

## MISSION AND MONEY IN CHURCH PLANTING

A Webinar by David Fitch

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So, the first thing I was saying was money changes the motivation of the church planter. The second thing I was saying is money creates mental stress pressures that do not allow you to be present and slow enough to allow God to work. And then lastly, money changes the identity and the posture of the one receiving a salary; You're basically doing this for a job. Your identity gets wrapped up in doing this as a job, and that kind of creates different social problems. One is, people will ask you what do you do for a living? And you'll say, "Well, I'm a church planter", and they'll realize you're interviewing them to see whether you're a customer. It changes things, right?

I view myself in terms of the church planter and whether I'm doing well. I self-evaluate myself on various measures which don't always help, not only the church plant, but the church planter. And sustaining a mental fortitude that *I'm in this for what God is doing* that *not* what I'm doing.

I'm just going to pause and see if there are any comments, questions, contributions, or aha's in relation to what I just said about the way money changes church plants.

Stan: People can share their comments in the chat box

David: Yes. All right. If you have something, please don't hesitate.

I'm going to talk about three ways church planters have been funded.

Typically, I'll call it Christendom franchising, it's been the three-year plan. Three-year plan starts out with a full-time salary, but it declines over three years. The fourth year, you're on your own. So there's a built-in assumption that you will be able to, if you are gifted in what you were doing, you should be affirmed by having a sufficient congregation by year four, to pay your salary. Converge does this; most large church planting organizations have been functioning like this for years and Converge, by the way, *asks that you pay back the money that was given to you over three years.*

There's that heavy of an assumption finances-wise. Unfortunately, we are just finding out all over again, time after time, how this approach to funding a church

plant not only creates the pressures I just talked about, but it's not even *feasible* in most cases to get *that large of a congregation together* in that short period of time. And if you do, you're probably rustling up already existing Christians and people who are rarely made to tithe. My suggestion is for those of you who are engaged in mission, this might not be the kind of congregation you are looking to gather.

The second form of fundraising that has become more popular, is raising support from external sources. Here again, you are going and you're making phone calls and you're talking to contacts you already have, and you want to raise support, a yearly number, that will sustain you in mission, that is not directly from anybody that's going to be in your congregation. That changes the dynamic a little bit, but believe it or not, it costs a lot in time and mental energy. Missionaries overseas, international workers, have done this for years, and you of course have to keep up with a newsletter, and various other means of keeping in contact with your supporters. But getting that level of support, these days, requires first a lot of contacts, second, a lot of energy calling and selling your mission to somebody. I suggest by the way, that all that time and energy spent talking to Christians raising support could probably, just as effectively, be used by starting a business, making and selling a product or a service that you get *good at* on a business level.

The third thing do to support yourself is through what we're calling **co-vocational, bi-vocational, ministerial Church Plant**. This simply means you get a regular job like everybody else who supports themselves through a regular job. And instead of you being the sole person planting the church, you align yourself with two or three other leaders, or leader couples, and together you combine leadership to found a group of people. Three to four leader-couples go and inhabit a space all doing your own jobs, and self-supporting, providing 10 to 15 hours a week in gathering, praying, meeting, and developing relational engagements in a neighborhood for the kingdom.

There's also a version of this called 'Market-Based Church Planting', and this takes that to a new level. I just met yesterday with Hugh Halter and Taylor McCall who have written and experienced a lot of opportunities to actually start businesses in underprivileged cities or towns or villages, where they have needs and create businesses that flourish. And out of those relationships, starts at church plant. They're calling it 'Market-Based Church Planting'. They are in the process of

developing a survey of the 100 most needy towns and villages in America to develop business and church plants on the ground.

So just to summarize, the three-year plan is a typically a denomination that will support three years with a declining income, where you are self-sustaining at year four or five. Fund-raising, much like a missionary does, where three to four leaders gather together, all supporting themselves and/or develop a business in a town or village.

I want to suggest that obviously the three-year plan by the denomination is typically a base assumption on how to church plant. The more we go to bi-vocational, co-vocational, we are now assuming that we're going to have to be in this for the long term to sustain ourselves and be present in a missionary encounter in a town or a village.

Any questions or comments?

Stan: Nate Polzin asked, "When you're talking about that pressure of money: Do you think that is different from the way money affects a pastor in a non-church plant?"

David: The simple answer is that financial panic works in very similar ways in an everyday church life. It might be that there are built-in kinds of expectations and buffers with a professional clergy person. These expectations are such, especially in older congregations, where the pastor is expected to minister and do certain functions and get paid for it. When we go look at the 1950s and 60s, the typical franchise denominational church pastor got paid to fulfill certain functions, and he/she did those.

Well, everything was okay. Now we go to the second wave churches which are kind of performance-based, seeker-driven churches -- where you're looking to grow the church according to church growth schema. *And if the church is not performing, the pastor gets evaluated by the board of directors or elder boards, (or whatever) and they are now being evaluated on performance which is measured by the number of people in the pews, finances, people getting converted.* Then you have this kind of hype-up dynamic which, I'm sorry, puts pastors in very, very difficult mind frames as

to “*why I'm doing this?*” And, “*How am I being measured, and how can I be faithful?*” “And, by the way, “*I better look good, feel good, have a positive attitude ...*”

I can't reveal things going on in my personal life. *This is a recipe for massive mental depression and other maladies*, because of the kind of twofold thing that we have to live.

So, I think yes, money causes problems, and all its various forms. We had gotten used to a certain level of expectation and respect and buffers ... that I don't think we have as much anymore. So, a declining church and the declining finances just create all sorts issues for the established pastor, too.

Stan: Tara makes a comment that this statement of *pressure money* is resonating with her. This creates pressure and stress which don't allow you to be present or patient for God's planning, purpose, and timeline, and hoping that you'll develop a bit more about that during this webinar.

Stan: Terry and John are asking questions about how supportive are denominations in general to these new ways? And how do judicatories step in and underwrite church planting?

David: For many of us, judicatories have been the ones mediating the money and making the decisions on church plants and have sent people to assessments and *trying to figure out where to do church plants*. And so, the judicatory *has been the one who's been the district or regional executive, running all the issues of churches in the region*.

But there's a church planter, church multiplication person responsible for choosing where to plant a church, choosing who are to plant that church, and then supporting that person, and then providing the funds. *So, they become the bad person, the bad guy, the bad woman who must enforce certain restrictions and limitations and running out of funds*. They're the ones who are normally the person doing the administration. They're the ones who are causing all the problems.

**I'm seeing this more and more in denominations.** I guess I would say that we really need to think about all of this in a new way. We need to think about funding and

coaching church plants differently. I think I'm going to propose this later, but I'll just briefly mention it.

I've talked to several denominations about a new order of clergy -- bi-vocational co-vocational, co-ministerial clergy. They get licensed, they get supported educationally, but actually, have full-time jobs, and these are our missionaries in various locations ... in Illinois, Indiana, or California or wherever. These people are funded to land someplace. So, you give them a salary, very small housing allowance, and health insurance for two to three years. The goal is not to get a church self-funded in three to four years, the goal is they become sustainable in a location with two or three other leader or leader couples. They will get a job that can support them, and they're committed to this place for 10 to 15 years. **I believe this is the way we're going to plant churches.**

We used to plant churches in in places where there was no gospel, maybe Islamic countries or Hindu countries, *realizing we're not going to have a thriving congregation most of the time in three to four years.* Pioneering work is a 15- to 20-year commitment. **We rethink how we fund things.** So, district superintendents and regional executives need to think differently.

I remember telling my district superintendent, "... you give us three leaders or leader couples. And you give them time and money to find a job, to find a situation where they're all living together in the same place ... and they commit to a place. For 10 to 15 years, we'll have a church of a couple hundred people and about half of that would be new people to Jesus." And, he said, "but Dave, my term runs out in six years".

Okay, so this is the issue.

We need to rethink *how we think* about longevity and the way we're planting churches. I often tell people who want to plant – "I'm planting one of those churches right now with three other pastors all of whom have jobs or full-time occupations as well as I. We're just having the time of our life meeting people, and opening space for God's kingdom...." But we don't have the pressure to fill the pews and get the budget up and pay certain bills. Although, by the way, we are paying our district management budget probably more faithfully than half the other churches in the district.

Stan: Nathan makes a comment from our bi-vocational situation that he's in, they feel significant pressure regarding time, rather than money, and I think that speaks somewhat in what you were talking about in the new ways.

David: So, I'll use that to go into my next little riff here. I call this ***the three mistakes***. Bi-vocational, co-vocational, co-ministerial --it's all changing for various reasons. I'm just going to go with bi-vocational because it's the oldest way to talk about it.

### **The three mistakes bi-vocational pastors make:**

**The first mistake:** Half time, half time. In other words, I'm going to take a job where I work 20-25 hours a week and I'll go work for church plant for 20-25 hours a week, or for that matter an established church. I say this creates a dynamic that leads to *more financial stress* because you'll never be able to support your needs on two halftime, underpaid, jobs. Also, the church job will often become a full-time job because if you haven't trained people in different habits of understanding ministry, they're going to expect you to do all the stuff you would be doing anyway. *This is a recipe for disaster and burnout.*

Second thing is, ***I must get a good job***. You've got to look for a job that's going to pay you ALL your expenses, not half your expenses. The mistake is to think you're going to get a high-paying job right away. I try to tell people that you must develop a skill and develop a mindset that in the long-term, it will take you to on average two to three years to work your way into a good job. You have to start low. I think that I can give you countless examples of that.

**So, the first mistake is:** *I'm going to work halftime at a job and halftime at the church and my bills.*

**The second mistake is:** *I'm going to get a good job right away, that'll pay all my bills.*

**The third mistake is:** *I'm going to do all this as a single path.* And, the idea that *'I'm only going to work as one pastor, even in a church plant'* -- I say this too is a recipe for A - aloneness and B - exhaustion, and C - It's breeding of all these false expectations with those that you're gathering to be part of a missional community.

So, those are three mistakes that I think bi-vocational pastors make often and I highly recommend not doing any of those three things. Instead of seeing bi-vocational as half time/half time, ***go get a job where that will pay all your bills, but then secondly realize***, like most other human beings on the face of this earth, especially in the US or the North American or western economy, *it's going to take you a while to get good at whatever you're going to get a job at, sufficient enough to pay the bills*. So, you're going to have to have the means.

Support yourself to *that point*, and that's what I call church denominations to help with, especially in terms of health insurance and a housing allowance. **Don't do this alone. You cannot go into a church plant alone. You must have at least two other co-leaders.** We're going to be doing this living in place. This will be *encouragement* for one another ... and this will be, you know, some days, some weeks you have a bad week in terms of the slack. It will also say we are not having a one-pastor church. ***We are having a mutuality of leaders and we're all in this together and it will shape the expectations of a church plant different.*** All right. I'll stop for a minute and see if there's any questions in that regard.

Stan: Another question: Your model then takes us away from that traditional model of church leadership, of pastoral leadership from the hero leader, to the team leader and it creates a different set of dynamics and expectations for a new church plant in a new community, but also the supporting judicatory. Is this correct?

David: Yes, so much so, I've asked denominations to call this, A New Order of Clergy.

I like the term, *'these are the revolutionaries for the kingdom'*. These are the ones who are going to plant progressive communities for the kingdom of God. And if you do that, it's going to change the way you think about money, and the way you get it. It's going to change the way you think about a job.

All our bi-vocational pastors have a problem getting to the Midwest District conference where all the regular, normal pastors go. We often feel like, well, we're not respected, even though we do everything they do, we are ordained in the same way, we have, many of us, the same educational qualifications and credentials that they have, *but we're not one of them!*

That's where we've got to support people -- through that -- and help them understand themselves differently. Help them to understand that this is a long-term,

sustainable, thriving ministry. I actually believe if we could plant ..... well, there's just *so many* young people - Gen Xers, Millennials, Gen Z's --- all younger, that are coming out of colleges and seminaries *that are just so **not** interested* in the traditional ministry that was there, they would jump on board with this sense of, “...*this is what I want to do with my life...*”, and we could plant so many churches.

If we gave them a different vision for what church is, and how to cultivate the kingdom as a politic in various places, and, if I'm 62 years old and I'm the district level executive, I'm probably not going to see the fruit at least while I'm still employed as a district executive.

We will have much to show forth in 20 years if we have the patience to do this.

Stan: John asked a question: How do we get ecclesiological and financial support of the judicatory to buy in for this pioneering bi-vocational way?

David: Well, I think it's up to you, Stan, and everybody that's on this webinar to present proposals. By the way, one of the positives of the kind of thing we're talking about today, is, it's a lot less costly.

I had the president of a mainstream Evangelical denomination come and see me sometime last spring.

And he said something like, “Dave, I just had a church, a large, mega-church say they're going to plant 100 churches in Arizona, and the first 10 bombed in three years, and we think we need another way to do this. Two and a half billion dollars down the drain.

I think we're seeing more and more of this kind of disaster. Not only in terms of money, in terms of perceived success, but the body bags we're leaving behind by all the church planters that thought they're going to be the next mega church, and it bombed.

We can present another way, and I think denominational execs should be interested because the way we've been spending money in the last ten years, and the lack of fruit, I think is viscerally real for most denominational execs aware of what's going on. Hope that helps.

Stan: If I could follow up with another question: Then, how are we willing to redefine what success looks like for the Church, especially in a time of anxiety, where people want the quick fix or a silver bullet?

David: Yeah, we have to do that. I've been talking about redefining the church for 15-20 years, but I don't think we should get rid of all metrics and you know, I'll give you an example.

We've had a church plant which I wasn't involved in, but four couples met for five years and didn't seem to like anything was happening. So, I sent a couple acquaintances to the church plant and they asked, "... what are we doing here, and why? And what I think the reveal was, was that they weren't ready. They were not ready to plant a church because they were too afraid of the word "church" frankly, and they were afraid of falling into any of that bad habits of the traditional churches that had abusive patterns that they had been a part of. And all that to say we should [reconsider] just going in, kind of catering to our own therapeutic needs not that that in and of itself is not a valid thing to do, because it is.

Cyber-worship, and all those things have got to happen in any church plant, but I think that *we ought to measure how many relational connections we have in the neighborhood with neighbors, actual people and places that we're going.* How many relational connections with a zoning committee have I made in the town where I live in? How many people do we know through the common closet that we're working in? How many people do we know in the schools? And we ought to be regularly checking in with what God is doing and how He's building these relationships. Right now, in my church I'm leading an evangelism in America thing. We we've got too many people afraid of evangelism because of the way it's been done in the past. **We need to give a new imagination for the way the gospel can free the chains of hurt and broken relationships and systemic injustice.**

So, through all these things I'm saying we need to take regular accounting of who we are, with how many relationships, and is the Gospel being proclaimed?

Are there any further questions?

Stan: Well, there's been comments referring to community clergy, not congregational clergy, and Nate points out that they have framed their pastoral work

as community organizing, and he feels like what you've been describing fits into much of that that bi-vocational, pioneering way.

There is a question though, as you talk about *how it's up to us*, if, in your experience and interaction with other church bodies' denomination, *what would you say would be two or three critical things that judicatories in the denomination, and also people who are feeling called to church planting in this way* -- what are those things that need to happen in order to move it into a new exploration of this pioneering way of planting churches?

David: Yeah, so I said we need a *new order of clergy*. Within the *new order of clergy*, *we need a new vision*. What it means to be a pastor, a church planter, even need a new name. Let's call it "revolutionary" or something.

When I came out of seminary in the 80s, the only option was that guy with the suit and tie. There's always a guy by the way, sorry ladies, the ministry has been dominated by men. I just saw that guy up there and I said, "I could never be that!", and I wonder how many 20-somethings or 30-somethings are saying, "I'm called into the ministry, but I can never do that".

I was even with Hugh Halter and Taylor McCall yesterday and they were talking about how so much of the ministry up to now is by pastor-teachers. They said what we need is *apostle-entrepreneurs*. I think a lot of apostle-entrepreneur types are too easily discarded from the ministry -- you need to go into business or, actually, go into business, but do it under the lordship of Christ as part of being a minister. We need different *imaginaries* ... what it means to be missionary pastors in the best sense of that word, 'missionary'.

The first is the *colonialist missionary*, the one who goes inhabits and listens and spends time and exegetes what's going on. This is the open space for God to work in relationships where the gospel can be proclaimed. So, I think the number one thing the denominational structures can do is provide another structure for entering the ministry. We do it for missionaries overseas, and we need to do it for missionaries here. We need to provide imaginaries for how you go get a job.

Next, I'm going to cover the *Five Excuses seminarians make for not getting a real job*. This is kind of a caustic way to talk about this. Okay, forgive me for saying that. I'm not trying to say the professional clergy ministry is not a real job. It is, and it's a

taxing one. And it's one we still need. I just think we need to provide an imaginary for the people seeking and being called into ministry. Thinking of ways to go into ministry and planting churches. Does that help, Stan?

Stan: Yeah, I believe it does, and also the conversations that can begin to take place as the judicatory level.

So, John asked what ways can pastors plant these seeds of change in their congregations to reach out to their communities? Do witnessing, saving souls, etc., still carry the weight they used to? What different language can we use?

David: Yeah, so unless you're living south of the Mason-Dixon line, the Bible Belt, and frankly, I was just in Atlanta last week and was in a large Methodist Church that was declining in attendance there by 50%. So, now they only have 1200 people there, but still that's small for them. And they're just saying now how post-Christianized Atlanta, Georgia has become. They told me, by the way, all the Christians have moved into Nashville, Tennessee, but I don't know how much stock to put into that, but evangelism, witness, sharing the Gospel .... I believe the dynamics have completely changed.

We really need to consider this all over again and reframe that for the way we need to enter the world, and we need to use Luke chapter 10 frankly, and at the same time, we just need to help people understand that God is at work. He's present in the world and he's present and at work in people's lives. Not everybody's open to it. *But if we can be present long enough in the places where people are hurting, broken, strife-ridden, opportunities abound.* Long enough to open space to talk, and sense what God's doing. We can then say, "I think I see God at work here. I think I see Jesus and way he works here, and I see some reconciliation happening in your life". "I see this relationship being healed. I see Him providing in this way. *And are you interested in making a decision?"* .... and bring them into the kingdom.

That's the way I see evangelism. I think it's *as* important, if not more, but most people are scared to death of evangelism because all we've known is these coercive colonialist ways. And so we have to give people an imagination for what God's doing in the world through his kingdom and that it's harvest is ready but the workers are few, and we have to give them a sense of what it means to go be present in the places of the poor and the hurting and the broken. I think that comes from you

know, both attuned leaders and examples and tables in the neighborhood, and I've written extensively about this in my book, "Faithful Presence".

I hope that helps, and I think it's absolutely essential and by the way, in our church for instance, church plant, we have about 50 adults now and 30 kids, and we've seen three people come out of lostness, out of homelessness, or some other brokenness and make Jesus Lord. So it's not a lot of souls yet, but we are seeing God work in various places and we have five tables in the neighborhood. And I just think those are training grounds for future church plants. In fact, I was meeting with one of the guys, he says, I believe I'm called to a church. I think that's the way it happens, or one of the ways. It happens. Does that make sense?

Stan: Make sense. Could you also share a little bit about the team that you're involved with at Life on The Vine?

David: Well, actually when I started, and was at Life on the Vine, and then planted Peace of Christ here in Westmont. I was sent here. So we sent around 20 to move here. It's a long story how we got involved with this community. It's kind of a middle lower/middle class community. One of the reasons was because we were up in the northwest suburbs and in this place people could afford to live. But there are other reasons as well. So we sent roughly 20 people and we all moved within a mile of the Church and the two originating pastors had jobs. Since then, two other pastors and have come on board; we had training and we were given a building. We actually had to convince them to take the building. The building now cost us roughly \$50,000 a year.

We strip the name of church off the building and call it "The Commons", and we now run a yoga studio, where women come from all over Westmont. I don't know of any men that go right now, but maybe in the future. We have immigrant legal services that opens offices two nights a week because we have a large immigrant population in Westmont. We have a theater district that uses the property. We have English tutoring that uses this, so we have multiple industries.

So, when we were having our business meeting in January and people were complaining about all the money going to the building, I said by that money could be classified as Ministry or Mission because of all the spaces we have here. Where people are interacting, needs and spaces are being open for the Kingdom. So that's our story. Our budget's a little thin this year, but in the past we've had \$20-\$30,000

in surplus every year. We just broke even and we're asking ourselves what to do about that, but God has been blessing it. I would say we have six dramatic places where we're inhabiting brokenness, lostness, hurting spaces in our community for the kingdom of God. We have people devoted to spending time, significant time. That's three to four hours a week as part of their everyday life in these spaces in the community where we want to see God work and proclaim the gospel.

We have a regular meeting on Sunday, we have these house fellowships and one meets in the bowling alley - there's five of those, and then we have these six half-circles, where people spend time, at least once a week, among the hurting, ministering or being present in some way.

Stan: Liz asked a question of where does your funding come from. Is it strictly congregational giving?

David: Okay, so I was in financial services. When I was in financial services got a PhD, I wrote a book and I got offered a job as a full-time professor. John started out as a file clerk in a technology firm ten years later. He's one of our pastors. Aaron is a high school teacher. He's one of our pastors. Gene is one of our pastors. She is a stay-at-home mom, and her husband is an architect. We have one woman who is a special ed teacher part-time, but her husband works and the other one, *her* husband worked so none of us get income from the church. Well to be honest, Jean threatened us to go work at the airport because she need an extra thousand dollars a month in income to support their family and we said hey, we need you too bad. So we're giving her \$1,000 a month, but it's not that much money, and as you can see but she's the only one who gets paid. We give significant funds for overseas mission efforts; we give significant funds to the local district of our denomination and we contribute to several missions in the surrounding area of Westmont.

Stan: And could you say a little bit more about those questions about your congregational budget, how that is developed? How does that look in the terms of how you're funding your leadership, and also in the ways you're building these other ministries within the congregation and paying the utilities.

David: I don't know the numbers off the top of my head. I'm going to give a round number of about \$150,000 from 50 adults, a little under 50 adults. I'd say our building, paying all the utilities, repairs and everything, it's an about \$50,000. We don't pay a mortgage because it was given to us. So it's \$50,000 in building costs, I

would say. Expenses are around a thousand dollars a month for Jean. But a while back, we have a couple of restaurants in town, and I just urged the pastor's to freely make available those restaurants to pay for breakfast to meet with people. So we're meeting with people either in the community or in our church, and discipling and training leaders once or twice a week. And so I would say our pastoral budget is between \$20,000-\$22,000.

The rest goes to various needs in the community. We try to give away all the excess money to various mission funds and we have a committee, that when there's a need in the community, they go to that committee, a check is written and money flows to those needs. We hope every one of our regular people are sufficiently disciplined to be among the poor, the hurting, and to recognize where needs are and just out of mutuality share help when it's appropriate. And then we also participate in paying out funds to help the denominational local budget and missions funds around the world. We support three missionaries, three couples around the world in our denomination. That pretty much takes up the \$150,000 a year.

Stan: And where does this money come from? In what ways does tithing function? Can you help people get a grasp of how your congregation does budgeting? We get a good idea of your expenses, but how are the funds raised for that?

David: All those funds come from our weekly giving. Everybody, I think, is pretty much expected to tithe and give offerings. The money just comes from earning money in our various jobs. You know, I read a lot of these Millennial people out there - you just do it via internet -- I don't like that. I like to actually write a check and feel the pain and give it to Jesus and receive in return. But yeah, that money comes from tithes and offerings. That's it for my people.

Stan: David thank you very much for the time that you've given to share your understanding and questions, responding to questions from those who are attending the who have joined us today.

David: I know we're over time – can we continue? I just wanted to like go through to other things really quick. It'll take me five minutes. Is that alright?

Stan: Yeah.

David: Okay. I just want to get tips for avoiding bi-vocational ministry imploding, and teach your community different expectations for when they ask questions seeking things from you according to the old model – redirect to someone who's gifted.

- **Never do this alone!!!**
- Always do it in groups of two to four leaders.
- Don't look at ministry as a job to get compensation, rather, you just happen to be another leader in the church and you're working together as leaders to lead this church.
- Keep the job in boundaries. I cannot tell you how many times a bi-vocational pastor gets successful, he's making a lot of money and he's working 60 hours a week. You didn't get this job to become rich -- you did it to support the kingdom. Go back and ask, instead of 60 hours, I want to go to 30 hours and cut your pay down to a hundred thousand dollars a year. You don't even need a hundred thousand, and it's amazing how jobs can be flexible and work that way.
- The other thing I want to say is we implement the 15-hour rule. No pastor or ordained leader should spend more than 15 hours a week doing the organizational work of the ministry. If you have at least three people doing it, you're getting actually 45 hours of work out of people, *but you're getting each empowered in their own gifts, and it promotes more congregational activity*, a different way to understand leadership. It prevents the pastor from thinking, *oh, this whole thing is dependent on my hard work and burnout*, and it says there must be more than just one pastor here who teaches and preaches. It changes the way we think about organizing the kingdom for kingdom impact in a community.

So all these things really do change the way we think about church and church planting, and it's much more than just a sustainable model for money. It's a way of rethinking how we do ministry in church.

Thanks for having me everybody. It's been great to be with you. I pray Lord bless you around these issues for mission in North America.

Stan: Thank you David for being with us today. And thanks to each of you for joining us. We appreciate your support for these webcasts. This is a webcast of the New and Renew series that we're doing behalf of Discipleship Ministries and the New Church Advisory Committee.

I'd like to say that this is actually the second webinar that David has done with us. And the first one which I've inserted into the box is titled, **Seeding or Launching Congregations**, gives you a good entry point into the earlier conversation topics that David was covering under the webinar in that webinar can be found on the archives and recording page at [www.brethren.org/webcasts/archive](http://www.brethren.org/webcasts/archive) and you can go in and find that webinar as an entry point to this webinar as well. They will complement each other and David is very consistent in terms of the content that he has presented with us. So again, David, thank you very much for sharing your knowledge and your expertise with us and we just pray that God continues blessing you, and the Life on The Vine, and all the ministry efforts that you're involved in.

We will bring this webinar to a close. We want to let you know the beginning of the recording was a little shaky so we restarted and so it picks up where David begins with the summation of his three earlier points. Again, you can find those three earlier points that he makes also, on his first webinar, **Seeding and Launching Congregations**. So we're giving David a big plug and just say hey, this is a good resource for you to access whether you're a District Executive on a new church or church redevelopment team, or if your pastor or a new church planter.

Thanks again, and God's blessings and peace to you wherever you may be at this time.

Hugh Halter: Missio,  
[www.hughhalter.com/what-we-do](http://www.hughhalter.com/what-we-do)

**Books:** Happy Hour, Flesh, Sacrilege, [www.hughhalter.com/books](http://www.hughhalter.com/books)