

Church Planting Prospectus for
Northwest Community Church
(NCC)

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Table of Contents

Introduction	4
I. General Introduction.....	4
II. Call to Church Planting.....	5
III. Demographics of Northwest.....	5
Section A—The Vision of NCC	5
I. Overview of the Vision of THE CHURCH (Why She Exists)	5
A. To Proliferate the Glory of God.....	6
B. To Propagate the Kingdom of God.....	6
i. The Inauguration of God’s Kingdom.....	6
ii. The Continuation of God’s Kingdom.....	7
iii. The Consumation of God’s Kingdom.....	8
C. To Practice the Will of God.....	9
D. To Promulgate the Church of God.....	9
II. Overview of the Vision of NCC.....	10
Section B—The Purpose of NCC	11
I. Overview of the Purpose of THE CHURCH..... (What She Does: WELCOME & Pray)	11
A. W orship.....	13
B. E dification.....	13
C. L earning.....	13
D. C ommunity.....	14
E. O utreach.....	14
F. M ercy/Social Concern.....	15
G. E vangelism.....	16
&	
H. Pray.....	16
Section C—The Values of NCC	17
I. Overview of the Values of NCC..... (What drives NCC)	17
A. Gospel.....	17
B. Missional Church Movement.....	18
C. Kingdom.....	20
D. City.....	20
E. Authentic Community.....	20
Section D—The Mission of NCC	21
I. Overview of the Mission of NCC (How NCC ministers)	
II. NCC’S Strategy.....	21

F.	Membership Strategy (Winning).....	21
G.	Maturity Strategy (Building).....	22
H.	Ministry Strategy (Equipping).....	23
I.	Mission Strategy (Reproducing).....	24
J.	Leadership Strategy.....	24
III.	NCC'S Model of Ministry.....	25
IV.	NCC'S Church Planting Strategy.....	27
V.	NCC'S Projected Time Line.....	29
VI.	NCC'S Resources and Personnel.....	30
Section E—The Beliefs of NCC		31
I.	Overview of the Beliefs of the Church..... (What NCC Believes Doctrinally)	31

Introduction

I. General Introduction

This is a Church Planting Prospectus, which essentially means it is a proposal or manual for the church that God is calling me to plant. Because I believe God is calling me to plant a network of churches, this is a prospectus for a church planting network. Northwest Community Church is designed for Northwest, a city of strategic influence that could potentially be located in any area of the United States that is relatively unchurched. Because I am going to work for Dick Kaufmann in San Diego, I will assume that Northwest is located in Southern California, though I think the philosophy of ministry developed herein will be applicable for other unchurched areas. Specifically, NCC, as laid out in this prospectus, is a center city church that targets young, urban professionals.

II. Call to Church Planting

God has called Bradford and Stephen Phelan to begin a church planting network, and he has done this in two ways. The first way God has confirmed His calling is internally. God has revealed this to us is by giving me, Stephen, a pioneering Spirit that likes to explore and take risks. For over 5 years now, I have sensed a growing passion and a deep desire in my heart to extend the reach of the church to areas that are relatively unchurched, and I have been open to any area of the world. My wife and I explored India, Thailand, Ethiopia, and London in the past two summers in an effort to discern where God might be directing our passions. While we thought we would be involved in God's missional work as an overseas church planter and pursued this as our first option, through these journeys we have sensed God calling us to begin a church planting network here in the United States that will eventually impact other unreached areas of the world such as India and Thailand. We like to refer to this as our internal calling, which is really just another way of saying this is the desire of our heart: to see the church go to the unchurched and unreached areas of the world. For Bradford and Stephen, as we understand who we are and how God has made us, and as we heed his call, this means to begin a church planting network in a more unchurched area of the United States like California or the Northwest.

The second major way that God has confirmed His calling in our lives is externally through the Church. Our local churches (Trinity Presbyterian in Charlottesville, VA, and University Presbyterian in

Orlando, FL) and those believers who know us best have confirmed our gifts, talents, and passions in these areas, which gives us confidence that this is not just our flesh reacting to a whimsical excitement but is rather a deeper work of the Holy Spirit directing how He can best use the gifts and talents that He has entrusted to us. It is His Kingdom, not ours, and we honestly and earnestly believe that this is the best way we can radically align ourselves with His purposes.

III. Demographics of Northwest

The profile of our target group at NCC is as follows¹:

1. Highly educated and proficient in their fields
2. Sexually active (both homosexual & heterosexual)
3. Consumed by career
4. Liberal social conscience
5. Private, individualistic, fragmented culture that lacking community.
6. Highly transient
7. Largely secular
8. Postmodern
9. Celebrate diversity
10. Skeptical of organized religion
11. Heavily leveraged in time and money

Section A—The Vision of NCC

I. Overview of the Vision of THE CHURCH (Why She exists)

The vision of NCC is consistent with the overall vision for God's universal Church because our vision explains *WHY THE CHURCH UNIVERSAL* should exist. God, through Scripture, has normatively prescribed a universal vision for His Church, commissioning her as the primary agent to

- (1) proliferate His Glory
- (2) propagate His kingdom
- (3) practice His will and
- (4) promulgate His Church.

So the Church, as the body of Christ in human form, is the nexus between the heavenly and the earthly—we make God's heavenly glory, God's heavenly Kingdom, God's heavenly will, and God's heavenly church an earthly reality. This means that our chief task is to glorify God and enjoy him forever by making the invisible Kingdom of God a

¹ This data comes from a combination of Rick Warren (ministering in suburban Southern California), Tim Keller (ministering in center city New York), and Dick Kaufmann (ministering in center city San Diego).

visible, earthly reality through multiplication and dominion of the Church of God (i.e. through church planting).²

A. To Proliferate the Glory of God

God is passionately concerned with His name being hallowed in all the earth (Lk. 11:2), and if our vision is truly the Lord's vision, then we must understand that His greatest desire is for the earth to be "filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). His vision is for universal and cosmological glory to be ascribed to His name by all of creation, both animate and inanimate. At NCC, we believe God is in the process of multiplying his image geographically and numerically throughout all the earth so that one day "all the nations you have made will come and worship before you, O Lord; they will bring glory to your name" (Ps. 86:9). He is gathering every tongue, tribe, and nation before the throne of God to worship the Lamb of God and to declare the glory of the name of God. So our vision at NCC, like every other Biblical church, is to declare the glory of God in everything we do, say, think, and feel, or put another way, to wholistically worship God in every facet of our lives (I Cor. 10:31). This means that the ultimate goal of the Church, and consequently NCC, is worship, for this is the supreme expression of how we glorify God.

B. To Propagate the Kingdom of God

i. We Rejoice in the Inauguration of the Kingdom of God

Old Testament prophets indicated that the restoration of God's people from exile would occur through the coming of the Messiah who would restore them to the Promised Land and usher in an age of prosperity and blessing in a New Covenant era that would exceed even the golden age of the Davidic kingdom (Jer. 31). In the latter days, these blessings would be so great that they would even be extended to Gentiles from every tongue, tribe, and nation (Is. 25:6-8; Is. 54; Dt. 4:25-29; Is. 2:2, Mic. 4:1, Hos. 3:5, Acts 2:17, Heb 1:2, Jms. 5:3). Consistent with the writers of the New Testament, NCC believes that Christ fulfilled these prophecies and ushered in the latter days (Acts 2:16-17). He began the restoration of God's people and, as a result, we already experience a foretaste of His glorious restoration through the Holy Spirit (Eph. 1:9-13).

² See Westminster Shorter Catechism, question 1.

Certainly, the coming of the Kingdom of God took many by surprise in the days of Christ and it continues to do so today. In the first century, the people of God anticipated that the restoration would occur all at once through the political and physical destruction of their enemies, and this notion continues today—many reject the notion that Christ has already come in our world today because of the continued presence of evil in the world. But to hold this view is to deny the essence of the New Testament; New Testament writers continually emphasized that the restoration, or the coming of the Kingdom of God, did not occur as anticipated in that it came as a mustard seed, which meant that it would gradually expand to every nation of the earth through the proclamation of the gospel, not through military and political conquest (Mt. 13; Mt. 24:14).

Make no mistake, though the Kingdom of God did not come in one fell swoop as the people of God anticipated, it nevertheless is a present reality in our world today. “From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing” (Mt. 11:12; see also Mk. 1:15, Mt. 12:28, 29). Jesus, the true Son of David and rightful King, restores the throne of David as Jeremiah predicted (Jer. 23:5-6) and inaugurated his universal reign (Rev. 11:17; 20:6; 22:5); Jesus, the true Temple of God, restores the temple of Israel as Ezekiel predicted (Ez. 43:10-11), and as the chief cornerstone, inaugurated a living temple built with all of those who are in Him (Is. 28:16; Zec. 10:4; Eph. 2:19-20; I Pet. 2:6); Jesus, the true Divine Warrior, brings victory to the people of God as Joel predicted (Joel 1:15; 2:1) and inaugurated our reign over sin and death; Jesus, the True Inheritance of God’s people, brings the inheritance predicted by Abraham and Moses (Gen. 22; Ex. 32:13) and inaugurated our life in the Holy Spirit as a downpayment of what is to come (II Cor. 5:5; Heb. 9:15; John 14:16-17); Jesus, the Great Physician, made the lame walk and the blind see as Isaiah predicted (Is. 35:4-10), and inaugurated a cosmic healing ministry in which he is making all things new (John Rev. 21:5). *Therefore, at NCC, we believe that Christ inaugurated the Kingdom of God and fulfilled the Old Testament covenant promises by beginning the restoration of all of creation.*

ii. We Live during the Continuation of the Kingdom of God

Yet, despite the blessings that followed Christ’s inauguration of the Kingdom of God, we at NCC are painfully aware of the reality that the Kingdom of God has not yet come in fullness: we live in a broken world. Even though the Kingdom of God has already come and broken into the darkness, it is obvious that the darkness has not yet been

vanquished from the earth. The New Testament teaches that we, despite living in the latter days in which Christ has already inaugurated the restoration (Acts 2:16-18), are not yet experiencing the Kingdom of God in fullness (II Cor. 5). This is why we, along with all of creation, groan for the second coming of Jesus when all the "sad things of this world will become untrue" (Rom. 8:19-23).³

Because the Kingdom of God has not yet come in fullness, we at NCC will continue to propagate the heavenly kingdom of God here on earth, making its heavenly reality an earthly reality here in Northwest, making its invisible reality a visible reality here in Northwest. We long to extend the New Covenant blessings that we experience as children of God, flowing from Christ's inauguration of the Kingdom of God, to Northwest and ultimately to the world during this continuation era of God's Kingdom. This is our heart, this is our prayer, this is our cry: "That the people and the city of Northwest, and ultimately the world, would come into a restorative encounter with the Kingdom of God."

iii. We Long for The Consumation of the Kingdom of God

Scripture tells us that our cry for universal restoration will indeed come in fullness when Christ returns again and consummates the Kingdom of God here on earth. "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory" (Mt. 24:30). At the Second Coming of Christ, the blessings that were promised to the prophets in the Old Testament, that were fulfilled and inaugurated in the life, death, and resurrection of Christ, and that presently carry on during the Continuation era of God's Kingdom will be fully manifested in the Consumation era of the Kingdom of God. And then, during the Consumation, we will experience the bountiful blessings of the new heavens and the new earth. John describes this well in Revelations 21:1-7:

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. 2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. 3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. 4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." 5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true." 6 He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. 7 He who

³ J.R.R. Tolkien, *Return of the King*.

overcomes will inherit all this, and I will be his God and he will be my son.

C. To Practice the Will of God

NCC is part of the broader Body of Christ who longs to practice the will of God here on earth as it is done in heaven (Mt. 6:10). Christ stated, “For I have come down from heaven not to do my will but to do the will of him who sent me” (John 6:38). As members of the Body of Christ who are awaiting his Second Coming, we must follow the Word of God and the example of Christ in His first coming by doing as He did—we must do the will of God. This essentially means that we must believe⁴ and obey His word. To be obedient to God’s will that is expressed in His word, NCC uses our Lord’s commission to the apostles, the Great Commission, and our Lord’s summary of Scripture, the Great Commandment, as the grid through which all life flows. The importance of the Great Commandment and the Great Commission cannot be underscored enough at NCC, for the drive everything that we do as a Church. They are only mentioned briefly here, not to underestimate their importance, but because we will cover them more fully in the MISSION OF NCC; nevertheless, NCC believes they provide the best summary of how THE CHURCH universal is to do the will of God.

D. To Promulgate THE CHURCH of God

NCC has a vision for promulgating THE CHURCH of God because we believe that THE CHURCH⁵ is God’s chosen instrument to fulfill the Great Commission and the most powerful and effective way to practice the Great Commandment. For now, we will focus our attention on the Great Commission. When Jesus gave the Great Commission to disciple the nations, he gave it to THE CHURCH, not the para-church. This is not to denigrate the work of para-church organizations or denounce their importance in assisting THE CHURCH to accomplish the Great Commission; to the contrary, NCC believes it is critically important for THE CHURCH and para-church organizations to establish fruitful partnerships as we seek to accomplish the Great Commission. Nevertheless, it is important to recognize that Christ commissioned the 11 original disciples, or the 11 original churchmen, who were to go and establish THE CHURCH. “His intent was that now, through the church,

⁴ NCC believes that all Scripture is the God-breathed, inerrant, infallible word of God. This means that every text has absolute authority over our lives. Nevertheless, for a summary of our beliefs, you can reference “The Beliefs of NCC.”

⁵ When we use the term Church, we are referring to the historic Protestant definition of a church, which includes three elements: (1) the preaching of the word; (2) the proper administration of the sacraments of Baptism and the Lord’s Supper; (3) the presence of ordained spiritual leaders who are committed to maintaining the purity of church doctrine and life through the presence of church discipline.

the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms" (Eph. 3:10).

This means that in order for THE CHURCH to accomplish the Great Commission, THE CHURCH must be involved in church planting. Christ has promised that He "will build [His] church, and the gates of Hades will not overcome it" (Mt. 16:18b), but just what means did he intend to use to accomplish the end of THE CHURCH? Scripture tells us that Christ intended to build His CHURCH through a church planting movement that He began in the inauguration of the Kingdom of God (Mt. 16:18b; John 17:4) and that He carries on in the present Continuation era of the Kingdom of God through the work of the Holy Spirit (Acts 2:38-47). In the Book of Acts, we see the continuing work of Jesus as he builds His CHURCH through the apostles. He begins to implement His strategy for accomplishing the Great Commission in Acts, and what He does is develop a church planting movement in centers of influence (Acts 11:19-30; 13:1-3; 14:23-28; 20:17-28). Moreover, in the broader New Testament, virtually all of Paul's letters were written to encourage churches that either he or an apostle had started in a city of strategic impact throughout Asia Minor or Europe. In sum, Paul, and the apostles, were not only church planters, but they were church planting movement leaders. This was God's heart for THE CHURCH during the Inauguration of the Kingdom, and it is still God's heart during the Continuation era of the Kingdom: to see church planting movement leaders rise up and advance against THE CHURCH against the gates of hell. This is our heart, this is our prayer, this is our cry: "That God would make NCC a church planting movement so that the people and the city of Northwest, and ultimately the world, would come into a restorative encounter with the Kingdom of God."

II. Overview of the Vision of NCC (Why NCC Exists)

As we stated above, the vision of NCC is consistent with the overall vision of THE CHURCH. This means that our vision is built upon 4 things: (1) the glory of God, (2) the Kingdom of God, (3) the will of God, and (4) the Church of God. Yet, the above section is too much for anyone to remember. Thus, in order to communicate our vision to our congregation and to the city of Northwest, we have come up with two summary slogans, the first being a more condensed version:

(1) The Vision of NCC is to see God's Kingdom come to Northwest & the world.

OR

(2)The Vision of NCC is to see the Kingdom of God manifested in Northwest through a church planting movement of gospel-centered churches that bring spiritual, social, and cultural transformation to the people of Northwest and ultimately the world.

This is a vision that glorifies God because it accomplishes the will of God through the Church of God building the Kingdom of God!

Section B—The Purpose of NCC

I. Overview of Purpose of THE CHURCH (What She Does: WELCOME & Pray)

The purpose of NCC is consistent with the overall purpose for God’s universal Church because our purpose explains *WHAT THE CHURCH UNIVERSAL* should do in ministry. God, through Acts 2:42-47, has normatively prescribed a universal purpose for His Church, commissioning her as the primary agent to (1) WELCOME non-Christians into the invisible Church and (2) to pray for the invisible Kingdom of God to become visible. “WELCOME and Pray” is just an easy way to remember what the heart of God’s purpose is for the church, which includes the following elements (Acts 2:42-47):

- A. W orship
- B. E edification
- C. L earning
- D. C ommunity
- E. O utreach
- F. M ercy/Social Concern
- G. E vangelism
- &
- H. Pray

A. Worship

While the overall purpose of NCC is to WELCOME non-believers into the invisible church and to pray for the invisible Kingdom of God to become visible, the expression of our purpose is best articulated from at least eight different perspectives that are summarized in the acrostic “WELCOME & Pray.” The “**W**” in welcome stands for worship.

Scripture is abundantly clear that the Church exists to worship. This term—worship—is used in a variety of ways, but at NCC, we define worship as the work of adoring the glory of our covenant Lord. This definition highlights the fact that worship is work—it is an active

process our sacrifices of praise and not simply passive entertainment (Heb. 13;15); worship is adoration—nothing brings God more honor than for His children to adore Him with heart-felt affections (Ps. 37:4); worship is adoring the glory of our covenant Lord—our chief task in life is to glorify our Creator who has control over the world, who authoritatively exercises His will in the world, and who is present with us to lead us in the work of worship (I Cor. 10:31).

The way we define worship at NCC emphasizes that worship goes far beyond our gathering on Sunday for formalized worship, but instead emphasizes that the entire life of the Church should be built around the theme of worship. We should be living sacrifices (Rom. 12:1-2). Based upon Acts 2:42, we see that the worship of the early church had both a formal, corporate nature to it and an informal, spontaneous nature to it. Tim Keller notes,

“Paul literally says that *“they devoted themselves to the breaking of the bread and the prayers”*. This is almost certainly a reference to ‘liturgy’—to the service of the Lord’s Supper and to a discipline of praying called “the prayers. It was not random. There was an order to it...It happened both in homes and in the temple courts (v. 46). This surely means that there was both informal worship in the small group and more formal worship in the large group.”

Worship in the more formal sense takes place once a week at NCC as we gather together to do the work of adoring the glory of our Covenant Lord. In the Reformed tradition, the “regulative principle” regulates what we do in formal worship and it provides that everything we do in worship must be divinely warranted. Because we hold Scripture to be the sufficient Word of God, everything we do in worship must be “prescribed in the Holy Scripture.”⁶ As John Frame notes, “There are some activities for which there are no explicit biblical prescriptions. Scripture does not tell us specifically when or where to meet for worship, or how many hymns to sing, or precisely what words to use in offering prayer. These decisions require the use of godly reasoning, guided by the general teachings of the Word (WCF 1.6).”⁷

At NCC, we affirm that the regulative principle applies not only to worship in a formal, narrow sense when we gather on Sundays but also to worship in a broad sense (i.e. every area of our life).⁸ According to Paul, “whether you eat or drink or whatever you do, do it all for the glory of God” (1 Cor. 10:31). So in a broad sense, everything we do in life should be considered worship because it is all

⁶ Westminster Confession of Faith, 21.1.

⁷ John Frame, *A Fresh Look at the Regulative Principle*, p. 2.

⁸ This discussion regarding worship is heavily influenced by Professor John Frame of Reformed Theological Seminary.

done to the glory of God. Finally, it is worth noting that our worship, both informal and formal, should contain the elements of reverence and awe (Acts 2:43) as well as joy and gladness (Acts 2:46).

B. Edification

The second perspective of what THE CHURCH (and consequently NCC) does in ministry, expressed in the acrostic WELCOME, is that of edification. NCC exists to edify three groups: (1) the Body of Christ, (2) the city of Northwest, and (3) the ends of the earth. First, we exist to edify the Body of Christ at NCC and in the city of Northwest. Our emphasis on edification comes directly from the early Church, where Scripture tells us that “they devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer’ (Acts 2:42). These were people who were intensely devoted to one another and they gathered together each day to celebrate the glorious fellowship that God had granted them. They recognized that God created each member of the Church uniquely, which meant they could build each other up by their diverse giftings:

4 Just as each of us has one body with many members, and these members do not all have the same function, 5 so in Christ we who are many form one body, and each member belongs to all the others. 6 We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. 7 If it is serving, let him serve; if it is teaching, let him teach; 8 if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully. (Rom. 12:4-8)

At NCC, we yearn for this same sense of devotion to one another where we are synergistically functioning as one body with many parts. Our passion is to “make every effort to do what leads to peace and to mutual edification” of the Body of Christ at NCC.

But our passion does not stop with the Body of Christ at NCC because the Holy Spirit will inevitably lead us to be agents of edification to “Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Our Jerusalem is consists of those who are relationally connected to members of NCC; our Judea is the city of Northwest because of its geographic proximity to NCC; our Samaria is represented by those who are geographically close but ethnically different from the majority of our congregation; and, finally, our “ends of the earth” is the same as that of the early Church: every square inch of the globe. Thus, at NCC, what we do in ministry is that we bring physical, psychological, spiritual, emotional, and wholistic edification to NCC, to the city of Northwest, and to the ends of the earth.

C. Learning

The third perspective of what THE CHURCH (and consequently NCC) does in ministry, expressed in the acrostic WELCOME, is that of learning—we learn the Word of God so that we can then apply it to life.

In Acts 2:42-47, the early Church maintained a zest for learning and a ravenous hunger for God's word. We see in v 42 that they "devoted themselves to...apostolic teaching," to learn WHAT God had to say them because they knew that the apostle's teaching carried the authority of God and was therefore "useful for *teaching*, rebuking, correcting, and training in righteousness, so that [they would be] thoroughly equipped for every good work" (II. Tim. 3:16-17). Likewise, what we do in ministry at NCC is soak in the Word of God so that we will be equipped for the good work that we call ministry.

D. Community

The fourth perspective of what THE CHURCH (and consequently NCC) does in ministry, expressed in the acrostic WELCOME, is that of building an authentic sense of Biblical community through smaller community groups. An authentic, Biblical sense of community is best described as a tapestry. Picture your life as becoming so intricately woven together with other members of the community that you begin to function as one vibrant thread among many that are all working together to form one beautiful, cohesive tapestry. This is the picture of Acts 2:42-47. They met daily in each others homes, not just on Sunday, and they opened up their entire lives to one another, giving of their financial, emotional, and spiritual resources. They were such a tightly woven together community that they immediately recognized the needs of those in their community when they surfaced and they were committed to meeting them. NCC is committed to building an authentic, Biblical community that is modeled after the community in Acts 2:42-47, and in order to do so, we believe that every member needs to be in a community group.

E. Outreach

The fifth perspective of what THE CHURCH (and consequently NCC) does in ministry, expressed in the acrostic WELCOME, is that of outreach—we reach out to the community in word (evangelism) and deed (mercy ministry) most effectively through the evidence of our own transformed (and therefore attractive) lives. Outreach, though often synonymous with either evangelism or mercy ministry, is separated from both in this acrostic for emphasis; as the Church, we are called to reach out to our community and transform the surrounding culture through both evangelism and mercy ministry. Thus, outreach is broader than these two terms—it includes the symbiotic, interdependent partnering of evangelism and mercy ministry that comes from sharing your life with another (I Thes. 2:8). Nevertheless, the critical point to remember regarding outreach is that effective outreach to the community, whether through evangelism or

mercy ministry, begins by effectively transforming the lives of those within the Church.

In Acts 2:42-47, we see that the surrounding community was transformed by the attractiveness of the Church, and this is evident because the surrounding community was so drawn to the church that they were becoming members of the church daily (v 47). So the Church was “having favor with all the people” because they reached out to the community in a way that was evidently effective because it drew them in like bears to honey. So we see that for outreach to be effective, it must be done credibly, and credibility comes from proven success. The Acts 2 community evidently had a track record of proven success in the area of transformed lives because their difference was noted by those in the surrounding community. Another way of saying this is that their community appeared as an oasis does to desert wanderers: very attractive.

F. Mercy/Social Concern

The sixth perspective of what THE CHURCH (and consequently NCC) does in ministry, expressed in the acrostic WELCOME, is that of mercy ministry—we proclaim the gospel through deed by caring for the needs of the poor, the widow, the orphan, and the alien who are among us through the implementation of a two-tiered poverty mandate. This two-tiered poverty mandate for THE CHURCH is best articulated in Deut. 15:1-11. At first glance, this text can seem contradictory because God says, “there will be no poor among you; for the LORD will bless you in the land that the LORD your God is giving you for an inheritance to possess...” And then, only seven verses later, God acknowledges that “For there will never cease to be poor in the land. Therefore I command you, ‘You shall open wide your hand to your brother, to the needy and to the poor, in your land.’” So will there be poor in the land or not?

The answer is found in the two-tiered poverty mandate. The first tier deals with the claim of Deut. 15:4 that “there will be no poor among you.” Deut. 15:4 was written to encourage the visible covenant community of Israel to eradicate poverty, that is to completely eliminate it, for all those were apart of the covenant community of Israel. He wanted the Israelites to function as a city on a hill that accurately reflected the heavenly Kingdom of God, where there is absolutely no poverty, so that the nations would be drawn to Israel by seeing how God graciously provides for His children (Mt. 15:4). So the people of God, that is the Israelites, were intended to reflect the gracious provision of God for His children by radically eradicating poverty from the covenant community. This means that as we apply this text to our day, THE CHURCH, who in the New Covenant functions

as Israel did in the Old Covenant, should seek to eradicate poverty within our covenant communities, and this is our aim here at NCC. We want to be able to say that among our members, “there will be no poor among us,” because we know that this will reflect the glory of God’s gracious provision to His children to Northwest.

Yet, we also recognize the reality of Deut. 15:11 that “There will never cease to be poor in the land.” Because of this reality, there must be a second tier of the poverty mandate in THE CHURCH that addresses the poor in our land. Therefore, tier 2 of NCC’s poverty mandate focuses on alleviating the poor who live in the Northwest area but are not members of NCC. It is our aim to alleviate, not to eradicate, their poverty (Deut. 15:11). This does not mean that we will not extend our ministries of mercy to the poor outside of our church, for we will do everything within our power to alleviate the poor in the Northwest area who are not members of our church (Dt. 15:1-11; Jer. 7:6; Zech. 7:10), but it does mean that the poor in our church should receive a priority of our resources.

G. Evangelism

The seventh perspective of what THE CHURCH (and consequently NCC) does in ministry, expressed in the acrostic WELCOME, is that of evangelism—we proclaim the gospel through the words of Scripture to set the spiritual captive free in Christ Jesus. In Acts 2:42-47, we see that evangelism was a regular part of the early Church because their were daily conversions (v 47), and this is consistent with the broader Biblical ethic that we should be prepared at all times to give an account for the hope that we have in Christ Jesus (I Pet. 3:15). Scripture calls the Church to preach the gospel (Acts 16:10; Rom. 1:15; 15:20), and that is our heart’s cry here at NCC.

H. Prayer

The eight and final perspective of what THE CHURCH (and consequently NCC) does in ministry, expressed in the slogan WELCOME & Pray, is that of prayer—we pray as our Lord taught us to pray that the invisible Kingdom of God would become visible here in Northwest (Mt. 6:10). It is not that prayer is limited to praying specifically for the coming of the invisible Kingdom, for the Church is called to pray Biblically, which includes lament, praise, and a host of other genres; nevertheless, the Kingdom of God is the broadest metatheology used in Scripture to hold Scripture together. Moreover, praying for Lord to bring His Kingdom to earth emphasizes that “Unless the LORD builds the house, its builders labor in vain” (Ps. 127:1). Therefore, all of our work as a Church in attempting to build God’s heavenly kingdom here on

earth is done in vain if we do this work in our own strength—thus, we beg the Lord through prayer to do His work through us and we do so by interacting with the Lord through all of the Biblical forms of prayer.

Section C—The Values of NCC

I. Overview of the Values of NCC (What Drives NCC)

The values of NCC are the principle motivations driving the programs and ministries of NCC. The leaders of every ministry or program of NCC should be able to clearly articulate which core value fueled the creation of their ministry or program. The values are related to the purposes of THE UNIVERSAL CHURCH described in Section B, but they provide a unique expression or emphasis of our ministry that is not common in every church. Therefore, each core value listed below has its corresponding purpose in parenthesis to emphasize the connection between the values of NCC and how they reflect the Biblical purposes that should be present in every church. If one of our core values seems equally related to all of the purposes of THE CHURCH, then it will have the overall acrostic “WELCOME & Pray” in parenthesis.

A. Gospel (Worship/Evangelism Purpose): The gospel is for believers and unbelievers.

The gospel is the good news that God delivers us from the penalty of our sin once, and for eternity, through his justification that is by faith alone through grace alone in Christ alone, but, the gospel is also the good news that God continually delivers us from the power of sin that keeps us in bondage. This means that the gospel is for both the unbeliever and the believer because it satisfies the unbeliever’s debt owed to God and it satisfies the believer’s inability to conquer the deathly power of sin. It is the power of God (Rom. 1:16) for salvation from death (from sin’s penalty) for the unbeliever to life (from sin’s power) for the believer. So when Paul calls us to “work out our salvation,” he is calling us to work the gospel into every nook and cranny of our lives so that we are healed emotionally, spiritually, psychologically, physically, and culturally—for the gospel is the power of God to heal all of our deepest and most profound personal and societal problems.

B. Missional Church Movement (Outreach/Evangelism Purpose): The gospel calls us (1) to be a missional church, (2) to be a missional church planting movement in Northwest, (3) to spawn missional church planting movements in cities of strategic influence, and (4) to spawn missional church planting movement among unreached people groups.

(1) A Missional Church

The Great Commission calls us to take the gospel to all the nations. In our nation, America, we live in a post-Christian culture with scattered pockets of Christendom remaining, such as areas of the Southeast and parts of the Midwest.⁹ Despite the fact that traditional establishments of western culture are no longer 'Christianizing' the population at large, the church has continued to do ministry under the false assumption that her target audience consists of 'Christianized,' traditional, moral people. The church has failed to develop a 'missiology of western culture' as it had done for other pagan cultures; thus, rather than functioning as a single church based on traditional models of ministry that were appropriate for the former church cultures of 'Christendom,' NCC is seeking to be a missional church, being planted as one church in a team of like-minded missional churches, who are all functioning as one wholistic mission team to reach Northwest and ultimately the world. Therefore, to be faithful to the Great Commission at NCC, we must be missional in our preaching, our teaching, our worship, in our approach to culture, and in every facet of how we as a church relate the gospel to the world.

(2) A Missional Church Planting Movement in Northwest

On any mission field, the missions team transforms the culture by planting churches; because we are on a mission field in Northwest, our wholistic mission team is seeking to transform the city of Northwest by saturating it with indigenous, culturally relevant, healthy (i.e. reflects the Biblical purposes of a church), growing, and reproducing churches. Another way to say this is that we are seeking to make the invisible Kingdom of God visible here in Northwest through the saturation of churches in Northwest. For this to occur,

⁹ These first two paragraphs are influenced by Tim Keller, primarily through his work *Preaching the Gospel in a Post-Modern World* (given in a lecture at Reformed Theological Seminary, January 2002), who cites this as being the position of 'The Gospel and Our Culture' network, a group consisting of Lesslie Newbigin, Stanley Hauerwas, John Howard Yoder, Douglas John Hall, etc. This analysis is taken from *The Missional Church* (Grand Rapids: Eerdmans, 1998).

planting churches must be woven into the fabric of our existence—it is simply what we do at NCC.

At NCC, we recognize that we will never reach the city of Northwest, let alone the world, alone. This is why we have a movement mentality—we want to function as one united Church to reach the city as opposed to ministering as one detached church fighting turf wars with other isolated churches in the city. Therefore, to reach Northwest, we must see a church planting movement occur that spans denominational lines.

Yet, a movement is a supernatural thing that follows the creation of a network. We will begin as a church planting network (a group of PCA churches committed to the same vision and purpose) and we will pray that God turns our network into a church planting movement (a group of inter-denominational churches committed to seeing the Kingdom of God come to Northwest through planting and renewing churches). Bringing together churches of various denominational stripes while still maintaining Biblical integrity or group unity is something that is far beyond our control—come Holy Spirit and reveal your glory in this movement, for you alone can do this! Because we believe that the gospel is the power of God to break down all barriers (racial, gender, and class) and unite us together in Christ (Ro. 1:16-17; Gal. 3:28), we will actively pray that God will unite the hearts of all the churches of Northwest into one movement to reach Northwest.

(3) Spawning Missional Church Planting Movement in Cities of Strategic influence

Northwest is a city of strategic influence like many of the cities that Paul reached on his missionary journeys. Paul, as one who was full of mission, laid the groundwork for a missional church planting movement by planting churches in cities of strategic influence, and we at NCC long to follow suit. We, like Paul, believe that if the cities of strategic influence around the world are transformed by the gospel, then the rural areas surrounding these cities will follow suit. It is our hope that we will raise up thousands of missionaries who are equipped to begin gospel-centered church planting networks in other cities of strategic influence, and that God will so choose to pour out His blessing upon these networks by turning them into movements of inter-denominational churches who are planting and renewing churches to reach the city.

(4) Spawning A Missional Church Planting Movement to unreached people groups

We long to see missional church planting movements occur across the globe, among every tongue, tribe, and nation, so that we

can proclaim that there is “A church for every people group, the gospel for every person.”¹⁰ Paul had a passion for completing the Great Commission by preaching the gospel to unreached people groups (Rom. 15: 17-24) and we share this passion here at NCC. Again, it is our hope that we will raise up thousands of missionaries who are equipped to begin gospel-centered church planting networks among unreached people groups, and that God will so choose to pour out His blessing upon these networks by turning them into movements of inter-denominational churches who are planting and renewing churches to reach the unreached.

C. Kingdom (WELCOME & Pray Purpose)

The gospel gives us a new heart for the Kingdom.

The gospel fights the natural tendency of the church to become corporately ingrown (i.e. worrying about paying the bills, having people in the pews, etc.) and personally ingrown (i.e. exclusively focused on personal sanctification) by giving us a new heart that beats for the Kingdom of God (Ez. 36:26; Jer. 31:31-34). As God grants us new kingdom hearts, He gives us the Holy Spirit, causing us to begin to seek first the Kingdom of God corporately and personally. We begin to bring cultural, political, social, physical, and spiritual transformation to Northwest and ultimately the cosmos, not just a single church (i.e. NCC) or a single person (i.e. yourself). We begin to see that all work, not just religious work, matters to God; because the Gospel is the good news that God is bringing every square inch of the cosmos under his kingdom authority.

D. City (WELCOME & Pray Purpose):

The gospel makes us a church for the city.

Rather than having the mindset that the city is for the church, the gospel makes NCC a church for the city. It reorients our perspective on the city and allows us to celebrate its diversity and serve its people. The gospel enables us to enrich the beauty of the city in every facet of its life by exposing it to the one True Beauty, God himself.

E. Authentic Community (Community Purpose):

The gospel brings true, authentic community.

The gospel transforms pretentious, shallow, shadows of community that are built on religious pride and self-righteous moralism into true, authentic experiences of community that are built on the power of Christ manifested supremely in our own weakness (II

¹⁰ AD 2000 & Beyond.

Cor. 12:9). Rather than promoting a community of spiritual superiority, the gospel calls us to recognize that we are the chief among sinners and therefore need to be the chief among repenters (I Tim. 1:16). For as we repent and work the gospel into every area of our communal lives, we begin to taste a true sense of community, one that speaks the gospel to ourselves and to others, and one that lives out the gospel through hospitality and deeds of love. Therefore, in the midst of our sin, the gospel creates a true, authentic community of saints who are deeply loved, fully accepted, immensely valued, and gloriously empowered to serve one another and God.

Section D—The Mission of NCC

I. Overview of the Mission of NCC (How NCC Ministers)

Remember, *the Vision of NCC is to see God’s Kingdom come in Northwest & the world.* The mission, on the other hand, explains *HOW* NCC will uniquely minister in Northwest to accomplish this vision. First, to make our vision a reality, we have developed a strategy that includes our membership strategy (i.e. how we will win people to Christ), our maturity strategy (i.e. how we will build baby Christians into mature Christians), our ministry strategy (i.e. how we will equip maturing Christians to be ministers), and our mission strategy (i.e. how we will enlist people in the overall church planting movement). Second, to make our vision a reality, we have developed a projected time line. Third, to make our vision a reality, we have laid out our available resources and our obvious needs.

II. NCC’S Strategy

A. Membership Strategy (Winning through evangelism)

NCC is committed to being a church for the unchurched. We have no desire to attract members who are already Christians from other churches in Northwest—our desire is to see God’s kingdom come in Northwest, and ultimately the world, through evangelism. Thus, we have a 5 pronged evangelistic membership strategy to enfold non-Christians into the church (i.e. for non-Christians to become members).

Evangelistic Worship: *First, we are committed to evangelistic worship.* Our worship services are for the glory of God and should clearly present the gospel each week in such a manner that challenges and confronts the nonbeliever and edifies the believer.

Evangelistic Community Groups & Discipleship Groups: *Second, we are committed to evangelistic community groups and discipleship*

groups. Community groups, consisting of 6-12 people will be the life-blood of our church, and it should be understood that each community group will be outward facing or evangelistic in nature. This means that each community group should have nonbelievers present. Discipleship groups are much like community groups but should be 2-3 people of the same sex and could consist of either a mature Christian discipling a baby Christian or a mature Christian discipling/dialoguing with a non-Christian.

Evangelistic Lifestyles: *Third, we are committed to evangelistic lifestyles.* Relational evangelism is the primary method of evangelism at NCC. All members of NCC should be actively praying, radically loving, and wisely sharing the gospel with non-Christians in their webs of relationships.

Evangelistic Ministries of Mercy: *Fourth, we are committed to evangelistic ministries of mercy.* We believe the old saying that people don't care how much you know until they know how much you care. We believe that as our members dispense mercy, the hearts of nonbelievers will be softened. In this way, evangelism and mercy ministry work together as independent, yet symbiotic partners in our membership strategy.

Evangelistic Gatherings: *Fifth, we are committed to evangelistic gatherings.* At these events, nonbelievers should be engaged on a dialogical level in a way that relates the gospel to their lives.

B. Maturity Strategy (Developing through TEAMS Based Discipleship)

The second step in our strategy, after someone has become a Christian and is a member of NCC, is to develop a baby Christian into a spiritually mature Christian through life-on-life discipleship. Pr. 22:6 tells us to "train a child in the way he should go, and when he is old he will not depart from it." Just as parents instruct their children, so must the leaders of NCC instruct or disciple new Christians that God has entrusted to their care.

At NCC, we will use a TEAMS¹¹ based approach for discipleship.

T ruth:	baby Christians need to be exposed to truth
E quipping	baby Christians need to be equipped to use the truth
A ccountability	baby Christians need to be held accountable to walking in the truth
M ission	baby Christians need to be given truth in the context of the mission of NCC
S upplication	baby Christians need to be taught how to pray and they need to be prayed for regularly

¹¹ The TEAMS model comes from Perimeter Church in Atlanta, Georgia.

At NCC, our TEAMS based approach to discipleship will occur primarily through **community groups** and **discipleship groups**. Every member of NCC will be required to be involved in a community group. Community groups, as we already mentioned, are groups from 6-12 people that consist of both believers and nonbelievers. The leader of the community group is responsible tracking the spiritual maturity of the baby Christians in their group and making sure the baby Christians have access to a discipleship group of no more than 3 people of the same sex. While corporate worship and other church gatherings can be used to aid the discipleship process, each baby Christian should be discipled in a smaller group as well. General truths given from a podium are simply not enough to develop a Christian to maturity; rather, at NCC we believe in life-on-life discipleship. The discipleship groups should operate on a one-year cycle and it is recommended that they follow The Journey¹² curriculum.

C. Ministry Strategy (Equipping through teaching, TEAMS, Diagnosing)

Equipping through teaching: Eph. 4:11-12 makes it clear that every member of the church is to be a minister. It tells us that God gave different gifts to different people in the church family “to equip the saints for the work of ministry, for building up the body of Christ.” So we see that the entire church family, not just the pastoral staff, has been given various gifts by God to do the work of ministry. This means that God has equipped every member at NCC to be a minister a minister. As a result, it is the role of the pastoral staff, community group leaders, and discipleship group leaders to teach the members of NCC this truth that their role as a leader is to equip them to do ministry.

Equipping through TEAMS: TEAMS based discipleship was used above to disciple or equip baby Christians with the basics of Christianity and move them towards maturity, but this same process can also be used to equip more mature Christians for their work as ministers. This recognizes that teaching is a core component of equipping, that there needs to be accountability involved, that equipping is done best in the context of mission (i.e. we learn better by doing than by receiving), and that prayer undergirds the equipping process.

Equipping through Diagnosing: Most Christians in the church have no idea how God has uniquely gifted them to serve His Church. Many of them come to understand their gifts through diagnostic tests, so

¹² The Journey curriculum is the discipleship material developed by Perimeter Church in Atlanta, GA.

each community group leader, discipleship group leader, and ruling or teaching elder should be equipped to administer a spiritual gifts test.

D. Mission Strategy (Reproducing through sending)

Sending to other parts of Northwest: At NCC, we should be raising up mature disciples who are going to all parts of Northwest to saturate the area with churches as apart of our network.

Sending to other cities of Strategic Influence: At NCC, we should be raising up mature disciples who are going to other cities of strategic influence to begin gospel-centered church planting networks.

Sending to Unreached People Groups: At NCC, we should be raising up mature disciples who are going to unreached people groups to begin gospel-centered church planting networks. We define unreached people groups as groups with less than 20% of the population who are Christians and therefore do not adequate resources to reach their population.

E. Leadership Strategy

Systemic Leadership Development: At NCC, we are committed to systemic leadership development, which is the process of growing leaders from within as opposed to continually hiring leaders. We believe that this will be more effective in the long run because our leaders will have a strong commitment and ownership of our values, and it will force our entire church to learn how to identify and train leaders.

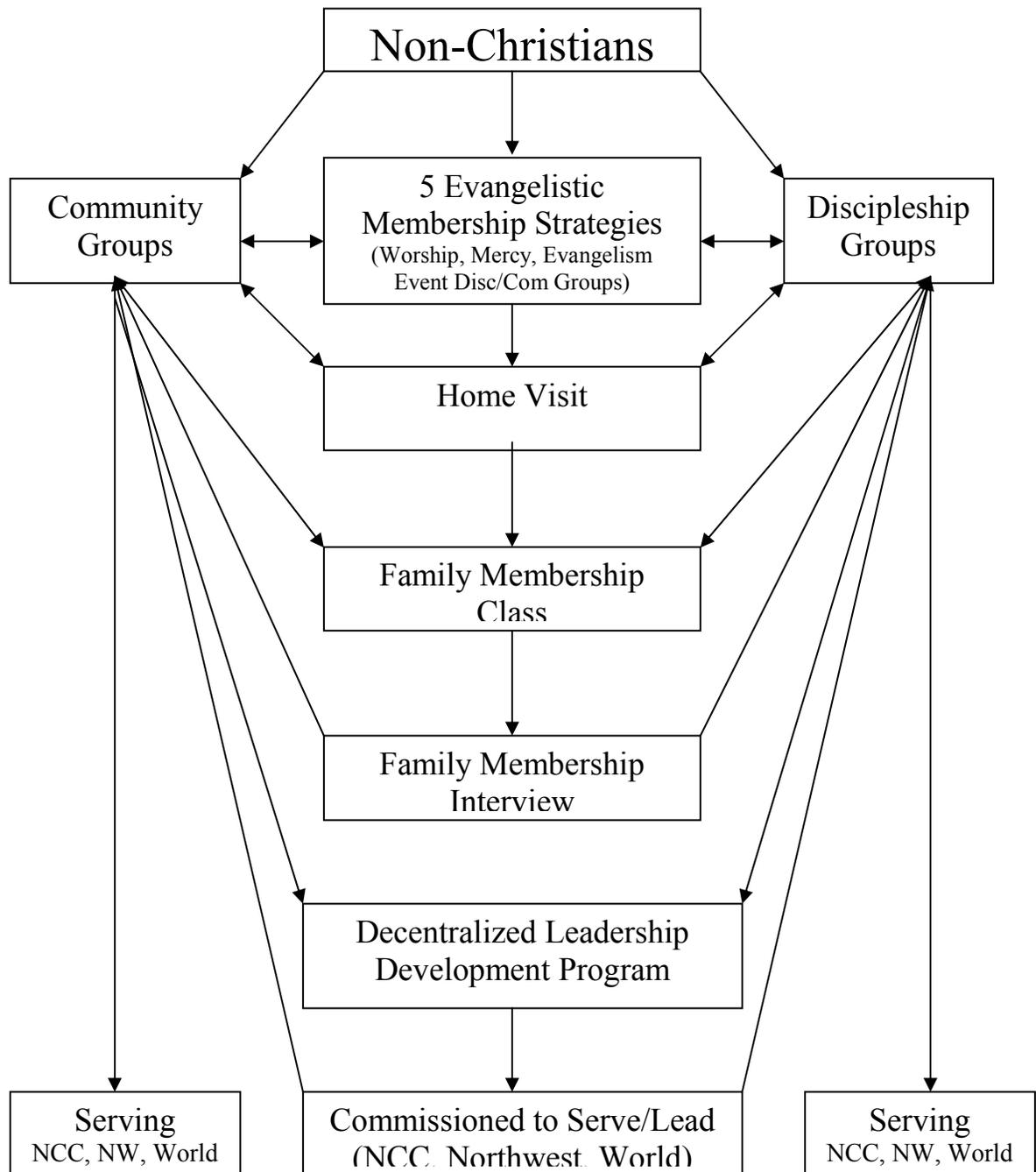
Decentralized Leadership Development Program: At NCC, we have developed a Decentralized Leadership Development Program. it should be noted that our process is decentralized because it is not a top-down process. We are depending on our existing leaders, those men and women who are leading community groups and discipleship groups, to identify and train our future leaders in three stages that can be summarized as knowing (head training), being (heart training), and doing (hand training). First, for head training, NCC provides "Theological Foundations for Leaders" which takes about one year to work through.¹³ This gives our leaders a firm foundation of Biblical knowledge. Second, for heart training, NCC provides "The Gospel and Life" which is a 6 month course.¹⁴ This helps our leaders learn to apply the gospel to every area of their life and shapes their character and Godly wisdom. Finally, for hand training, NCC recommends that all leaders be involved in NCC'S mercy ministry for 6 months. This is the final phase of training—it helps our leaders apply the first two phases and emphasizes that if they are to lead at NCC then it must be

¹³ Theological Foundations for Leaders is provided by Perimeter Church in Atlanta, Georgia.

¹⁴ The Gospel and Life is provided by Harbor Presbyterian Church in San Diego, CA.

as a servant-leader. This means that the entire leadership process should be completed in 2 years. Upon completion, the elders will lay hands on those who are commissioned to lead NCC and bless them for the work of ministry at NCC, in Northwest, and beyond.

III. NCC'S Model of Ministry (Discipleship Plan)



In the following paragraphs, I will give a textual explanation of NCC'S model of ministry (i.e. Discipleship Plan) that is diagrammed above.

Unchurched: Our model begins with non-Christians because they are our target group. We are seeking to advance the church against the gates of Hell, not transfer members from other churches, so our entire model of ministry is built around taking people who are non-Christians and ultimately commissioning them to serve and to lead.

5 Evangelistic Membership Strategies: The unchurched will have their first exposure to the church through our 5 evangelist strategies of evangelistic worship, evangelistic mercy ministry, evangelistic community groups and discipleship groups, and evangelistic lifestyles, and evangelistic gatherings.

Home Visit: If a non-Christians attends one of these events and willingly leaves contact information, then our follow-up teams of three people will call them and ask them if they would like a home visit. If they accept, then the follow-up team will conduct an nuanced Evangelism Explosion event that is aimed at getting the non-Christian into a community group or discipleship group. The goal is not necessarily to get the non-Christian to say the sinner's prayer, but to get the non-Christian involved in a community group or discipleship group that will allow them to explore Christianity among other Christians and explorers. If the non-Christian refuses, but continues to attend one of our 5 evangelistic membership strategies for a year, then they should be contacted again at the end of one year to see if they would like to join a community group or discipleship group (repeat this process after year 2, etc).

Community and Discipleship Groups: These are the backbone of NCC. This is where leaders are identified and trained and where authentic community occurs. Notice that every single box on the entire model flows into the community and discipleship groups—this is how important community and discipleship groups are to NCC.

Family Membership Class: If it is determined at either the home visit or community group/discipleship group level that a non-Christian has become a Christian and would like to join the family of NCC, then they should go through the family membership class to learn about the privileges and responsibilities of covenant family life at NCC.

Family Membership Interview: Note that this is one of two boxes on the entire ministry model that does not reciprocally flow in and out of the community/discipleship group boxes. The rationale behind this is based upon the notion that a Christian cannot become a member of the family of NCC without knowing the privileges and responsibilities of

membership. It only seems logical to know what you are committing to and the membership class explains your commitment to NCC. Therefore, community groups and discipleship groups cannot recommend anyone directly for a membership interview without going through the membership class. If a Christian, after taking the family membership class, determines that he or she would like to become a member of the family of NCC, then he or she must have an interview with an elder of NCC, express a credible profession of faith, and commit to joining a community or discipleship group.

Decentralized Leadership Development Program: Note that this is the second of two boxes on the entire ministry model that does not reciprocally flow in and out of the community/discipleship group boxes. The rationale behind this is based upon the notion that a Christian cannot become a commissioned leader/servant of the family of NCC without being equipped for leadership/service. If we are commissioning you to lead/serve, then we must equip you to lead/serve. Therefore, community groups and discipleship groups cannot recommend anyone directly to be commissioned for leadership/service without going through the Leadership Development Program.

Commissioned to Serve/Lead (NCC, NW, World): After you have been equipped to lead/serve NCC, Northwest, or the world, then the elders of NCC will commission you through laying hands on you and praying for you. This is done in response to Scripture to emphasize that NCC is appointing and commissioning you to lead/serve in the places that we do ministry.

Serve (NCC, NW, World): *The Vision of NCC is to see God's Kingdom come in Northwest & the world.* We are seeking to accomplish this vision in 2 ways. First, within our own church, we are seeking to raise up leaders for church planting in Northwest, in cities of strategic influence, and among unreached people groups. Second, within our own church, our community groups and discipleship groups should all be growing in knowing (knowledge), being (character/maturity), and doing (service). Thus, each community group or discipleship group should be involved in serving and the work of NCC.

IV. NCC'S Church Planting Strategy

The Vision of NCC is to see the Kingdom of God manifested in Northwest through a church planting movement of gospel-centered churches that bring spiritual, social, and cultural transformation to the

people of Northwest and ultimately the world. In order to achieve this vision, there are three important ingredients to our strategy¹⁵:

1. NCC will be a **Multi-Cultural** Church

We will be a church that celebrates and reflects the diversity of the city.

This will enable us to:

- experience a greater richness in our worship
- develop an appreciation of different people and cultures
- effectively share our resources
- bear witness to the power of the Gospel

2. NCC will be a **Multi-Congregational** Church

We will be one church composed of several congregations.

This will enable us to:

- broaden our shared vision for the city
- offer "big church" ministries with a "small church" feel
- support and train church planters more effectively

3. NCC will be a **Multi-Site** Church

Each congregation will meet in multiple locations.

This will enable us to:

- reach more people with the Gospel
- increase opportunities for fellowship and ministry involvement
- reach different communities and different kinds of people

¹⁵ This strategy is taken directly from Dick Kaufmann at Harbor Presbyterian Church in San Diego, CA. I have been called to work for Dick Kaufmann and so I will follow his lead in the area of church planting strategy.

- maximize our resources (gifts, talents, and finances)

V. NCC'S Projected Time Line

Phase 1: Conception

07/04-08/06

1. Demographic Research on Northwest
2. Cultural Research on Northwest
3. Clarify Philosophy of Ministry & Action Plan
4. Recruit 100 Prayer Partners and communicate vision/requests
5. Raise Financial Support
6. Continue Recruiting a Team
7. Attend MNA'S Assessment Center
8. Be Mentored by Dick Kaufmann
9. Develop Ministry Skills under Dick Kaufmann
10. Handle Administration and incorporation issues, ecclesiastical approval and family transition logistics
11. Make a covenant with at least 2 other church planters to form a network of churches
12. Develop a plan for leading a God-glorifying balanced life that includes growth ministerially (pastor), personally (family), and spiritually (Jesus) during all phases of this church plant
13. Establish a network leader
14. Recruit a launch team for my individual church of 5 couples with a doctor/dentist who has a heart for mercy ministry
15. Evangelize & Pray
16. Determine ministry focus group/area with Dick
17. Create a summary version of one to two pages to communicate vision
18. Develop a coaching network

Phase 2: Pre-Natal

09/06-01/06

1. Move to Northwest
2. Network (70% of time)
3. Cultivate relationships with 200 non-Christians
4. Train 7 small group leaders, 7 apprentice leaders, and 7 discipleship group leaders in Leadership Development Program
5. Cultivate Relationships with Team members (lunch weekly at least) and launch team
6. Communicate monthly with financial and prayer base
7. Evangelize & Pray

8. Meet weekly with launch team for prayer, training, and vision casting
9. Recruit a seminary graduate as an intern to be the first plant
10. Recruit a worship leader
11. Regular Interaction with Coaching/Mentoring Network

Phase 3: Birth

02/06-02/07

1. Obtain a facility for worship
2. Enlist paid and volunteer staff
3. Revise Action Plan
4. Finalize administrative structure
5. Communicate with prayer and financial base
6. Begin Sunday worship services when we think 70 will attend
7. Begin small groups when worship services begin
8. Network (50%)
9. Evangelize
10. Hold weekly kingdom prayer meetings
11. Begin recruiting someone to plant a church in Northwest
12. Take 1st short term mission trip
13. Recruit an ethnically diverse leadership team
14. Continue Leadership Development Program
15. Interact with coaching/mentoring network
16. Hold Joint worship monthly with other Northwest churches

Phase 4: Growth

03/07-02/12

1. Form a Leadership Council
2. Plant the first church in Northwest by 03/08 and plant one church every year that follows
3. Network (50%), Evangelize, Pray
4. Particularize as a church
5. Establish vibrant short term trips

Phase 5: Reproduction

1. Raise up indigenous leaders to plant churches in Northwest, other strategic cities, and among unreached people groups.
2. Plant 10 churches in Northwest by 03/16.
3. Plant 10 churches in cities of strategic influence by 03/20.
4. Plant 10 churches among unreached people groups by 03/30.

VI. NCC'S Resources & Personnel

NCC is currently in the stage of being conceived. I am finishing seminary and then I will spend two years under Dick Kaufmann in San Diego. I will be trained as a church planting assistant and will be

involved in leading a launch team for a new church planting site as well as conducting mercy ministry. During this time, I will be mentored by Dick and prepared to go out and begin the church planting network that I have laid out in this prospectus. These two years will also be spent continuing to develop and recruit team members to be involved. At this stage of our development, NCC needs prayer supporters and future team members. One year from now, we will need financial partners.

Section E—The Beliefs of NCC

I. Overview of the Beliefs of NCC (What NCC Believes Doctrinally)

The beliefs of NCC explain WHAT NCC considers to be foundational Biblical doctrines. We belong to a group of churches whose beliefs are best summarized in the Westminster Confession of Faith and Catechisms. Below is a brief summary of some of the more important truths of our faith, which are as follows:

- 1) The Bible is the inspired and inerrant Word of God, the only infallible rule of faith and practice.
- 2) There is one God, eternal and self-existing in three persons (Father, Son and Holy Spirit) who are to be equally loved, honored, and adored.
- 3) All mankind participate in Adam's fall from his original sinless state and is thus lost in sin and totally helpless.
- 4) The Sovereign God, for no other reason than His own unfathomable love and mercy, has chosen lost sinners from every nation to be redeemed by the quickening power of the Holy Spirit and through the atoning death and resurrection of His son, Jesus Christ.
- 5) Those sinners whom the Spirit quickens, come to believe in Christ as Savior by the Word of God, are born again, become sons of God, and will persevere to the end.
- 6) Justification is by faith and through it the undeserving sinner is clothed with the righteousness of Christ.
- 7) The goal of God's salvation in the life of the Christian is holiness, good works, and service for the glory of God.
- 8) At death the Christian's soul passes immediately into the presence of God and the unbeliever's soul is eternally separated from God unto condemnation.

- 9) Baptism is a sign of God's covenant and is properly administered to children of believers in their infancy as well as to those who come as adults to trust in Christ.
- 10) Jesus Christ will return to earth, visibly and bodily, at a time when He is not expected, to consummate history and the eternal plan of God.
- 11) The Gospel of God's salvation in Jesus Christ must be published to all the world as a witness before Jesus Christ returns.¹⁶

¹⁶ Found at www.pcanet.org.