



# CODE BLUE

TRAINING FOR LOCAL LEADERS

MODULE TWO

## CORPS PLANTING

Session 1- Planting Purpose

Session 2- Planting Models

Session 3- Planting Preparation



# PARTICIPANT'S MANUAL

The Salvation Army

Australia Territory



## **Corps Planting Session 2: Planting Modules**

**AIM:**

This session is designed to help participants understand the need to pursue corps planting in The Salvation Army. It will briefly examine models of church planting and look at the house church as a model for corps planting.

In Session 1, we examined the potential obstacles (blockages) to corps planting.  
We realised that the harvest is ready and plentiful.

***Bob Logan says:***  
***"Healthy churches grow and reproduce***  
***If they don't they are either sick or selfish"***



## **MODELS OF CHURCH PLANTING**

Any healthy church can help another church to get started.

It is not a function of

- Size
- Place
- Age

### **INCARNATIONAL MODEL** (DEVELOPING A WORSHIPPING FAITH COMMUNITY AMONG THE PEOPLE YOU SERVE; I.E. CLIENTS)

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### **ATTRACTIONAL MODEL** (PEOPLE COME TO WHERE YOU ARE)

1. \_\_\_\_\_

- Commissioning a church planting team from the parent church to start a new congregation of a similar or different style.

Results in:

- \*New Congregation in same church
  - Extra Sunday congregation
  - Midweek congregation
  - Cross-cultural congregation

\*New congregation in different locality – new church

2. \_\_\_\_\_

- Hiving off a core group from the parent church

3. \_\_\_\_\_

- Co-operating with one or more congregations to start a new church

4. \_\_\_\_\_

- Closing a church and later re-opening



## **STRATEGY**

### **Farming:**

Expanding the circle of new contacts through repeated contact with responsive people, such as visiting the same number of homes on a monthly basis.

### **Cell-based model:**

Ongoing development of cells, small disciple making groups. Threefold purpose of community, pastoral care and leadership development with a meeting together of groups for the purpose of celebration.

## **FOCUS STUDY:**

### **SALVATION ARMY SOCIETIES – HOUSE CHURCHES (S.H.C.)**

ACKNOWLEDGEMENT: MAJOR BRIAN PRATT, MELBOURNE CENTRAL DIVISION  
Simson, W. (2003) *Houses that Change the World* [Internet Based Copy]

*In today's society, the way we 'do' church is changing. For most, gathering together as a 'collective' remains the standard form of church life. As needs change, people's ability to fit into the 'mould' creates an opportunity for us to 'do' church in a different way.*

"Most people throughout the western world have seen what the church has to offer, and they have found it to be wanting.

Paradoxically, this is the case even though it is currently a time of almost unprecedented openness to the issues of God, faith and meaning."

'The Shaping of Things to Come' - Hirsch/Frost



## **What It Is!**

- **Distinctly Salvation Army**

The Societies/House churches would embrace the Mission, Vision and Values of the internationally administered Australian Salvation Army.

They would operate in a loose affiliation with a local Salvation Army Corps approximating the manner indicated in O&R for Corps Officers Section 4 – Responsibilities, dealing with Societies. (Appendix 2)

- **Different to, but attached to a corps**

For Salvation Army purposes the S.H.C. proposed is related to the corps by association.

## **What It Isn't!**

- Different to \_\_\_\_\_

*Simson says 'Both concepts look similar, but are miles apart, because they build on very different values, and a very different understanding of church. Where the home group or bible study cell is a small part, an appendix of the "big and real" church, a "mini-version" of the church, the house church in itself is the church in it's fullest and most holistic sense.'*

- Different to \_\_\_\_\_

An outpost is an expression of the Corps work continued in another location, with the possibility of establishing another Corps. The S.H.C will never aspire to be anything other than a S.H.C and to reproduce itself as such.

- Different to \_\_\_\_\_

A cottage meeting is usually regarded as an extended bible study group with some worship and prayer. This is different to a fully functioning S.H.C.



## Foundations

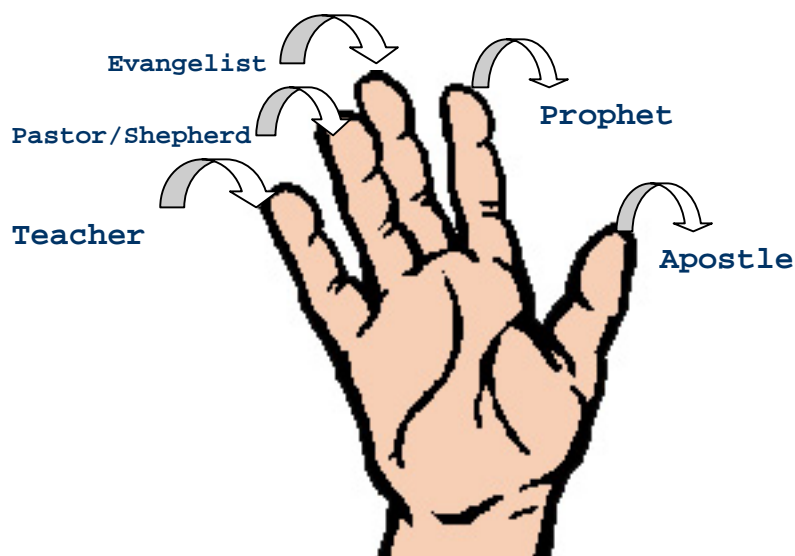
### **Multiplication through biblical quality and leadership**

Simson declares 'House churches are a multipliable structure. They can literally multiply endlessly, as long as they are provided the essentials. One of the essentials for house churches are biblical quality and leadership.'

*The answer to this structural problem is the so-called Five-fold ministry. The most effective way to assist God in growing his church is to multiply the Five-Fold ministries.*

Eph. 4:11-13: "God gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to equip God's people for the ministry, so that the Body of Christ may be built up until we all reach unity in the faith..."

Gerald Coates, leader of the Pioneer movement in England, compared the five-fold ministry with the five fingers of the hand. The Apostle is the thumb. He gives stability, holds the counterbalance, and can literally touch all the other fingers. The Prophet is the indication finger. He points at you and says: "You are the man!" The Evangelist is the Middle Finger, who is the longest of all, and sticking furthest out into the world. The ring finger resembles the Pastor/Shepherd, caring for internal relationships. The small finger is the Teacher: he can worm his way and his teaching deep into any ear (Simson, 2003:79-80)



In the words of Barney Coombs: "Jesus takes beggars and turns them into princes. He gets hold of six foulmouthed fishermen, a despised tax-gatherer and five other nobodies, and transforms them into the elite of heavenly Jerusalem". (Simson, 2003:79)





## Function

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### Incarnational

The Salvation Army, has used attractional-extractional methods seeking to 'Attract' people to activities where the gospel can be presented to them. They are then disciplined to 'Extract' them from their sphere of influence (their culture) to join The Salvation Army's sub-culture.

S.H.C.s must be incarnational engaging with society in society.

### Limited Number

Each S.H.C is limited to 20 people. After this number, a new S.H.C is formed. This fits well with the re-emerging post-modern tribal nature of society.

### God-given

The S.H.C.s must also have built into their DNA the biotic principles as outlined in Schwartz's book NCD "*Natural Church Development*".

Schwarz says: "*We can learn about the church by carefully pondering and analysing the lilies - how they grow. The growth of plants...reveals that they have...the inherent capacity of an organism or species to survive and reproduce.*"

### Interdependent

The S.H.C is not intended to be **IN-dependent** of the Corps, but **INTER-dependent**

- It is a network of similar house churches loosely connected to a corps. They function completely on their own.
- They have an accountability and healthy connection with the wider Salvation Army.
- The corps would possibly provide facilities for occasional celebrations. It could also provide other activities such as Youth Groups, Music Training etc.
- Through its links with DHQ the S.H.C receives liability insurance, copyright approvals, and ceremonial authorisations.
- The S.H.C would tithe its income to DHQ, but add value and support the local corps in other appropriate ways; paying for use of facilities.



## Growth Potential

S.H.C average size = 12. Duplication rate is usually every 6-9 months.

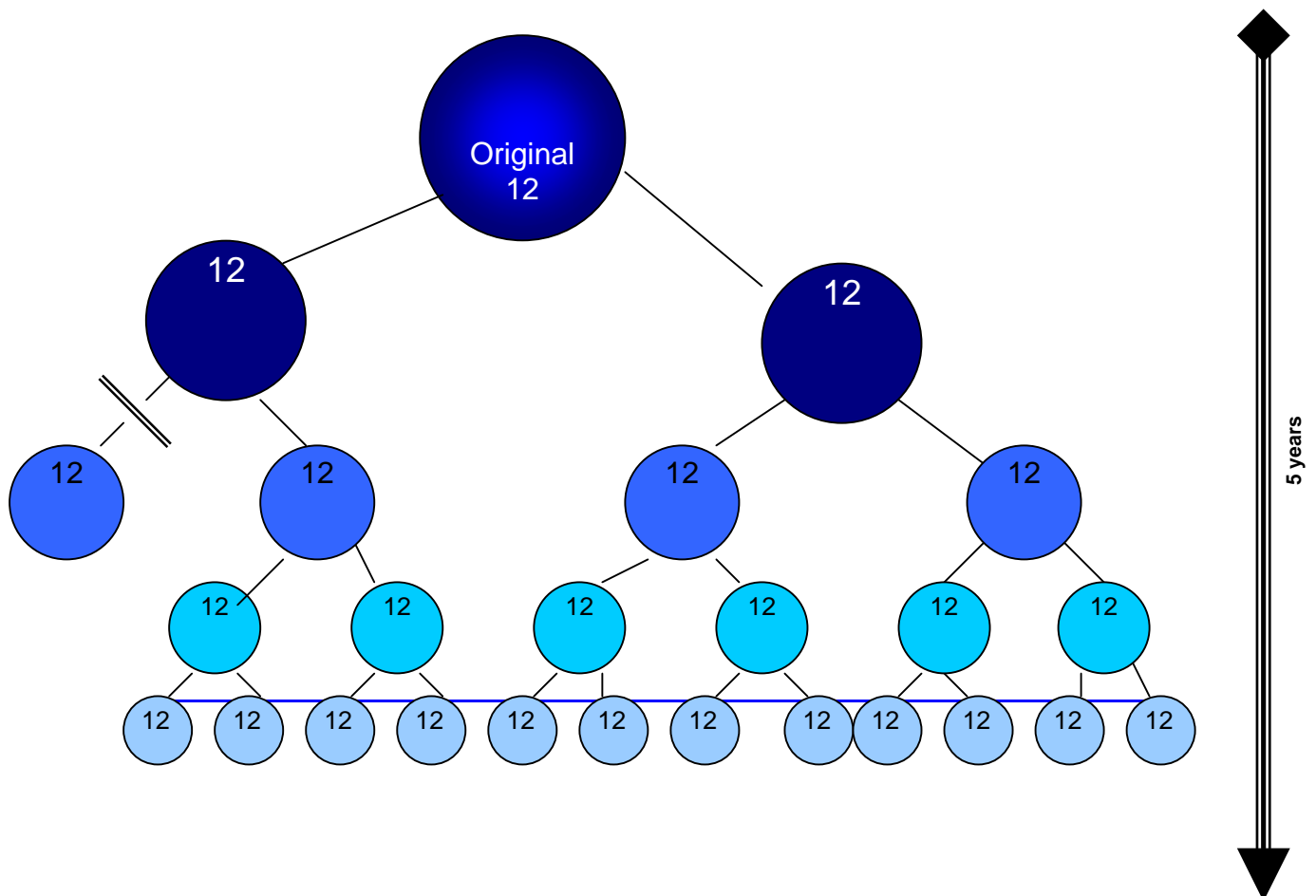
Worst-case scenario:

- No multiplication Year 1
- THEN doubles every 12 months
- AND 1 of churches dies, splits, dysfunctional etc.

This would still leave 12 House Churches

- 12 (S.H.C.s) x 12 (people) = 144 people
- 144 - 12 (initial group) = 132 people in 5 years.

**THAT IS 833% GROWTH!**







## Generational Appeal

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S.H.C.s can appeal to a diverse range of people. However the structure and size of S.H.C.s would seem to have a greater appeal to the changing needs of today's society.

## S.W.O.T. Analysis

*Look at what the strengths, weaknesses, threats (things that may happen if one was established) and opportunities*

*(Here is an example of how to set your poster out)*

STRENGTHS	WEAKNESSES
THREATS	OPPORTUNITIES



## **The Way Forward**

This step will need to be flexible to cater for the diversity across the Division.

### ***Step One***

- A group of people who live in the area meet together to commence a house church – core values and vision is developed/ relational and incarnational strategies articulated prior to commencement.
- All members continue with their existing work and appointments.
- That they be affiliated and interdependent with another established corps.
- That they hold separate cashbooks for financial accountability.
- That they tithe 10% of their (Society / House church) income to DHQ.
- That they avail themselves of the occasional social and discipleship training events (Youth Groups, Contagious Christianity etc) of their associated Corps.
- That as a Society/House church they intentionally engage in incarnational mission in their community.
- That every six weeks the Society/House church ‘celebrates’ at their associated corps and as the network expands, be at an alternative mutually acceptable time.
- That identifying, developing and releasing leadership and building and maintaining biblical quality be a major focus. (Other values and vision to be worked out during formative time)
- That soldiership and ‘belonging’ to the international SA be encouraged.

Support by SA takes the form of provision of the Society/House churches doctrinal position, use of TSA’s name, liability insurance cover, ceremonial accreditation and leadership training and development opportunities, embracing of this development.

### ***Step Two***

That this process be replicated alongside selected Social Programmes, establishing Societies/House churches as belonging communities for clients and former clients of our Social Programmes.



**PERSONAL REFLECTION: (Share in groups of three)**

- *What is the validity and viability of House Churches within my community? (advantages/disadvantages)*

*Write your ideas here...*

**ACKNOWLEDGEMENTS:**

MAJOR BRIAN PRATT, MELBOURNE CENTRAL DIVISION

*Simson, W. (2003) Houses that Change the World [Internet Based Copy]*

