planting and the Gospel Frontier

Paul's travel back to Jerusalem was intense. Twice before he departed, believers urged him (prophetically) to remain, foreseeing certain conflict and imprisonment (21:4, 11-13). But Paul would not be deterred; he had theological motivation for visiting Jerusalem again – to report to the Jerusalem council the expanse of the gospel frontier through church planting (21:13, 19-20a). City by city Paul had moved westward, always circling back to ensure that the labor of evangelism and preaching did indeed result in churches, and that those churches in turn were being strengthened and established (appointing local leadership). Only when a new church had been established in a given area could Paul move to a further frontier. After Jerusalem, Antioch may very well have been one of the staging grounds. After Antioch, Ephesus and Corinth comprised the geographical limits of the second frontier, and from there to Rome and beyond.

When writing to the Corinthians Paul reinforced the necessity for their growth and partnership in the gospel. Paul deeply desired for their faith to increase so that the apostolic influence “might be greatly enlarged,” and this “so that [they] may preach the gospel in lands beyond [them]” (2 Cor. 10:15-16). Paul refused to boast in “work already done in another’s area of influence” because he would only boast “with regard to the area of influence God assigned” to them; a boasting which Paul had used at first to reach the Corinthians (10:13, 16). This same boasting would enable him to move onward to Rome, if the Corinthian church demonstrated growth in the gospel.

But even Rome was not Paul's *final* frontier. When writing to the Romans, Paul expressed the same gospel vision that he had to the Corinthian church. Paul hoped that the Roman church would aid him in getting to Spain (Rom. 15:24). He invoked prayer on his behalf, and longed that they would speed him along to a wider area of influence for gospel ministry (15:30-32).

As Paul planted churches throughout these cities and regions he pointed back to show the effects of the gospel as it had shaped communities of believers along the way. Planting vibrant churches was the essence of apostolic gospel ministry. The gospel would not advance if it didn't proceed through a network of believing communities that would display its reality in a local context. From one place to the next, the disciples went forward planting churches and thus fulfilling the great commission mandate.

Principles for Church Planting

What can we learn from this apostolic witness about church planting?

First, *church planting is essential to gospel ministry*. Every effort of the Apostles and disciples - their preaching, teaching, miracles, work and witness - was conducted for the purpose of forming local bodies of believers who would testify to Christ (and particularly to the resurrection of Christ). This was not one of many methods, but the fulfillment of the commission which Jesus himself gave to his followers, that they would “make disciples of all nations.”

Second, *church planting is the natural consequence of church growth*. As the church grew in number, it expanded in geography. The multiplication of believers in one city propelled the witness of the Apostles to new areas. The early church was a church on the move, both building up the body locally and reaching out to neighboring cities (13:49). The Holy Spirit was moving them along, leading Paul and his companions toward Macedonia and beyond (Acts 16:6-10). In these regions they sought out “leading” cities, such as Philippi, from which to establish a base for a wider sphere of ministry (16:11-12).

Third, *church planting is the vision of the entire Christian community*. It is not a private enterprise of a single Apostle, but a joint missionary venture. In the book of Acts there are consistent descriptions of partnership in travel and ministry (15:38-41; 2 Cor. 1:12-13). There was also a clear sense of corporate accountability, where the church in one area (Jerusalem) sent letters of instruction and encouragement to churches in other regions (15:30, 16:4-5). Similarly, there was mutual responsibility between churches, where Paul collected offerings to relieve the need (famine) of the believers in Judea (11:29-30).

Fourth, *church planting begins with individuals and households coming to faith and being transformed by the gospel* (16:14-15, 34, 17:12). Often, after a person or family in a given community came to faith they would be a witness to others in that same town. In Corinth, after Crispus, “the ruler of the synagogue” believed, “many of the Corinthians ... believed and were baptized” (18:7-8). Conversion was the chief sign of the reality of the gospel in a heavily pagan society. As individuals manifested the gospel in their lives, it gave a credible and tangible demonstration of the veracity of the message being preached by the Apostles and disciples.

Fifth and finally, *church planting is the work of God and demonstrates the triumph of His word*. When Paul returned after his missionary circuits, in which people came to faith and churches were started all over the Mediterranean world, he reported to the Jerusalem elders “one by one the things that God had done among the Gentiles” (21:18). God was at work, opening the hearts of many to hear Paul’s preaching (16:14b as an example). When these individuals and communities believed in the gospel, they were not believing in the words of men, but “the word of the Lord” (19:20). Church planting is the Lord’s great commission; one for which He will supply the resources and bring the harvest. Church planting is an act of obedience that proclaims Christ and trusts Him for the outcome.

Implication for the Present

The above principles will guide the church planting ministry of College Church, with special attention on numbers three and four:

Church planting is the vision of the *entire* Christian community.

Church planting begins with individuals and households *coming to faith* and being transformed by the gospel

More than ever, the church plant pastor of College Church, in partnership with the Task Force, must cast vision and provide ownership of church planting to the entire congregation. For starters, this will involve greater communication, publicity, and mobilizing of teams which can assist the plant after it has launched. Regarding number four, we must find a plant location where there is genuine gospel need, so as to maximize our opportunity for true conversion growth, and not mere transfer growth.

II. Values of College Church

Another way to define the identity of College Church is in terms of our “values” or “pillars.”

Church plants will necessarily look different from one another as the surrounding cultures differ. Nevertheless, they will share a common commitment to the following ministry values:

Christ: We are purposefully God-focused/Christ-focused as opposed to man-focused in our worship. We do not sit in judgment on God; He judges us. The question is not what we think of God, but what does He think of us and the way we worship and serve Him. Lifting up Jesus is what we live for. Everything flows out of our vision of Christ. A Christ-focused ministry is powerfully man-sensitive and man-effective.

The Bible: Next to Christ, the Bible is the centerpiece of our ministry. Biblical exposition describes our pulpit presentation. This is the standard for every pastor, church leader, and Sunday School teacher. We remain determined that all our ministries be informed by and receive their dimensions from God’s Word. We are committed to a radically biblical theology.

Balance: There is an uncomfortable beauty to a balanced ministry, and we are committed to this discomfort. The commitment to a biblical balance between preaching, missions, worship, evangelism, discipleship and social action—to name a few of our ministry facets—means we will always be working at it, yet never quite arriving.

Character: Christian leadership is character-intensive. When there is a lowering of the quality of the Christian life, the beliefs which it argues appear rootless and arbitrary. This is why the integrity and character of our leaders is so important. Few things could damage this body more than the moral/ethical lapse of its leaders. There is a practical sense in which character is everything. For the leadership, we are commanded to be authentically transparent devotionally, domestically, morally and publicly.

Equipping: We are self-consciously enabling and equipping in our approach to ministry. The Senior Pastor is not *the* pastor and all the rest almost pastors. We are all equally important, notwithstanding our distinctive roles. Authentic team ministry is the operational word. We desire this elevating mutuality for the leadership of the whole church: Elders, Deacons, Deaconesses, the Boards, the teachers, the youth workers.

Evangelism: In as much as all the Scriptures point to Christ and have their fulfillment in Christ (cf. Luke 24:25-27), all preaching must be intrinsically evangelistic; indeed all of ministry must be so. The gospel must be in everything. Paul’s passion for the gospel as revealed in Romans chapter one is our ideal. The outcome of this passion for the gospel must be a corporate, evangelistic lifestyle and a passion for missions and church-planting.

Prayer: Embracing the realization that apart from Christ we can do nothing (cf. John 15:5), we must focus our individual and corporate soul(s) on dependent prayer in obedience to the Ephesian command (6:18) for prayer. Prayer must be at the epicenter of our ministry.

III. History of College Church and Church Planting

College Church was organized in 1861 by Jonathan Blanchard, the first president of Wheaton College. A New England Congregationalist, Blanchard had a clear vision for evangelical cooperation in gospel work and social reform. He named the church he gathered on the campus of Wheaton College "The First Church of Christ in Wheaton." Blanchard insisted that the church go on public record with its opposition to slavery and secret societies and its support for temperance.

The First Church of Christ was affiliated with the Congregational Association of Illinois, a relationship that gave the church full autonomy over its internal affairs. True to Blanchard's convictions, the church took a strong public stand against slavery, liquor, secret societies, tobacco and drug use, and such worldly amusements as dancing, card-playing and theater attendance. It also played a prominent role in banning the sale of alcoholic beverages in Wheaton.

Since people came to the college from many places, Blanchard envisioned a church rooted in evangelical Christianity but tolerant of some diversity. Those who professed faith in Christ and embraced five general covenants and nine articles of faith commonly held by 19th-century evangelicals could apply for membership. The by-laws did not specify a particular mode of baptism, nor did the early membership covenants explicitly require baptism for membership.

In 1878, differences over leadership and the stance against secret societies led to a reorganization of the church. A group left and assumed the name First Congregational Church of Wheaton. (Thirty years later, this congregation became the nucleus of First Presbyterian Church of Wheaton.) Those who continued to endorse Blanchard's leadership took the name The College Church of Christ in Wheaton. The first pastor of the reorganized congregation was Charles Blanchard, son of Jonathan, soon to be chosen the second president of Wheaton College.

Shared statements of faith as well as shared facilities indicated the close ties between College Church and Wheaton College. Wheaton College's first chapel served as the church's first facilities. The church and the college next cooperated to build Pierce Chapel, a larger facility on the college campus that was better suited to both groups' needs. In 1935 College Church sold its interest in Pierce Chapel to Wheaton College and erected its own sanctuary across the street. Growth soon mandated expansion, and an addition was completed in 1961. A new sanctuary was dedicated at the end of 1992, and a multi-purpose facility was completed in 2001.

From the outset, College Church had a commitment to outreach at home and abroad. Jonathan Blanchard left a legacy of engagement with the culture. Others soon added a strong dedication to foreign missions, nurtured from 1891 by the Women's Missionary Society (now Missionary Prayer Fellowship). In recent years, College Church's goal has been to devote half of its budget to missions.

During the Fundamentalist-Modernist Controversy of the 1920s, some members of College Church became concerned when the Congregational Church opened merger discussions with the Universalist Association. Although nothing came of these talks, in 1929 anxiety about the drift toward theological liberalism among Congregationalists prompted a congregational vote about withdrawing from the Illinois Congregational Association. By a majority of three, College Church members opted to retain their affiliation. More than 100 members withdrew and organized Wheaton College Independent Church. A few years later, that congregation took the name Wheaton Bible Church.

In the late 1940s, the Congregational Church again anticipated mergers and ecumenical involvements that troubled members of College Church. This time, there was no controversy. The membership voted easily to sever the church's ties to the state association and to exist as an independent church. College Church affiliated with the National Association of Evangelicals, a cooperative body established in 1942 as a venue through which evangelical independent congregations and small denominations could find a common public voice.

In 1963, the members of College Church of Christ in Wheaton voted to change their name to College Church in Wheaton. They took this step to avoid confusion with the Churches of Christ, a denomination with different roots and traditions from those that shaped College Church.

In the late 1970s, with the coming of R. Kent Hughes as pastor, College Church entered a period of rapid expansion. Increased ministerial staff nurtured the growth of new ministries and necessitated expanded facilities and new ministerial and support staff. An internship program exposed potential ministers to the church's philosophy of ministry, and Pastor Hughes developed annual preaching workshops that expanded College Church's visibility among evangelicals nationwide.

College Church's self-description captures its historic commitments and ongoing resolve: "God's people joyfully proclaiming Christ's glory among the nations."

A Brief History of Church Planting at College Church

Holy Trinity Church—Chicago

May 3, 1998 was an historic day for College Church. That Sunday College Church's vision for church planting first became a reality. Pastors David Helm and Jon Dennis, along with 33 other adults and their children, were founded as Holy Trinity Church (HTC) and commissioned to plant an urban church in Chicago dedicated to professing the gospel of Jesus Christ to the poor, the university, the neighborhood, the city and the world. It was truly a joyous day, as Pastor R. Kent Hughes preached in the morning "founding" service and Rev. Dick Lucas in the evening "sending" one, with both preachers calling this new church to this task. HTC held its first public service on June 20 of this same year at The Graham Taylor Chapel. Ironically or providentially the Chapel was once the national seminary for the 4 C's denomination (the "mother" denomination of College Church) and there is a ship (very similar to College Church's logo) over the entrance to the building.

HTC has planted three additional congregations at various stages of maturity. Besides the Hyde Park congregation led by David Helm and Arthur Jackson, there is also the Downtown congregation led by Jon Dennis (founded in 2003), the Westside congregation led by Oscar Leiva and Jon Nielson (founded in 2008), and the Northside congregation led by Tom Barrett (founded in 2009). By God's grace, these diverse churches and leaders—through ministries like Hope for Chicago and Christian Business Focus—have helped bring the gospel to Chicago.

Two other strategic ways HTC seeks to bring the Word to the world are The Chicago Partnership for Church Planting and the Charles Simeon Trust. The Chicago Partnership for Church Planting—which works with Moody Church and Park Community—exists to partner with churches to plant new churches in and from great global cities of the world. The Trust, birthed in College Church in 1994 and founded in 2001, is dedicated to training pastors in biblical exposition. In 2008, CST ran 13 regional workshops, including one in Nairobi Kenya.

Christ the King—Batavia

On September 9, 2001, two days before September 11, Christ the King Church (CtK) held its first church service at old Holy Cross Church (now called Shannon Hall, where the church still meets today). A year earlier, Pastor Ken Carr, a pastor in Iowa, and Pastor Douglas O'Donnell, a founding member of Holy Trinity Church, came to College Church to cast a vision for this second plant. A few months later, 30 adults and 20 children formed the core of this new church in Batavia, a far Western suburb. In 2006, Pastor O'Donnell returned to College Church to start the third church plant. Soon after, Pastor Jeff Holwerda took his place, continuing to serve as the church's Associate Pastor.

Throughout its history, CtK has held to its purpose statement of being "a reaching, teaching church, fueled by God's word and focused on Jesus Christ." Since its inception CtK has been centered on teaching God's people his Word. Thus, they continue to offer Sunday school for all ages, men's and women's Bible studies, Life Groups, and a weekly prayer meeting. Moreover, this teaching church is a reaching church. Each Sunday night they host an AWANA program, which draws up to 80 children from the surrounding area. CtK also supports 8 missionaries. CtK hopes to continue to grow in grace and godliness and perseverance for the pleasure and glory of God.

In *Vision 2000*, Pastor R. Kent Hughes and College Church envisioned planting three new churches in the Chicagoland area in the next ten years. New Covenant Church (NCC) is the fulfillment of that dream. Pastors Douglas O'Donnell and Andrew Fulton, along with 55 founding members, had their first "private" service in Little Theatre at Naperville Central High School on June 1, 2008. In early 2009 they hope to hold their first "public" service at Wentz Concert Hall on the campus of North Central College. God's provision of this Hall will be an answer to many years of prayer and preparation. NCC hopes, as the church continues to grow, that the vision of the church would soon come to fruition: Christ preached from all Scriptures, love extended unto the church, city, and the world, and lives deeply transformed by the power of the gospel.

Today's Vision

With Vision 2000 a reality, by God's grace, we now embark upon our next church planting objective. Here it is: *To establish three new churches in the next nine years in communities with significant gospel need in the greater Chicago area.* The reasons for this vision are simple. First, church planting is an integral part of who we are. As stated in our initiatives, "[We are] committed to planting churches." Second, church planting is among the most effective means of drawing unbelievers into the church. Third, God has blessed College Church with significant resources of people, funding, and expertise in order to effectively plant churches.

People sometimes ask, "What kind of churches are we looking to plant? We don't want to carbon copy ourselves. Because communities in the Chicago area have great cultural variety, our plants must be willing to embrace different forms. However, even with such diversity of styles, the churches we plant will remain committed to the pillar values, ministry initiatives and doctrinal statement of College Church.

The other question we're commonly asked is, "Where exactly will you plant?" The question of location is undecided. There's more research to conduct and we'd like for the church plant pastor to have significant input into the decision. Yet, of this we're sure: there are *at least* three Chicagoland communities in need of gospel witness. We trust that God is fully capable of communicating these locations to us. Toward this end we continue to seek the Lord's direction. Following is an overview of our current vision.

IV. Vision for Church Planting

Three in Nine (2008-2017)

TO ESTABLISH THREE NEW CHURCHES IN THE NEXT NINE YEARS IN COMMUNITIES WITH SIGNIFICANT GOSPEL NEED IN THE GREATER CHICAGO AREA

Why more Church Plants?

- Church Planting is an integral part of College Church's vision. As stated in our initiatives, "[We are] committed to planting churches."
- More than evangelistic rallies and personal witnessing, church planting is the most effective means of drawing unbelievers into the church (see article by Tim Stafford *Go and Plant Churches of All Peoples* in Christianity Today, September of 2007, p 68-72).
- God has blessed College Church with significant resources of people, funding and expertise in order to effectively plant churches.

What are We Planting?

- Churches with a strong commitment to the pillar values and ministry initiatives of College Church.
- Churches that hold to the College Church Doctrinal Statement (or the Gospel Coalition Confessional Statement).
- Churches willing to participate in a collegial "daughter church" network in which pastors encourage and share resources with one another.
- Churches that plant other churches.

Where are we potentially planting?

- "In communities with significant gospel need in the greater Chicago area" (i.e. communities without an evangelical church with a strong commitment to expository preaching and gospel outreach).
- In proximity to a burgeoning College Church (CCiW) small group.
- Where an evangelical para-church ministry is conducting fruitful outreach.
- In an area with a cultural profile that matches our church plant pastor (e.g., Hispanic, African American, Asian etc.).
- Near a university or academic institution.

How shall we immediately proceed?

- Receive applications from candidates interested in serving as our next church plant pastor (Jan 09).
- Interview applicants (Spring 09).
- Recommend a church plant pastor candidate to the congregation of CCiW (Late Summer 09).
- Candidate considered and possibly approved by the congregation of CCiW (Late Summer 09).

- Prospective church plant pastor hired and begins training on CCIW staff (Fall 09).
 - FALL 2009 Training > MAY 2010 Forming > MAY 2011 Launching
 - TRAINING. Pastor joins CCIW staff for a year of training and preparation .
 - FORMING. Core group of the new church is formed.
 - LAUNCHING. New church is launched at an offsite location.

What are we looking for in a pastoral candidate?

- Christ-like character
- Commitment to College Church’s pillar values and ministry initiatives.
- An M.Div. or equivalent
- Experience in pastoral ministry (with particular strength in leadership, evangelism, preaching, and teaching)
- An enterprising spirit
- Completion of a formal church plant evaluation
- A passion to see the kingdom of Christ advance through local churches

What is our long term church planting vision?

- To maintain an ongoing budget commitment that allows for a new church plant from College Church every three years according to the following church planting cycle (see document entitled *Church Planting Systems*):
 1. FALL 2009 Training > MAY 2010 Forming > MAY 2011 Launching
 2. MAY 2012 Training > MAY 2013 Forming > MAY 2014 Launching
 3. MAY 2015 Training > MAY 2016 Forming > MAY 2017 Launching
- To establish a collegial “daughter church” network in which pastors encourage and share resources with one another (see section on *Church Planting Network*)
- To utilize multiple church plant strategies in our planting efforts (see following section entitled *Church Planting Method*)

Church Planting Process

I. Models of Church Planting

The following section outlines methods and movements in Church Planting which provide definition and practical steps toward launching a church plant. This section seeks to give a plan or road map for moving toward the intended vision or goal. We are concerned with asking three basic questions, (1) Where does God want us to go? (2) Where are we now? (3) How do we get there? Having already laid the ground work for the first two questions, this section will focus mainly on the third. It is important to note that numerous models and methods are briefly outlined because flexibility and contextualization are required by an effective church plant. A given ministry area will often need one method more than another, or a particular application of a given method.

*Models of Church Planting/Plants*³

1. **Hive-Off:** Here a nucleus from the mother church leaves and begins services in another location. This is a fully functioning church from its launch date, even while all its ministries might not yet be developed. The daughter church may still rely on basic help from the mother church in its early years. This model is also described as a “sponsorship” where a leading church branches off a sub-group to a new location and continues for a limited time (or indefinitely) to support and nurture it.⁴

Example: Last year New Covenant Church was planted in downtown Naperville. A committed group of members from College Church began meeting as an individual small group/adult community class, and when preparations were made they moved to Naperville and began holding services.

Strengths – The congregation started with a strong core-group already developed and prepared for local ministry. There is monetary provision to begin holding services and for supporting two full-time pastors. The connection with the home church is still strong, providing encouragement and accountability.

Weaknesses – Hive-off churches may feel inhibited from adapting to a new context, style, and method of ministry. The sending church may exert too much influence in issues of format or philosophy, impeding the daughter church in the important task of contextualization. Also, the congregants can become easily overcommitted if they still are participating or spending energy at the sending church.

2. **Adoption/Multi-Congregation** – Adoption Church Planting happens when a larger church takes on a smaller church in need of help in a given area. This may happen naturally if there are larger ethnic groups living in one geographical location, or even multiple ethnic groups in one church body. Typically, the groups will separate services but meet in the same facility. The mother church is

³ Adapted from Redeemer’s *Church Planner Manual*, *GCA Essentials and Foundations*, and Pastor Bruce Wilson’s *Church Planting Notes*.

⁴ Global Church Advancement (GCA). *Church Planting Foundations: Student Workbook*, #11, p.5.

responsible for the church building and budgetary issues, while the younger congregation has a chance to grow and develop.⁵

Example: The Liberian fellowship meets in the College Church building on Sunday evenings. Their services, leadership and structure are independent of College Church by-laws and articles of faith, but College Church allows them the use of the building and helps them organize their financial dealings.

Strengths – There is opportunity for a healthy use of resources from the mother church and a relatively easy context of growth for the smaller congregation. The planted church is alleviated from the stress of finding and caring for a church building (often the adopted church plant will pay rent, but will not have to burden its members with set up and facility maintenance).

Weaknesses – There is often little intersection of vision and values between the two churches, though they share the same resources.

3. **Multiple Campus** – This is when a single church (elders, pastors, single budget and vision) meets in various locations. Under this model, the process of church planting is structured around opening a new location for an existing body of believers. This typically happens if a church has grown considerably in size and members are coming from surrounding towns or neighborhoods to attend the church. Moving to a new campus or site would not involve a change in membership, tithing, or style of worship. Ideally, the congregants would attend the location nearest to their home. Each location is a sub-set of a single church.

Example: College Church's first plant was Holy Trinity in downtown Chicago. Holy Trinity began in the loop, and then they opened a south side location, Hide Park, and are in the process of starting north and west side locations. While the churches may be autonomous in function, formally they exist as one church with multiple locations. The responsibilities of the pastors and elders overlap multiple cities, and the structure of the church is unified.

Strengths – There is a single system already established for the opening of a new location. These may look differently depending on the area or ministry focus, but the doctrine, vision and values are shared between each congregation.

Weaknesses – There is potential confusion of church leadership and lack of accountability from the pastoral oversight as their responsibilities are spread across multiple locations.

4. **Entrepreneur** (Missions Team, Catalytic Church Planter or Pioneer Church Planter)⁶ – This model of church planting has probably been the most used in the recent history of foreign missions. At its core is a small group, either a couple or a team, which moves to an unreached area. This area becomes the target for evangelism and witness. Typically there will not be the knowledge or presence of other believers in the area. When people come to faith, a church starts. Prior to

⁵ GCA has called this a “Segregating Model” where within a church there are dissimilar ministry initiatives which are met by differing congregations, even while they share the same facilities. #12, p.6.

⁶ Daniel Sinclair, *A Vision of the Possible: Pioneer Church Planting in Teams*. 159-180

its inception, and possibly even during its early years, the couple or team might have other secular employment (i.e. “tent making” model).

The pioneering church planter may be so incredibly gifted at getting churches *started* as to not serve as the long term pastor who remains. Like the Apostle Paul, he might specialize in the initiation of a church before being deployed to another project. The closest example to this gift set is probably David Helm in view of the reproduction of congregations under his leadership.

Example: At College Church this is probably best represented through missions. Church planting missionaries in foreign countries will often be trained, supported, and sent out to new and unreached areas where few or no believers are present. The couple may be joined by other team members, but no formal church is present. The work of evangelism and witnessing is the basis of the future church plant.

Strengths – This is a church planting model based on conversion. It is a critical process of bringing the gospel to places where little or no witness is present. Evangelism and discipleship are absolutely critical for the planting of the church, and therefore are of highest priority. The church structure, vision and passion are defined by the people who come to faith.

Weaknesses – This kind of church planting can often be lonely and very draining for the planting couple or team. Resources are almost non-existent. The process can often stretch for a long period of time before the church begins to grow and exert an influence in the community.

5. **Grass Roots** Here a small group within a particular geographic area may blossom into a viable church plant. When the nucleus is identified as one that is flourishing in both quality and quantity and is in a locale where a church plant is desirable, CCIW would consider investing resources and personnel to nurture its growth.

Strengths - Members live in close geographic proximity. There is an established sense of community. Evangelism is a strong commitment from the beginning. It will likely have a high sense of ownership and familiarity with the effectiveness of small group-based ministry. Proven receptivity of community toward the gospel and involvement of lay volunteers, especially in the beginning, are also strengths.

Weaknesses - This would be a new model for CCIW and represents a new vision for small groups. Waiting for a small group to develop into a church may be time consuming. Reliance on lay volunteers can be unpredictable and it's conceivable that some founding members may want to keep the group small.

Preference for a particular model is influenced by several factors such as the planter's unique gifting, target location, and available resources. Historically (in our previous three church plants) model one (hive-off) has predominated. Moving forward, we will look more seriously at how to apply elements from number four (entrepreneur), on account of its sharp evangelistic edge.

Movements in Church Planting

Within the four models described above, you may find elements from any of the three following movements.

1. **House Church Movement** – This movement is the rapid reproduction of house churches, mostly led by lay members. The movement spreads widely in small groups and is very indigenous. This is most common in rural or poor economic environments. Certain global spheres are more receptive to this kind of movement (Southern and Eastern cultures). Most recently this movement has been observed in China.

Strengths – There is often a high degree of participation from lay leaders.

Weaknesses – This movement has historically been characterized by little theological or doctrinal specification and training.

2. **Corporate Church Movement** – The Corporate Church Movement is predominantly the paradigm applied in the United States. This movement can take various forms. A popular one is “telecasting” or “exporting” of one ecclesial experience to another location (whether in person or via multimedia). This movement occurs under highly gifted leadership (preachers, teachers, musicians) who will likely draw people even in a remote location. Another form is closer to a Hive-off model of church, or a multi-site model. This is a more fluid church structure which facilitates two or more locations under one pastoral/elder leadership.

Strengths – This movement is defined by rapid reproduction with uncluttered systems.

Weaknesses – These churches may be weak in pastoral care and personal/communal accountability or discipleship.

3. **Community Church Movement** – This is a hybrid movement which seeks to apply the intimacy and accountability of the House Church Movement with the dynamics of a communal gathering for worship with solid biblical leadership and teaching. Weekly community gatherings are either alternated or complemented by meetings in homes. This movement also seeks to engage the local community in a more deliberate and visible way (corporate presence) than a house church would be able to.

Strengths – This approach emphasizes solid biblical leadership and teaching, and a visible redemptive presence in the community.

Weaknesses – There may be a potential of sub-churches or communities within the larger church which develop independently.

Of the three movements, number three is preferred for the way that it values vocational ministry training and also facilitates grassroots ministry.

Context of Church Planting

When considering the context for church planting there are two key factors which provide direction. First is the nature of the need in our community, and second, the resources entrusted to us. When assessing the spiritual needs of DuPage County and environs we recognize the ministry opportunity to be abundant. While the western suburbs of Chicago have been called a Midwest “Bible Belt,” the amount of churches are steadily declining even though the population continues to increase. Furthermore, when considering the state of many evangelical churches, there is an increasing need for vibrant gospel centered and biblically based ministry. Two factors which seem to pose an especially acute threat to this are the influence of entertainment/recreation and consumerism. Both have found deep inroads into churches. These threats have especially flourished as the Megachurch movement modified the witness of Christians through the instrumentality of secular marketing. Simply put, American churches too closely resemble American shopping malls as cathedrals of consumption.

The second reality which brings direction to church planting is recognition of the divinely entrusted resources at College Church. Simply put, to whom much is given, much is required. As a matter of stewardship, we want to choose a context in which our resources will be maximized.

II. Handbook for Church Planting

The *Dynamic Church Planting Handbook* constitutes the base structure which College Church is adopting as a companion guide for the resident pastor. The handbook provides a step by step process for developing every dimension of the church planting enterprise.

During the plant pastor's first year (when special attention is given to "training") he and the Pastor of Community Outreach will progressively read and discuss the handbook. This will help both parties to wrestle through the important issues connected to the church plant process.

The handbook unfolds according to five phases:

Phase 1 – Section One (p. 1-65)

Phase 2 – Section Three (p. 119-153)

Phase 3 – Section Four (p. 157-181)

Phase 4 – Section Two (p. 79-113)

Phase 5 – Section Five (p. 187 -263)

Church Planting Organization

In order for Church Planting to remain firmly established as a ministry initiative of College Church, attention is given to our internal organization, that is, policies for hiring church planters and helping them to find their administrative footing. In other words, this section builds infrastructure to ensure that the ministry of church planting is supported for long term effectiveness.

The Organization section of our handbook has two basic components:

1. The application process (of which there are five phases and a total of nine steps.)
2. Budget

The application and assessment process is intended to thoroughly familiarize College Church and the pastoral candidate with one another. Intense analysis up front provides greater freedom and confidence down the road after the church plant pastor has launched.

How do I apply to be a church planter candidate?

After each phase is completed, the Church Planting Committee will consider you for the following phase of the application process.

Phase I

1. Thoroughly familiarize yourself with this handbook.
2. Submit your resume.
3. Complete the Church Planter Application and Consent Form.

Phase II

4. Complete the following:
 - Church Planter Confidential Form
 - Phase II Questionnaire
 - Marriage Questionnaire
 - Read the Gospel Coalition Statement and indicate any areas with which you disagree
 - Preliminary Assessments (Web Based)
5. Provide an audio sermon.
 - After Phase I is completed, the Church Plant Committee may subsidize costs of preparation requirements.

Phase III

6. Complete interview with the Church Planting Committee.
 - The Administrative Assistant for Church Planting at the church office will contact you to schedule a personalized interview with the Church Plant Committee.

Phase IV

7. Complete the professional church plant assessment.

Phase V

8. Schedule and complete interviews with the following:
 - Executive Staff
 - Pastoral Staff
 - Council of Elders
9. Candidating weekend

CONSENT FOR RELEASE OF INFORMATION

I, _____, hereby authorize College Church in Wheaton's personnel to disclose to the Church Plant Committee information disclosed in the testing procedures, questionnaires, and interview process. The purpose of discussion among the Church Plant Committee is solely to evaluate your suitability for church planting. Your information will be treated with sensitivity and confidentiality.

In connection with my application for church planting, I understand that investigative background inquiries may be made regarding criminal convictions and other records.

I authorize without reservation any party or agency contracted by College Church or its representatives to furnish requested information regarding my background, and I release all parties involved from liability which may result from such action. This authorization and consent shall be valid in original, fax, or copy form.

Applicant's Signature _____

Date _____

**COLLEGE CHURCH
Church Planter Application**

E-mail completed form to kgamble@college-church.org

If there are repetitions with your resume, you need not fill out these categories. This application is just a way of getting to know you and brevity is appreciated.

Today's Date _____

Full Name _____ Date of Birth _____

Spouse's Full Name _____ Date of Birth _____

Address _____

E-mail _____

Home Phone _____ Work Phone _____

Children (please give full name and date of birth)

EDUCATION

College(s) Attended _____ Year(s) _____
(Name/city/state)

Seminary/Graduate School Attended _____ Year(s) _____
(Name/city/state)

Major Field of Study _____ Degree(s): _____

Indicate the nature and scope of your formal and/or informal training in the following area:
Bible

Theology

Christian Ed.

Ministry

Do you have plans for furthering your training in church planting or bible studies?

What experience have you had in teaching the Bible?

What church planting experiences do you have?

How have you taken initiative in leading Bible study or outreach?

What passage(s) of Scripture drives you to be a gospel witness?

EMPLOYMENT RECORD:

Please list most recent first:

Size of church/

Employer Nature of Work/Ministry Organization Dates

Are you a member of College Church? If not, are you a member of another church? If so, please state which one. Yes _____ No _____

Describe your past and current involvement at College Church.

Describe your past and current involvement in a College Church Sunday School class or small group.

In what ministries have you been involved in the last five years?

Describe how you came to have a relationship with God and what He is doing in your life today.

Do you feel called to a certain area or people group?

Why and how do you feel called to church planting?

What is your denominational background?

Who have been your primary theological teachers or influences? In other words (apart from the Bible), what authors, theologians (either living or dead), movements, denominations, or schools of thought have most influenced your theology?

What is your philosophy of ministry, and how you would implement it in a local church?

What are your spiritual gifts?

Describe your spiritual disciplines and how you walk, hear and learn from God?

What are your strengths and weaknesses in the field of ministry (please list)?

Strengths

Weaknesses

What are your personal and professional goals?

How has your family and/or spouse responded to your interest in church planting?

What questions do you have about church planting at College Church?

Articles of Faith

Article 1 – We believe that the Scriptures of the Old and New Testament are given by inspiration of God and are the only infallible rule of faith and practice.

Article II – We believe in one God – Creator and ruler of the Universe, existing in a divine and incomprehensible Trinity – the Father; the Son, Jesus Christ; and the Holy Spirit – each possessing divine perfection.

Article III – We believe that our first parents were created holy and upright, that they fell from this condition; and that in consequence the whole human race is by nature dead in trespasses and sins.

Article IV – We believe in the incarnation, death and bodily resurrection of the Son of God; and that salvation is attained only through repentance and faith in Him.

Article V – We believe in the necessity of a radical change of heart and that this is effected through the truth, by the agency of the Holy Spirit.

Article VI – We believe that the Christian is called with a holy calling to walk not after the flesh, but after the Spirit. Because he has become a new creation in Christ Jesus and is indwelt by the Holy Spirit, yet during his earthly pilgrimage never delivered from the flesh with its fallen nature, he must be in constant subjection to Christ and his commandments by the power of the Holy Spirit.

Article VII – We believe that only those should be admitted to membership in the visible Church who have experienced a change of heart.

Article VIII – We believe the ordinances of Baptism and the Lord's Supper together with the observance of the Lord's Day are of perpetual obligation in the church. Recognizing both immersion and affusion as valid, we leave the determination of the mode of adult baptism to the candidate. Provision shall always be made for the baptism or dedication of infants of believers. Mt. 28:19; I Cor. 11:24-26; Ex. 31:16-17; with Mt. 5:17-18.

Article IX – We believe in the resurrection of the dead and future judgments from which the righteous go away into everlasting life and the wicked into everlasting punishment.

Article X – We believe in the personal, bodily return of Christ in power and great glory as King of Kings and Lord of Lords and in Christ's ultimate complete triumph and the establishment of "new heavens and a new earth, wherein dwelleth righteousness."

STANDARDS OF THE CHRISTIAN LIFE

WE BELIEVE the Scriptures establish basic principles to guide the actions and attitudes of a Christian and that it is the responsibility of each Christian, through constant submission to Christ, to glorify God through the application of these principles.¹ We affirm the Scriptures as the Christian's final source of teaching and training for all of life's activities. Consistent reading and study of the Word of God is essential for growth in the Christian life.²

WE BELIEVE the life of a Christian empowered by the Holy Spirit is characterized by love for and dependence upon God and love toward all people.³ A Christian loves God by worshipping Him,⁴ giving thanks for all He has done,⁵ obeying Him,⁶ and making Him known to others.⁷ A Christian loves others by sharing their burdens,⁸ remaining intolerant of their sin,⁹ forgiving their personal offenses yet seeking to restore them to fellowship with the Lord,¹⁰ demonstrating the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control¹¹, and loving others as himself.¹²

WE BELIEVE, for example, that the Scriptures call a Christian to be joyful,¹³ to trust in God,¹⁴ to live a life of holiness in the world,¹⁵ to exhibit humility and honesty,¹⁶ to deny self in submission to the sovereignty of Christ,¹⁷ and to be a faithful steward of things God has given – mind, time, abilities, funds, and opportunities.¹⁸

¹ Ex. 20; Mt. 5:15; Lk. 11:28; Acts 5:29; Mt. 6:33

² 2 Tim. 2:15; 3:16

³ Phil. 1:9-11; Jn. 13:34-35; Rom. 12:9-10; 13:8; I Cor. 13:1; Eph. 5:1-2; I Th. 4:9; I Pet. 4:8

⁴ Mt. 4:10

⁵ Col. 3:17; I Th. 5:18; Eph. 5:20

⁶ 1 Jn. 2:3-6

⁷ Mk. 16:15; Rom. 1:16

⁸ Gal. 6:2

⁹ Rom. 13:14

¹⁰ Mt. 18:21-22; Eph. 4:32; Col. 3:13; Lk. 6:27-28; 32-35; Rom. 12:17-21; I Pet. 3:9

¹¹ Gal. 5:17-23

¹² Rom. 13:9

¹³ Neh. 8:10; Ps. 5:11; Jn. 15:11

¹⁴ 1 Jn. 2:23; 2 Chr. 20:20; Isa. 26:4; Heb. 2:13

¹⁵ Rom. 12:1; Eph. 1:4; I Cor. 3:21-23; I Jn. 2:15-17

¹⁶ Col. 3:8-1-2; I Th. 4:12

¹⁷ Mt. 16:24; Rom. 12:16; Eph. 4:1-3; Phil. 2:3-4

¹⁸ 1 Pet. 4:10; Eph. 5:15-16, 18; Mt. 6:19-21; Rom. 12:1; 2 Cor. 6:16

WE BELIEVE that a Christian must strive to live a life in which Christ is Lord of all thoughts, actions, and words. A Christian must recognize that there are actions and attitudes that are inconsistent and inappropriate, such as sinning against the body of Christ or one's own body. A Christian led by the Holy Spirit will, after prayer and studying the Scriptures, exercise freedom responsibly with loving regard for the sensitivities and weaknesses of others.¹⁹

WE FURTHER BELIEVE that, based on Scriptural teaching and concern for our individual and corporate witness, we must refrain from such practices as sexual impurity and marital infidelity, as well as gossiping, drunkenness, and other excesses.²⁰

In addition, many believe that certain activities, though not specifically prohibited in Scripture, are detrimental to our individual and corporate lives and the witness of College Church in our community. These activities include selling and using all forms of habituating drugs, tobacco, alcohol, and narcotics except those used for medicinal purposes; viewing and participating in the activities of organizations which are inconsistent with the Gospel of Christ. Each member or anyone seeking membership in College Church is enjoined to prayerfully seek the guidance of the Holy Spirit with regard to these activities as well as all other aspects of individual witness.

ARE YOU IN ACCORDANCE WITH:

A. The “Articles of Faith” of College Church?

____ yes ____no

Would like to discuss (If so, what?)_____

B. The “Standards of the Christian Life” of College Church?

____ yes ____no

Would like to discuss (If so, what?)_____

¹⁹ 1 Cor. 8:9, 13; Rom. 14

²⁰ 1 Pet. 1:13-16; Gal. 5:19-21; Eph. 4:17-24; Jas. 3:2-10; Phil. 4:8-9

REFERENCES

Your signature below indicates that you voluntarily waive your right of access to any information contained in references received and agree that the references shall remain confidential.

Signature

Date

Please print out and give a reference form and envelope to a pastor, a lay person, and someone of your choosing. Return all reference letters to the Church Plant Pastor in a sealed envelope with the signature of the person giving the reference over the seal on the back of the envelope. Do not break the seal.

The information contained in this application is true.

Signature

Date

Reference for:

Reference's Contact Information

Date: _____

Name: _____

Phone: _____ - _____ - _____

Email: _____

I hereby waive my right to access to this recommendation and any appropriate attachments which have been written by _____ on behalf of my application.

Applicant's Signature: _____ Date _____

The above named person is applying to be a church planter with College Church in Wheaton. A church planter will be required to carry a heavy load in many aspects of the church plant. Church planting can take a very heavy toll on a man's personal life and family life. Your honest appraisal, including any negative or weak areas of which you are aware, will help us guide him to an appropriate decision and could save much embarrassment, stress, and possibly failure in a future church plant.

1. What is your relationship with the applicant?
2. Do you feel the applicant is called to plant a church? Explain.
3. Describe the applicant's ability to lead.
4. What areas of planting do you feel will be difficult for the applicant?
5. How would you describe the applicant's theological understanding?
6. Does the applicant's marriage seem able to withstand outside difficulties and stress?
7. Describe any areas that would be helpful for an assessment team in understanding the applicant's ability to plant a church (i.e. character, strengths, weaknesses, issues to work on...).

Qualifications

A church planter is a spiritual leader and a gospel worker. Accordingly, his life should measure up to qualifications for spiritual leadership found in Scripture. (1 Timothy 3: 1-13 and Titus 1:5-9)

Please circle the appropriate numbers that you believe best describe the candidate.

Qualification	Weak	Improvement	Competent	Strong	Excellent
Controlled	1	2	3	4	5
Hospitable	1	2	3	4	5
Able to Teach	1	2	3	4	5
Gentle/not quarrelsome or overbearing	1	2		4	5
Financially above reproach	1	2	3	4	5
Respectable/good reputation	1	2	3	4	5
Temperate and not irritable	1	2	3	4	5
Lover of good	1	2	3	4	5
Not given to drunkenness	1	2	3	4	5
Family management	1	2	3	4	5
Convictions about truth	1	2	3	4	5
Disciplined	1	2	3	4	5

CONFIDENTIAL PAGE

Please complete this Confidential Page and submit it with your completed Church Planter Application in a sealed envelope addressed to the Church Plant Pastor.

Applicant Name _____ Spouse Name _____

We are aware that the following questions are personal and very sensitive. Jesus is in the business of redeeming sinners and changing lives, so we do not expect anyone's past to be perfectly "clean." Rather, our concern is with unresolved issues from the past. These issues are sensitive precisely because, unless properly dealt with, they have the power to undermine and destroy you even as you seek to plant a church. Therefore, we ask these questions both for your protection and ours, but especially for those among whom you intend to minister.

Your answers on this form will only be read by the Church Planting Committee. They will be kept in a confidential file. You will be consulted in the event there is need for further clarification. We would request a response from the applicant and his wife on all relevant questions. We appreciate your honesty. Upon conclusion, send these pages in a separate envelope clearly marked CONFIDENTIAL to the Church Plant Pastor. If you need additional space in order to adequately respond, please use a separate sheet of paper.

1. Do you or your spouse have any health concerns which could create a financial burden in the context of planting?
2. Do you have any special concerns for your children's needs (i.e. health, education, physical needs, emotional, etc.)? If yes, explain:
3. Have you ever been charged or convicted of a felon?
If yes, indicate dates and please explain:
4. Have you ever been involved with pornographic material?
Yes ____ No ____ If yes, please explain.
5. Have you ever had a homosexual experience or struggled with homosexual desires?
Yes ____ No ____ If yes, please explain.
6. Have you ever had any pre/extra-marital sexual experiences(s)
Yes ____ No ____ If yes, please explain.

7. Have you ever been abused, molested, or raped?
Yes ___ No ___ If yes, please explain.
8. Do you or have you used illegal or narcotic drugs (including abuse of prescription medications)?
If yes, please explain.
9. Have you or your spouse ever participated in a 12-Step Program or another type of recovery program for addiction or codependency issues? Yes _____ No _____ If yes, please explain.
10. Are you now or have you been under a physician's care for mental or emotional treatment?
Comments:
11. Have you ever been involved in any Eastern or New Age religions or occult-related activities (demonism, Ouija boards, TM, psychic involvement, etc.)?
Yes ___ No ___ If yes, please explain.
12. If married, have you discussed all the above with your spouse?
Yes _____ No _____
13. If any of these areas are unresolved at this time, are you willing to get help with resolution?
Additional comments:

Please list your significant financial obligations, including all types of debt: mortgages, major bills, insurance, pledges and any other items for which you must make provisions.

<u>Name of Obligation</u>	<u>Amount</u>	<u>Annual Payment</u>	<u>Plan for fulfilling obligation</u>
_____	\$ _____	\$ _____	_____
_____	\$ _____	\$ _____	_____
_____	\$ _____	\$ _____	_____

Approximate amount you have in savings: \$ _____

Approximate value of major assets (equity): \$ _____

Approximate value of investments
(e.g. 401K, IRA, taxable investments, etc.): \$ _____

\$ _____

Social Security #: _____ - _____ - _____

I hereby certify that all information submitted in connection with my confidential questionnaire is true and correct. I agree that CCIW may verify any of the information submitted in support of my application, and I understand that I am under a continuing obligation to advise CCIW of any changes which may occur after the confidential questionnaire submission.

Signature of Applicant: _____ Date _____

Signature of Applicant: _____ Date _____

Please give an appropriate phone number and time when a pastor may call you, if necessary, regarding your answers.

Phone number: _____ Time(s) _____

Phase II Questionnaire

Please answer these questions to the best of your ability. Please attach extra paper if needed.

Do you believe God has called you to plant a church rather than serve in an established one? Explain why.

What church planting material have you utilized (courses, books, articles, multimedia)?

Is there an example of a church plant that you might model your ministry after?

Please answer the following scenarios and corresponding questions honestly, as we would like to learn more about how you would personally handle these situations.

How would you respond to a couple at your church that just miscarried nine weeks into pregnancy? What Scriptures would you take them to?

You are praying with folks after a Sunday Service and talk with a young man that would like you to pray for him in regards to an addiction to pornography. What would you do and how would you, on the spot, counsel this man?

After church one day you are approached by a crying woman, who after being convicted of her sin truly has a broken heart. She simply asks you to tell her the gospel so that she may believe like others in your church. How would you explain the gospel to her?

This section contains various quotations related to adult ministry from different authors. For each quotation please tell us why you either agree or disagree with the statement and how you came to your position. Then tell us what, if any, are the implications for adult ministry in the local church? We're not after a good impression, but an accurate one.

“Male headship/domination (feminism acknowledges no distinction) was imposed upon Eve as a penalty for her part in the fall. It follows, in this view, that a woman’s redemption in Christ releases her from the punishment of male headship.”

“We should never criticize any method that God is blessing.”

“Knowing the Bible is not enough. The church has a responsibility to understand people and the culture in which they live. This means that the Bible must be made relevant to today’s culture in order to benefit today’s people.”

“Discipling others is a process by which a Christian with a life worth emulating commits himself for an extended period of time to a few individuals who have been won to Christ, the purpose being to aid and guide their growth to maturity and equip them to reproduce themselves in a third spiritual generation.”

“Paul does not prohibit from church office those who, against their own wishes, have been abandoned or sexually betrayed, but those who are unfaithful to their marriage. Thus divorcees should not automatically be excluded from the leadership positions in the church, nor should those who have remarried after the very limited cases in which the NT permits remarriage after divorce (i.e., divorce with just cause).”

“We are a sneak preview of heaven – socially, ethnically, culturally and economically diverse, who welcomes and invites all who enter to experience God’s kingdom here on earth. Embracing our diversity, we are a community of transformed disciples trained and equipped to lead in the church and the world.”

“... Galatians 3:28 tells us there is no such thing as male or female in God’s eyes but that all of us are one in Christ Jesus. Therefore it doesn’t matter if a pastor is a woman or a man. Secondly, ... admonitions in Scripture for wives to submit to their husbands (Ephesians 5:22) and for women to not teach or exercise authority over men (I Timothy 2:12) were written by the Apostle Paul and merely reflected the influence of the patriarchal culture in which he lived. Since America is no longer a patriarchal culture and women have moved into other professions previously populated only by men, such as medicine and law, surely there is no problem with women breaking the ‘glass ceiling’ in the church and becoming ordained ministers.”

Marriage Questionnaire

1. What is your marital status?
2. If divorced, separated, or remarried, please describe the circumstances of such.
3. If never married, do you anticipate marriage, or have marriage plans?
4. If married, how long have you been married?
5. Please describe briefly how you and your wife met, what your courtship was like, and how long you dated before marriage.
6. Do you have any children?
7. If so, please list names and ages of your children.
8. How has having children affected your marriage?
9. Do you have a regular date night with your wife?
10. If so, please describe what you usually do on your date night.
11. Do both you and your wife work?
12. If so, please describe what your wife does, and what percentage of your household income is supplied by each?
13. Have you and your wife always been faithful to each other – emotionally and physically?
14. Please describe the circumstances of any unfaithfulness.

15. Have you given an honest and candid answer?

16. How does your wife feel about your ministry and about your plans to plant a church? In what way will she participate with you?

17. Describe a disagreement you had with your wife and how you resolved it.

18. Describe a time when the demands of ministry put a strain on your marriage or family life.

19. What are the most difficult issues facing your marriage today?

20. Describe your prayer life as a couple.

To be filled out by the wife of the planter (if applicable):

- Share how you met Jesus including what your life was like prior, the key factors that led you to Jesus, and how your life changed after meeting Jesus (begin very briefly with your family of origin).
- Provide for us a candid narrative of your marital history.
- Please describe how your husband has led you spiritually and contributed to your growth in your history together.
- Describe how your husband has functioned as head of the home, and how he has taken responsibility to teach, train, and pastor your children.
- Please tell us what you believe your husband's primary spiritual gifts are, and why you believe your husband would be a good pastor.
- Describe a time when the demands of ministry put a strain on your marriage or family life and how you as a couple dealt with it.

The Gospel Coalition

Confessional Statement:

(1) The Tri-une God

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

(2) Revelation

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative, and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

(3) Creation of Humanity

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her

Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

(4) The Fall

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness – for himself and all his progeny – by falling into sin through Satan’s temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death – apart from God’s own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

(5) The Plan of God

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them – all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

(6) The Gospel

We believe that the gospel is the good news of Jesus Christ – God’s very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is “Christ died for our sins ... [and] was raised”). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

(7) The Redemption of Christ

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God’s sovereignty, and is our High Priest and righteous Advocate. We

believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him – Christ Jesus has become for us wisdom from God – that is, our righteousness, holiness, and redemption.

(8) The Justification of Sinners

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

(9) The Power of the Holy Spirit

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the "other" Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, baptizing them into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

(10) The Kingdom of God

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living

God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

(11) God's New People

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

(12) Baptism and the Lord's Supper

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

(13) The Restoration of All Things

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust – the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

I, _____ hereby agree with the above statement. (If you would like to discuss the statement above or have questions, please contact us.) If you agree, then please sign below.

Applicant Signature _____ Date _____

Applicant's Spouse _____ Date _____

Preliminary Assessment

As part of the application process, candidates must complete the following tests:

Entrepreneurial Test (FREE)

http://www.careerdiscovery.com/hbspaba/bcii_start.html

Golden Personality Profile (similar to Meyers-Briggs Assessment)

Personality Factor Profile – DISC

www.stmi.biz

Traits of an Effective Church Planter

Passionate for Christ and His Church *Their life passion is to know Christ and make Him known.*

- I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For His sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in Him ... But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. (Phil. 3:8,13,14)
- His disciples remembered that it was written, “Zeal for your house will consume me.” (John 2:17)
- One thing have I asked of the LORD, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the LORD and to inquire in His temple. (Psalm 27:4)
- You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. (Duet. 6:5,6)

Living in Christ *Their character is worthy of the calling they have received.*

- I therefore, a prisoner for the LORD, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace (Eph 4:1-3)
- Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, and not frightened in anything by your opponents. (Philippians 1:7,8)
- Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. (John 15:4,5)

Proclaiming Christ *They are evangelistically engaged in the culture.*

- And he said to them, “Go into all the world and proclaim the gospel to the whole creation.” (Mark 16:15)
- Have no fear of them, nor be troubled, but in your hearts regard Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. (I Peter 3:15,16)
- So they called them and charged them not to speak or teach at all in the name of Jesus. But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, you must judge, for we cannot but speak of what we have seen and heard.” (Acts 4:18-20)

Making disciples of Christ *They are intentionally investing in equipping and training others.*

- And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matt. 28:18-20)
- You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. (2 Tim 2:1-3)

Appropriately deployed for Christ *They are serving in a role affirmed by the sending church and receiving church.*

- While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” Then after fasting and praying they laid their hands on them and sent them off. (Acts 13:2,3)
- “And he gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip the saints for the work of the ministry, for , for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ ...” (Eph. 4:11-13)
- To each is given the manifestation of the Spirit for the common good. (1 Cor. 12:7)

Faithful to Christ *They persevere through opposition and despair.*

- Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. (Heb 12:1-3)
- Therefore, having this ministry by the mercy of God, we do not lose heart. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake. (2 Cor. 4:1,5)
- Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to this eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. (1 Peter 5:8-10)
- I believe that I shall look upon the goodness of the LORD in the land of the Living! Wait for the LORD; be strong, and let your heart take courage; wait for the LORD! (Psalm 27:13,14)

Church Planting Network

Vision, resourcing, encouragement, and accountability are among the basic challenges which church plants face. This section proposes a network in which these commodities may be promoted in the face of such challenge. In short, the purpose of a church planting network is to assist in propagating and sustaining gospel churches throughout the Chicago region. It is thus comprised of two main sections:

1. **Assistance in Propagating.** Cultural assessment of prospective church plant areas, administrative systems, and outreach strategies will be shared.
2. **Assistance in Sustaining.** Coaching, prayer support, and personal encouragement comprise the primary activities pursued in the name of “sustaining.”

A vibrant Church Plant network full of enthusiastic pastors, carrying one another’s burdens, governed by God’s word and prayer offer a wellspring of inspiration and practical guidance to ministers who perhaps need it most. We want to do everything possible to provide it.

Mission: To assist in propagating and sustaining gospel churches throughout the Chicago region and beyond.

Assist in Propagating

- **Strategizing:** Gathering information about the Chicago area and together determining high priority plant locations. This step in networking would naturally include other churches in DuPage County who have done demographic work or are burdened for certain areas. Communication with other Evangelical churches is vital in assessing and reaching out to a specific location.
- **Logistical Startup:** Provide basic bylaws, planter’s checklist, and other related documents. Administrative assistance is a key area of need for many new churches.
- **Church Planting Teams:** As the lead church, College Church has the unique opportunity to invest in supporting the other daughter churches through church planting teams. These teams function as partner ministries, where members of College Church who are gifted in various areas of ministry would serve for an established period of time while the new church is being founded. Certain ministries of the two churches might even overlap for a period of time (High School ministry, retreats, Sunday afternoon music programs ...)

- **Collaboration in Missions:** Identifying and helping to support prospective missionaries from the network of churches. Developing joint short term teams open to members from all churches in the network, cooperating on missions' initiatives and projects around the world (e.g., Training pastors in Biblical exposition).

Assist in Sustaining

- **Coaching:** Ensure every new planter is provided with a coach.
- **Strengthening:** Through monthly meetings, provide mutual prayer support, encouragement, and ideas.
- **Mediating:** In cases of church discipline and leadership conflicts, provide external mediation.

Gospel Churches

- **Gospel Convictions:** Every member church must subscribe to the Gospel Coalition as the statement of faith for its leadership.
- **Gospel Character:** Every lead planter must be assessed and accepted by Acts 29, Global Church Advancement, or an agreed upon equivalent.

Network Details

- **Meetings:** Quarterly meetings include all pastors and perhaps a lay leader from each church. Meals, times of prayer, encouragement, and planning, will take place at these meetings.
- **Responsibilities:** Everyone attending has some network role (e.g., coaching, mediation, demographic analysis, or simple lessons learned on the field.)
- **Membership:** All plants from College Church in Wheaton are members in the network.
- **Authority:** The network is a voluntary association and use of any of the network resources is optional. A church may leave the network whenever it sees fit.
- **Website:** Documentation of all logistical resources will be stored electronically on the College Church website under "Church Planting." The site will be comprised of some combination of public information (including vision statement, news updates, and general planting resources) and a private forum (which will include resources for different topics, ministry situations, demographic information, etc).

Funding Needs		2007-2008	2008-2009	Sept. 2009-2010	2010-2011	2011-2012	2012-2013	2013-2014	2014-2015	2015-2016	2016-2017	2017-2018	
	Year	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>11</u>	10 Year Total
Church Plant 1		\$100,000	\$100,000										\$200,000
Church Plant 2				\$65,000	\$100,000	\$100,000							\$265,000
Church Plant 3							\$100,000	\$100,000	\$100,000				\$300,000
Church Plant 4										\$100,000	\$100,000	\$100,000	\$300,000
Total Budget Amounts		\$100,000	\$100,000	\$65,000	\$100,000	\$100,000	\$100,000	\$100,000	\$100,000	\$100,000	\$100,000	\$100,000	\$1,065,000
Number of Churches Planted			1			2			3				4

No overlapping of funding for church plants. Training for the next church plant only occurs after the previous church plant has launched.