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THE ASSOCIATIONAL DIRECTOR OF MISSIONS/CHURCH  
STARTER STRATEGIST AS A MODEL OF LEADERSHIP  
FOR RURAL CHURCH PLANTING

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A Dissertation  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
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Doctor of Missiology

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by  
George William Garner

December 2006

**APPROVAL SHEET**

THE ASSOCIATIONAL DIRECTOR OF MISSIONS/CHURCH  
STARTER STRATEGIST AS A MODEL OF LEADERSHIP  
FOR RURAL CHURCH PLANTING

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To Barbara,  
My devoted wife, my love,  
and to  
Gregory Garner  
Grant and Lois Garner  
Karl and Ginger Wright,  
my fabulous children  
and to  
Morgan, Mae, Ashlynn, and Logan,  
My grandchildren

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## LIST OF ABBREVIATIONS

ADOM	Associational Director of Missions
ADOM/CSS	Associational Director of Missions/Church Starter Strategist
AM	Associational Missionary
CCSB	Canadian Convention of Southern Baptists
DOM	Director of Missions
HMB	Home Mission Board, Southern Baptist Convention
IMB	International Mission Board, SBC
NAMB	North American Mission Board, Southern Baptist Convention
PiCP	Partners in Church Planting
SBC	Southern Baptist Convention
SDOM	State Director of Missions

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## PREFACE

Though this work bears my name as the author, I could not have completed this project without the help and support of many others. Professor George Martin, my supervising professor, challenged me to work hard, to think critically and accurately, and to write correctly. He not only has an eye for style, but also has a commitment for academic excellence. Professors David Sills and J. D. Payne, likewise, provided abundant encouragement to persevere.

Throughout the country a host of persons have prayed for me over the years of ministry, but especially during the past five years of the academic discipline required for the Doctor of Missiology program. I have sensed the surge of encouragement from those prayers uplifting me when the course of the program grew difficult. What a blessing comes from a lifelong journey with faithful friends.

Many others have provided encouragement. I began this program at the age of fifty-eight and have needed continuing support to finish the journey at an approaching age of sixty-two. Those encouragers include my D.Miss. cohort, who began this journey with me in 2002. Their thinking challenged me, their encouragement inspired me, their commitment to missiology has informed me, and their faith has encouraged me. I am grateful to professors Joe Hernandez and John Mark Terry, who were instrumental in enlisting the cohort and convincing the appropriate persons to create this opportunity.

Nothing can express the deep love and appreciation I have for my wife, Barb, for her support during this work, but also for the forty years of our companionship. She has encouraged, inspired, and goaded me to persevere to finish well. Because of her, our present commitment to the expansion of the kingdom of God and to the King is greater than any single day of our past.

Likewise, I have a deep sense of gratitude for my ADOM and state convention colleagues, past and present, who have been faithful to kingdom expansion over the years. These colleagues, above all else, include the men who were the primary subjects of this study. In the course of doing the research for this project, I have solicited information from many persons who have been gracious to give their contributions. Also, I have a profound appreciation for the Southern Baptist Convention, the former Home Mission Board, the North American Mission Board, state conventions, and associations that have partnered with me to exercise my ministry calling.

Finally, the grace of our Lord Jesus Christ has provided the wherewithal to press on and to scale every mountain of challenge. I sensed his calling to enter the academic journey of this doctoral program and trusted his grace to enable me to forge on at every juncture. Praise and glory go to the matchless name of my Lord Jesus Christ, my God, my Savior.

George W. Garner

Salt Lake City, Utah

December 2006

## CHAPTER 1

### INTRODUCTION

The overarching themes for this project are threefold: (1) Southern Baptist Convention (SBC) appointed missionary personnel (specifically the associational director of missions), (2) the discipline of church planting, and (3) the context of the rural Rocky Mountain west. Except for the combination of nine years in a metropolitan suburban setting in New England and near Dallas, Texas, my background in ministry has been in a rural venue. This ministry experience includes new work pastorates in North Dakota and Rhode Island, a bivocational-lay pastorate in the 1970s and early 1980s, and serving in several missionary roles in Eastern Colorado from 1984 to 2001 as a pastoral missionary, a church starter, a church starter strategist, and an associational director of missions/church starter strategist. From my experience in rural-setting ministry, I could not agree more with Vance Havner's statement, "No preacher has had complete preparation who has not been pastor of a country church. It still affords, even in this insane age, some opportunity for meditation and reflection in solitude, that lost art of the modern ministry."<sup>1</sup> However, in looking back over thirty seven years of busy ministry, I am still looking for the solitude.

Following an eighteen year period as an appointed missionary of the Home Mission Board (HMB) and North American Mission Board (NAMB) in Eastern

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<sup>1</sup>Vance Havner, *The Best of Vance Havner* (Grand Rapids: Baker Book House, 1980), 12.

Colorado, I served as the National Missionary for Town and Country Church Planting with the North American Mission Board of the Southern Baptist Convention for three and one half years (2001-2004). My assignment as the National Missionary with NAMB was to establish, create, or instigate a national church planting strategy for Southern Baptists in rural North America. In this endeavor I came to several conclusions. First, a strategy for rural church planting has several common denominators regardless of the regions in which the ministry takes place. In every location, pockets of lostness exist, the need to evangelize and congregationalize is real, and the need exists for missionary leaders to plan and implement the work in each venue. Second, while “sameness” exists, rural America is immensely diverse. As a result of personal investigation and from *Rural Communities: Legacy and Change*, distinct regions of rurality in the United States can be identified: the old south and middle southwest; mountain Appalachia, the northeast, the Great Lakes-Ohio River, Midwest and northern plains, Rocky Mountain west, desert southwest, middle western desert basin, northwest high desert, and California.<sup>2</sup> This diversity is reflected in the geographic distinctions, the prevalent economic bases, past and present immigration patterns and nationality descent, population density, settlement and statehood history, and religious dominance.<sup>3</sup>

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<sup>2</sup>Cornelia Butler Flora, Jan L. Flora, Jacqueline D. Spears, and Louis E. Swanson, *Rural Communities: Legacy And Change* (Boulder, CO: Westview Press, 1992), 4. This is one of the most comprehensive works in rural studies available to date. The thirteen one-hour television/video programs, this text, a study guide, and faculty manual were developed. The series and course were developed by Ohio University and the Rural Clearinghouse for Lifelong Education and Development at Kansas State University.

<sup>3</sup>Martin Bradley et al., *Churches and Church Membership in the U.S. 2000* (Atlanta: Glenmary Research Center, 1992). This note explanation comes from Shannon Jung et al., *Rural Ministry* (Nashville: Abingdon Press, 1998), 237: “This is the third in a series of publications (1972, 1980, and 1990) in which many of the denominations reported church membership by counties across the nation. Because the Glenmary Order of Roman Catholics has played the key role in this effort, it is popularly known as the Glenmary report. Currently it is housed in the International Office of the Church of the Nazarene and directed by Rich Houseal.” The 2000 publication is the latest at the time of this writing.

A third conclusion reflects the difficulty of imposing a one-size-fits-all strategy design nation-wide. How does one create a national strategy in the face of such diversity? Fourth, the charge to create a national strategy is more one of defining or identifying rather than creating a new strategy. In fact, a number of strategies have been employed in the field in diverse rural venues, which have proven successful in church planting.

As I convened the National Advisory Group for Town and Country Church Planting in 2001, 2002, and 2003,<sup>4</sup> some of the proven practitioners gathered to explore what a national rural church planting strategy should look like. Our starting point was a document entitled *Strategic Directions for Rural Church Planting in North America, 1999*<sup>5</sup> that was the resultant work of a rural think tank facilitated by the Church Planting Group (CPG) of NAMB. The document is principle based and gives hope for a strategic framework for use nationally across the various rural venues. Particularly, this document contains the “3-Ds” (*discover, develop, and disseminate* town and country church planting strategies through various avenues). Out of the three meetings of this group came the idea that a “national” strategy for the North American Mission Board should involve networking, resourcing, and training of the field missionaries—some who were already successful in good church planting strategy—and developing new generations of church planting strategists.

From the work of the National Missionary and the National Advisory Group, a

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<sup>4</sup>Notes of the meetings are unpublished and electronically filed with the author for October, 16-17, 2001, February, 19-20, 2002, and March 9-11, 2003.

<sup>5</sup>Dennis Hampton et al., *Strategic Directions for Rural Church Planting in North America, 1999* (Alpharetta, GA: North American Mission Board, 1999).



strategic direction was established for facilitating contextual strategies in various rural venues. This group concluded that developing missional leaders ranked highest in priority as opposed to producing a new program, or production of manuals. The work of this group provides only a foundation of principles for a strategy from which contextual strategies are to be developed. Beyond this foundation it is necessary to identify the key components of a strategy as well as intentionally implementing the strategy. To get at this identification, questions must be answered. A primary question I am posing is, “What is the common denominator in leadership for Southern Baptists in every rural setting, or for that matter, in every metropolitan area of the nation?” The answer to this question is missionary personnel. Deployed missionary personnel are in place already serving within the organizational framework of state conventions, and associations—often in cooperative funding partnership with the North American Mission Board.

Therefore, the basic denominational field missionary for Southern Baptists has been, and is presently, the associational director of missions (ADOM). The ADOM must be recognized as the key apostolic leader in the formulation and implementation of a successful church planting strategy.<sup>6</sup> The landscape of North America is covered by district associations,<sup>7</sup> and an ADOM is resident and responsible for leadership in each association.<sup>8</sup> The ADOM is the focus of this project as it relates to SBC church planting

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<sup>6</sup>Stuart Murray, *Church Planting: Laying Foundations* (Scottsdale, PA: Herald Press), 211.

<sup>7</sup>Robert A. Rennie, *Associational Atlas* (Alpharetta, GA: Home Mission Board/North American Mission Board, 1997).

<sup>8</sup>The Associational Initiatives Team and Missionary Personnel Unit of the North American Mission Board, Alpharetta, GA 30022-4176 (770-410-6000) have a data base of 991 Associational Missionaries (AM) as of 24 April 2006 serving approximately 1113 Associations (*Directory of Associational Directors of Missions*, June 2001). Some associations are served by an area missionary or share an ADOM. Canadian Convention of Southern Baptists has regional church planter strategists but do not have the position of ADOM.

strategy in rural North America. Further, the focus is narrowed to a specific model of an appointed ADOM: the associational director of missions/church starter strategist (ADOM/CSS).<sup>9</sup> This leadership model, if recognized as an intentional model, called out, empowered, and targeted with specific missiological training, may present a hopeful future for church planting strategy in rural America.

The model and function of the ADOM/CSS is not limited to NAMB appointed, emerging-state-convention missionaries, but can be applied in principle to all 989 ADOMs in the Southern Baptist Convention. Applying this model appropriately to all ADOMs, especially in the various rural venues including the older established state conventions, may present a new relevance for the ADOM position and assist in the revitalization of dominant SBC rural areas where and a new wave of church planting needs to occur.

### **Definitions**

Some basic definitions should be given. The terms in this definition section are all within the context of the Southern Baptist Convention, its national mission agency, partnership state conventions, and associations.

The term “association” refers to the organization made up of local Baptist churches typically within a given geographical region. The work of an association has historically been termed “associational missions.” Historically, the following definition by H. S. Sauls is representative: “The association is the agency through which churches

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<sup>9</sup>Currently the Church Planting Group (CPG) of the North American Mission Board refer to these ADOMs as an ADOM/Church Planting Missionary due to the category now articulated by CPG for church planting personnel. For our study, I will use ADOM/CSS to refer to these ADOMs.

collectively engage in activities beyond their capabilities as individuals.”<sup>10</sup> While associations, state conventions, and national conventions among Southern Baptists function autonomously apart from each other, with local churches relating directly to each, cooperation and partnerships have historically existed between each for addressing doctrinal issues, extending mission outreach, and for mutual support.<sup>11</sup>

The terms “associational missionary,” “association missionary,” “associational director of missions,” “director of missions,” “area missionary,” “area director of missions,” “director of associational missions,” and “superintendent of missions” have been used to refer to the same person who functions as the mission and administrative leader of an association or of a group of associations. In a national conference held at Gulfshore, Mississippi in 1963, the majority of over 700 participants indicated a preference for the title “superintendent of associational missions.”<sup>12</sup> However, the prevailing term in common practice today is “director of missions,” which was influenced by J. C. Bradley, who served as director of Associational Services of the Home Mission Board.<sup>13</sup> The North American Mission Board (NAMB) refers to those appointed to these positions as “associational missionaries.” Some have preferred this term because it expresses a return to the missionary role as opposed to an administrator of programs. A few large metropolitan associations are presently opting for the term

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<sup>10</sup>H.S. Sauls, “Associational Missions,” in *Encyclopedia of Southern Baptist*, ed. Norman Wade Cox (Nashville: Broadman Press, 1958), 1:88.

<sup>11</sup>Elliott Smith, *The Advance of Baptist Associations across America* (Nashville: Broadman Press, 1979), 76-77.

<sup>12</sup>M. Wendell Belew, *The Superintendent of Associational Missions* (Atlanta: Home Mission Board, SBC, 1965), 1.

<sup>13</sup>See n. 52 on p. 18.

“Executive Director.”<sup>14</sup> The title of associational director of missions (ADOM) will be used throughout this research project.

The term “pastoral missionary” was used in previous decades for an appointed missionary with church planting responsibilities. His task was to plant and pastor a local church while also planting additional churches in the surrounding region. This term, to my knowledge, is no longer used.

The terms “church starter strategist” or “church planter strategist” were used during Home Mission Board days beginning around 1984. The Home Mission Board position designation referred to a person with responsibilities in Anglo church planting. These terms referred to a person who served on a state convention or associational staff with the duties to develop a church planting strategy for the entity. Some church starter strategists also functioned like the pastoral missionary model as a church planter pastor, but usually in a short-term arrangement, and moved on after securing permanent pastoral leadership. A “catalytic missionary” was a designation of the Home Mission Board that referred to this same type missionary function among various ethnic populations. Under the North American Mission Board, these missionaries are “church planting missionaries” (CPM) with no distinction as to Anglo or ethnic target population responsibilities.

The term “associational director of mission/church starter strategist” (ADOM/CSS) refers to a designation of an appointed missionary who functions as an ADOM and as a CPM. This model was begun in 1989 as an informal position

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<sup>14</sup>See Union Baptist Association, Houston, Texas [on-line]; accessed 20 April 2006; available from <http://www.ubahouston.org/synapse/about/fullstory.cfm?aboutid=1023&website=UBAHOUSTON.ORG>; Internet. Tom Billings, Executive Director, is an example.

designation by the HMB. NAMB has not established it as an official designation, however, those functioning this way usually are referred to as someone who serves as an appointed ADOM and as a CPM in a given association.

One other matter of definition and reference is needed. Throughout this project the New King James Version will be used as the translation for Scripture references.

### **Statement of the Research Problem**

An organizational phenomenon of Southern Baptist is the existence of the local association. The function and value of an association has been historically and is presently intertwined with the *persona* of its primary leader called, in present times, an associational missionary or an associational director of missions (ADOM). The goal of this dissertation is to offer a description of an effective associational missionary leadership model for rural regions, which is informed by several cases in the Rocky Mountain region. A further goal is to suggest the content of biblical, theological, missiological, spiritual, and practical foundations that should inform an effective associational missionary leader. Following are some questions that are asked about the ADOM. First, what has been and is the role of the ADOM as understood from an historical perspective? Second, why is the ADOM in the rural new work conventions the key mission strategist in a church planting strategy? Third, what should an effective rural mission strategist look like in his background, personal calling, and life experience? Fourth, what skills should he possess and develop? Fifth, from what missiological content should he be working? Sixth, how can he project his skill and experience base through the ministries of an association and the local churches? Seventh, what value can

be gained by an intentional perpetuation or an institutionalization of this model of missionary leadership? Eighth, what does an effective church planting strategy look like when led by this missionary strategist? Finally, what role can the national denominational mission agency play in facilitating this leadership model?

The argument of this project is that a leader who thinks and acts missiologically, and whose leadership is informed by good mission theology, mission philosophy, and spiritual foundations, will facilitate effective kingdom expansion.<sup>15</sup> This expansion is most effectively done organizationally in the context of an association strategy.

### **Background**

An historical perspective of the rurality of the SBC, the factors behind national denominational expansion, and the development of the role of the ADOM helps to frame this project. Southern Baptists have had a rich history of growth and expansion since their organizational beginnings in 1845. This growth extended to cities, towns and open rural areas. Southern Baptists have been predominantly rural folk from their beginnings.<sup>16</sup> Up to the present, numbers of Southern Baptist congregations have been found predominantly in rural settings.<sup>17</sup>

The numerical strength in congregations and numbers of adherents has been clustered in the eighteen southern and southwestern states. While there has been strength

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<sup>15</sup>This argument is also supported by Stetzer and Putman: “An understanding of basic missiological thinking should prepare Christian leaders to be missional in their approach.” Ed Stetzer and David Putman, *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community* (Nashville: Broadman & Holman Publishers, 2006), 3.

<sup>16</sup>Arthur B. Rutledge, *Mission to America: A Century and a Quarter of Southern Baptist Home Missions* (Nashville: Broadman Press, 1969), 105, 115-27.

<sup>17</sup>Ed Stetzer, e-mail interview by author, 29 October 2005. Stetzer is Research Director for North American Mission Board, SBC, Alpharetta, GA.

in the cities of these dominant states, the numbers of smaller membership congregations in small towns and rural settings have been dominant. However, being the missionary people that they are, Southern Baptists were destined to extend from the rural areas and cities of the South into the rest of the nation.

Territorial expansion was inevitable for this missionary people called Southern Baptists. Jesse Fletcher calls the years of 1945 to 1964 “The Great Advance.”<sup>18</sup> Actually, prior to these dates Southern Baptists in California “breached regionality” when the first Baptist church related to Southern Baptists was established near Bakersfield in 1936 at Shafter.<sup>19</sup> Leon McBeth states that “migration, not mission policy, led to the early Southern Baptist churches outside the South.”<sup>20</sup> However, during this great advance, Southern Baptist agencies did initiate what was termed “modern pioneer missions.”<sup>21</sup> The Home Mission Board of the Southern Baptist Convention (HMB) established the Department of Pioneer Missions. Wendell Belew wrote:

Pioneer missions . . . includes the following areas: Alaska, Connecticut, Delaware, Hawaii, Idaho, Iowa, Maine, Massachusetts, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Dakota, Utah, Vermont, Wisconsin, and Wyoming. When the South Burlington, Vt., Baptist church was constituted, July 6, 1963, Southern Baptists then had one or more churches in every state of the Union.

This happened in less than a half century, triggered by large shifts of population induced by opportunities offered in industry, business, and education, plus military assignments causing an estimated 1,300,000 Baptist to leave the southern states between 1940 and 1950. Additional large numbers moved during subsequent years.

In 1959 the Convention instructed the board to “continue emphasis on work in

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<sup>18</sup>Jesse Fletcher, *The Southern Baptist Convention: A Sesquicentennial History* (Nashville: Boardman & Holman Publishers, 1994), 179.

<sup>19</sup>*Ibid.*, 169.

<sup>20</sup>H. Leon McBeth, *The Baptist Heritage* (Nashville: Broadman Press, 1987), 623.

<sup>21</sup>Rutledge, *Mission to America*, 117ff.

areas where there is no state convention or where the state convention is not well established.”<sup>22</sup>

In this migration, people moved into communities that had no Baptist witness and few churches. Often there was little or no evangelical witness to speak of. The emergence of the new churches arose not so much by the work of appointed field workers, but by committed laymen and lay women who met in various settings such as homes, rented lodge halls, mortuaries, or church facilities such as those of the Seventh-Day Adventists. Many turned to the Home Mission Board for assistance in employing a minister or other resource needs.<sup>23</sup>

The territorial expansion was not done without complaints by the Northern Baptist Convention (now the American Baptist Churches, USA) regarding the basis of comity agreements made in 1912 and confirmed in 1942.<sup>24</sup> Jesse Fletcher explains:

Southern Baptists were now expanding north from bases that stretched throughout the Old South across the Southwest to the West Coast. In part this resulted from continued migration of Southern Baptists to the Midwest, West, and Northwest that began with the depression and continued with the Second World War. In part, the expansion was due to the collapse of the restraint that Southern Baptists had practiced, however unevenly, in Northern Baptist territories. According to H. K. Neely, Southern Baptist expansion had to overcome four barriers: (1) competition from the Home Mission Society of the northern body; (2) the sectional name of Southern Baptists; (3) limitations presented by Southern Baptists' by-laws and constitution; and (4) fears of the size of Convention gatherings and the distances involved. The California decision in 1942, the Convention meeting in Chicago in 1950, and the Northern Convention's name change to the American Baptist Convention motivated Southern Baptist to ignore all barriers.<sup>25</sup>

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<sup>22</sup>M. Wendell Belew, "Pioneer Missions, Home Mission Program of," in *Encyclopedia of Southern Baptists*, ed. Davis Collier Wooley (Nashville: Broadman Press, 1971), 3:1911.

<sup>23</sup>Rutledge, *Mission to America*, 115.

<sup>24</sup>Lynn E. May, Jr., *A Resume' of Significant Events in the History of the Home Mission Board* (Nashville: Executive Committee of the SBC, 1962), 131.

<sup>25</sup>Fletcher, *The Southern Baptist Convention*, 186



From actions taken in the 1944 convention meeting, and reaffirmed in 1949 and 1951, the Southern Baptist Convention “expressed itself as being free of territorial limitations within the United States, as provided almost a century earlier in its constitution.”<sup>26</sup> The HMB began the western missions work in 1944 with projects in California, New Mexico and Arizona. This involvement led to the appointment of Fred A. McCaulley in 1946 as “general field worker for the western states, with responsibility for promoting ‘Tentmakers’ added later.”<sup>27</sup> Also reflecting the change to an expanded national scope, in 1952 the HMB changed the name of its “Western Mission Work” to “Western and Pioneer Mission Work.” The 1952 Annual “stated that Southern Baptist churches in Colorado, Utah, Nevada, Wyoming, and Idaho were now co-operating with the State Conventions in New Mexico, Arizona, California, Washington-Oregon, and Kansas; thus indirectly with the Home Board through the aid it gave to these western Conventions.”<sup>28</sup> In this same year, the Board hired Fred R. Barnes as “an itinerant missionary to minister to ranchers and other isolated groups in frontier and pioneer areas of the west.”<sup>29</sup>

Therefore, during the years after World War II, the movement of the Southern Baptist Convention intentionally became nationwide. By 1970, “The Program of Pioneer Missions” of the HMB, which was created in 1959 to relate to the new emerging state conventions established after 1940, reported that in the previous year 54 new churches,

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<sup>26</sup>Rutledge, *Mission to America*, 117.

<sup>27</sup>Ibid.

<sup>28</sup>May, *A Resume’ of Significant Events*, 149.

<sup>29</sup>Ibid, 150.

238 new home fellowship missions, and 50 new pastors to pioneer fields were approved and supported.<sup>30</sup> Likewise, in the same year, the “Program of Rural-Urban Missions,” which related to non-metropolitan regions, reported establishing 44 church/missions, approving 32 new mission pastors, nine new student pastors, four new “superintendents of missions,” and one new “pastoral missionary.”<sup>31</sup> Old comity agreements, formally or informally, had begun to thoroughly pass off the scene.<sup>32</sup> Farley noted one factor contributing to this new reality, “The industrialization that accompanied World War II drew Baptist young people to the northern and western towns and cities.”<sup>33</sup>

Other factors played a significant part in Southern Baptist adherents relocating to new regions. For example, during the “dust bowl” era and then beyond, many moved from Oklahoma to southern California to secure employment. Likewise, families that were connected with the U.S. military were stationed in regions outside the traditionally dominant Southern Baptist states.<sup>34</sup> With the rise and expansion of corporate America, many persons from dominant Southern Baptist regions received job promotions and moved with their companies to the cities of the North and West.<sup>35</sup> Some of these were lost to the Southern Baptist movement, but many played roles in founding new churches that sought affiliation with the Southern Baptist Convention. Most of this growth of congregations resulted not so much from a missional philosophy, but from a colonial

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<sup>30</sup>*Southern Baptist Convention Annual, 1970*, 138.

<sup>31</sup>*Ibid.*, 139.

<sup>32</sup>McBeth, *The Baptist Heritage*, 626-27.

<sup>33</sup>Gary Farley, “Celebrating the Jubilee Year of the Rural Church Program,” *Review and Expositor* 93 (1966): 349.

<sup>34</sup>McBeth, *The Baptist Heritage*, 623-24.

<sup>35</sup>Belew, “Pioneer Missions,” 1911.

tendency. Migrants could not find Baptist churches that sang the old time gospel hymns to which they were accustomed, folks who ate grits, or who played “Texas 42.”

Therefore, they looked to create a church model in a “distant land” like they had back home.<sup>36</sup>

From this natural expansion came the organizing of new state conventions. While the earliest of these conventions were New Mexico (1912), Arizona (1926), and California (1940), an additional seventeen new conventions have emerged since 1943. Throughout these areas, once referred to as “pioneer mission states,” later as “new work states,” particularly in the southwest and western mountain regions, the Baptist movement has prospered.<sup>37</sup> Gary Farley expands this concept as he points to some significant strategy moves that gave impetus to this expansion:

In most areas, we (Southern Baptists) have moved past the Mainline Protestants and have become the second or third largest Christian Body. A major component of this growth since 1960 has been the deployment of associational missionaries. Here they have been given a territory, much like an area sales person, in which they are charged to generate new Southern Baptist congregations. This seems to have saved us from blindly accepting the conventional wisdom and focusing on the cities. These missionaries have been close enough to see “where the action is” and respond accordingly. Evidence of this is the statistic that since 1971 more than half of the successful new church plants by Southern Baptists have been in rural or town communities.<sup>38</sup>

Farley is stating that the HMB picked up on this natural grassroots national expansion

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<sup>36</sup>Farley, “Celebrating the Jubilee Year,” 349.

<sup>37</sup>Fletcher, *The Southern Baptist Convention*, 403-04. The count includes the Northern Plains Convention. Fletcher’s research predates the dissolving of the Northern Plains Convention as Montana became a convention and the two Dakotas became a fellowship. This number also does not include the recent phenomena of a second state convention in the states of Virginia and Texas.

<sup>38</sup>Farley, “Celebrating the Jubilee Year,” 349. In this article, Farley gives reference to documentation by Richie Stanley, “Church Life Cycle Update: Southern Baptist Churches Constituted between 1972 and 1993,” Research Department, Home Mission Board, 1995. He comments further: “Here I am using the self-reported location of the church working in a place of less than 10,000 persons.” The North American Mission Board, SBC, now houses what was then the Home Mission Board.

and made some intentional organizational and strategy commitments for church extension into these new regions, namely the deployment of field missionaries. As growth came in numbers of congregations, new associations of smaller size were created and more ADOMs were deployed. These ADOMs also assisted in deploying pastoral missionaries<sup>39</sup> who were funded by the national agency, thus expanding the number of church planting workers. These pastoral missionaries, as church planters, were usually the pastor of one local congregation while facilitating multiple new church-starts within a given region.

An emphasis begun in 1975 termed the Bold Mission Thrust was officially adopted by the SBC in 1978. The goal of this emphasis was to capture the imagination of Southern Baptists and unify the agencies toward a common focus of unprecedented expansion.<sup>40</sup> In 1979, during the blossoming of the Bold Mission Thrust, the HMB through the Church Extension Department initiated the new planter apprentice program.<sup>41</sup> Likewise, the program of Church Extension was elevated from department level to division level in the Mission Section of the HMB in 1980. Both actions signaled significant changes in the strategic plan of the HMB.<sup>42</sup> The movement was toward a priority of and a return to appointing field missionaries who were church planters.

By 1984, the Church Extension Division, under F. J. (Jack) Redford, was

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<sup>39</sup>David Bunch, e-mail interview by author, 19 October 2005. Speaking of the pastoral missionary, Bunch said, "The purpose was for a missionary to start a church and out of that church start and sponsor four more churches in five years." See also E. W. Hunke, Jr., *Southern Baptists in the Intermountain West (1940-1989)* (Franklin, TN: Providence House Publishers, 1998), 116.

<sup>40</sup>Fletcher, *The Southern Baptist Convention*, 251.

<sup>41</sup>*Southern Baptist Convention Annual*, 1979, 111.

<sup>42</sup>*Southern Baptist Convention Annual*, 1980, 359.

reorganized into two departments: the New Church Growth Department, Joel Land, Director, and the New Church Starting Department, Nelson Tilton, Director.<sup>43</sup> Increased numbers of church starter strategists, along with catalytic missionaries through the Language Mission Division, were deployed in cooperative agreement with state conventions into all new work regions as well as new growth areas of established Baptist strongholds in the South. The above actions represented a stronger thrust of the HMB toward the planting of new churches nationwide.

While starting new churches, especially in the emerging new work states, was always integral to the work of the HMB, church planting moved to a new level in 1987, when Larry Lewis became the President of HMB. Lewis, being a church planter at heart, led the agency to set a goal of 10,000 new church plants by 2000.<sup>44</sup> This church planting priority was coupled with a growing emphasis on volunteerism that was launched as a program of the HMB in 1978 in which hundreds of SBC laity were finding opportunities beyond their home areas to serve in short and long term assignments.<sup>45</sup>

A somewhat obscure, but very significant field strategy was initiated in 1987. John Allen became the State Director of Missions for the Colorado Baptist Convention,

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<sup>43</sup>*Southern Baptist Convention Annual, 1984, 395.*

<sup>44</sup>Fletcher, *The Southern Baptist Convention*, 289.

<sup>45</sup>“MSC is an ‘active’ mission strategy” [on-line]; accessed 11 November 2005; available from [http://sub.namb.net/answerthecall2/msc/msc\\_why.asp](http://sub.namb.net/answerthecall2/msc/msc_why.asp); Internet. Mission Service Corps (MSC) “is an official part of the North American Mission Board (NAMB) and was approved in 1977 by the Southern Baptist Convention as part of a concerted, intentional strategy to reach North America for Jesus Christ. . . . Approximately 8,000 MSC missionaries have served with NAMB (and its predecessor, Home Mission Board) since then, with over 2,600 serving at this time. MSC missionaries are serving in every state, territory and protectorate of the U.S. and in Canada.”

and introduced a new model of church planting strategists.<sup>46</sup> This model combined the role of the ADOM and the church starter strategist. Boatman explains Allen's approach in Colorado:

Allen believed a new approach was essential for the Missions Department. The strategy he put forth required a reorganization of the department and close scrutiny of how money was spent. One of the challenges was eliminating the pastor missionary program in which a missionary was assigned to one congregation. Instead, catalytic missionaries—now called church planter strategists—were given an area in which to work. Those included resort ministries and pastoral missionaries. . . . five Directors of Missions served Colorado's 11 associations at the beginning of Allen's service. During his tenure, that number doubled. The smaller area allowed the DOMs to focus on church starting and assisting churches that had reached a plateau.<sup>47</sup>

Allen saw the weakness in the prevailing models of appointed missionaries whose assignment should have been to carry the burden of church extension, i.e., the ADOM and the pastoral missionary. The church planting task was originally built into both models. However, without an intentional strategy and accountability for the church planting task, both models gravitated toward administrative and pastoral maintenance. The pastoral missionary was expected to plant a church and then lead that congregation to plant multiple churches. In some cases this task was accomplished with success, as was the case of W. J. (Dub) Hughes, who came to Grand Forks, North Dakota as a pastoral missionary in 1958 and served there until 1972.<sup>48</sup> However, the primary church served

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<sup>46</sup>Allen was a seasoned veteran of SBC missions. Prior to his assignment in Colorado, he served with the HMB as an ADOM in South Dakota, on the national church extension staff as a regional coordinator, and as State Director of Missions with the Alaska Baptist Convention.

<sup>47</sup>Claudean Boatman, *Penetrating Lostness: The Heart's Cry of Colorado Southern Baptists 1980—2005* (Centennial, CO: Colorado Baptist General Convention, 2005), 71.

<sup>48</sup>Leroy Smith et al., "Northern Plains Baptist Convention," in *Encyclopedia of Southern Baptist*, ed. Davis Collier Wooley (Nashville: Broadman Press, 1971), 3:1883.

by the pastoral missionary was often left in a weakened state due to the long standing outside financial subsidy for the pastor.

Weaknesses in the associational director of missions model appeared as the individual missionary or the association tended toward maintaining the existing churches rather than leading in church extension. This movement from mission to administration may be deduced from the historical progression of titles given to this worker over the years: “pioneer missionary,”<sup>49</sup> “associational missionary,”<sup>50</sup> “superintendent of associational missions,”<sup>51</sup> and “director of missions,” or “associational director of missions.”<sup>52</sup>

The strengths of both the pastoral missionary and the ADOM models were also recognized by Allen. He sought to combine the strengths of an ADOM as a “mission strategist” with the passion and church planting skills of the church planter strategist. In his “325 by 95” challenge to Colorado Baptists, Allen stated 15 objectives in the process to achieve this ambitious church planting goal. One of the objectives called for the ADOM, which he referred to as DOM, to be a generalist and field missionary. He stated,

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<sup>49</sup>S. F. Dowis, “Pioneer Missions,” in *Encyclopedia of Southern Baptists*, ed. Norma Wade Cox (Nashville: Broadman Press, 1958), 2:1023.

<sup>50</sup>Smith, *The Advance of Baptist Associations across America*, 179.

<sup>51</sup>Belew, *The Superintendent*, 1-6. See also E. C. Watson, *Superintendent of Missions for an Association* (Atlanta: Home Mission Board, 1969).

<sup>52</sup>J. C. Bradley, *A Baptist Association: Churches on Mission Together* (Nashville: Convention Press, 1984), 49. Bradley served as director of the Associational Administration Department of the Home Mission Board from 1975 until the organization of the North American Mission Board in 1997. This work is a classic in the shaping of the function of associations up to the present. He introduced the model of the association director of missions as a “mission strategists.” Little or no serious writing on the association or the role of the associational director of missions has been done since. A serious attempt of redefining the role of the ADOM has recently emerged from a partnership of the Association Initiatives Team of NAMB and the Southern Baptist Convention Association of Director of Missions who jointly sponsored a summit held on the campus of Southwestern Baptist Theological Seminary, January 7-10, 2006. The summation of this work will be in the Appendix of this dissertation.

“Nothing is new about this goal over the past 30 years; however, the past assignments of Colorado DOMs made it very difficult, if not impossible.”<sup>53</sup> Allen outlined six actions relating to ADOMs (DOM) and their work:

- a. The DOM should be personally involved in Church Extension.
- b. The DOM should be primarily a catalyst in church starting.
- c. The DOM should develop, promote, [and] implement a five year plan of extension.
- d. The DOM should develop, promote, [and] implement the Associational Mission Development Program (AMDP) and the Church Missions Development Program (CMDP).
- e. The DOM should supervise mission pastors.
- f. The DOM should encourage potential sponsoring churches and pastors as possible.<sup>54</sup>

All ADOMs and five other missionary personnel positions in the state convention were appointed positions by the HMB and jointly funded by the state convention. During 1989 and 1990, Allen worked to secure agreement for redesigning the ADOM role and moved from five ADOMs to eleven—nine ADOM/CSSs in nine associations, and ADOMs for the two metro associations (Denver and Colorado Springs). Because a reorganization of HMB had taken place in the Extension Section, this agreement involved Charles Chaney, Vice President of the Extension Section, Robert L. Wiley, Associational Missions Division Director, the New Church Extension Division Director (vacant), and New Church Starting Department Director, Jim Hill. Each of the nine Colorado associations receiving the ADOM/CSS program also was given the option to reject or receive this change of strategy. From this mutual agreement from all partners, a new model of an associational position was born, providing the potential for changing

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<sup>53</sup>John H. Allen, “325 by 95,” an unpublished paper for the Colorado Baptist General Convention (1991), 9.

<sup>54</sup>*Ibid.*, 9-10.



the kingdom landscape of a state convention. The documented results of this strategy change reveal its success.<sup>55</sup>

Other state conventions picked up this model begun by Allen in Colorado: Montana, Ohio, and Pennsylvania-South Jersey. Veryl Henderson, who followed Allen as the SDOM of Colorado, stated, “The church starter strategist concept [meaning ADOM/CSS] originated in Colorado with John Allen. I learned of the concept when I arrived and liked it immediately. The strategist component multiplied the church planting focus. John may have instituted it in concert with HMB, but it was a good move.”<sup>56</sup> Henderson conserved the direction Allen had established and moved even more toward the intentional involvement of ADOMs in the church planting process.<sup>57</sup>

This model actually was not new, as Allen states above on page 18. The ADOM/CSS is a return to the way an area or associational missionary and the pastoral missionary generally functioned in the Rocky Mountain western states from 1952 through 1975. The thrust of church planting was dominant in the individual missionaries’ passion and skills and was the expectation of the denominational entities that supported his appointment. Notable persons who exemplified this model in Arizona, Colorado, Wyoming, Montana, North Dakota, and South Dakota were O. R. (Benny) Delmar, W. A. Wiggins, Albert Casteel, Leroy Smith, A. Wilson Parker, Joe Smith, W.J. Hughes, Roy Owen, John Allen, and David Bunch, just to mention a few. These planters served under

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<sup>55</sup>Boatman, *Penetrating Lostness*, 74.

<sup>56</sup>Veryl Henderson, Executive Director of Hawaii Baptist Convention, formerly SDOM, Colorado Baptist General Convention, Honolulu, HI, e-mail to author, 01 November 2005.

<sup>57</sup>Boatman, *Penetrating Lostness*, 74. Kenny Moore, who replaced Henderson as SDOM, and current Executive Director, Mark Edlund, affirm this model to the present.

the various titles of area missionary, associational missionary, superintendent of missions, and pastoral missionary. The records reveal that each of these and others functioned as catalytic workers, mission strategists, and pastors who accepted the responsibility to lead their churches and associations to be multiplying entities.<sup>58</sup>

In many cases, persons filling these missionary roles in subsequent years did not have the mindset, skills, or passion for church planting and allowed the positions and their ministries to reflect this lack. David Bunch, who served as a pastoral missionary in South Dakota, and later in positions in Iowa, the HMB, and as Executive Director of the Colorado Baptist General Convention, identifies part of the reason this degeneration occurred.

The ADOM was an old South style of leader which was blessed by the denomination and adopted by the Home Mission Board as a structure, probably because the resource states understood the role. The ADOM in the new work areas was chiefly financed out of the HMB, but the position description was redesigned for the needs of the new work areas. This worked well until an ADOM of the old South became an ADOM of the new work areas and, then, there was tension because of the expectations for the new work churches and the expectations of the ADOM of the old South. The ADOM gave integrity and guidance to the churches and church leaders.

Benny [Delmar] was an ADOM who forgot about all the roles of an ADOM except church planting and was very successful, but not without much criticism from the places that expected the Old South Model. Dub Hughes was a great church planter from the revivalist tradition, which was his strength. Both are great models for contemporary church planting if you can find the persons who have the ability and passion for them. Both will work in the inner city as well as among the unchurched or becoming-unchurched rural America.<sup>59</sup>

The ADOM/CSS model has continued to the present from this auspicious beginning in Colorado. An increasing number of other state conventions are employing the model, at least in name. Nevada and Iowa have recently begun to employ this

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<sup>58</sup>Smith, "Northern Plains Baptist Convention," 1882-84.

<sup>59</sup>Bunch, interview.

concept in their church planting strategy.<sup>60</sup>

With the creation of the North American Mission Board in 1997, the program assignment of church planting and language missions was given to the Church Planting Group. Those missionaries called “church starter (planter) strategists” and “catalytic missionaries” under the HMB were grouped together as Church Planting Missionaries and related to the Church Planting Group in NAMB. The Association Initiatives Team was given the assignment to relate to ADOMs. Those ADOMs who had been considered ADOM/CSS, and who related for assignment, reporting, and training opportunities under the HMB to both the Associational Missions Division and the New Church Extension Division, now relate to both the Church Planting Group and the Associational Initiatives Team. These ADOM/Church Planting Missionaries are considered both an associational missionary and a church planting missionary. This research project refers to these by the original HMB designation of ADOM/CSS.

Presently, of the 169 appointed ADOMs (there are 991 appointed and non-appointed ADOMs in the SBC), twenty are listed on the Church Planting Group list serving as CPMs, and 110 of the total appointed ADOMs serve in town and country (rural) associations. Fourteen of these “Town and Country” ADOMs are considered ADOMs and CPMs. Although no specific or separate list exists that designates these workers as ADOM/CSS, these missionaries are the consideration of this project. To NAMB national personnel this classification is not so much an intentional strategy as a

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<sup>60</sup>James Vaughn, State Director of Missions, Nevada Baptist Convention, e-mail to author, 20 January 2006. Roger Graves, ADOM, Ames, IA, e-mail to author, 12 November 2005. See also Appendix 5 for the new work conventions that are instituting this model.

vestige from the HMB. Certain Church Planting Group leaders give some attention to the distinctiveness of the model, while some are unaware of this classification, how it came about, or its value (see Appendix 6).

Those who are in the ADOM/CSS category have, over the years since 1989, benefited from training opportunities from HMB and NAMB from the church planting strategy side as well as the associational development side. This unique position, and training that was offered, has had an unrecognized bearing on church planting results in some of the cases that are examined in this study. Because of my own personal journey serving under this classification, and the work as a national rural church planting specialist working within the Church Planting Group, I became increasingly aware of those on our list in the national field who are supposed to be the church planting strategists in rural North America. The number of appointed town and country ADOMs, as mentioned above, is approximately 110. Of these ADOMs, only fourteen have been significantly impacted with church planting training and strategy updates from HMB/NAMB.<sup>61</sup> Had all town and country ADOMs been considered on the NAMB Church Planting Group (CPG) list as ADOM/CSSs over the last nine years since NAMB's inception, one can only speculate about the difference this could have made in the progress of church planting in rural North America.

The ADOM/CSS model has great potential for reinventing rural associations that from prioritizing effective church planting strategies. The goal of this dissertation is to project a model of a NAMB appointed missionary leader for SBC rural associations—

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<sup>61</sup>These numbers fluctuate due to new appointments and resignations. The exact number can be obtained by comparing the official missionary rosters of Associational Missionaries and Church Planting Missionaries. During the most recent Church Planter Missionary Forum, March 22-25, 2006, Atlanta, eighteen ADOM/CSS were on the participant list.

which by definition of “appointed” will be in new work areas—who can be an effective mission strategist rather than a “minister of maintenance,” with particular focus on designing and implementing an associational-based church planting strategy.<sup>62</sup> Lacking at the present is a definitive description of this model, definitive training components, and the adoption by the North American Mission Board as an intentional classification.

### **Delimitations of the Study**

Several delimitations to this study must be noted. First, this work is not an examination of all models of ADOMs in the SBC. The focus is on ADOMs appointed by NAMB. The total number ADOMs—appointed and non-appointed—is approximately 991. Second, the focus of this study is on NAMB appointed models that hold a formal or informal title of ADOM/CSS. Third, of these ADOM/CSSs numbering twenty three, I further limit the examination to six ADOMs who have served or are serving in this fashion in a primarily rural setting of the Rocky Mountain West.

### **Methodology of the Study**

First, this study will thoroughly examine the literary sources in books, journals, and on-line sources in order to define the proven foundational principles in mission theology, mission philosophy, spiritual foundations, and church planting principles that should inform an effective missional leader. These sources have been researched to glean the significant foundational principles, and I am articulating in my written report those principles that provide a basis of understandings from which an ADOM, if he is a mission strategist or missional leader, will most effectively function. Further, I have examined

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<sup>62</sup>ADOMs serving in the state conventions not considered as new work conventions, are not NAMB appointed and funded. With the exception of a limited few ADOMs in stronger associations in the new work conventions, all ADOMs who serve in these regions are appointed missionaries through NAMB.

the literary sources in regard to Southern Baptist associational development and the function of the ADOM both historically and in present practice. This research assists in tracing the evolution of the ADOM role in order to reveal why the model under consideration in this project presents a more effective alternative for associational leadership. Implicit in this study is a contrast of the early models of associational missionaries of the 1950s and 1960s in the new work conventions that were effective in church planting and the prevalent ADOM role that has degenerated toward maintenance.

Also, primarily focusing on the years 1988 to 2001, I have investigated six cases by way of interviews and examination of associational reports in order to glean principles and practices that demonstrate the ADOM/CSS as an effective model. The documented sources of associational annuals and SBC Annual Church Profiles have been researched to reveal numerical effectiveness of these workers. Also, interviews have been conducted with the specific ADOM/CSS, and other workers who were co-laborers in their work. Selection of cases shall include Roger Hill, Missoula, Montana; Dave Howeth, Helena, Montana; James Vaughn, Grand Junction, CO; Jay Humphreys, Continental Divide, CO; Tommy Stevens, Tombstone, Arizona, and the author, George Garner, Eastern Colorado.

All cases are representative of a practice in “rural” regions. Likewise, all these ADOMs are practitioners with a passion for church planting. Over the years their ministries, to a great degree, have been informed by methods and strategies through conferencing that HMB, NAMB, and their state conventions offered. However, in most of the cases, the training has been by trial and error rather than an intentional core curriculum. Each individual possesses giftedness, but has performed much ministry by

trial and error and the passion of the heart. The data evidence has revealed that the work of these individual missionaries has been effective in leading their associations to expand through church planting. Although each setting of the cases varies, their strategies have proven effective even in remote or sparse population locations. From the data that is gleaned from these cases, I am proposing the salient elements of an effective rural church planting strategy that is facilitated by a strategy that is associational based.

### **Conclusion**

From this background and introduction, I now turn to foundational issues of a missional leader. The next chapter is based on the premise that the thinking of the ADOM as a missional leader must be based upon an adequate mission theology. A suggested theology of missions will be presented. This chapter will lay the biblical and theological foundations for effective missionary leadership. Presented will be the topics that are particularly important for the missionary leader in the culture of North America.

## CHAPTER 2

### THE MODEL INFORMED BY BIBLICAL AND THEOLOGICAL PRINCIPLES

#### **Introduction**

The foundational thinking of the ADOM/CSS as a missional leader must be based upon an adequate mission theology. This chapter will lay the biblical and theological foundations for effective missionary leadership. Presented will be topics that are particularly important for the missionary leader. Prior to articulating specific topics, I wish to present an explanation of missions, mission, theology of mission, and the role of the Bible in formulating an adequate mission theology.

#### **Missions and Mission**

A significant discussion exists in the literature concerning the terms missions and mission.<sup>1</sup> Missions has been generally defined as the comprehensive “sending” and “going” endeavors by churches and Christians designed to make known the gospel of Jesus Christ to all nations so that all persons may have an opportunity to believe upon Jesus Christ and therefore to be reconciled to God and to fellow men. In his classic definition of missions, W. O. Carver writes, “Missions is the extensive realization of

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<sup>1</sup>See “Introduction,” in David Bosch, *Transforming Mission* (Maryknoll, NY: Orbis Books, 1991), 1-11; see also Justice Anderson, “An Overview of Missiology,” in *Missiology*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman Publishers, 1998), 1-3; also see n. 7 on p. 29.



God's redemptive purpose in Christ by means of human messengers."<sup>2</sup> He continues to state that missions is the introduction of the kingdom while "other work deepens and develops in the extent and power of its influence in the whole life of man . . . missions is the proclamation of the Good News of the kingdom where it is *news*; further evangelization and ministration make manifest the *goodness* of the news, emphasizing and applying it in the varied relations of our life."<sup>3</sup> For Carver, the geographic distinction that moderns impose is not valid (i.e., the thought that traveling to distant lands for missionary service is the final test of what is truly missionary). This geographic distinction, Bosch contends, was put to rest by Godin and Daniel.<sup>4</sup> He writes, "The difference between home and foreign missions is not one of principle but of scope."<sup>5</sup> Missions is specifically the missionary ventures of the church. Missions is an outgrowth of mission.

In contrast, mission refers primarily to the *missio Dei* or God's mission. The *missio Dei* is God's self-revelation as the One who loves the world, and is his involvement in and with the world. Mission is also the nature and activity of God, which embraces both the church and the world. In this nature and activity, the church is privileged to participate with God.<sup>6</sup> Therefore, Paul could write, "We are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf,

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<sup>2</sup>William Owen Carver, *Missions in the Plan of the Ages* (Nashville: Broadman Press, 1951), 11.

<sup>3</sup>Ibid.

<sup>4</sup>Bosch, *Transforming Mission*, 10.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid.

be reconciled to God,” and could state that God’s people have been given “the ministry of reconciliation,” and that God “has committed to us the word of reconciliation” (2 Cor 5:18-20). Thus, the church is missionary by its very nature. The missionary vocation comes from Christ himself as he calls all to follow him. “Every Christian minister and every Christian layman, in so far as he is called by Christ at all, is called to a world mission, and must be ready for service in any nation or race.”<sup>7</sup>

### **Mission Theology**

The present chapter is a consideration of a theology of mission or a mission theology. Essentially no vital distinction exists between theology of mission and mission theology. If any distinction is to be made, it may be along the lines of the articulation of the theoretic or academic versus the principles of practice. Either of these expressions speaks of the thrust of a separate discipline within general theological reflection.

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<sup>7</sup>Geoffrey Allen, *The Theology of Missions* (London: Student Christian Movement Press, 1943), 25. In the creation of the North American Mission Board, SBC (NAMB) in 1997, there was a merger of the Home Mission Board, the Radio Television Commission, and the Brotherhood Commission. On the denominational level, the Brotherhood Commission, along with the Woman’s Missionary Union, had the primary assignment for “missions” education. That part assigned to the Brotherhood Commission came over to the Mobilization and Media Group of NAMB. In the strategy formation stage, the Mission Education Team wrestled with the terms missions and mission. They examined the meaning and concept behind the terms in the process of identifying principles for this new organization. In the early and subsequent conferences, Tim Seanor, Team Director, made a major statement about the removal of the “s” in missions. The task of church leaders, they declared, is to teach mission education as well as missions education. The former task is, in effect, missiology, or the foundational principles and practices. The latter task is conveying the elements of the denomination’s mission enterprise. This latter includes the funding mechanisms, the denominational mission organizational framework, involvement in mission organizations, and the information about the missionaries themselves.

The removal of the “s” was a major change. This was a significant paradigm shift. Church leaders are called to think missionally. The people of God are called to be on mission not just to study about missions and to support missions. (Tim Seanor, “Missions Education or Mission Education, What’s the Difference,” an unpublished position paper available from the Mission Education Team of the North American Mission Board, Alpharetta, Georgia). See also A. Scott Moreau, “Mission and Missions,” in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Books, 2000), 636-38.

Whereas prior missiology concentrated on the many “activist issues and agendas,” since 1960 a shift has taken place in an understanding of the theological presuppositions that underlie the missionary enterprise.<sup>8</sup> Van Engen notes that many prominent theologians prior to 1960 reflected on the theological issues of mission, but not until 1961 was there “a separate discipline with its own elements, methodology, scholars, and focuses.”<sup>9</sup> He points out that this separate discipline began with the work of Gerald Anderson. Van Engen writes:

Ten years later, in the Concise Dictionary of the Christian World Mission, Anderson defined the main concerns of theology of mission as “the basic presuppositions and underlying principles which determine, from the standpoint of Christian faith, the motives, message, methods, strategy and goals of the Christian world mission. . . . The source of mission is the triune God who is himself a missionary. . . . In this ‘post-Constantinian’ age of church history, mission is no longer understood as outreach beyond Christendom, but rather as ‘the common witness of the whole church, bringing the whole gospel to the whole world’”<sup>10</sup>

This background can be helpful in understanding the importance of a mission theology as the foundation for missionary work. An adequate mission theology is essential for an ADOM to move from being a program maintenance person to a mission strategist or missional leader. Gruder calls for a “theological revolution in missional thinking,”<sup>11</sup> which implies that missional practice comes from missional thinking. This thinking must be thoroughly based in Scripture, therefore, the importance of biblical authority will be affirmed in the next section.

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<sup>8</sup>Charles Van Engen, *Mission on the Way* (Grand Rapids: Baker Books, 1996), 17. See also Charles Van Engen, “Theology of Mission,” in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Books, 2000), 949-51.

<sup>9</sup>Van Engen, *Mission on the Way*, 18.

<sup>10</sup>*Ibid.*

<sup>11</sup>Darrell L. Gruder, ed., *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: William B. Eerdmans Publishing Company, 1998), 7.

## The Bible Is Authoritative

The Bible is the sourcebook for an understanding of God and of his plans. A declaration affirming biblical authority is important at the outset. The Bible is the guide and standard by which all things are to be judged. It is reliable, inerrant, and has ultimate authority for an understanding of God and his purposes in the earth and eternity. The truth of any matter must come under the ultimate scrutiny of the Bible. Nothing is true that is contrary to Scripture. The Bible is the written revelation of the one and only God. What is true about God, man, sin, salvation, grace, the church, the kingdom, and all related religious practices and observances is to be found in the Bible. This view is clearly stated in the *Baptist Faith and Message*:

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.<sup>12</sup>

Mission theology and mission practices must have the Bible as their ultimate foundation if they are to be Christian.<sup>13</sup> Mission leaders must be persuaded “that the Scriptures are the normative and authoritative witness to God’s mission and its unfolding in human history.”<sup>14</sup> If this foundation erodes, the door is open for “a loss of mission and

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<sup>12</sup>*The Baptist Faith and Message, 2000* (Nashville: LifeWay Christian Resources, 2000), 7. See also Russell L. Penny, “The Sufficiency of Scripture as a Foundation for Missions Theology and Practice,” in *Overcoming the World Missions Crisis, Thinking Strategically to Reach the World*, ed. Russell L. Penny (Grand Rapids: Kregel Publications, 2001), 27-42.

<sup>13</sup>C. W. Christian, *Sharing Your Faith: A Guide to a Personal Theology* (Waco, TX: Word Books, Publisher, 1973), 80.

<sup>14</sup>Gruder, *Missional Church*, 10-11.

evangelistic zeal; theological defection; undue emphasis upon the material and temporal with a corresponding loss of consciousness of the eternal; reliance upon mystical, personal experience instead of revealed truth; unjustified attachment to human reasoning—to name but a few spiritually-destructive positions.”<sup>15</sup>

No distinction exists between the authority of the Bible and the authority of Christ. Christ speaks to us through the Bible. Our ultimate authority in faith and practice for all of life is the authority of Christ as the revelation of God.<sup>16</sup> The Bible gives us our understanding of Jesus and is the source in which his will is made known to us. All that we know of Christ is that which is recorded in the written revelation, the Bible.

Moving into an articulation of a mission theology based in Scripture, an argument can be made that the salient factor for the life of the church and its mission is the kingdom of God.

After John was put into prison, Jesus went into Galilee, proclaiming the good news of God. “The time has come,” he said. “The Kingdom of God is near. Repent and believe the good news.” Our Lord Jesus commanded His disciples to pray daily, Your Kingdom come, Your will be done on earth, and to seek first the Kingdom of God in the totality of their lives. By word and action, in Galilee, Golgotha and the empty tomb, Jesus powerfully and visibly demonstrated God’s reign over all of life. That reign is now powerfully present among us and will reach its fulfillment at Christ’s return.<sup>17</sup>

From creation to eternity-future the reign and lordship of God over the affairs of man is the central theme. In the center stage of that reign is Jesus the Christ. There is no divorcing of the kingdom of God and Jesus Christ who is the King.

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<sup>15</sup>James T. Draper, Jr., *Authority: The Critical Issue for Southern Baptists* (Old Tappan, NJ: Fleming H. Revell Company, 1984), 9.

<sup>16</sup>Walter Thomas Conner, *Revelation and God: An Introduction to Christian Doctrine* (Nashville: Broadman Press, 1936), 96.

<sup>17</sup>Vinay Samuel and Chris Sugden, eds., *Missions as Transformation: A Theology of the Whole Gospel* (Oxford: Regnum Books International, 1999), 11-12.

For a suggested mission theology, the specific topics of this section will be discussed under two broad categories as they relate to the theme of the kingdom of God. The first category is a reflection on *Yahweh* as the God of all people, the King of the kingdom. The second category is a reflection on the people of God as kingdom citizens who are messengers of the kingdom message.

### **The God of All People—The King of the Kingdom**

A mission theology must contain a biblical view of God and man's relationship to him. History is the story of Jehovah God in pursuit of a wayward mankind. At the heart of mission are four indispensable topics about God and man's relationship to him: *Yahweh* as missionary, the kingdom of God, the exclusivity of Jesus Christ, and the nature of sin and salvation.

#### ***Yahweh* as Missionary**

From the beginning, God is revealed to be a missionary God. Some argue that missions cannot be found in the Old Testament and some contend that only in the New Testament can be found the idea of active missions to reach the world. This argument might be true in regards to the nation of Israel as a whole in its understanding and acceptance of its mission to be a light to all the nations. However, such a position is not consistent with the heart of God. He is a missionary God. God's mission is to bring redemption to every nation, tribe, and culture.

The missionary purpose of God can be seen in the call of Abraham as recorded in Genesis 12:1-3. God's purpose is clearly stated: "And in you all families of the earth shall be blessed." His purpose is that all people everywhere are to know him as God. Abraham is told, "You shall be a blessing." God's covenant promise to Abraham to

make him a great nation and to bless him is for the purpose of being on mission to the world. This covenant was repeated and passed on to Isaac, Jacob, and eventually to the nation of Israel.

Until the call of the nation of Israel, God had worked through individuals, but now he called a people through which he would do his missionary work. Moses was instructed to tell the people, “Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And you shall be unto Me a kingdom of priests, and a holy nation.” The people responded, “All that the Lord has spoken we will do” (Exod 19:5-8). God called Israel to be a people of priests in terms of his redemptive purpose and intended that through them all the people of the earth would be blessed.

Israel’s failure to fulfill the missionary task was clearly a failure to achieve the purpose of God for them. In Ezekiel 3:16-18, God issues both a warning and a promise concerning the faithfulness of being a watchman. Both for the prophet, as well as the nation, a clear accountability exists before God for failing to be instruments of redemption: “But his blood will I require at your hand” (Ezek 3:18). Likewise, through the prophet Isaiah, God calls Israel to give account of their faithfulness to be a “kingdom of priest.”<sup>18</sup> They were told to wash their hands of the blood stains of those whom they had failed to warn and to cease to do evil (Isa 1:16-17). This evil was the failure of Israel “to fulfill the purpose for which God had called them . . . the failure to be the instrument of his redemptive purpose He wanted them to be.”<sup>19</sup> The corrective action was to “learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the

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<sup>18</sup>Findley B. Edge, *The Doctrine of the Laity* (Nashville: Convention Press, 1985), 20.

<sup>19</sup>*Ibid.*, 21.

widow” (Isa 1:17). They were to seek justice and help the oppressed such as the orphans and widows. Israel was called to care for and minister to the broken people of the world—that is what God has on his heart and is about, therefore that is what he called Israel to engaged in.<sup>20</sup>

What does the New Testament affirm about God’s missionary task? Some question the universality of the gospel in the New Testament on the basis of the instructions of Jesus. The instructions of Jesus to his disciples to “go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel” (Matt 10:5), or his statement, “I was sent only to the lost sheep of the house of Israel” (Matt 15:24), present a dilemma. James Leo Garrett thoroughly discusses this issue as well as the entire mission thrust of the New Testament. Garrett’s discussion seeks to resolve the above dilemma. He argues that the thrust throughout the New Testament is that the heart of God, and thus the gospel, is for all the peoples of the earth.<sup>21</sup>

In his book *Announcing the Kingdom*, Arthur Glasser writes, “The whole Bible, both Old and New Testament, is a missionary book, the revelation of God’s purpose and action in mission in human history.”<sup>22</sup> Definite patterns of God’s passion for people exist throughout the entire Bible. It is helpful to see these patterns as several stages articulated by Danny Sinquefield.<sup>23</sup> The first is the creation, when God gave man

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<sup>20</sup>Ibid.

<sup>21</sup>James Leo Garrett, Jr., *Theological Foundations of Christian World Missions* (Louisville: Southern Baptist Theological Seminary, 1971), 5-12.

<sup>22</sup>Arthur F. Glasser, *Announcing the Kingdom* (Grand Rapids: Baker Academic, 2003), 17.

<sup>23</sup>Danny Sinquefield, *The On Mission Team Manual: Mobilizing Your Church for the Great Commission* (Alpharetta, GA: North American Mission Board, SBC, 2000), 11-12.



instructions concerning his duties and his stewardship of the earth. Inherent in the command of Genesis 1:28 to “be fruitful and increase in number” is the spiritual principle to reproduce ourselves. The second is the covenant that God gave Abraham—the assignment of obedience to walk with God, resulting in the promise that all the peoples on earth will be blessed through him. “The blessings of God were never intended to be exclusive, but *inclusive* . . . God delights in his name being exalted among the nations (Ps 46:10).”<sup>24</sup> The third is the coming of Christ. The announcement of his coming was intended as good news for “all people” (Luke 2:10). The fourth is Christ’s calling, which was clearly declared in Luke 19:10: “to seek and to save what was lost.” The lost were “empty, hurting, and estranged from God.”<sup>25</sup> Throughout Scripture, Jesus “is healing the lost . . . [taking] time for children, for criminals, for those who were lost in religion, and for society’s outcasts.”<sup>26</sup> The fifth is the cross, where the very inscription prepared by Pilate—“Jesus of Nazareth, the King of the Jews” (John 19:19)—was prophetic of the breadth of God’s mission. This inscription was written in the three primary languages of the day: Hebrew, Latin, and Greek. Christ’s mission was to all the peoples of the earth. The sixth is the church. At the ascension, Jesus charged the disciples to “be witnesses to me in Jerusalem, and in all Judea, and Samaria, and to the end of the earth” (Acts 1:8). The seventh is the coronation of the Lamb in which the heavenly hosts proclaim: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation”

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<sup>24</sup>Ibid., 11.

<sup>25</sup>Ibid., 12.

<sup>26</sup>Ibid.

(Rev 5:9).<sup>27</sup> Every stage is a reflection of the Great Commission (Matt 28:18-20) in which Jesus commanded that disciples are to be made from *pante ta ethne* (all the nations).<sup>28</sup>

An understanding of the Trinity clarifies mission as the heart of God. The Father has been seeking fallen man from the time of Eden. The Son came, “while we were still sinners” (Rom 5:8), to “seek and to save that which is lost” (Luke 19:10), so “that none should perish” (2 Pet 3:9). The Holy Spirit has indwelled the church and is presently fulfilling the will of the Father, and testifying of the work of the Son (John 16:7-15). The trinitarian mission of God is the coming of the kingdom of God.

### **The Kingdom of God: The Reign of God**

What is the kingdom of God? Charles Colson writes, “But the kingdom of God is a rule, not a realm. It is the declaration of God’s absolute sovereignty, of his total order of life in this world and the next.”<sup>29</sup> In John Bright’s words, “It involves the whole notion of the rule of God over his people, and particularly the vindication of that rule and people in glory at the end of history.”<sup>30</sup> Gene Mims writes that “the *kingdom* of God, in its simplest form, is the reign of Jesus Christ as Lord and King in our lives.”<sup>31</sup> Bob Roberts, Jr. explains:

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<sup>27</sup>Ibid.

<sup>28</sup>John Piper, *Let the Nations Be Glad: The Supremacy of God in Missions* (Grand Rapids: Baker Books, 1993), 177ff.

<sup>29</sup>Charles Colson, *Kingdoms in Conflict* (Grand Rapids: William Marrow and Zondervan Publishing House, 1987), 83.

<sup>30</sup>John Bright, *The Kingdom of God* (Nashville: Abingdon Press, 1953), 18.

<sup>31</sup>Gene Mims, *The Kingdom Focused Church* (Nashville: Broadman & Holman Publishers, 2003), 40.

It's not an idea or an impotent notion, but it's something to live out in our everyday existence. It's a consistent theme throughout the Bible, and it is our reality as believers. It's a whole world perspective on what God is up to in the world today. The kingdom of God is not a widget machine—bigger, better, faster. It isn't impersonal, processed, and programmed. Instead, there is a divine flow to the kingdom that goes beyond mere mechanical production of religious people and products. It is an invigorating, life-giving, and adventuresome river, flowing throughout the world and channeling people into its white-water rapids.<sup>32</sup>

In summary, the kingdom of God is the rule and authority of God.

John the Baptist came announcing the kingdom (Matt 3:2). Jesus called his followers to pray to the Father for his kingdom, which was amplified by his next statement: “Your will be done on earth as it is in heaven” (Matt 6:10). Jesus preached the centrality of the kingdom of God. His life and ministry were marked by seeking “first the kingdom of God” (Matt 6:33). William Dyrness explains, “We do better to think of kingdom in the Eastern way as a dynamic rule rather than a spatial realm. In Jesus’ teaching, it is the sovereign rule of God in history that leads to redemption of the lost and restoration of the created order. It is an active ruling.”<sup>33</sup>

The kingdom is essential to the mission of the church. Padilla writes, “The mission of the church . . . can be understood only in light of the kingdom of God.”<sup>34</sup> The mission of the church is an extension of the mission of Jesus and accomplished by proclamation as well as by redemptive actions in the systems of mankind. The essential hope for the contemporary church in North America to be effective in reaching a

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<sup>32</sup>Bob Roberts, Jr., *Transformation: How Global Churches Transform Lives and the World* (Grand Rapids: Zondervan, 2006), 26.

<sup>33</sup>William A. Dyrness, *Let the Earth Rejoice* (Westchester, IL: Crossway Books, 1983), 126-27.

<sup>34</sup>C. Rene Padilla, *Mission between the Times* (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 186.

postmodern culture is that it accepts and acts upon the implications of the kingdom.

Consider these seven implications of the kingdom of God in the missionary task of the church. (1) God is sovereign and is intimately at work in the world: his kingdom has come. (2) He has taken the initiative to reveal himself and his ways. (3) There is both a cosmic and temporal battle occurring for universal dominance and reign. (4) His reign is comprehensive; it is inclusive of both spiritual transformation of the individual through Jesus Christ and the conversion of the temporal systems of mankind. (5) The church is the agent of the kingdom, although the forms of its institutionalization may be the greatest hindrance to extending the kingdom message—much like the Ethiopian Eunuch, who after encountering the extreme complexity of traditional Judaism in Jerusalem, upon his conversion asked Philip, “What hinders me . . .?” (Acts 8:36). Likewise, in the modern western church many hindrances exist. (6) The mission of the church is to join God in his mission as the message of his kingdom reign is taken to *panta ta ethne*. (7) The assurance of the final consummation of his kingdom invigorates the hope for temporal and eternal victory: “And He shall reign forever and ever” (Rev 11:15).

### **The Exclusivity of Jesus Christ**

After being jailed for preaching the gospel, Peter and John appeared before the Sanhedrin. Peter, addressing the Sanhedrin, made this declaration: “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). This passage states the universality of the gospel in scope; however, the verses also declare a very exclusive condition of salvation.

Van Engen states that “the gospel of the kingdom is culture-universal and

faith-particular as understood through the biblical record of the death, resurrection, and ascension of Jesus Christ.”<sup>35</sup> A vast distinction exists between universalism and the universality of the gospel. Universalism is the antithesis of the narrow understanding of the way of salvation and denies the exclusive claims of Jesus. The biblical record declares a faith-particular and an exclusive message. Jesus said, “I am the way, the truth, and the life, no one comes to the Father but by me” (John 14:6). Universality of the gospel means that it is open to all peoples, the meaning which Van Engen signifies by the use of “culture-universal.”

Throughout the history of the church, even to the present day, some espouse pluralism and inclusivism.<sup>36</sup> However, a thorough biblical mission theology must be founded on an unwavering exclusivist understanding of the uniqueness of Christ. The essential confession of biblical Christianity is that “Jesus is Lord” (Luke 2:11; Acts 10:36; 1 Cor 12:3; 15:47; Phil 2:11). Although this truth is not a very popular message in our pluralistic culture of North America, it must be affirmed. Concerning the uniqueness of Christ in mission theology, and the confession of “Jesus Christ is Lord,” Van Engen writes, “This essential, biblical, personal confession of faith questions the traditional pluralist, inclusivist, and exclusivist positions held by Christians concerning other religions and calls God’s missionary people to be mobilized by the Holy Spirit to participate in Christ’s mission, which is culturally pluralistic, ecclesiologically

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<sup>35</sup>Van Engen, *Mission on the Way*, 159.

<sup>36</sup>See Richard J. Plantinga, ed., *Christianity and Plurality: Classic and Contemporary Readings* (Malden, MA: Blackwell Publishers, 1999). The Introduction and Part I of this work are a general explanation of the issues of “exclusivism,” “inclusivism,” and “pluralism.” See especially p. 5.

inclusivist, and faith-particularist.”<sup>37</sup>

In life many issues exist that allow for latitude in our thinking and philosophies. However, the biblical doctrine of true salvation allows for no latitude. This exclusiveness is founded in the declaration of Jesus whose exclusive message is: “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6). The apostle Paul echoed this same message to the Galatian believers who were apparently falling to the message of the false teachers:

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. (Gal 1:6-12)

### **Sin and Salvation**

A mission theology must have a high view of God. To speak of him as “holy” is to signify that he is exalted and sovereign. His holiness establishes a definite line of difference between the divine and the human.<sup>38</sup> God is God and we are not. Sinful man seeks always to make gods in his own likeness (Rom 1:23). The natural desire is to attempt to bring God down to man’s own level. The message of holy otherness and the

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<sup>37</sup>The reason Van Engen states, “questions the traditional . . . exclusivist positions,” is not to deny this position, but he goes on to explain that he is referring to the critics characterization of the traditional exclusivist position. He opts for a fourth perspective: the “evangelist” paradigm. Van Engen, *Mission on the Way*, 169. Chapter 10 of this work, entitled “The Uniqueness of Christ in Mission Theology,” is a thorough discussion of the “Three Paradigms (and a Fourth) of Christian Attitudes to Other Religions.” For contemporary examples of these varied viewpoints, see Plantinga, *Christianity and Plurality*, 309 (Wilfred C. Smith, universalist viewpoint); 322 (John Hick, pluralist viewpoint); 279 (Paul Tillich, inclusivist viewpoint); 347 (Lesslie Newbign, a modified exclusivist viewpoint).

<sup>38</sup>Trent C. Butler, ed., *Holman Bible Dictionary* (Nashville: Holman Bible Publishers, 1991), s.v. “Holy.”

perfection of God is an important standard that must never be compromised. Gustaf Aulen writes of the separation of the divine and human, “The holiness of God stands as a guardian against all attempts to weaken and obliterate this line. The divine is something other than the human, and must not be confused with ‘humanity at its highest.’”<sup>39</sup>

One must maintain not only a high view of God, but a low view of man as well. A low view of men does not mean that man has no worth, because man is of the highest value to God (Rom 5:6ff.). Why else would the Son of God—the jewel of heaven—be sent to give his life a ransom for man? However, a low view of man means that in his sinful natural state, he is totally depraved. The fallen state of man is why the apostle Paul writes, “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him” (1 Cor 2:14). Man is corrupted through and through (Rom 3:10-18; Ps 14:1-3; Ps 53:1-3; Eccl 7:20). This “corruption extends to every part of man’s nature, including all the faculties of his being . . . there is nothing in man that can commend him to a righteous God.”<sup>40</sup> Psalm 53:2-3 declares, “God looks down from heaven upon the children of men, to see if there are any who understand, who seek God. Every one of them has turned aside; they have together become corrupt; there is none who does good, no, not one.” The prophet Isaiah declared, “All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all” (53:6), and “But we are all like an unclean thing, and all our righteousnesses are like filthy rags” (64:6). The apostle Paul affirms the same truth in declaring, “For all have sinned and fall short of the glory of God” (Rom 3:23).

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<sup>39</sup>Gustaf Aulen, *The Faith of the Christian Church* (Philadelphia: Fortress Press, 1960), 102.

<sup>40</sup>Charles C. Ryrie, “Total Depravity,” in *Baker’s Dictionary of Theology*, ed. Everett F. Harrison, Geoffrey W. Bromiley, and Carl F.H. Henry (Grand Rapids: Baker Book House, 1960), 164.

A high view of God and a low view of man require a great salvation. The separation is so great that a mighty cross (great salvation) is required to bridge the separation. In contrast, when a low view of God exists, and a high view of man, the work of salvation is not so great; the perceived gap of separation is not that great. This contrasting view results in the lack of transformed lives of many on the church rolls.

Spiritual transformation occurs not by human effort or works or man's goodness. Transformation comes by the gracious mercy of God; through his forgiveness for persons who repent of their sins, trust in God's forgiveness accomplished at the cross, and believe in Jesus Christ the crucified and risen Lord; and by an indwelling of the Holy Spirit (Rom 12:1-2; John 3:3).<sup>41</sup> Cray explains the necessity of repentance in this transaction and some of what it entails:

To respond to the kingdom requires not only faith, but repentance (Mark 1:15). John the Baptist as the forerunner of the kingdom made it clear that the fruit in keeping with repentance' (Luke 3:8) involved the sharing of possessions (v. 11) and that public officials should no longer use their position as an opportunity for oppression (Luke 3:11-14).<sup>42</sup>

Salvation is a total transformation of life here and now as well as an assurance of heaven.

In John 3:3 Jesus told Nicodemus, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God" (John 3:3). By this declaration, Jesus calls for the necessity of faith and repentance—a turning to God. This turning will produce the transformation that Paul refers to in 2 Corinthians 5:17, "Therefore, if anyone is in Christ, he is a new creation: old things have passed away; behold, all things have become new." Only those who have been born again as new creations are citizens

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<sup>41</sup>Roberts, *Transformation*, 82.

<sup>42</sup>Graham Cray, "A Theology of the Kingdom," in *Missions as Transformation*, ed. Vinay Samuel and Chris Sugden (Oxford: Regnum Books International, 1999), 29.



of the kingdom; new birth is the gateway into the kingdom.

### **The People of God: Kingdom Citizens**

Who are the people of God? As Jesus faced the Pharisees and the scribes who were the official representatives of Judaism, he said, “Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bearing the fruits of it” (Matt 21:43). An inescapable message to Israel was that the kingdom was to be taken from them and another people were going to be called. Israel had been called to be a kingdom of priests to convey the reign of God to all peoples of the earth, but they had failed to do so. The failure was not a case of having failed to hold the “sacred doctrines” of the faith, but a failure to fulfill the purpose for which they were called. So, the uniqueness of God’s people is that they are called to a mission of kingdom redemption. Webber states it well when he comments on Ephesians 1:15-23: “Paul understands the mission of the church is to witness to Jesus as Lord and to call people into repentance, faith, obedience and hope.”<sup>43</sup>

This message is not just of personal salvation for oneself, but also it is a message of a quality of life to be shared. The biblical calling of God’s people is to be instruments to be used of God to reach a desperate waiting world. Findley Edge described this quality:

The People of God believe that what God is seeking to do in the lives of people and in the world is what is desperately needed. They believe this so deeply and with such commitment that their lives are joyfully given to God as instruments in seeking to cause the will of God to be “done on earth as it is in heaven.” This is the nature of their uniqueness. In living life this way, in losing their lives for the gospel’s sake, they find that Jesus is absolutely correct—in their own lives they begin to find

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<sup>43</sup>Robert E. Webber, *Ancient-Future Evangelism: Making Your Church a Faith-Forming Community* (Grand Rapids: Baker Books, 2003), 154.

healing, wholeness, meaning, blessings, and life in increasing abundance.<sup>44</sup>

### **Theology of Suffering**

A mission theology needs a theology of suffering. Many Two-Thirds World believers look at North American Christians and are astounded at the lack of sacrificial love. In a recent church planting conference, a Chinese missionary in Vancouver, British Columbia stood and challenged the participants their willingness to die for Christ. He testified that the believers in China face the realization of imminent death as they take their stand for Christ. While North American missionaries quibble over whether or not a mission board is subsidizing them enough to plant churches, those in other parts of the world have nothing, and are laying down their lives everyday to advance the gospel. “His resurrection on the third day confirmed that the kingdom of God had broken decisively into history. It also showed that Jesus’ example of suffering love, self-denial, and suffering for righteousness sake is normative for believers and a central way in which the kingdom brings light in this world.”<sup>45</sup>

A renewed understanding is needed of all that Jesus meant when he said, “Follow me” (Matt 8:22). The call to be on mission with him is to walk the same journey he traveled. To remove the cross-type life from our theology is to remove us from a Christological missiology. A cross-type lifestyle is the implication of his calling to “seek first the kingdom of God” (Matt 6:33, Luke 12:31). Van Engen writes, “There seems to be an element of sacrifice inherent in leading the church forward in mission in the world. It is a giving of oneself for the sake of the body, an act of the will which places priority

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<sup>44</sup>Findley B. Edge, *The Greening of the Church* (Waco, TX: Word Books, 1971), 37.

<sup>45</sup>Cray, “A Theology of the Kingdom,” 14.

on the welfare, growth, development, and new direction of the church over and above one's own."<sup>46</sup> Jesus' words are even clearer as he declared, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me" (Matt 16:24). Again, the measure of love is sacrifice: "Greater love has no one than this that one lay down his life for his friends" (John 15:13).

What is worthy to take precedence over obedience to God? What good thing will we allow to rob us of faithful sacrificial obedience to God's assignment? Henry Blackaby's words are sharp and to the point:

Too many people today look for shortcuts in their Christian life or substitutes for the hard, painful, and weary work of a disciple. They want instant gratification and pleasure but no cross. They look for ease and comfort in life, but they are unwilling to count the cost of following Jesus. If they do not receive honor, position, and recognition, they search out other churches that will grant recognition so they can be 'satisfied' in their Christian life. The thought of scars or wounds, like their Master's, does not even enter their heads. They will accept no pain or sorrow even though their Savior suffered greatly. They want all the benefits of God's great salvation with no costs attached. This is too often characteristic of individual believers, yet more tragically it is also the same in the churches of which they are members.<sup>47</sup>

The call to mission is to be willing to do whatever it takes, whatever suffering is necessary even to the point of martyrdom (Acts 7:54-60).<sup>48</sup>

## **The Church**

In the words of Carl F. H. Henry, "The kingdom of God is mirrored in the

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<sup>46</sup>Van Engen, *Mission on the Way*, 238.

<sup>47</sup>Henry T. Blackaby and Melvin D. Blackaby, *Experiencing God Together: God's Plan to Touch Your World* (Nashville: Broadman & Holman Publishers, 2002), 192-93.

<sup>48</sup>Nate Adams, *The Acts 1:8 Challenge: Empowering the Church to Be on Mission* (Nashville: Lifeway Press, 2004), 33.

fellowship of the redeemed who seek to do God's will on earth."<sup>49</sup> Regretfully, that mirroring is often flawed. As Reggie McNeal contrasts "club members" versus "missionaries," he directs a stinging rebuke toward the modern church that looks more like a country club than the biblical model.<sup>50</sup> Howard Snyder draws a similar contrast of church business versus kingdom business. To engage in the former creates all types of trouble. To be on mission, there must be a thorough change toward thinking in kingdom terms.

In church business, people are concerned with church activities, religious behavior and spiritual things. In the kingdom business, people are concerned with kingdom activities, all human behavior and everything God has made, visible and invisible. Kingdom people see human affairs as saturated with spiritual meaning and kingdom significance.

Kingdom people see first the kingdom of God and its justice; church people often put church work above concern of justice, mercy and truth. Church people think about how to get people into the church; Kingdom people think about how to get the church into the world. Church people worry that the world might change the church; Kingdom people work to see the church change the world.

When Christians put the church ahead of the kingdom, they settle for the status quo and their own kind of people. When they catch a vision of the kingdom of God, their sight shifts to the poor, the orphan, the widow, the refugee. . . . They see the life and work of the church from the perspective of the kingdom.

If the church has one great need, it is this: To be set free for the kingdom of God, to be liberated from itself as it has become in order to be itself as God intends. The church must be freed to participate fully in the economy of God.<sup>51</sup>

One's definition of the church is vitally important. Emerging definitions of the church exist. The definition given in *The Baptist Faith and Message* is:

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by his

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<sup>49</sup>David Haney, *The Idea of the Laity* (Grand Rapids: Zondervan Publishing House, 1973), 29, quoting Carl F. H. Henry.

<sup>50</sup>Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (San Francisco: Jossey-Bass, 2003), 11, 30-31.

<sup>51</sup>Howard A. Snyder, *Liberating the Church, The Ecology of Church and Kingdom* (Downers Grove, IL: Inter-Varsity Press, 1983), 11.

laws, exercising the gifts, rights and privileges invested in them by his word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.<sup>52</sup>

In defining the church, of utmost importance is the understanding that the mission of Jesus was concerned with the creation of a community that became the church after Pentecost. The church became God's missionary to the world.<sup>53</sup> The church is on mission to fulfill the Great Commission (Matt 28:18-20). Churches are not defined by location, structure, programs, or even leadership. A thoroughly New Testament church can be expressed in many different places, in a variety of forms, with or without much structure, and lead by a diversity of people.

All forms of scripturally sound churches should be encouraged. These forms will include mega-churches, multihousing churches, town and country churches, churches led by bivocational pastors, urban cell churches, house churches,<sup>54</sup> and many others. If churches meet biblical standards, they must be called what God calls them—church. The “three-self formula” is an appropriate understanding of the church: self-supporting, self-governing, and self-propagating.<sup>55</sup> The greatest concern must not be outward conformity

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<sup>52</sup>*The Baptist Faith and Message*, 13.

<sup>53</sup>Ed Stetzer and David Putman, *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community* (Nashville: Broadman & Holman Publishers, 2006), 7.

<sup>54</sup>See J. D. Payne, *Missional House Churches: Church Leaders Reveal Insights into the World of Evangelistic House Churches*, 2006, forthcoming.

<sup>55</sup>Justice Anderson, “The Great Century and Beyond (1792-1910),” in *Missiology*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman Publishers, 1998), 208-09. This formula is associated historically with Henry Venn, Rufus Anderson, John Nevius, and Roland Allen; see chap. 3, pp. 79-81 of this dissertation.

to church forms, but rather, inward conformity to Jesus Christ. Above all else, the church has meaning in its kingdom mission.

It is my contention that the mission of the Church is fully seen only from the perspective of the kingdom of God. The kingdom is the goal and the church exists as the agent to bring it to pass. Thus, we may say that the Church is the local branch office of the kingdom. It is the visible ‘outcropping’ of the invisible kingdom, as P. T. Forsyth called it.<sup>56</sup>

### **The Laos**

All believers are called, gifted, and sent on mission. The New Testament accounts explicitly indicate the church as a people who are on mission with God (see the Book of Acts). Church planting was done by all the believers, not only the apostles (i.e., in modern vernacular, the professional church staff). God’s people “were all preaching the good news of the gospel everywhere they went. And the results: they were turning the world upside down.”<sup>57</sup> Likewise, today, the hope of the church returning to the biblical concept of being missionary lies in an unleashing of the laity. Voices today and of the past have been sounding this note. David Haney, in the 1970s, insightfully wrote:

Those at the headwaters and in the mainstream of the renewal movement are in unanimous agreement that the hope for renewal lies in *the liberation of the laity*. Call it what you will—the lay ministry, the universal ministry, the equipping ministry—it all means the same: *that every believer is called to be a minister*. Not a “clergyman,” mind you—a “minister.” John R. Mott first introduced the concept in the 1920’s, but somehow it was lost in the shuffle. It was an idea born too soon. But in the 1960’s, after lying forgotten in the Temple for a generation, it was “an idea whose time had come” and, as Victor Hugo taught us, such an idea cannot be stopped by anything. Simultaneously, in 1960-1, without any comparison of notes, three to-be leaders of renewal published books on the theme of renewal *via* the lay ministry: Robert Raines (*New Life in the Church*), Francis O. Ayres (*The Ministry*

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<sup>56</sup>Haney, *The Idea of the Laity*, 29.

<sup>57</sup>Blackaby and Blackaby, *Experiencing God Together*, 215. See also Robert L. Plummer, *Paul’s Understanding of the Church’s Mission: Did the Apostle Expect the Early Christian Communities to Evangelize?* (Waynesboro, GA: Bletchley, Milton Keynes Paternoster, 2006).

*of the Laity*), and Elton Trueblood (*Company of the Committed*).<sup>58</sup>

In popular terms, lay people are those who carry no special credentialing for ministry, and do not normally have formal theological training. Yet, in the New Testament the work of ministry “was originally the assignment of all believers . . . each follower had his own ministry or ministries” based on the gifts and callings of the Holy Spirit.<sup>59</sup> All believers share one common vocation as people of the new creation. They hold one common priesthood as the *laos* of God, though they have different and complementary gifts and ministries (1Pet 2:9-10, 1 Cor 12). Although the calling and giftedness as a pastor is valid and distinct, the “ministry” is a function of the entire people of God.<sup>60</sup>

When individual members of a church are seeking Christ’s transformational work in their lives, they will be willing to give their lives away to others. All God’s people are to be entrusted with the work of the kingdom as the Holy Spirit empowers them to participate in transforming their communities with the gospel. Since the church is God’s missionary to the world—“God has chosen the church to make known his manifold wisdom in the world” (Eph 3:10)—all of God’s people can be challenged to be missionary in the planting of new churches. Every Christian is called, gifted and sent to be on-mission. The kingdom ministry is the ministry in the marketplace. The marketplace ministers are the people God who go into the workplaces, the political places, the educational places, and the social places of life.

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<sup>58</sup>David Haney, *Renew My Church* (Grand Rapids: Zondervan Publishing House, 1972), 29-30.

<sup>59</sup>Haney, *The Idea of the Laity*, 40.

<sup>60</sup>*Ibid.*, 44.

## **Giftedness of the People of God**

God has given each Christian two vitally important gifts. The first is the gift of faith in Jesus Christ, his work of redemption, and thus forgiveness of sin. The second is the gift of one or more special abilities, which are to be used for the purpose of unifying the body of Christ and for the growth of God's kingdom.

The apostle Paul addresses the presence of spiritual gifts in three main sections of scripture: Romans 12, 1 Corinthians 12, and Ephesians 4. Peter also verifies their existence in 1 Peter 4:10. Through these sections of scripture, we learn that all Christians have been given at least one spiritual gift. The purpose of spiritual gifts is twofold: (1) to unify Christians in their faith and (2) to produce growth within the church, both numerically and spiritually. These gifts are to be used out of love for one another and in service to one another.

A believer does not choose which gifts he or she will receive. God bestows gifts through the work of the Holy Spirit. Many excellent books and tools exist that will be helpful in understanding biblical giftedness and discerning one's particular giftedness.<sup>61</sup> One on-line resource for a gift inventory is referenced below.<sup>62</sup> Not all the gifts identified in Scripture are used in this inventory. Gifts such as speaking in tongues, healing and miracles, and prophecy, and some of the "non-spectacular gifts" as termed by the authors of the inventory such as martyrdom and celibacy, have not been included. Since the objectives of spiritual gift deployment are to unify and produce growth through

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<sup>61</sup>See Don Fortune and Katie Fortune, *Discover Your God-Given Gifts* (Grand Rapids: Chosen Books, 1987).

<sup>62</sup>"Finding Your Spiritual Gifts Self-Assessment" [on-line]; accessed May 12, 2006; available from <http://www.elca.org/evangelism/assessments/spiritgifts.html>; Internet. By typing "Spiritual Gifts" on an internet browser, one can access many legitimate resources for gift inventories.



service, only the service related gifts have been included in this inventory.

Writers debate the number of gifts—whether seven, nineteen, or somewhere in between. Some have categorized the gifts in various ways such as motivational, manifestational, and ministry. For example, James H. Smith, former Executive Director of the Brotherhood Commission, SBC, in his book *You Have a Grace Gift*, follows the idea that each person has one predominant gift of those listed in Romans 12.<sup>63</sup> Other writers have differentiated the gifts as speaking gifts, serving gifts, and signifying gifts.<sup>64</sup>

Among writers, consistent agreement seems to exist in all the frameworks of gifts. First, all believers, not just a chosen class of “clergy,” are endowed with spiritual gifts. Second, agreement exists that these gifts go beyond natural abilities and talents. However, variations of this thought exist as reflected in the following statements.

Consider the idea that natural talents and abilities are "God-given," yet not "God-devoted" until conversion occurs and one receives the indwelling of the Holy Spirit (Acts 2:37-39; Titus 3:4-7). At this significant turning point in one's life, natural talents and abilities are dedicated to God and used to build up the Body of Christ. Describing the conversion process in II Corinthians 5:17, Paul wrote: "If anyone is in Christ, he is a new creation; the old has gone, the new has come." Abilities and skills that were once "natural and carnal" are transformed so that they become "spiritual and holy."<sup>65</sup>

Third, the body of Christ functions in a healthy manner when these gifts are exercised for the good of the whole.

Many gift inventories are available that claim to assist in identifying one's gift

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<sup>63</sup>James H. Smith, *You Have a Grace Gift* (Memphis: Brotherhood Commission, SBC, 1987), 56.

<sup>64</sup>Leslie B. Flynn, *19 Gifts of the Spirit* (Wheaton, IL: Victor Books, 1974), 4.

<sup>65</sup>*Identifying and Deploying Your Spirit Gifts* [on-line]; accessed 11 May 2006; available from <http://www.theseeker.org/gifts/book>; Internet.

or gifts, and these can be helpful. However, the best way to discover one's giftedness is in the process of service and ministry actions. Gifts were never intended to be an academic exercise. More significant is that one finds God's assignment. For that assignment, the Holy Spirit will provide the necessary spiritual equipment and power to fulfill it. A person should not be discouraged from pursuing an inventory approach to understanding the gifts in his or her life; however, simply to find one's gift for the sake of finding one's gift is self-centeredness. The purpose of any activity of giftedness will always be to advance the kingdom of God in the earth.

Because spiritual gifts are given to all who believe, spiritual gifts are not proof that someone is more "spiritual" than others, or that someone is "saved." The Holy Spirit can be trusted to administer the gifts as needed. Each gift has its purpose in God's economy. The gift may create special responsibilities (i.e., a pastor or teacher), but usually the responsibility is for the godly exercise of the gift (1 Cor 13).

Jesus said that believers will be known by their fruits (Matt 7:16). The fruits he spoke of were acts of love and a godly character, not specific manifestations. Since many gifts exist, and many ways exist to put them to use for the church and its mission, no one gift, no one sign, and no one calling defines all that the church is. The Giver defines how the members of the body function. To hold any one gift up as the one essential gift is to impose a limitation on the sovereign Spirit of God in such a way that Scripture never does.

As gifts are given to all who believe in Christ, God multiplies the kingdom impact in all arenas of life. "Professionals" (i.e., pastors, scholars, theologians, and leaders) are not the sole conduits for the flow of God's grace. The Spirit gives "just plain folks" the power to release the love and grace of God to each other, and to "use them

where he has already embedded them—in their homes, workplaces, schools, and communities.”<sup>66</sup> The waiting world is in need of gifted messengers who are in the marketplace. Gene Mims states:

All believers are gifted for some responsibility in the ministry of the church. Helping them find their places of service helps the church and the kingdom. God gives each person gifts, talents, natural abilities, and interests for his glory. Involving each individual enables churches to build the body of Christ and reach out to a dying world.<sup>67</sup>

Faithful ordinary people can carry the gospel every day into tough circumstances, when and where the genuine hope of God is needed.

Gifts do not make persons superhuman. They are given to humans just as they are, or perhaps as God is leading them to become. God’s power is magnified in “earthen vessels, that the excellence of the power may be of God and not of us” (2 Cor 4:7). The gifts are given to each person individually, but they are given because that person is a part of the people of God. The gifts will be given as needed until the kingdom is fully in place, at which time temporary and partial things, such as the spiritual gifts, will no longer be needed because when “that which is perfect has come, then that which is in part will be done away” (1 Cor 13:10).

### **Contextualization**

Contextualization is the attempt to communicate the message of the person, works, word, and will of God in a way that is faithful to God’s revelation, especially as it is put in the teachings of the Bible, and that is meaningful to respondents in their respective cultural and existential contexts. Hesselgrave writes that contextualization is

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<sup>66</sup>McNeal, *The Present Future*, 48.

<sup>67</sup>Mims, *The Kingdom Focused Church*, 154.

“making the biblical gospel more understandable, meaningful, relevant, and effective in the various cultural contexts.”<sup>68</sup> Dean Gilliland writes:

There is no single or broadly accepted definition of contextualization. . . . It is making the gospel real to the untrained lay person and the rank-and-file believer. They are the people who know what biblical faith must do if it is to meet every day problems. The term ‘incarnational theology’ is another way of speaking about contextualization. This means that Christian truth is to be understood by Christians in the pews and on the streets. The objective of contextualization is to bring data from the whole of life to real people and search the Scriptures for a meaningful application of the word which “dwelt among us.”<sup>69</sup>

No two places are identical in their cultures and histories. Once missionaries come to a specific field of ministry, it is vital that they exegete the culture. By constantly applying the principle of contextualization, the missionary will be assured that the message of the gospel is relevant to a given context. The message of the gospel must never be changed, but “it is essential to analyze the sociocultural context in order to know how the gospel needs to be applied to that setting.”<sup>70</sup> The principle of biblical contextualization requires the same kind of humility and insight practiced by the apostle Paul, which is clearly stated in 1 Corinthians 11:19-23 and concludes with “now this I do for the gospel’s sake, that I may be partaker of it with you” (v. 23). Paul demonstrated contextualization in his ministry at Athens when he addressed the philosophers in the Areopagus (Acts 16:16-34).

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<sup>68</sup>David J. Hesselgrave, *Planting Churches Cross-Culturally*, 2<sup>nd</sup> ed. (Grand Rapids: Baker Books, 2000), 151.

<sup>69</sup>Dean Gilliland, quoted in an unpublished strategy document of the Strategic Initiatives Unit of the Church Planting Group of the North American Mission Board, Alpharetta, GA, 2003. This section was written by Leon Wilson, National Missionary for Bivocational Church Planting.

<sup>70</sup>Daniel R. Sanchez, “Contextualization and the Missionary Endeavor,” in *Missiology*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman Publishers, 1998), 328.

## The Mission Field

So much activity of the modern local church is within the walls of its own building and organizational structure. Much of this energy is focused internally and localized. The place of mission activity is outside the walls of the local church. Edward Hammett, in *The Gathered and Scattered Church*, writes:

The church of the 21<sup>st</sup> century is called to activate and focus its faith on being a redemptive and compassionate presence while penetrating the secular culture for the cause of Christ. The lost, unchurched, and hurting, who the Great Commission calls us to reach, no longer come to our church houses or church meetings in numbers. They *are* in the world, however. They work beside us, play golf with us, exercise with us, and are patrons at our workplaces. God is calling us to go into the fields and reap the harvest while it is still in the fields.<sup>71</sup>

The fields lie unharvested while vast amounts of the resources of many congregations are devoted to internal maintenance and used to fund “the services of club members, and paid salaries for ministers who spend their time almost exclusively on church members.”<sup>72</sup>

Not only is the place of mission outside the walls of the church, but it is glocal<sup>73</sup> in its scope. The pattern for glocal is given in Acts 1:8 by the risen Lord: “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” Thus, a mission strategy will embrace the whole world in a balanced approach in the four dimensions of Acts 1:8. This strategy is a commitment to penetrate globally every pocket of lostness with the gospel, and one that takes seriously the Great Commission to reach

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<sup>71</sup>Edward Hammett, *The Gathered and Scattered Church* (Macon, GA: Smyth & Helwys Publishing, 1999), 18, quoted by Sinquefeld, *The On Mission Team Manual*, 15.

<sup>72</sup>McNeal, *The Present Future*, 32.

<sup>73</sup>A term popularized by Leonard Sweet. See Leonard L. Sweet, *SoulTsunami: Sink or Swim in New Millennium Culture* (Grand Rapids: Zondervan Publishing, 1999), 107. See also Roberts, *Transformation*, 75, and Stetzer and Putman, *Breaking the Missional Code*, 5.

*panta ta ethne.*

Jerusalem, the first dimension of Acts 1:8, represents the nearby and regional local community with all its pockets of needs and lostness. Those pockets of lostness include every race of people, every age group, every cultural expression, and every segmentation that may be categorized by location, housing preference, or lifestyle (i.e., people groups, population segments, and cultural environments).<sup>74</sup> Some local churches, that may be considered as “mission-minded” because of a heavy emphasis on international mission support and education, may fall into the trap of ignoring the fields in which they are planted. Oswald J. Smith has said, “The light that shines the farthest shines brightest at home.”<sup>75</sup> In the Jerusalem dimension, as in all the dimensions, a consciousness and intentionality of kingdom coalition with other local congregations is beneficial. Such partnership will insure that the light is shining bright at home.

Judea, the second dimension of Acts 1:8, represents an extended region or statewide area. For example, rural churches need to see the cities as their responsibility and the city churches need to see the countryside as their responsibility.

Samaria, the third dimension of Acts 1:8, represents both the cross-cultural and the national scope of mission responsibility. Similar to the first century, this dimension is easy to overlook, much like the Jews did due to prejudice or cultural blindness. Local churches as well as denomination levels (i.e., in the SBC these are associations and state conventions) must have a comprehensive strategy for awareness and penetration of all lostness in their regions. Our North American mission entities of the SBC tend to

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<sup>74</sup>Stetzer and Putman, *Breaking the Missional Code*, 11-14.

<sup>75</sup>Oswald J. Smith, quoted by Larry Ressor, “Growing a Great Commission Church,” 5<sup>th</sup> ed. (Woodstock, GA: Global Focus International, 1999), 28, quoted by Siquefield, *The On Mission Team Manual*, 15.

become siloed in the concern for assuring that “I get my piece of the pie.” The words of the Lord must be remembered, “For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it” (Matt 16:25).

“The ends of the earth,” the fourth dimension of Acts 1:8, includes faraway places that make up the entirety of the earth. A biblical mission theology must have a global focus. The danger of not having this focus is seen in Acts 8:1. While the mandate had been given to the early Christians in Acts 1:8 to be on mission in these four dimensions, by the time of Acts 8:1, the Jerusalem church had become so localized and so internal that God had to send persecution to get them going. One only has to wonder, while Stephen was in the streets boldly preaching and being stoned to death for his mission courage, were the apostles actually being disobedient in the upper room “giving themselves to the ministry of prayer and the word?” Could it be that they forgot the full mandate of Jesus on Ascension Day that waiting was ended after the Holy Spirit had come?<sup>76</sup>

### **Spiritual Warfare**

Some have rightly observed that spiritual warfare was not a strategic method for Jesus or Paul. It was rather tactical.<sup>77</sup> That is to say, the Lord did not go out looking for ways that he could uncover or encounter the devil. While one must be warned to avoid the extreme of looking for a demon under every rock, wherever and “whenever the desires of God and his followers come in conflict with the desires of Satan and his

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<sup>76</sup>Stuart Murray, *Church Planting: Laying Foundations* (Scottsdale, PA: Herald Press, 2001), 76.

<sup>77</sup>Chuck Lawless, “Spiritual Warfare in Evangelism and Missions” (classroom lecture notes—Graduate Seminar, Southern Baptist Theological Seminary, July 2004).

followers, spiritual warfare occurs.<sup>78</sup> Jesus knew, as we should, that Satan was real and personal. And when he encountered the obvious presence of the demonic, he confronted and dealt with it decisively.

In mainstream modernistic North American culture, the demonic is not as overt and noticeable as it is in animistic cultures. But in recent decades, with the emergence of the new charismatic or neopentecostal movements, a wide spread prominence of discerning of spirits and spiritual warfare praying exists. The expanded interest and emphasis on spiritual warfare is reflected by a proliferation of books on the subject.<sup>79</sup> Some are making central the idea of spiritual mapping as a main thrust of their ministry for kingdom advancement.<sup>80</sup> An aspect of spiritual warfare called “strategic-level spiritual warfare” (SLSW) involves the idea of territorial spirits as well as strongholds of generational demons that continue to influence, oppress, or even possess communities or families.<sup>81</sup>

Two errors tend to occur in this emphasis on dealing with the devil. The first is the denial of the existence of the demonic, thus confining it to a relic of a premodern cultural mindset. The other is an over emphasis on the existence of the demonic in which it becomes the driving force and central theme of one’s theology and practice. What

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<sup>78</sup>John Franklin and Chuck Lawless, *Spiritual Warfare: Biblical Truth for Victory* (Nashville: LifeWay Press, 2001), 7.

<sup>79</sup>See Chuck Lawless, *Discipled Warriors: Growing Healthy Churches that are Equipped for Spiritual Warfare* (Grand Rapids: Kregel Publications, 2002), 15. See also Chuck Lawless, “Spiritual Warfare and Missions,” *The Southern Baptist Journal of Theology* (winter 2005): 34-48.

<sup>80</sup>As an example, see Peter C. Wagner, ed., *Breaking Strongholds in Your City: How to Use Spiritual Mapping to Make Your Prayers More Strategic, Effective and Targeted* (Ventura, CA: Regal, 1993).

<sup>81</sup>See Chuck Lowe, *Territorial Spirits and World Evangelisation* (Sevenoaks, Kent, UK: OMF International, 1998), for a critique of SLSW.



happens with this issue is what tends to happen with every truth or doctrine—the failure to strike a correct balance between one extreme or another. One definition of heresy is “truth out of balance.” Such errors are similar to my experience of driving the farm roads of Eastern Colorado. The gravel roads are excellently maintained, however, they are narrower than the state and federal highways. Also, deep ditches border on either side. To veer off into the ditch on the left side is just as bad as on the right side. No “right” ditch exists: either is wrong. The correct way is a balance. Just as it takes diligence and skill to keep a vehicle on the farm road, one must exercise the same skill theologically lest he/she gets into a dangerous ditch on one side or the other.

Just as the traditional western mindset—modernistic enlightenment orientated—is a definite hindrance to taking the gospel to animistic cultures, so also is it a hindrance in approaching the emerging postmodern culture of North America. The caution Roland Allen gave almost a century ago (1912) is applicable for today:

Incidentally I should like to remark that in heathen lands it might still perhaps be the wiser cause to preach constantly the supremacy of Christ over all things spiritual and material, than to deny or deride the very notion of these spirits. Some of our missionaries know, and it were well for others if they did know, that it is much easier to make a man hide from us his belief in devils than it is to eradicate the belief from his heart. By denying their existence or by scoffing at those who believe in them we do not help our converts to overcome them, but only to conceal their fears from us. By preaching the supremacy of Christ we give them a real antidote, we take to them a real Saviour who helps them in their dark hours.<sup>82</sup>

## **Church Planting**

What is the place of church planting in the extension of the kingdom of God?

The Holy Spirit instructed the church at Antioch to separate Paul and Barnabas to take the kingdom message to other parts (Acts 13:2-3). As Paul and Barnabas made their

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<sup>82</sup>Roland Allen, *Missionary Methods, St. Paul's or Ours?* (reprint, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1993), 28-29.

missionary journeys, the church was born in each location. The church gave birth to churches. The mission of the church was the message of the kingdom—God’s rule in each life that came by repentance and faith in Jesus Christ (Acts 14:22; 19:8; 28:31).

Church growth is not for the expanding of an institution or a denomination. Church multiplication is the establishing of communities of faith of those who have been redeemed. These become new beachheads as the kingdom of God is advancing into more and more enemy territory. The church is made up of kingdom citizens who are created to advance God’s reign by the power of the Holy Spirit. Just as the kingdom was extended in the first century through church planting, so also it is today.

The answer in strategy for kingdom expansion for today is intentional authentic church planting. C. Peter Wagner has said, “The single most effective evangelistic methodology under heaven is planting new churches.”<sup>83</sup> Evangelical denominations in recent years have increased in their awareness and practice of church planting, of which Ed Stetzer writes, “This return to New Testament missiological practice is good news.”<sup>84</sup> While evangelicals have been planting churches in North America—Southern Baptists have served as a key leader—the best efforts have produced church planting by addition only. The churching of North America will require nothing short of a multiplying movement of church planting.

Such a multiplying methodology of evangelization and church planting must be free of the constraints that limit the ability to multiply, including present leadership

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<sup>83</sup>C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990), 11.

<sup>84</sup>Ed Stetzer, *Planting New Churches in a Postmodern Age* (Nashville: Broadman & Holman Publishers, 2003), xv.

patterns and campus-based methodologies. These expressions will continue to be valid and will continue to add to the number of what may be called “traditional” or institutional churches. However, rapid multiplication of churches will require going beyond this traditional model. Venues such as multihousing communities will never be reached by present church patterns. Kenny Moore challenges:

. . . to think of churches we can start that will utilize men and women to be shepherds in the market place and in the neighborhoods. Gatherings can be in schools, in parks, at Starbucks and apartment complexes. We must develop relation-based churches which do all the functions of fellowship, worship, Bible study, prayer and ministry.<sup>85</sup>

Can a simpler biblically-authentic model of church for the twenty-first century be validated with the anticipation of seeing a church planting movement in North America? Bob Reccord, former President of NAMB writes, “Southern Baptists also need to embrace church ‘forms’ that are Biblical but not traditional, such as house churches and campus churches at major colleges. And, we must start churches that will address the changing face of America with its ethnic, generational and cultural diversities.”<sup>86</sup>

### Conclusion

Two additional truths, which undergird the topics discussed in this chapter and which form a biblical and theological foundation of mission, must be emphasized: hearing/obeying God and prayer. The first is seen in the pattern of Jesus in John 5:19, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.” Biblical mission

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<sup>85</sup>See “Southern Baptists Considering Shift in Church-Planting Concept,” *Dawn Report*, December 2002, 11.

<sup>86</sup>See “Images of Faith and Action,” in *Portraits Magazine*, (December 2002-January 2003), 9.

strategy comes by waiting before the Father to get his direction and to become aligned with his mission. The kingdom is the Father's, who never relinquishes ownership. We should take his vision as our vision, but understand that he owns it and chooses to share it with those who ask.

The second foundational topic is prayer. The practice of prayer must be central (Matt 6:5-13; Eph 6:18). No mission or church planting strategy can be effective without prayer as a priority, thus reflecting a commitment to spiritual readiness or preparedness. The kingdom of God is about an intimate relationship with the King, who is Jesus Christ. Mission theory, mission practices, strategy planning, and missionary activity will be merely technical and mechanical without this vital relationship with the person of Christ and the leadership of the Holy Spirit.

## CHAPTER 3

### THE MODEL INFORMED BY PERSONAL AND MISSIONOLOGICAL KEY ISSUES

#### **Introduction**

The role of an associational director of missions and that of a church starter strategist, in the minds of some, might seem to be mutually exclusive. In an interview with Jerry Taillon, Executive Director of the Canadian Convention of Southern Baptists (CCSB), some doubt was expressed about being able to successfully combine the roles of ADOM and CSS. The context of the interview involved the strategy decisions made in 1997 in which the CCSB decided to replace the positions of ADOMs with regional church planting catalysts. The leadership committee's question about the role of ADOMs was, "Is this the most critical strategy for reaching Canada?"<sup>1</sup> This issue was a crucial question since the majority of funds coming from the HMB/NAMB were allocated for the ADOM positions. The committee's concluded that the greatest need in the Convention was for church starting. This conclusion was based, for example, on the fact that one particular association was a larger landmass than the state of Texas, yet only had three churches. Hence, the role and function of the ADOM at that point in the history of the CCSB, did not include the development of church planting strategies. Church planting strategies were not a major concern to the majority of these ADOMs. The emphasis of the position gravitated to the passion and skill-set of the particular ADOM.

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<sup>1</sup>Gerry Taillon, telephone interview by the author, 29 June 2006.

Taillon said that as the associations grow in numbers of churches, some of the associations are planning to refund an ADOM with the assistance from CCSB within a five-year phase-out partnership. According to Taillon, the model of the ADOM/CSS was not known by the planning committee at the time of the evaluation and process decisions.<sup>2</sup>

What are some descriptive elements of a person who functions in the ADOM/CSS role? Any such description will involve an examination of significant personal issues and missiological issues.

### **The ADOM/CSS: Who He Is**

The qualities of the person who fulfills this role center on foundational spiritual and skill issues. Calling, character, and craft (skill strength) are the areas of reflection in this section.<sup>3</sup>

#### **Calling**

Among the most important qualifications for any leader is a sense of divine direction: a calling. This concept is expressed in *Reaching a Nation Through Church Planting*:

Definite “calling” from our Lord. . . . is “Survival 101.” When the days are bright and everything is turning gold, this “calling” will guard you from the dangers of pride and self-sufficiency. When you are in the pit of despair and reverses are on every hand, the “calling” will keep you from quitting. During these extremes there is real danger of being defeated in church planting, whether in a rural or urban setting. Regardless of the circumstances, you will be strengthened to endure if there is a definite sense of “calling.” Not only is this true in the general sense of the

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<sup>2</sup>Ibid.

<sup>3</sup>Chuck Allen and Benji Smith, *Extraordinary Leadership for Everyday People* (Tulsa: Insight International, 2005). The outline of this leadership book is Calling, Contentment, Character, Crafting, and Coaching. I have borrowed three of these categories to use in discussing the person who fulfills the role of the ADOM/CSS.

“calling” to church planting, but also regarding the specific sense of geographic location and ministry assignment.<sup>4</sup>

Likewise,

A “calling” will be very definite and will come from the Lord through his Word. Scripture has one interpretation, but may have many applications determined by the Holy Spirit. When considering the beginning of a ministry, or facing life-changing decisions, anticipate God speaking his will from his Word in your quiet hour with him.<sup>5</sup>

How important is a sense of a calling? Calling energizes the passion and motivation of a worker. Thus, it might be said that “the most important qualifications for leaders are God’s call and a changed life.”<sup>6</sup> David W. Cloud states, “One of the greatest problems in churches today is leaders who have not been called of God!”<sup>7</sup> Calling is akin to what Kouzes and Posner call “finding your voice,” which is the expression of clearly understanding one’s values and motivations. They go on to state that a leader’s motivation, passion, and credibility will be seen when the ability exists to “find your voice by clarifying personal values and then expressing them in your own style.”<sup>8</sup>

How can one know God’s calling? Allen and Smith suggest four guidelines to understanding a calling. (1) By spending time in the Word of God, the calling will be

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<sup>4</sup>George Garner, “Starting Churches in Rural North America,” in *Reaching a Nation through Church Planting*, comp. Richard H. Harris (Alpharetta, GA: North American Mission Board, 2002), 181-82.

<sup>5</sup>Ibid., 182.

<sup>6</sup>Ed Stetzer and David Putman, *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community* (Nashville: Broadman & Holman Publishers, 2006), 67.

<sup>7</sup>David W. Cloud, “The Pastor’s Calling” [on-line]; accessed 4 January 2001; available from <http://www.whiteby.net/~dcloud/fbns/fbns446.html>; Internet, quoted by Franklin L. Kirksey, *Sound Biblical Preaching: Giving the Bible a Voice* (Spanish Fort, AL: BookSurge, LLC, 2004), 17.

<sup>8</sup>James M. Kouzes and Barry Z. Posner, “The Five Practices of Exemplary Leadership,” in *Christian Reflections on the Leadership Challenge*, ed. James M. Kouzes and Barry Z. Posner (San Francisco: Jossey-Bass, 2004), 10-11.

confirmed. (2) Specific direction and desires of the heart will surface by God's leadership. (3) God will use significant persons such as friends, relatives, neighbors, and pastors to confirm a calling. (4) God will open specific assignments within his timing and his purposes.<sup>9</sup> Reggie McNeal writes that the discernment of a calling has with it a purposeful direction:

Call recipients understand that God has a very special claim on their lives for special purposes. This awareness goes beyond a general sense of feeling purposeful or significant. Clearly God wants all people to experience this. Those who describe themselves as called mean that they have made a commitment of life into God's service, to be at his disposal, to be in his employ for the efforts of accomplishing his agenda.<sup>10</sup>

Confidence and courage result from a sure sense of calling and the certainty that one has chosen God's will to become an ADOM/CSS. These qualities are implied in the words of 1 John 5:14-16: "Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we have asked of Him."

## Character

The ADOM/CSS must be a person of godly character. What is character? Stephen Graves and Thomas Addington, in their book *A Case for Character*, state, "Character is the sum of all my behaviors, public and private, arranged as patterns across the entire spectrum of my life."<sup>11</sup> While prominent political figures of the nation in recent years have said that character is not an issue, Mike Huckabee, Governor of

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<sup>9</sup>Allen and Smith, *Extraordinary Leadership*, 43-45.

<sup>10</sup>Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco: Jossey-Bass, 2000), 95.

<sup>11</sup>Stephen Graves and Thomas Addington, *A Case for Character* (San Francisco: Jossey-Bass, 2003), quoted by Allen and Smith, *Extraordinary Leadership*, 77.



Arkansas, in his book *Character is the Issue*, writes that “character defines the world we live in. Our government, welfare programs, schools, and everything else in our lives are shaped and directed according to our character. . . . Your character makes a difference every day—in the work you do, the candidates you vote for, the people who look to you for leadership.”<sup>12</sup>

While space does not allow a full treatment of this topic, a brief list of character issues that the role of ADOM/CSS must possess include: (1) A lifestyle of integrity. Integrity is the commitment to be true to one’s calling, to be true to God’s unique shape as an individual, and a commitment to biblical principles even when such commitment may cause sacrifice and suffering. (2) The courage of a prophet. Prophetic courage is defined by Andy Stanley as the “willingness to make tough decisions—decisions that sometimes run contrary to emotion, intuition, economics, current trends, and in the eyes of some, common sense.”<sup>13</sup> Stanley goes on to say that “having the will to do what’s right requires that you determine what’s right before the struggle to do what’s right ensues.”<sup>14</sup> (3) A consistent faith. Faith may be defined as “visualizing what God intends to do in my life,”<sup>15</sup> and then following through to obedience. (4) An achieved maturity. Paul’s admonition to Timothy speaks of a certain level of maturity that a spiritual leader must possess (See 2 Tim 2:22-26). (4) Filled with wisdom.

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<sup>12</sup>Mike Huckabee, *Character Is the Issue: How People with Integrity Can Revolutionize America* (Nashville: Broadman & Holman Publishers, 1997), 1-3.

<sup>13</sup>Andy Stanley, *The Next Generation Leader: Essentials for Those Who Will Shape the Future* (Sisters, OR: Multnomah Publishers, 2003), 113.

<sup>14</sup>*Ibid.*

<sup>15</sup>Bill Gothard, *Basic Seminar Textbook: Research in Principles of Life* (Oak Brook, IL: Institute in Basic Youth Conflicts, 1981), 150.

Wisdom may be defined as the act of “comprehending the basic meaning of life from God’s perspective”<sup>16</sup> versus natural human inclinations. In Psalm 119:98, the Psalmist identifies the source of wisdom: “You, through Your commandments make me wiser than my enemies.” (5) A heart of servanthood. Rick Ferguson explains that the “blueprint of a servant”<sup>17</sup> includes being a good team player, having no hidden agendas, possessing a humble disposition, having respect for all others, and thinking of others first. (6) A leader of vision. Rather than vision being something generated by worldly thinking, as good as it may be, reference here is to vision being something received from God. In Proverbs 29:18, the writer states, “Where there is no revelation, the people cast off restraint” (NIV). Vision should be “used to refer to what God has revealed and promised about the future.”<sup>18</sup> (7) An intimate walk with God. Time with God, will produce the courage and wisdom, which will able the ADOM/CSS to walk rightly before others.

Spiritual leaders understand that if they neglect their relationship with God, they forfeit their spiritual authority. Time spent in God’s presence is never wasted. Everything spiritual leaders do should flow out of their relationship with God. The vision they have for their organization comes from God. Their daily agenda comes from God. God determines the values of their organization. God guides their choice of personnel. When spiritual leaders become disoriented to God, they imperil their organizations. Unfortunately, for most leaders it is spending unhurried, quality time with the heavenly Father, many leaders quickly skim a devotional book and then throw up a frantic prayer to God as they run to their first meeting of the day. . . . If leaders attempt to do things in their own strength and wisdom, they will achieve the results of what their strength and wisdom can accomplish. If leaders

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<sup>16</sup>Ibid., 138, 170.

<sup>17</sup>Rick Ferguson, *The Servant Principle: Finding Fulfillment through Obedience to Christ* (Nashville: Broadman & Holman Publishers, 1999), 35-42.

<sup>18</sup>Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville: Broadman & Holman Publishers, 2001), 69.

wait upon the Lord, they will see what God can do.<sup>19</sup>

Upon the foundation of calling and character, the ADOM/CSS's craft or skill strength is built. The multifaceted role of the ADOM/CSS will now be examined.

### **Craft (Skill Strength)**

In September 1995, Bob Wiley, Director of the Associational Missions Division, HMB, formalized an emphasis on the need of the ADOM returning to a role of Associational Missionary (AM) (see Appendix 1, "The Director of Missions as an Associational Missionary"). The ADOM/CSS model reflects the role of an ADOM in the fashion Wiley is describing in his call for the transition from DOM to AM. As discussed earlier in chapter one, the titles for this person have varied historically and in the present. However, role and function are more important than title.

The ADOM/CSS must first understand himself to be a spiritual leader. Henry and Richard Blackaby, in their book *Spiritual Leadership*, mention the various definitions of leadership that are currently used in the literature—numbering 850 or so—and discuss five major definitions. From this reflection on definitions, they write, "Spiritual leadership is moving people on to God's agenda."<sup>20</sup> The distinctive aspects of this definition are:

1. The spiritual leader's task is to move people from where they are to where God wants them to be.
2. Spiritual leaders depend on the Holy Spirit.
3. Spiritual leaders are accountable to God.
4. Spiritual leaders can influence all people, not just God's people.

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<sup>19</sup>Ibid., 212-13.

<sup>20</sup>Ibid., 16-17.

## 5. Spiritual leaders work from God's agenda.<sup>21</sup>

Therefore, the most important aspect of leadership for an ADOM/CSS is to understand the will of God for himself and to lead the organization to understand God's will for it as well.

Second, the ADOM/CSS must understand himself as a missionary leader.

Such a person is

... one who out of his experience of faith in Jesus Christ responds to the call of God to involve himself in the lives of other people for God's redemptive purposes. He gives evidence of gifts and abilities that can be utilized in a special assignment. These qualities are recognized and affirmed by his supporting community of faith.<sup>22</sup>

Bob Moore describes an effective mission leader. The ADOM/CSS, as an effective leader

- Leads by vision and values, not position
- Clarifies and articulates purpose and mission
- Is committed to a process of developing people
- Acknowledges the importance of their role as equipper and coach
- Practices life long learning and encourages others to do the same
- Communicates effectively using narrative story
- Possesses skills in leading transition
- Understands the necessity of both inside and outside information
- Fosters a sense of community and connectedness
- Recognizes new opportunities in unbounded systems.<sup>23</sup>

Third, the missionary worker who excels in the role of the ADOM/CSS must have a sufficient skill-set on the ADOM side that allows him to balance the role of being an organizational leader, program administrator, public relations specialist, conflict manager, able planner, and leadership mentor. J. C. Bradley, in his classic work *The*

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<sup>21</sup>Ibid., 20-23.

<sup>22</sup>Bob Wiley, "The Director of Missions as an Associational Missionary," Appendix 1, 7.

<sup>23</sup>Robert L. Moore, "The Broad Roles of an Associational Missionary" (conference lecture notes, *Associational Basic Leadership Education I*, Colorado Springs, CO, February 5-7, 1997).

*Baptist Association*, casts the role of the ADOM in three dimensional terms. The model is portrayed in the graphic of a triangle. At the base of the triangle is “general leader of the association,” and the two other sides are “minister to the churches and church leaders,” and “mission strategist.”<sup>24</sup> This three dimensional role reflects the manner in which an ADOM leads the association to fulfill its mission more “faithfully, effectively, efficiently, and lovingly.”<sup>25</sup> Bradley contends that this three-dimensional model of the ADOM role addresses the association’s entire life. The mission strategist dimension emphasizes the missionary aspect of the task of the ADOM and the missionary nature of the association. In this dimension, the ADOM calls on churches in the association to join in what God is doing locally and beyond. Therefore, the ADOM is a leader, inspirer, catalyst, activator, challenger, proclaimer, and prophet for the mission calling.

Bradley further explains:

This dimension of his role implies that the director of missions knows his context, has spiritual vision for what the association can do in addressing its various frontiers, and can lead the association in making strategic decisions about basic directions and priorities that are faithful to what God is doing in the world.<sup>26</sup>

The Bradley model has two other dimensions: minister (to churches and church leaders), and general administrative leader of the association. This model is designed to show “three interacting, inseparable dimensions of a single role, not three separate roles.”<sup>27</sup> Bradley emphasizes that all the functions of an ADOM are to be done

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<sup>24</sup>J. C. Bradley, *A Baptist Association* (Nashville: Convention Press, 1984), 54; see also Figure 3 on p. 144.

<sup>25</sup>J. C. Bradley, “The Associational Director of Mission as Mission Strategist” (paper included in the manual of materials of the Basic Leadership Seminar, HMB, Glorietta, NM, July 28-August 3, 1990), 1.

<sup>26</sup>*Ibid.*

<sup>27</sup>*Ibid.*

from a strategic mission perspective rather than from a pastoral care, or a maintenance perspective. For example, with three of the traditional responsibility areas of the ADOM (i.e., to work with the pastors, to work with churches, and to strengthen relationship among churches), the mission strategist meets each responsibility by assisting leaders and local churches to be on mission in their setting. Missionary leadership, from a mission strategist perspective, focuses the priority on missional leadership. Bradley writes that the strategist will

. . . lead the entire association of churches to develop and maintain a missions perspective; start new work; establish points of witness and ministry; involve all program organizations in missions work; interpret to the association the needs for people in the association's territory for evangelism, ministry, or missions attention; lead in enlisting, placing, training, and supervising volunteers in missions and in development missions strategy for the association.<sup>28</sup>

Bradley's work is valid and still relevant for the work of the ADOM of today.

The greatest contribution this model has made is to move the concept of the "superintendent" manager idea, and "pastor of pastor" nurturing idea of an ADOM to that of a leader of strategy for missions. This concept is in line with the ADOM/CSS model.

A new paradigm is emerging that builds on the foundation of the mission strategist concept. This new development is credited to Bill Agee and Hugh Townsend of NAMB, and a grass-root advisory team of various leaders involved in the work of ADOMs. Because of the limitation of space, this material is included in the appendix section of this project (see Appendix 2).

Fourth, on the CSS side, the missionary leader should reflect skills as a church planter and church planter strategist. These skills are reflected in the position description of a church planting missionary of NAMB. This job description is a generic description

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<sup>28</sup>Ibid., 2.

available to state conventions, but it also presents the tasks of an appointed CPM.

**SUMMARY:** Coordinate and assist the state convention in spreading the gospel through the starting and growth of healthy, reproducing, indigenous congregations.

**ESSENTIAL DUTIES AND RESPONSIBILITIES** include the following.

1. Identify places where new work is needed and where God is at work.
2. Build awareness of the need for church planting in the assigned area.
3. Plan immediate and long-range goals and strategies for church planting in coordination with the State Director of Missions.
4. Secure commitments for sponsorship of new work in local churches.
5. Enlist and train church planters.
6. Initiate and supervise on-the-field activities of getting new work started, such as enlisting and training leaders from churches, leading home Bible fellowships, how to conduct surveys, and ways to organize a new church.
7. Obtain financial assistance for new work from the state convention, North American Mission Board (NAMB) and all other available sources.
8. Serve as a resource person for churches needing information, materials, and assistance in church planting functions, including the procurement of meeting space.
9. Carefully document all phases of new work in an effort to track progress and provide an instrument for strategic evaluation.
10. Prepare and submit monthly reports to the sponsor church, state convention, and NAMB.<sup>29</sup>

The ADOM/CSS model involves integration, not compartmentalization, of the roles of the ADOM and the CSS. The strengths of both roles are combined in one role. The ADOM/CSS is the primary mission leader of an association. He is able to leverage the position and traditional expectation of the ADOM role within the association. By being a CSS he brings to the role of ADOM the passion and drive to develop the mission strategy of an association around the priority of church planting. The ADOM/CSS model can be understood from the percentage of emphasis in which he devotes his time and

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<sup>29</sup>“Church Planting Missionary Job Description” [on-line]; accessed 10 July 2006; available from <http://extranet.namb.net/msystem/filelist.asp?wid=MRC52&pcat=MRC-SCL> (password required); Internet.

energy in a three dimensional model. The over arching concept of his role is to be a mission strategist or a strategy coordinator. The model might be viewed in these dimensions: (1) Fifty percent of time and energy is devoted to new extension development of the associational strategy, which includes the development of strategy by local churches in church planting and evangelism. This development insures that an intentional strategy is in place to reach every pocket of lostness in the associational area. (2) Twenty-five percent of time and energy is devoted to leadership development, which involves mentoring of pastors, church planters, ministers of missions, and lay leaders to become involved in dimension number one. (3) Twenty-five percent of time and energy is devoted to oversight of associational development, which includes production of reports, newsletters, all administrative office tasks, committee or team organization, church health, fellowship/unity activity for leaders, and ministry-based organizations. In the traditional model of the modern ADOM, 75 to 90 percent of the job is often devoted to category three, reducing the overall role to maintenance. For growing entities the majority of energy and resources are invested in new growth and new leader development.<sup>30</sup>

A strategic mission leader will keep the associational organization as flat as possible and will delegate to gifted leaders most of the tasks of dimension three. In some cases the CSS in the rural areas, especially in new work regions, may serve as the initial church planter as well. He should be selected from personnel who score high on the

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<sup>30</sup>Nancy Ortberg, "Reflections on Enabling Others to Act," in *Christian Reflections on the Leadership Challenge*, ed. James M. Kouzes and Barry Z. Posner (San Francisco: Jossey-Bass, 2004), 87.



church planter assessment.<sup>31</sup>

### **The ADOM/CSS: How He Thinks**

The ADOM/CSS is a practical missiologist. As a mission strategist and a missionary leader he is to be missional in approach. The foundation for a missional approach to building healthy strategies in associations is “an understanding of basic missiological thinking.”<sup>32</sup> More than ever, North American Christian leaders need to be thinking and acting as missionaries to the extent of becoming proficient missiologists. In this section, reflection will be focused on seven relevant missiological issues that should effect the thinking of the ADOM/CSS, with special application to the rural setting. These issues are contextualization, incarnational ministry, the indigenous principle, the homogenous unit principle, significance of church planting, developing missional churches, and world view.

### **He Thinks Contextually**

“Farley’s Lists” in *SBC Life*, November 1994, is authored by Gary Farley, former director of Town and Country Missions (HMB), and now the Associational Director of Missions of Pickens Association in Carrolton, Alabama. In a strategy process, the following questions raised by Farley are useful for informing the ADOM/CSS’s understanding of the context of a rural community.

1. How did the community come to be?
2. What is its focal symbol—Courthouse Square, grain elevator, mine tippie, or some other image of community function?

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<sup>31</sup>“Church Planter Assessment” [on-line]; accessed 10 July 2006; available from [http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.895299/k.94BA/Church\\_Planter\\_Assessment.htm](http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.895299/k.94BA/Church_Planter_Assessment.htm); Internet.

<sup>32</sup>Ed Stetzer and David Putman, *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community* (Nashville: Broadman & Holman Publishers, 2006), 3.

3. What is/are its chief economic functions(s): farm trade, marketing, government service, reaction/retirement, college, transportation, bedroom community, or institution?
4. Who are the honored, the despised, the loveable characters, and the marginal people of the town?
5. What worldviews, values, and norms inform the everyday life of the residents?
6. What cultural/racial/ethnic groups are present in the community?
7. What are the barriers that separate people/groups of people: race, religion, education, and social status? Are they visible or invisible?
8. What are the sins/hurts of the community: the loss of an industry, a disastrous flood, a lynching?
9. What has become of its sons and daughters?
10. What is the peoples' perception of the place; awareness of other's perception of it?
11. Does the community have distinct "sub-communities"?
12. What seems to be the future of the community—its dreams, who is responsible for dreaming/implementing?
13. In sum, what is the "story" of the community?<sup>33</sup>

Research and creative listening will provide for the ADOM/CSS a perspective on the rhythm of the receptor rural culture. Consider the following example of an innovative, but simple, approach of becoming contextual. During the entire first year, the church planter did not hurry in launching worship or developing an organized structure, or even pushing for core group formation. Instead, he focused on building relationships and taking every opportunity, in a non-threatening way, to provide a witness to unbelievers and the unchurched, with a concentration on understanding—in the fullest sense—the context of the community. This approach suggests the imperative of listening to the stories, participating in the county fairs, attending ballgames, and spending valuable time at the coffee shop.<sup>34</sup> Church planter apostle Paul exhorts to "rejoice with those who rejoice, and weep with those who weep" (Rom 12:15). A principle inherent in

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<sup>33</sup>Garner, "Starting Churches in Rural North America," quoting Gary Farley, "Farley's Lists," *SBC Life*, November 1994.

<sup>34</sup>For another example of this "incarnational" approach, see Bruce Aubrey, "Evangelism in Pioneer Areas: The Northeast," *Journal of Evangelism and Missions* 5 (spring 2006): 56.

this passage is that if a missionary does not learn to rejoice with others in their rejoicing (i.e., participating in and appreciating their cultural festivities), they will never allow him to weep with them in their times of distress and need.

The high priority of the missionary leader should be to understand his context. David Sills sounds a warning about failing to contextualize. He states, “The failure to contextualize Christianity in culturally appropriate ways results in an importation of something foreign to the gospel message. It becomes the religion of another culture and it teaches that to be a Christian, one must leave one’s own culture behind and adopt the missionary’s culture.”<sup>35</sup>

Therefore, contextual understanding will help the missionary worker avoid doing something within the early days of his ministry that might hinder future effectiveness. If time is taken to listen thoroughly to the stories of the culture, ample opportunity will be available to tell one’s own story, and especially, the story of Jesus.<sup>36</sup>

Ron Klassen gives helpful insights about the cross-cultural approach that applies to planting the gospel successfully in a rural community. In his experience of moving from the city to a rural pastorate he explains:

I was embarking on cross-cultural ministry. I could not be effective in that ministry until I became a student of the culture in which I had come to minister, until I left behind the ways of doing things that I had brought with me from my previous culture, then learned to minister in ways appropriate to my adopted culture.

Though this insight came slowly and painfully for me, it is nothing new. It is the timeless secret of cross-cultural ministry articulated by Paul more than nineteen hundred years ago: “To the Jews I become like a Jew, to win the Jews. To those under the law I became like one under the law . . . so as to win those under the law”

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<sup>35</sup>M. David Sills, “How Shall They Hear the Gospel?” *The Southern Baptist Journal of Theology* (winter 2005): 66.

<sup>36</sup>See Donald N. Larson, “The Viable Missionary: Learner, Trader, Story Teller,” *Missiology* 6, no. 2 (April 1978): 155-163.

(1 Cor 9:20). As I learned to become “all things to all people,” I began to win some.<sup>37</sup>

### **He Thinks Incarnationally**

In some contemporary philosophies of church ministry, some messages of Jesus have been confused. In his response to Peter and Andrew asked, “Where do you stay?” Jesus answered, “Come and see” (John 1:38-39). This response was an invitation to experience something first-hand, rather than by his telling them about it. The invitation to the Christian life cannot be better described, for it is an invitation to come and experience the Lord Jesus Christ in all his fullness. However, confusion arises if Jesus’ invitation is made into, or equated with, a mission methodology. A common methodology of the present-day church is that of bidding people to come and see the programs, plans, events, and to fit into an agenda of the church.<sup>38</sup>

“Come and see” is a legitimate invitation to enter into a relationship with Jesus Christ. However, when that invitation was accepted by the early disciples, their relationship with Jesus took them into the marketplaces of life—encounters with adulterous women (John 8:3), demon possessed men (Matt 8:28), the blind ((Mark 10:51), the lame (Matt 21:24), grieving families (Luke 8:49), and even into the cemetery to call one back from the dead (John 11:43). Why? Because Jesus had said to them, “Follow me,” and these were the experiences of life into which he entered. In the Great Commission (Matt 28:18-20) his last words were, “Go therefore and make disciples.” If one is to follow Jesus, the strategy and philosophy for ministry is to “go and do.” Steve

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<sup>37</sup>Ron Klassen and John Koessler, *No Little Places* (Grand Rapids: Baker Books, 1996), 50.

<sup>38</sup>John Mark Terry, *Church Evangelism* (Nashville: Broadman & Holman Publishers, 1997), 57.

Sjogren tells of his experience of how this truth impacted his way of doing church:

I sensed that God was speaking to me . . . What I heard was something like, “What you're doing is nice. You've gathered some friendly people into a cozy group. You've just got one thing wrong: You're building a “come and see” church when I want to build a “go and do” church.”<sup>39</sup>

As the missionary leader launches into a “go and do” style ministry, he must be alert to strategic partnerships with those already in the target setting. Benefits will be reaped when, in a “go and do” strategy, already existing kingdom partners are identified and affirmed. Therefore, contextual understanding of a target ministry setting includes working in cooperation with existing great commission Christians.

### **He Thinks Indigenously**

The indigenous concept has helped shaped modern mission strategy. Nowhere is this concept more applicable than in the planting of new congregations in the rural settings of North America. The applications of indigenization speak to types of strategies, methods, leadership enlistment, styles of worship, the governance of a local church, and relationships to partnership entities. Behind the concept of indigenization lies the idea “that a church should spring forth out of the soil in which it is planted.”<sup>40</sup>

The shaping of present thinking will be benefited by understanding the history of this principle. The indigenous concept is historically tied to the “three-selves formula” made prominent by Henry Venn, Rufus Anderson, John Nevius, and Roland Allen. Also, William A. Smalley, according to Ebbie Smith, helped to expand this strategy, or principle, beyond the “three-selves.” Smalley states:

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<sup>39</sup>Steve Sjogren, “How to Build An Outward-Focused Church: Evangelism Beyond Church Walls,” in *Seeing Beyond Church Walls: Action Plans for Touching Your Community*, ed. Steve Sjogren (Loveland, CO: Group Publishing, Inc., 2002), 32.

<sup>40</sup>Stetzer and Putman, *Breaking the Missional Code*, 91.

It [an indigenous church] is a group of believers who live out their life, including their socialized Christian activity, in the patterns of the local society, and for whom any transformation of that society comes out of their felt needs under the guidance of the Holy Spirit and the Scriptures.<sup>41</sup>

The wider meaning of the indigenous principle “relates to a church that grows naturally and reproduces successfully in the culture of the people to whom it ministers.”<sup>42</sup> All forms and patterns used in a church planting strategy should be tested by this principle in order to produce healthy local congregations.

It is indigenous in that its leadership, expressions, forms, and functions reflect that of the context. At the same time, it serves as a transforming agent in the very culture that sustains it. When this happens, we can truly say we have an indigenous church.<sup>43</sup>

Before departing from this topic, it is important to reflect in greater depth on the work of John L. Nevius, who, around 1880, developed a similar strategy of church planting in China. While his ideas were not received by missionaries in China, the ideas were influential and were well received in Korea. One significant contribution of his method is that it “showed the limitation of subsidized patterns and the ineffectiveness of local leaders who were paid by the missionaries.”<sup>44</sup>

The six principles for missionary work pioneered by John Nevius<sup>45</sup> in an

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<sup>41</sup>Ebbie Smith, *Growing Healthy Churches: New Directions for Church Growth in the 21<sup>st</sup> Century* (North Augusta, SC: IICM.net Press, 2003), 104, quoting William A. Smalley, “Cultural Implication of the Indigenous Church,” in *Practical Anthropology* 5, 2, (1958), 54.

<sup>42</sup>*Ibid.*, 105.

<sup>43</sup>Stetzer and Putman, *Breaking the Missional Code*, 91-92.

<sup>44</sup>Ebbie Smith, “Introduction to Strategy and Methods of Missions,” in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman Publishers, 1998), 439.

<sup>45</sup> McGavran discusses the principles of John Nevius; see Donald A. McGavran, *Understanding Church Growth*, rev. ed. (Grand Rapids: William Eerdmans Publishing Company, 1980), 376-77.

international setting apply to modern mission work in North America. First, Nevius stressed that each Christian should remain in the calling in which he resided when converted so as to support himself by his own work and be a witness in his own community. Second, church method and machinery is to be developed only to the extent that the local church can assume responsibility for it. Third, each church should call out its leaders, and they should be supported by the church. Fourth, church buildings should be built in the style of the existing culture and by the local Christians out of their own resources.<sup>46</sup> Fifth, leaders should be thoroughly trained. Sixth, new churches should be planted by existing churches.<sup>47</sup>

Also, consideration is due the work of Roland Allen. Allen, an Anglican missionary to China, in 1912 wrote *Missionary Methods: St. Paul's or Ours?* In 1927, he wrote *The Spontaneous Expansion of the Church and the Causes which Hinder It*. He was an “early voice calling for recovery of the apostolic church model.”<sup>48</sup> The method of his day had led, for the most part, to a permanent dependency of the mission church on foreign leadership and subsidy. Allen emphasized Paul’s contrasting approach of establishing fully organized indigenous churches. Not until after World War II was Allen’s counsel given much support. This acceptance of Allen’s thinking can be credited

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<sup>46</sup>A wall display at the International Mission Board of the Southern Baptist Convention, Richmond, Virginia, displays a quote by Lottie Moon, pioneer Southern Baptist missionary to China, that affirms this concept. The quote of July 10, 1886, says, “We are opposed to building foreign chapels, thinking them a great mistake in our part of China. A small humble room with a few plain benches in Chinese style would be proper, and if in time we have converts, they should provide the place of worship.”

<sup>47</sup>McGavran, *Understanding Church Growth*, 375-77.

<sup>48</sup>Norman Thomas, ed., *Classic Texts in Mission and World Christianity* (Maryknoll, NY: Orbis Books, 2000), 81.

especially to the faith missions workers.<sup>49</sup>

Donald A. McGavran considered the father of the modern church growth movement, believed in the indigenous church principle and provided eight reasons why indigenous churches grow better than others. The application for rural work is evident.

- (1) The missionary who follows indigenous church principles intelligently interprets mission primarily as church planting.
- (2) Non-Christians see unpaid leaders of indigenous churches as people like themselves—indeed, for the most part, their own relatives.
- (3) Leaders of local churches learn by doing.
- (4) It cost the founding mission no money paid to pastors to establish a new church. . . . its members do not expect the mission to give them a resident paid worker.
- (5) Natural witness by the whole membership becomes more possible.
- (6) When ordinary Christians witness for Christ and persuade others to become his disciples and responsible members of his Church, then churches multiply in extraordinary places—from family to family, village to village, clan to clan, and across the mountain range and down the next valley.
- (7) As congregations grow in size and increase in number, indigenous church principles teach that Christians should call full-time pastors paid by the congregation, not by the founding church or mission.
- (8) Indigenous church principles stress that discipline should be left to the local churches . . . not the missionary.<sup>50</sup>

### **He Understands the Homogenous Unit Principle**

The church growth principles of Donald McGavran are essentially

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<sup>49</sup>R. Pierce Beaver, "The History of Mission Strategy," in *Perspectives on the World Christian Movement: A Reader*, ed. Steven C. Hawthorne and Ralph D. Winter, 3<sup>rd</sup> ed. (Pasadena, CA: William Carey Library, 1999), 251.

<sup>50</sup>McGavran, *Understanding Church Growth*, 378-82.



missiological principles.<sup>51</sup> McGavran's most controversial and misunderstood principle is the homogenous unit principle (HUP). Ebbie Smith prefers to refer to HUP as the homogenous unit "strategy." Smith's contention is that principles are absolute, i.e. they stand for what should be always and everywhere at all times. In contrasting a strategy to a principle, he states that strategies can be altered and "are methods we can use to reach goals established by principles."<sup>52</sup> Thus, Smith sees the homogeneous unit idea as one of the various options in doing missionary work as apposed to an absolute principle.

HUP is not intended as a segregationist idea but the acknowledgment of the reality that a variety of people groups, population segments, and environments exist that have valid cultural differences which must be considered in an effective strategy. As Thom Rainer explains, "McGavran noted that the most effective evangelists were those who sought to win people of their own kind, persons from within their culture, class, tribe, or family."<sup>53</sup> The classic statement by McGavran defining the HUP is: "Men like to become Christians without crossing social, linguistic, or class barriers."<sup>54</sup>

Understanding and applying this principle and strategy will assist the ADOM/CSS in developing strategies in the association acknowledging that one size does not fit all. Reaching people of a region has been described like pouring syrup on a waffle rather than on a pancake. The pockets of lostness in an associational geographical area

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<sup>51</sup>Ibid., 373.

<sup>52</sup>Smith, *Growing Healthy Churches*, 89.

<sup>53</sup>Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman & Holman Publishers, 1993), 35.

<sup>54</sup>McGavran, *Understanding Church Growth*, 223; see also Rainer, *The Book of Church Growth*, 35; The most definitive work explaining the HUP is Peter Wagner, *Our Kind of People: The Ethical Dimensions of Church Growth in America* (Atlanta: J. Knox Press 1979).

are more like the many divots in a waffle versus a pancake. With a waffle, if you want syrup everywhere, a deliberate calculated effort must be made to pour the syrup into every individual divot.<sup>55</sup>

### **He Understands the Significance of Church Planting**

The concept of *Missio Dei*<sup>56</sup> focuses on all God does to accomplish his task of establishing his kingdom, in its fullness, in the world. As a missionary God, he is fulfilling the prayer of Jesus who prayed, “Your kingdom come, Your will be done on earth as it is in heaven” (Matt 6:10). Further, God invites his church to participate in the same mission of kingdom extension.<sup>57</sup> How is this extension best done in biblical as well as practical terms—church planting? In the postmodern age of North America there is no home court advantage for the church. Ed Stetzer writes, “Instead, we are in a missionary setting and need to focus on reaching the unchurched. . . . Church planting is the most effective way to reach those outside the faith.”<sup>58</sup>

The Holy Spirit is fulfilling the work of Jesus Christ, who said, “I will build My church, and the gates of Hades shall not prevail against it” (Matt 16:18). Intentional church planting involves joining the work of the Holy Spirit to fulfill the Great

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<sup>55</sup>Jerry Rankin, *To the Ends of the Earth: Churches Fulfilling the Great Commission* (Richmond, VA: The International Mission Board, SBC, 2005), 18.

<sup>56</sup>*Missio Dei*, or God’s mission, is God’s self-revelation as the one who loves the world, and is his involvement in and with the world. In this mission the church is privileged to participate with God. See David Bosch, *Transforming Mission* (Maryknoll, NY: Orbis Books, 1991), 10; as an attribute of God, 390-91; concept of, 370; expanded interpretation of, 392; mission of, 389-93; and origin of the term, 390.

<sup>57</sup>See also Charles Van Engen, *God’s Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker Book House, 1991), 108.

<sup>58</sup>Ed Stetzer, *Planting New Churches in a Postmodern Age* (Nashville: Broadman & Holman Publishers, 2003), 28.

Commission given by Jesus Christ (Matt 28:18-20).

In 1955, Donald A. McGavran laid the foundation of what has become known as the Church Growth Movement (CGM). The emphases of the CGM are “bringing people to salvation (discipling), teaching them scriptural truth (perfecting), and gathering them into local, culturally appropriate churches (congregationalizing).”<sup>59</sup> C. Peter Wagner has said, “The single most effective evangelistic methodology under heaven is planting new churches.”<sup>60</sup> Ebbie Smith echoes this assertion, “In 1965 Donald A. McGavran's article, 'Wrong Strategy: The Real Crisis in Missions,' called for changing from the 'strategy of the fifties' to a new pattern of evangelizing lost people and starting new churches.”<sup>61</sup> Many good mission strategies were enthusiastically employed by missionary contemporaries of McGavran, but he contended that these workers erred because their efforts were “without either intending or achieving the conversion of people or planting of new churches.”<sup>62</sup> Smith again states, “Christian missions has no more productive method than starting new churches.”<sup>63</sup>

George Patterson raises the issue of the enormous power of multiplication that is inherent in the church for exponential reproduction.

Our Lord sends us to disciple every 'nation (people group) by training them to obey all his commands (Matt 28: 18-20). This means that we disciple a "nation" only when it is permeated by obedient disciples who also disciple other

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<sup>59</sup>Smith, "Introduction to the Strategy and Methods of Missions," 440.

<sup>60</sup>C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990), 11.

<sup>61</sup>Smith, "Introduction to the Strategy and Methods of Missions," 435.

<sup>62</sup>Ibid.

<sup>63</sup>Ebbie Smith, "Church Planting," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau, Harold Netland, and Charles Van Engen (Grand Rapids: Baker Books, 2000), 202.

unevangelized peoples. So we don't fulfill the mandate by simply starting one church amidst a people. We, or those we send, must start the kind of church that grows and reproduces spontaneously as churches will, in daughter churches, granddaughter churches, great-granddaughter churches and so on. *Spontaneous* reproduction of churches means that Holy Spirit moves a church to reproduce daughter churches on its own, without outsiders pushing it (acts 13:1-3).<sup>64</sup>

New church plants have the opportunity and flexibility to “engage persons within the lost culture in a way that established churches cannot or will not.”<sup>65</sup>

### **He Understands the Importance of Missional Churches**

Tension commonly exists in the work of an associational leader when he seeks to become a program instigator, implementer, and manager, rather than a strategy leader, church planting specialist, and resource consultant. The associational leader of the future, as well as the association as an organization, should position themselves in the role of resourcing the local churches. In a consulting role, associations view service to the local church and its strategy of utmost importance, rather than the churches serving an associational program. Associations should be assisting churches to clearly discover their mission, and then helping churches to discover resources to carry out that mission. Consequently, the focus is on the local church being equipped to be a missional church.

What is missional? Missional thinking, as Darrell Gruder explains, “centers the body of Christ on God’s mission rather than [on] post-Christendom’s concern for the

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<sup>64</sup>George Patterson, "The Spontaneous Multiplication of Churches," in *Perspectives on the World Christian Movement: A Reader*, ed. Steven C. Hawthorne and Ralph D. Winter, 3<sup>rd</sup> ed. (Pasadena, CA: William Carey Library, 1999), 595.

<sup>65</sup>Stetzer, *Planting New Churches*, 28.

church's institutional maintenance.”<sup>66</sup> Gruder continues, “With the term missional we emphasize the essential nature and vocation of the church as God’s called and sent people.”<sup>67</sup> What does a missional church look like? In the framework of our discussion, the following information from the Church Planting Group of NAMB is helpful.

A missional church is one that abandons itself to passionately seek the heart of God and to live out his mission in its community and around the world.

#### Characteristics of a Missional Church

- A thirst to be connected to God; to abide in Christ through the disciplines of prayer, worship and the study and application of his Word.
- An understanding of and passionate engagement to live out the mission of God. Mission is not just *a part* of the church; it is the *essence* of the church.
- An emphasis upon living an authentic Christian life within the culture as displayed by the life of Christ.
- An awareness of the degree of lostness in their community, their nation, and around the world.
- An unconditional love for people
- The ability to understand, contextually engage and reach lost people with the gospel without compromising the Word of God
- Multiplication: The planting and development of healthy, reproducing missional churches.
- An intentional process to equip and multiply disciples who incarnate the gospel in their world without being compromised by the world.
- Strong apostolic leadership.<sup>68</sup>

The ADOM/CSS, when he understands what the missional church looks like, can issue the clarion call to local churches to be on mission.

### **He Thinks in Terms of Worldview**

A worldview is a body of basic assumptions held by a person concerning life

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<sup>66</sup>Darrell L. Gruder, “Missional Church: From Sending to Being Sent,” in *Missional Church: A Vision for the Sending of the Church in North America*, ed. Darrell L. Guder (Grand Rapids: William B. Eerdmans Publishing, 1998), 7.

<sup>67</sup>*Ibid.*, 11.

<sup>68</sup>Richard Harris, e-mail to author, 10 July 10 2006.

and the world. These assumptions give meaning to life and history, and also direct a person's conduct. Paul Hiebert says that "people perceive the world differently because they make different assumptions about reality."<sup>69</sup> All too often these assumptions are taken for granted and are unexamined by the missionary leader. Michael Kearney writes, "The world view of a people is their way of looking at reality. It consists of basic assumptions and images that provide a more or less coherent, though not necessarily accurate, way of thinking about the world."<sup>70</sup> The issues of mission strategy faced by the missionary leader in North America are varied and affected by ethnicity, generational make-up, and geographical sectionalism. International missionaries, working in predominantly animistic cultures, have recognized that although an individual may be converted to Christianity, he often continues to respond to life from his old animistic worldview.<sup>71</sup> "The key for successful ministry in another culture," states David Sills, "is to understand the culture at the worldview level."<sup>72</sup>

Discernment of the worldview of the target culture is essential. The issue is just as real in the United States as in international venues. One should not assume that a predominance of a biblical worldview exists among professing Christians, let alone the nonchristian populace. Nancy Randolph Percy, a leader in the line of Francis A. Schaeffer, has raised the consciousness of the worldview issues that are at the foundation

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<sup>69</sup>Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker Book House, 1985), 45.

<sup>70</sup>H. Gerald Colbert, "Worldview" (paper presented to David Sills in the graduate seminar "Cultural Anthropology and Christian Witness," Louisville, KY, 19 January 2004), 2, quoting Michael Kearney, *World View* (Novato, CA: Chandler & Sharp Publishers, Inc., 1984), 41.

<sup>71</sup>See, for example, Don Richardson, *Peace Child* (Glendale, CA: G/L Regal Books, 1976); Don Richardson, *Lords of the Earth* (Glendale, CA: G/L Regal Books, 1977).

<sup>72</sup>Sills, "How Shall They Hear the Gospel," 73.

of the American cultural war. She states, “The purpose of worldview studies is nothing less than to liberate Christianity from its cultural captivity, unleashing its power to transform the world.”<sup>73</sup> The missionary to rural America cannot ignore the pervasiveness of modernism, secular humanism, and materialism and their influences to shape the worldviews of many rural Americans.

### **Conclusion**

The success of every organization tends to rise and fall on the effectiveness of leaders. Effective associations in the SBC are being led by inspired and hard working ADOMs. The ADOM/CSS has an opportunity to cast a cooperative vision, equip churches, develop leaders, and implement partnerships from a mission strategist’s perspective. The ADOM/CSS in calling, character, and craft, and what he thinks missiologically will determine his effectiveness for kingdom expansion. In the next chapter, the survey results of six ADOM/CSSs in the Rocky Mountain region, and their fellow workers, will bring a practical understanding of this leadership model.

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<sup>73</sup>Nancy R. Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, IL: Crossway Books, 2004), 17.

## CHAPTER 4

### THE MODEL INFORMED BY SELECTED PAST AND PRESENT LEADERSHIP MODELS

#### **Introduction**

The following cases present ADOM/CSSs in a predominantly rural region in the Rocky Mountain west. Dave Howeth<sup>1</sup> and Tommy Stevens<sup>2</sup> are currently active in the role of ADOM/CSS. Stevens functions in the role although neither his association or NAMB classify him in both roles of ADOM and CSS. Roger Hill<sup>3</sup> and Jay Humphreys<sup>4</sup> are in retirement. James Vaughn<sup>5</sup> and George Garner,<sup>6</sup> at the time of this writing, are serving in the role of state director of missions (SDOM) for Nevada Baptist Convention and Utah-Idaho Southern Baptist Convention respectively. The focus period of the service of these ADOM/CSSs is 1989 to 2001. Each individual, while in the ADOM/CSS role, is/was serving under appointment by HMB/NAMB and in cooperative partnership with his association and state convention. Each man responded to a questionnaire pertaining to his role as an ADOM/CSS. Their responses to each question

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<sup>1</sup>Dave Howeth, e-mail questionnaire interview, 13 July 2006.

<sup>2</sup>Tommy Stevens, e-mail questionnaire interview, 19 May 2006.

<sup>3</sup>Roger Hill, e-mail questionnaire interview, 8 May 2006.

<sup>4</sup>Jay Humphreys, e-mail questionnaire interview, 27 May 2006.

<sup>5</sup>James Vaughn, e-mail questionnaire interview, 16 June 2006.

<sup>6</sup>George Garner, questionnaire self interview, 24 July 2006, Salt Lake City, UT.



are given in block quotation form. Also, each ADOM/CSS was asked to recommend two to five pastors or church planters who served in their association during this case study period. These responses are included in Appendix. Each respondent is labeled R1, R2, R3, and so forth, for confidentiality purposes. Biographical information on each ADOM/CSS is located in Appendix 3. Additional survey questionnaires were sent to SDOMs of new work state conventions to assess their understanding of and use of the ADOM/CSS model. Other questionnaires were sent to four persons who work in the national office of NAMB in the Church Planting Group and the Associational Initiatives Team. Their perspective on the history and effectiveness of the ADOM/CSS model can be assessed from their responses. Further comments about these latter surveys is found in the conclusion of this chapter.

**Roger Hill, Glacier Baptist Association  
Missoula, Montana, (1989-2002)**

**Understanding the Role of the ADOM  
Generally and in the New Work Areas**

I have always understood the ADOM to be a missionary, which includes doing whatever needs to be done to reach people, plant churches, and grow the kingdom. I have always understood the ADOM to be the pastor's friend and church's friend.

In a new work area the ADOM becomes especially important taking on an "apostolic" role as he strategizes, finds church starters, finds places to begin new work, finds local people to use, and oversees both the people and the work. He is much like the Apostle Paul as he traveled starting new work, training pastors, and keeping in touch, "having the care of the churches daily on his heart" (see 2 Cor 11:28).

**Your Concept of Being a Mission  
Strategist as a Role of the ADOM**

To me this goes with the position, you are a missionary and you are to try to do everything you can to start new churches, strengthen established churches, and train and motivate the pastors.

### **An ADOM/CSS Function Contrasted to a Traditional ADOM**

I spent less time in the office and more time out in the field. I spent much of my time researching places for new work and preparing the association and churches for beginning new work there. I went to all the training I could that dealt with beginning and supervising new work. I spent quite a bit of time with the state mission director and NAMB people planning strategy. I was not as concerned over the “nitty-gritty” of the associational program as I was over new work.

### **Divine Call to ADOM Ministry**

My basic call is to missions and pastoring in a mission setting. As a pastor I came to a pioneer area and as a pastor I sponsored new work. When I was asked to consider being an ADOM/CSS, I accepted. I felt it was where God was leading as it was to a very unchurched association and church planting was to be the priority. If it had been to a traditional area or to traditional ADOM work I would not have accepted. I had already turned down several opportunities to do that.

### **Role and Model of ADOM/CSS Versus the ADOM**

It returns the ADOM to a missionary role and not a “caretaker” role. I am afraid many times the ADOM is a caretaker role in the literal sense; it is a place for an older tired pastor, or a pastor who has had problems, etc. It is a place to take care of him! It is a caretaker role also as the ADOM is expected to keep the associational office running smoothly and not make waves. In contrast the ADOM/CSS is to make waves as he leads association and churches to begin new work. He doesn’t want the “status quo.”

### **Your Training or Influences in Skills and Knowledge as an ADOM/CSS**

I was fortunate to have some very fine role models in the ADOMs that related to me in my years as a pastor: Men such as Joe Smith, Leroy Smith, and Glenn Field. These men were missionaries, builders, dreamers, and church planters. Also the SDOMs were men who were missionaries: John Baker, and James Nelson.

### **Role of HMB/NAMB in Your Training as an ADOM/CSS?**

They provided seminars that were helpful and finances to attend.

## **How You Developed a Church Planting Strategy in Your Association**

I visited with each of the pastors and talked with them about the importance of new work and how they could be involved. I worked up demographics and how far we were lagging behind in number of churches to population. I scheduled New Work Probes in the two largest cities using HMB consultants. These Probes were very helpful in increasing awareness of the need for new work. I then got the association to adopt a process by which the pastors in each county (our association covered eight counties) surveyed every town in their county as to population, growth, and churches. Then the pastors in each county listed the needed church plants in order of priority. Then the Executive Board took the priorities from the eight counties and listed fourteen priorities. The association then adopted these fourteen as our strategy for the next three years.

## **Church Planting Results as an ADOM/CSS**

I believe we started close to 30 new starts of which 22 became churches or church-type missions. Unfortunately, we found out it was easier to plant a church than to keep it growing and healthy! Some have done well and some have not.

## **Developing Church Planting Strategies In Local Churches**

I worked with the pastor. If the pastor gets the fever then the church will also. If the pastor isn't interested then the church will not be either. I shared with the pastor about the need and discussed a feasible plan how his church could be involved. I promised to resource him and the church plant every way I could.

## **Developing Indigenous Leadership**

I kept my eyes open for men who showed an unusual commitment to God's work and who had the qualities of leadership needed to plant churches or preach or pastor. I then tried to get these men involved in the association by putting them on committees, getting them to attend meetings, and most importantly, using them as I could in the association and churches. I also started a Seminary Extension Center which trained several men who later pastored.

## **Understanding Contextualization**

You have to design the strategy to fit each situation. Both how you begin the new work and the projected result and everything in between, has to fit the situation. Consider your resources, both persons and finances, and your field (demographics).

### **Lay-Leadership Use in Mission Development**

I made as much use of them as I could. I found them to be very effective. They were already “contextualized.” They were self-supporting. They were experienced in working with people. They were not “just out of school.”

### **Understanding of an Associational-based Church Planting Strategy**

I described one we used in question 8. To have an effective associational-based church planting strategy you must work with the pastors and you must involve them in developing the strategy. They must share the dream, take ownership, and sell it to the association. The association strategy must never tie a church’s hands or deny the leadership of the Holy Spirit. It must not be to “protect” the existing churches but to advance the kingdom by planting new churches.

### **Funding Strategy for Church Planting**

We usually put together a financial “package” consisting of financial support from the state/HMB/NAMB, a sponsoring church, other co-supporting churches, and the church plant itself (It should at least have the planter’s tithe to contribute). Because our association was one of new and small churches the association’s support mainly consisted of providing the funds for me to be available.

### **Partnership Development**

I was fortunate to have many friends in the pastorate all over the south and many of them led their churches to become partners. Our state had good partnerships with Mississippi and Florida and many of their churches became partners. Some of our association churches became partners. The partnership was mainly in the area of finances though sometimes people too. I never had several churches within the association do a partnership and co-sponsor a church start. I always had one sponsor and then other churches that were co-supporters.

### **Church Planting Models**

Because of the “context” of our area, we usually started with a church planter and Sunday worship services. We would visit in the area to find people interested and often had names or people who had expressed an interest in advance. We would rent a place to meet and set a time to begin services. We would advertise and visit before the first service. This approach usually worked quite well. Sometimes we began with a home Bible study but found this was less effective.

## **Additional Insights**

I believe the ADOM/CSS is getting back to what the ADOM was originally supposed to be, a missionary position more than support position. I believe it to be very much in the pattern of the New Testament with the missionary journeys of Paul and others. To be effective the ADOM/CSS must be apostolic, visionary, builder, entrepreneur, and catalyst. He must think for himself and be original. He must not come with an agenda or method but be flexible and let the situation determine the method. He must not be a “lone wolf” but develop those around him into an effective team. He should be led by the Holy Spirit and not let pressure cause him to begin a work where God has not led or where it is not needed. The salvation of souls and advancement of the kingdom must be his motivation.

**Dave Howeth, Treasure State Association  
Helena, Montana (1997-2006)**

## **Understanding the Role of the ADOM Generally and in the New Work Areas**

My experience was based upon ADOMs I had when I served as a pastor and a planter. They were more the denominational brokers promoting the new literature and programs of the SBC agencies. They were regional managers and administrators. They were not mission strategists. So my concept is based upon the void. Doing ministry in places like California or Montana, the fields were full of opportunity, but the laborers were absent. The churches, in the associations I have served, were not mission-minded. I served on the mission development committee and worked with ADOMs. The role for me grew out of a vacuum. Any new church plants resulted from splits by existing pastors in the association.

Many ADOMs came from a pastoral role in a southern state. Men I have heard of who were mission strategists, either started the work themselves, or secured a team from the South to conduct a revival and a vacation Bible school. Men like Dub Hughes and Roger Hill were great models of this. If a pastor had a heart for church planting, he would initiate contact with the ADOM, who worked out some sort of funding. This was a pattern I saw in multiple situations, both in Montana and California. It was rare to see the ADOM as a mission strategist, laying out the need and developing a strategy. James Nelson was great at doing that when he served as Executive Director in Montana. It was not driven by ADOMs. As a planter, or as a pastor, I received marginal support from the ADOM. It always depended on who the people were at the associational or state [convention] level.

## **Your Concept of Being a Mission Strategist as a Role of the ADOM**

Not growing up in church, nor attending a church, nor hearing the gospel until I was in college, shaped my role. It grew out of my own heart to reach the lost, since churches were not intentional to reach out to the lost, or to consider starting

new churches, or to develop outreach points. I came to Christ through scripture, because I saw church as a place for religious people, and I was not religious. After coming to Christ and uniting with a SBC church, I would go with two friends of mine to do street witnessing on main street on Friday nights. Once called into ministry, I served as a church planter in a new church. When we moved to the Bay area, I was attracted to starting things like assisting in the birth of a Baptist Student Union (BSU) on Cal-Berkley. Later, I became a church planter in the Bay area for two years. After I became a pastor in Montana, we started three new churches and multiple outreach points. That is how I have been shaped to assist me in the role as a mission strategist. I can not help as I drive by areas in the West and see large pockets of people, to dream of ways to reach them where they live.

Another issue, more directed to your question, is the fact that serving in a large geographical area (eleven counties, 35,000 square. miles) requires the ADOM/CSS to help churches/pastors/mission teams to catch a vision of the harvest field. Being connected to the existing churches as an ADOM, and then to serve as a mission strategist, allows for relationships to be developed with the pastors and key lay people. I have been able to uncover people in the churches to utilize and develop in new mission opportunities to start changing the climate. The role as an ADOM got me into the pastor's office and life (including the church), and that allowed me to work with pastors to conduct windshield surveys,. The ADOM, out west in new work states, must be a mission strategist. Half of the work is with existing churches, and the other half is new work.

### **An ADOM/CSS Function Contrasted to a Traditional ADOM**

I spent much time initially with pastors and existing churches to help them reach their harvest fields, and invested in them to help the church become healthy. I spent very little time at first, but now, about sixty percent of my time is spent as a strategist. This summer, about eighty percent of my time is given to the role. We have gone to a team based association, which places more responsibility at the feet of the churches and those who have a passion for the various programs and functions.

I spend much time recruiting. I recruit quality mission teams, partnerships, planters, and pastors who are missional. I spend time recruiting church planter interns for the summer and summer missionary college students. I have been very intentional using the interns, selecting mission teams, and summer missionaries exegete communities and areas by conducting soil samples of communities, and to develop a basic strategy for a potential church plant and planter. I use a modified International Mission Board (IMB) approach. Then when God provides, we choose to partner with planters, and match them with passion and place. I help our planters raise financial support and develop a support team.

I also work very close to churches without pastors. Many of our churches have plateaued and declined, so seeking missional/missionary style pastors, when the church will allow, is the key. I believe the most critical time in the life of the church is between pastors. Again, recruitment of pastors has been significant in

changing the climate of our heart for the harvest strategy. I look for pastors who are missional and have a heart for the harvest. I spend a lot of time mentoring or coaching pastors and planters, by request, and who are willing to do the work. I know ADOMs are to mentor, but I did not see them intentionally mentoring. ADOMs are positioned to mentor others, but they must have had the experiences, have been mentored and disciplined themselves.

### **Divine Call to ADOM Ministry**

I did not aspire to this assignment, but God made it very clear that I was to serve in this capacity. The Lord literally called me, but I wrestled with Him over this. It broke my heart to leave the pastorate to serve in this capacity. God used his Word and a strong sense of direction through prayer and other people. He called me to serve in this capacity two months before anyone asked me to submit my resume. I told no one except my wife, who prayed with me. She had a strong sense from the Lord that we were going to be moving. Practically speaking, my background, experiences, heart for the harvest, a heart to serve with pastors, their wives, their families, and mentoring, were very strong factors. I didn't realize the forum to be able to use these types of gifts were available until getting into this assignment. What a privilege to serve churches—the Bride of Christ—and to begin new churches and outreach points.

### **Role and Model of ADOM/CSS Versus the ADOM**

I have not seen anything official on the ADOM/CSS role, but I do like what I am seeing concerning the emerging new role of the ADOM. The old model of selecting a seasoned pastor to serve as the ADOM before he retired, or who was the good buddy of some of the pastors, even though he was not very successful, seemed to be the practice of many Associations. But a new concept of the ADOM is emerging that seems more like the ADOM/CSS model. NAMB has profiled several key qualities—being spiritual, a mentor, missional, strategic, planting-friendly or having planting experience, able to collaborate and build teamship within and outside the association, by developing partnerships and helping raise resources or connect churches, pastors and planters with outside groups (brokering), which is a good step.

The biggest contrast of the two roles listed in the question, has been the church planting assignment, depending upon the region of the country. In places where you have a church planter missionary (CPM) and an ADOM, the model varies because of the context, state convention, and other issues. I keep hearing, at the CPM meetings [Church Planter Missionary Forum], CPMs who are struggling with their ADOMs. Some of those issues are contextual, and others are based upon the old models and mindset.

### **Your Training or Influences in Skills and Knowledge as an ADOM/CSS**

When I became an ADOM, I sought out three respected ADOMs in Montana, and spent a day with them, asking twenty questions. Then I attended the ABLEs [Associational Basic Leadership Education] in Ontario [CA] each year, and found the time of learning to be good and the network of other ADOMs to be very profitable. While still a planter and pastor, I started churches and became involved as the missions development director in our association.

### **Role of HMB/NAMB in Your Training as an ADOM/CSS?**

I was in the last class of those commissioned as HMB. Six months after being in this assignment, NAMB was birthed. I had a good network within the state of Montana, but needed to develop a network outside. So, I sought out the NAMB people in church planting, and went after Basic Training and other things they offered to bring back here to adapt and use in our setting. I have invited a lot of the CPG [Church Planting Group, NAMB] guys to Montana. I have found the CPM forum to be very helpful in building relationships, gleaning wisdom, and gathering ideas from experts around the country.

### **How You Developed a Church Planting Strategy in Your Association**

1. Developing a climate for church planting:
  - Developed relationships with pastors and partners in church planting at NAMB.
  - Invited NAMB and other church planting people to our association to conduct conferences on mentoring, and so forth.
  - Enlisted pastors to go through Basic Training as a strategy for their growth and development.
  - Conducted Probe 1 and 2.
  - Developed pastor networks
  - Provided a comprehensive strategy tool for existing churches to get back into the harvest and build a strategy for their churches (Master Plan, Basic Training II, Refocusing, and so forth).
2. Assessing need: this is the exploration stage of scouting by identifying places and pockets where new churches and outreach opportunities exist. Conducted multiple regional pastor lunches to review demographics and membership placement on a map of the cities.
3. Plowing: utilized church planter interns and church planting mission teams to



cultivate and conduct soil samples in the harvest fields.

4. Developing partnerships: cultivated partners in the harvest, utilizing personal and team vision tours with partnership churches to become praying partners, project partners, and paying partners.
5. Building contextual strategies for reaching lost people, and starting new churches, including Master Plan strategies, funding sources, and so forth.
6. Developing planter profiles, and recruiting planters who are founding pastors, and [recruiting] church planting team members.
7. Securing a partnering local church to serve as the sponsor.
8. Choosing to partner with God-called planters, and help to develop planting teams.
9. Building covenant relationships with the planter and the primary partner or sponsor.
10. Providing support for church planters: Basic Training, Basic Training 2, Church Planter Networks, and mentoring covenants.
11. Multiplying: developing a culture of new churches birthing or becoming a partner in new church plants in the association.

### **Church Planting Results as an ADOM/CSS**

God has given us nine new church plants in nine years. Six of those have come in the last twenty four to thirty months, due to the earlier unhealthiness of our churches, and the lack of church planting climate during the first three years. As an ADOM, when several significant churches exploded that literally slowed down the time to invest in church planting. Six churches closed in the first five years. Only one of these to date is a now a new church.

### **Developing Church Planting Strategies in Local Churches**

I have never had a church or pastor come to me initiating a new church plant until recently. I have taken a lot of pastors out on individual probes of their communities and areas to conduct windshield surveys to assess needs. I have conducted new work probes utilizing existing churches and lay people. We conducted vision tours before they were called that. Most pastors will sponsor, but not initiate a new plant. So, I have had to do most of the work to identify places with the pastors in that region, then seek help from the area churches. I seek to secure mission teams and planter interns to identify the soil, prepare the soil and begin outreach in these areas.

I have initiated contact with our churches, but few have had mission committees. I have trained a few mission committees with the goal of reaching out, one step at a time, in their areas. I bring a basic strategy and potential planter profile to a church to get ready to become a planting partner. I present a three-fold process: become a praying partner, a project partner, and a paying partner.

Few churches have contributed their people in the project mode (like backyard bible clubs, sports camps, and block parties) except to host a mission. They begin to take ownership and get involved in a practical way through the mission teams. Later, when they adopt and meet the planter, they are motivated to commit financial support for the planter.

### **Developing Indigenous Leadership**

This has been a very long process. Thirty five percent of our pastors and planters are from here. When I began, we only had one from here. One must create a climate for building a farm team, and make an investment in pastors and planters. I have great admiration, and hold in high honor the pastor and his family. Pastors and planters, who know that you care enough to invest in them, become reproducible. Because of the distance and space between places, connecting with the pastor is key. I learned that eighty percent of men will change if they are in good relationship with others.

First, I began regional monthly pastor networks in three regions. We call them PENS (Pastor Encouragement Networks). Pastors will not come for prayer or just a meal, but they will come together if we have a learning activity plus pray and fellowship around a meal. We have had guys travel sixty miles one way to attend. Their learning together in the ministry fosters a growing climate of reproduction. Each region selects the material we watch or listen to. We have modeled this for pastors.

Second, I have challenged our pastors and asked God to raise God-called men from within their congregations. Most of the pastors have not done well with this, but we are seeing now five or six churches that have released workers. My best success has been when a church is pastorless, I spend more time with the church, investing time with key leaders and potential God-called men. We have several guys that have been called and are in training in formal long distance theological training. Others are in practical training. I am working with a pastor who pastors two churches (nine years running). We are working to transition two men to become pastors of these two congregations. We get together two hours every month going through a mentoring tract I do for potential guys in ministry. Mentoring and discipling have been two big pieces of my personal past and in my ministry. I also use *Refocusing* from Church Resource Ministries in special networks with key guys.

### **Understanding Contextualization**

What works in other cultures and contexts may not work here. I love to hear what is working other places, and network with other guys to glean all I can. I will take a concept, or thought, and adapt it to our setting. Even within the eleven counties and 250,000 people, people are very different. That is why I am strategy based, because each community, new church plant, or church, must develop their own strategy to reach their context.

As an ADOM, I serve as a consultant to churches and planters to

develop strategy of getting back into the harvest field. One size does not fit all the churches. It is challenging today to work with different churches or planters, because their communities are different, the spiritual climate may be different, and the economic and family issues may be different. For example, the average price of a home in Bozeman is now near \$285,000. Other communities are rancher oriented, some sportsman oriented, some resort oriented, some white collar, or postmodern. It is critical to help pastors, planters, and churches to understand their context and culture.

I read, observe, and exegete the culture, and I take others with me or analyze with our planter and pastors. This has helped our pastors realize they can not reach everyone because they see segments of the population that they are not reaching. I am a student of culture, and I love to exegete the culture. One size, one methodology, one resource does not fit all.

### **Lay-Leadership Use in Mission Development**

The pastor is the key to release the laity. My strategy has been to get the pastor to see the need to reach pockets within or around the community using a key lay person out of the harvest but with marginal success. I did better as a pastor to mobilize laity into the harvest field, but have not been able to see the success we can have in our area yet.

### **Understanding of an Associational-based Church Planting Strategy**

I will do what is necessary to reach the lost and plant new churches. My preference is that churches start churches. The association is not separate from the churches. It is the job of the association of churches, and the ADOM, to gather the churches and primary leadership to seek to develop a strategy.

I have done everything I can to connect new plants with our churches. To date, all of our plants have been sponsored by a local church in our association. Now the existing churches and new churches are primed to become partners for new church plants. However, when the health of the churches in the association is such that they are not able or unwilling, I will do whatever it takes.

Our strategy for planting churches has been driven by the ADOM/CSS. We have had the majority of our pastors in our association go through Basic Training and work with them to implement this. This has helped to expose them to the church planting principles, and to see the need to plant new churches. I have worked hard on connecting with the pastors whom I think is essential.

It is vital to create a church planting climate so that new planters don't have to be met with opposition or be ignored. We now have a couple of churches who are intentionally seeking to plant a church. Because of the funding issues and lack of resources, it is critical for us to assist.

## **Funding Strategy for Church Planting**

Once we develop a strategy for an area or community, we also develop a “first fruits” funding plan. It involves NAMB, state Convention, the association, and other partnership churches. We select a primary partner, or a sponsoring church, in the association, asking them to contribute even before we have a planter. Once we have identified a planter, I will help them build a first fruits funding strategy to recruit individuals, churches, and associations to partner with them for their support.

I recruit partners and speak to potential partnership churches or with individuals in other states. I provide a partnership letter for each planter to use to recruit. They have to be able to raise money as well. I have them build a personal and church planting budget. We have a five year phase down, which means in year three (outside partners struggle to provide longer than 2 yrs), partners need to extend or new partners must be enlisted. The first fruit partners will not continue unless they visit the field and the planter exposes them to the lostness and need of the harvest field. That is essential to existing first fruit partners to become fruit based partners.

## **Partnership Development**

I have used our state convention partnerships to develop association, and church-to-church, or church-to-association partnerships. We develop praying partners, project partners, and move to paying partners. The key is to get them here on the field, to expose them to culture and to the lostness of people. They must have all five senses involved to commit.

## **Church Planting Models**

We have cowboy church, campus church, and so forth. But the strategy is not model-based, but soil-based. I do not think scripture teaches us to apply models into a context without first examining the soil and what will grow best. The type of church plant and strategy must grow out of the soil of the harvest field by an assessment of the community, people groups, and so forth. We literally build a basic strategy, and then match a planter to that people group and style of the community. I believe abundant gospel sowing is the key to a successful church plant. From all these efforts, people come to Christ and a church is formed.

**James Vaughn, Grand Valley Association  
Grand Junction, Colorado (1996- 2003)**

## **Understanding the Role of the ADOM Generally and in the New Work Areas**

The role of ADOM is generally explained in the title itself: Director of

Missions in the context of an Association. In new work areas, it is the role of the ADOM to give clear direction in the area of church planting, as well as challenging the existing churches to participate.

### **Your Concept of Being a Mission Strategist as a Role of the ADOM**

I was one of the first missionaries appointed as ADOM/CSS. Other ADOMs preceded me that were not called nor gifted in the area of church planting. Such was the case when I was a pastor. Therefore my ADOM relied on the association mission development council for all church planting efforts. He felt pressured in the church planting area by the state and HMB. My concept is that the ADOM is the key person in an association to lead out in the area of church planting including research and development.

### **An ADOM/CSS Function Contrasted to a Traditional ADOM**

Too many associations are satisfied with the ADOM being a chaplain to the pastors and the associational administrator. As an ADOM/CSS, I spent eighty percent of my time working in the area of CPS [church planting strategy], including demographic research, strategy development for the association, implementation, and promotion. Implementation and promotion are blended in with the other twenty percent of my time. How we kept the association healthy and functioning well was through the use of committees or teams. I made sure the committees were functioning, and they did the rest of the work in their areas of ministry.

### **Divine Call to ADOM Ministry**

In 1978, Connie and I both felt the call to missions. At first we thought it was foreign missions. As the years went by, God made it very clear to us that it was associational missions. In eighteen years of pastoring, the only time I was really fulfilled in ministry was when the churches, I was pastoring, were involved in starting new churches. Growing up, my parents moved from town to town helping start new churches. I attended sixteen schools before I graduated from High School. For me, a Director of Missions and church planting went hand in hand. I discovered that my call is to be an apostolic missionary. God used the book of Acts to solidify this call in my life.

### **Role and Model of ADOM/CSS Versus the ADOM**

It is an extension of the role of pastor to the pastors. The relationship of the ADOM to the pastors and churches are vital in the area of church planting. It

requires a definite call from God to be effective as CP Strategist.

### **Your Training or Influences in Skills and Knowledge as an ADOM/CSS**

The book of Acts has influenced me in this role. All the church planting training that NAMB has offered has helped in the development of my skills. The implementation of God's call has given me the experience. One of the greatest training events that has helped/challenged me the most, was the Rapid Church Multiplication Workshop (Strategy Coordinator Training). My philosophy of church planting has never been the same since.

### **Role of HMB/NAMB in Your Training as an ADOM/CSS**

See the immediate preceding section.

### **How You Developed a Church Planting Strategy in Your Association**

Strategy comes from vision, which comes from God. Spending time in prayer and his Word brings the vision. Being passionately excited about what God wants to do (vision), leads to doing the research needed to develop strategy. I use objectives, goals, action plans, which results to make the strategy understandable. I use as many people as possible in the development stage for the purpose of buy-in and promotion. Because the strategy itself is usually several pages, I develop a communication piece to share as I talk to people one-on-one. I share the vision and strategy using PowerPoint presentations to larger groups.

### **Church Planting Results as an ADOM/CSS**

The Grand Valley Baptist Association, on the Western Slope of Colorado, started one church in the previous ten years before I became their ADOM/CSS. During the six years I was there, they stated twelve churches. One of the new starts grew to six hundred in three years.

### **Developing Church Planting Strategies in Local Churches**

As I shared the associational strategy with pastors and churches, and promoted church planting in general, I made myself available to assist the local church in strategy development. The strategy usually revolved around "penetrating lostness," which included evangelism as well as church planting.

## **Developing Indigenous Leadership**

I paid attention to what God was doing in individual lives in the churches. As we pray for laborers for the harvest, we understand that laborers also come from the harvest field that is being reached.

## **Understanding Contextualization**

Most churches are homogeneous. The people are of similar cultures. When developing a strategy, you must contextualize it with in the culture of the area. If there is more than one culture, then separate the cultures with different objectives for each culture or do separate strategies for each culture. We have a general overarching strategy then separate strategies for different cultures (people groups).

## **Lay-Leadership Use in Mission Development**

We are presently working on a lay-strategy. Part of that strategy is to enlist 100 lay leaders, who are interested in being a part of a church planting movement, and are willing to be used in that process. In the association, we used lay leaders in different churches to serve on the Missions Development Council. When they saw that something was actually going to happen in the area church planting, they became very excited and took ownership in the strategy. They were our greatest promoters.

## **Understanding of an Associational-based Church Planting Strategy**

When the churches can see an overarching strategy for the whole association, they can see where their church can fit in to the big picture. One role of the ADOM/CSS is to get out front and say, "Follow me boys." If no one is the leader of the big picture, there is no one to follow.

## **Funding Strategy for Church Planting**

Because our churches were smaller, we used the partnership approach. NAMB and the State Convention were major contributors. The association assisted and the partnering churches were asked to contribute as much as they could. We continually promote the starting of churches that required no funding (lay-based church planting).

## **Partnership Development**

We had two association-to-association partnerships, one within our state and one outside our state. We had some involvement in mission development from these partnerships. I always kept my ear to the ground looking for potential planters and partners.

## **Church Planting Models**

The multiplication part of the strategy involved house type churches. We also included flagship churches, regional churches, neighborhood churches, affinity group churches, as well as ethnic churches. If you leave anything out, you lessen the potential number of church starts.

### **Jay Humphreys, Continental Divide Association Saguache, Colorado (1990-2002)**

## **Understanding the Role of the ADOM Generally and in the New Work Areas**

I liked the DOM title when it stood for “Dumb Old Man,” because a large portion of DOMs were just that in the South. It was also a humorous way to poke fun at the job. Originally, the emphasis had been on missions as it had been in the beginning of DOM work. Only later, when the men or women selected to work for the association, began to think of themselves as directors, did the “Dumb Old Man” apply. In new work or pioneer areas the emphasis has been on evangelism and missions, as it should be in all areas.

## **Your Concept of Being a Mission Strategist as a Role of the ADOM**

I studied the demographics for all the counties, cities, towns and communities in the area of CDA. I shared my findings with everyone I could, especially the CDA missions committee. I helped CDA set realistic goals for reaching the unchurched communities. I developed a map to pin point all our churches in the area. Where there was no SBC church, I drove through those communities to see first hand the needs. Those needs were brought to groups of layman and individual pastors for prayer through the *Rightly Divider*, CDA’s newsletter. I pointed to those lost souls that Jesus loved and wanted to reach, whenever I preached in the churches or to CDA. I helped pastors and mission committees lay out specific plans to reach those communities. I recruited partners and funds to help churches meet the needs of those unchurched communities.



### **An ADOM/CSS Function Contrasted to a Traditional ADOM**

It is my opinion that the job of DOM should fit the setting where they work. Some may think that means to sit in an office most of the time and be reactive to the problems that arise. Some think that means attend meetings for training they never put into practice in their association. My DOM mentors were also risk takers, not careless, but they took risks under the leadership of the Lord and by faith.

It is my opinion that all DOMs should implement starting new work with their churches, wherever it is needed, to reach unchurched groups of people of any and all cultures, races, languages, and creeds. They should also care for the organized churches and their pastors, as well as, the lay people of their association. The title ADOM/CSS was assigned to me because HMB and NAMB wanted to relate me to two offices in those organizations thus getting funding and training from each. They wanted to emphasize the CSS part, because some associations and state conventions had lost sight of what it meant to be a true DOM

### **Divine Call to ADOM Ministry**

I served under Dr. Vaughn Manning, the DOM for Creath-Brazos Association [Texas]. The association had bought several mission sites but had never planted a church on them. Vaughn had a heart to reach the unreached people, but found that the administration load in that association was too heavy to allow him to put together the demographics, locate unchurched people, and get the churches to act on the need in planting new churches. I worked with the associational missions committee, church missions committees, and pastors, in getting ten new congregations going in five years. Vaughn planned his retirement during this time and sent me to DOM training with the thought that I might be asked to become the next DOM.

Although I was not called as DOM by Creath-Brazos Association, I felt that God wanted me to be a DOM. My resume went to several associations. Two DOM search committees contacted me from Colorado and told me they were considering me for their next DOM. John Allen called me and said I had to tell him which one I would accept. I told him I would accept the first one who called me. I prayed that Continental Divide would hurry up and call me, which they did. I served the Lord, the association, the churches, the state, HMB, NAMB, and SBC for twelve years.

### **Role and Model of ADOM/CSS Versus the ADOM**

It is my opinion that it is a matter of semantics. The DOM was supposed to do what the ADOM or the ADOM/CSS is supposed to do.

### **Your Training or Influences in Skills and Knowledge as an ADOM/CSS**

I worked and studied under the direction of great DOMs like: Dick Cagle, Frank Burrell, Warren Littleford, Bill Williamson, Vaughn Manning and Charles Aiken. These great men of God set an example I tried to follow.

I attended missionary training events at Glorietta and Ridgecrest for forty years. For 5 years, I attended monthly church planter meetings led by a great mission strategist, Charles Dooley, provided by Baptist General Convention of Texas. For twelve years I attended church planting meetings provided by Colorado Baptist General Convention and directed by John Allen and Veryl Henderson, great planners, organizers and strategists. I learned from my peer DOMs and pastors, visited the poor and rich, down and out and the up and out, with the idea that if you listen, you can learn something from anyone.

I prayed daily, studied my Bible daily, and sought to witness of Jesus Christ daily. God, the Holy Spirit, has struggled with me and prayed for me. All these and more have influenced me and helped me in meeting people and fulfilling the calling of the DOM.

### **Role of HMB/NAMB in Your Training as an ADOM/CSS**

Most of the formal training I received for DOM/CSS came directly or indirectly from this agency.

### **How You Developed a Church Planting Strategy in Your Association**

We had three strategy planning meetings with pastors and their church leaders in the CDA in the twelve years I served in Continental Divide Association. We had an outside consultant to lead these meetings. Two were overnight meetings; one was an all day meeting. We looked at the demographics of CDA, set goals for reaching the people where they were, and made plans for achieving those goals. We presented these findings to each church about their area by mail and word of mouth. I worked with those churches in carrying out their plans by seeking partners and funding for their mission projects.

Pastors were encouraged to preach their sermons and do their teaching in their buildings and in the unchurched areas. A God-given sermon should be preached more than once, and a pastor should preach more than three times a week. Every God-called man should encourage other men and women to answer the call of God and give those called an opportunity to follow their call.

### **Church Planting Results as an ADOM/CSS**

When I was called to CDA, there were fourteen churches and one mission in CDA in 1990. In 2002 when I retired, there were nineteen constituted churches, seventeen mission congregations, eight summer and winter resort ministries, one jail ministry, and three clothing and food ministries. Seventeen new buildings had been added to the churches and missions with the help of our partners. You will have to ask the Lord how many souls were saved, baptized and disciplined.

### **Developing Church Planting Strategies in Local Churches**

God sent three especially gifted men to CDA, Richard Adams, Juan Tovar and Dub Chambers. These men were gifted as catalysts, which could bring people together, organize them, and put them to work in serving our Lord. They were focused and hard-working. They visited lost and unchurched people. They knew how to spot potential leaders and move them into places of leadership. They witnessed for Christ upon every opportunity and made many of those opportunities. Their work was an inspiration that others were encouraged to follow. Many followed their example. They always had two or three preaching stations. Ten other pastors can be named who had multiple preaching stations in CDA.

### **Developing Indigenous Leadership**

Every Christian has the Holy Spirit residing within. He gives gifts to every Christian to help make the Body of Christ a functioning Church. Real pastors help others find to develop their gifts by giving instruction in righteousness, by example, and by encouragement to glorify the Savior by using their gift. I consider DOMs to be apostles with gifts of pastoring, evangelism and administration. The apostle Paul was an example for that type of DOM.

### **Understanding Contextualization**

“Bloom where you are planted” or die. Adapt your methods to fit the needs of the people where you minister. The message of Christ never changes, it just must be spoken in the language of the people so they can understand it. The best methods of Asia may not work in Colorado. Not everyone can put things together like Rick Warren, nor should they try, because they are not Rick Warren, nor is their ministry located like the Saddleback community. What works in rural areas may not work in urban areas. Affluent communities do not look at the world with the same eyes as economically deprived ones do. Christ is for all as the Savior. They need to hear of Him in their mother tongue so they can relate.

### **Lay-Leadership Use in Mission Development**

Lay people were used as VBS teachers, Sunday School teachers and mission church officers, CDA officers, and supply preachers. Sam Paris, from BGCT helped put together what he called a "Mission Service Corps Volunteer Blitz." On a day selected by the association, we would bring together all who would come to a mission fair. As a DOM we used these ideas in local churches, resort ministries, developed new missions, BSUs, and any other places needed. These lay people were, for the most part, very effective in the ministry of CDA. A mission pastor's task was to reach people who would be trained to reach people.

### **Understanding of an Associational-based Church Planting Strategy**

In Creath-Brazos Association, Vaughn Manning, the DOM, thought there were communities of people who were unchurched and unreached by any local church. He conferred with the associational missions committee. Together they convinced the association that a church planter was needed to help further discover these needs and help develop means to meet them. They asked me to come as the church planter. After getting acquainted with most of the local churches, pastors, missions committees, locations, growth patterns, the communities where they were located and the association in general, I recommended, through Vaughn, that we have a missions probe. This was designed to bring several church planters, from various areas, to look at the churches and communities over a part of a week, then to bring a recommendation to the associational missions committee the area of greatest need for new work. The association accepted the probe findings and asked me to begin development of plans with the churches to meet the needs of the unchurched. One by one the unchurched areas were addressed by a local church or churches.

Outreach Sunday Schools, VBS, and preaching points were begun. The church planter of the association served as the mission pastor until a core group was formed and a pastor was called. The church planter helped make up funding for the new missions, which consisted of contributions from the local mission, mother church, local association, and state convention. After a mission pastor was called, the associational church planter moved to another location. Ten new works were begun in five years using this strategy in Creath-Brazos Association.

### **Funding Strategy for Church Planting**

In CDA, the ADOM/CSS helped put together a financial package made up of funds from the new church plant, sponsoring church or churches, CDA, state convention, partner churches from other associations, individuals and the HMB/NAMB. The new church plant was always asked to develop a budget with assistance from the ADOM, and with approval from the mother church. Every entity who contributed to the package was given a monthly report concerning the

progress of the new church plant.

### **Partnership Development**

When I first looked at the number of unchurched communities and pockets of people unchurched, the area size of CDA, and the fifteen small congregations in CDA, I said, "The only way we can do what needs to be done in developing new congregations at the rate we need to is if someone outside CDA helps us. We need partners." I met a college friend, Bob Schmeltekopf, the DOM for Burnet-LLano Association in Texas at Glorietta shortly after I made that statement. As we shook hands, he asked, "Do you need a partner association to help in CDA?" I said, "You read my mind or the Lord spoke to you because that's exactly what we need."

Shortly after that, a partnership was formed with the three associations. It lasted ten years. We had three other partnerships: First Baptist Church, New Braunfels, Texas, Paluxy Association, Mississippi, and Concho Valley Association, Texas. All these partnerships were very successful in developing CDA from our perspective, and all the partners expressed their gratitude in being allowed to participate in the mission work of CDA.

### **Church Planting Models**

I have begun churches in fire halls, funeral homes, Odd Fellows hall, Seventh Day Adventist buildings, schools, store fronts buildings, community centers, deserted church houses and homes. We had missions ministry on ski slopes, parks, river rafts, RV parks and in homes. For the most part, we started with home bible studies, and moved to public buildings as the congregation outgrew the home. Some were begun as preaching points and later developed into churches with Sunday school. One was begun as a campus ministry and later became a church. Home bible studies eventually fizzle out unless they grow beyond the home setting, has been my experience.

**Tommy Stevens, Cochise Association  
Tombstone, Arizona (1997-2006)**

### **Understanding the Role of the ADOM Generally and in the New Work Areas**

My experience with ADOMs from the southeastern United States has ranged from someone to put out the monthly newsletter to men who were pastors to the pastors to men who were actively involved in helping churches to develop into active, mission minded churches. The new work areas need men who are primarily missionaries, seeking to develop leaders and strengthen churches so that these churches can reproduce.

### **Your Concept of Being a Mission Strategist as a Role of the ADOM**

I actively seek new ways to expand the kingdom of God and am open to all the ideas people will share. The operative word is "change," and the intent is reaching people for Christ. In order to develop outreach opportunities, we have sought to train church members, as well as pastors, in leading Bible studies and developing their unique ministries, including pregnancy centers, food ministries, soup kitchens, sewing classes, ESL [English as Second Language], and any other method that works in allowing us to share the gospel.

### **An ADOM/CSS Function Contrasted to a Traditional ADOM**

I came to this position without knowing what was expected, since neither I, nor the association I serve, had any idea what God wanted to do here. Upon arrival, I interviewed the leaders of the association and discovered that the needs of the association were: (1) strengthening the existing churches who were almost all without focus, (2) developing leaders for existing and new churches, and (3) starting new works in an area where ninety-two percent of the people were unchurched. Many of the things I do are what other ADOMs do, except that the emphasis is more on starting new works than in the other locations.

### **Divine Call to ADOM Ministry**

I felt called to missions at twelve years old, and my wife was called to missions at age sixteen. We often wondered why God did not place us in missions earlier, but the experience of the previous ministries has all been important to the ministry here.

### **Role and Model of ADOM/CSS Versus the ADOM**

When I look at the lost in every state, I cannot believe that every ADOM should not be a church planting strategist also. This does not necessarily mean that traditional churches are the way to go in every situation. Home churches, home Bible studies, and non-traditional churches may reach more people than traditional, institutional churches. We are starting churches for cowboys that are centered on rodeo activities, churches in schools, churches in homes, and any where else, using indigenous Christians from our churches. Additionally, we are constantly promoting outreach Bible studies. When local church members start churches in their homes, we don't have to spend NAMB money.

### **Your Training or Influences in Skills and Knowledge as an ADOM/CSS**

Royal Ambassadors was the beginning of my missions training. I hold a doctorate in counseling, which helps in dealing with pastors and training Christians to work with people. The Home Mission Board provided several conferences, and we have taken groups to missions week at Ridgecrest and Glorietta for many years. The Arizona Southern Baptist Convention provides a significant amount of training. I have served in several positions in the local association where I ministered. I have also done almost everything in a Southern Baptist Church (except WMU president), so I know the needs and how to meet them..

### **Role of HMB/NAMB in Your Training as an ADOM/CSS**

My DOM in my last pastorate invited me to attend pre-DOM training. NAMB has provided funds through the Arizona Southern Baptist Convention to attend training. Additionally, several people from NAMB have visited our area.

### **How You Developed a Church Planting Strategy in Your Association**

We began by assessing the demographics, touring the entire area, and making notes like one would do in a PROBE. Then we sent out teams for a real PROBE. Our mission team compared the notes and determined the areas most likely to support a traditional church. We also were asked, about the same time, by the IMB to begin churches in the area of Mexico connected to our area. We developed strategies for the proposed new works, and actively sought church planters through NAMB and from other sources. We trained ten deacons as pastors and put them to work. We have developed continuing education called the Cochise Baptist Bible Institute conferences and training sessions.

### **Church Planting Results as an ADOM/CSS**

So far we have started forty eight churches and sent nineteen of them into the Sonoran Convention in Mexico. Some have combined to form a stronger church and four have failed, leaving us a net increase of seventeen churches. We have also started seventy three outreach Bible studies. Some of them will become churches, some will combine with others, some will continue as a part of the sponsoring church and some will be discontinued.

### **Developing Church Planting Strategies in Local Churches**

The mission team of our association constantly evaluates the needs and offers opportunities to the churches. We partner with the Arizona Southern Baptist Convention and the local church to provide resources to start the church and support a pastor when needed. We also offer frequent training in outreach, and some of our larger churches also offer training, which is available to every church in the association. We provide materials for home Bible studies, and I provide personal mentoring to those seeking help.

### **Developing Indigenous Leadership**

Yes, several of our churches are served by indigenous leaders, many of whom were deacons, and almost all of our outreach Bible studies are led by local church members. See question 9 for our intent concerning these Bible studies.

### **Understanding Contextualization**

My job is to research the context of our area, to know the type people here, to know as many of the people as possible, and to know the needs of the area. Then my job is to help our churches develop ways to meet the needs of the people in the context of where they live, who they are, and what their perceived needs and desires are.

### **Use of Lay-Leadership in Mission Development**

We have seventy one outreach Bible study leaders, fifteen men trained as pastors, fourteen per year as association team members and dozens of conference leaders.

### **Understanding of an Associational-based Church Planting Strategy**

In an associational-based church planting strategy, the association leadership provides the tools and resources to assist the churches in beginning every type new work. The churches, however, are the sponsors of the new works.

### **Funding Strategy for Church Planting**

When a new traditional church is started, the associational leadership, the church representatives, and the state convention representative meet to develop a strategy, which includes expected growth of the new work and the type and amount



of support needed. The sponsoring church determines the level of support they can offer. The association offers as much support as they can. Other churches are invited to support the work. The balance of the funding necessary is provided by NAMB through the state convention. The team then finds a pastor, which is called by the sponsoring church. The meeting place is located, and the mission pastor, along with those who have offered to provide leadership support, begin visiting, developing outreach activities such as block parties, and holding services.

When a non traditional church is started, the person whom God has called to lead the work (usually a church member), meets with his pastor, and often with the associational missionary, to discuss the process and to receive training. They choose their meeting place. The church or association provides materials, and the leader begins inviting people to attend. These leaders may be spontaneous volunteers or the pastor or ADOM may invite them to begin the work, or the church may develop a program such as the Purpose Driven as is the case in one of our churches.

### **Partnership Development**

We have thousands of prayer partners around the world. We have had three association to association partnerships. We also have had over 100 individual churches bring teams to our association, send money for the work, or help in other ways. Over 6100 individuals have stayed in our home over the past 9 years and helped with various projects such as construction, block parties, VBS, and other projects. The churches in the association partner with each other and with churches outside the association. Also the Arizona Southern Baptist Convention has been a generous partner with us, providing both leadership training and funding.

### **Church Planting Models**

Campus-based (traditional), campus based non-traditional, house based, rodeo arena based, school based, formal organization, informal organization, multiplying church network, outreach Bible study, are models we have used.

### **Additional Insights**

The United States population is growing, while the annual number of baptisms is declining to the point that we are not even baptizing our own children. Even committed Christians are being caught up in the moral ambivalence of our culture. Southern Baptist churches with 1950 models are dying weekly. We must begin new works on models, with an emphasis on Christ-likeness, that reach today's generation, if we are to continue to carry out the Great Commission.

**George Garner, Platte Valley Association,  
Flagler, Colorado (1990-2001)**

**Understanding the Role of the ADOM  
Generally and in the New Work Areas**

My early models of the ADOM were during the years of my youth and early pastorates in Texas and Oklahoma. Good men served these positions as program planners, administrative leaders, and denominational representatives. After moving to ministries in new work regions, I saw good men doing much the same, but also being advocates for new church starts. While in the Northern Plains Baptist Convention, I watched the work of Dub Hughes, Benny Delmar, and Glen Field, who served as pastors, planters, and ADOMs. During ministry in New England, ADOMs, while not hands on planters, such as Tom Biles, were the instigators, organizers, and supporters of new church planting. Later, the passion for church planting by Bill Austin, in Eastern Colorado, greatly influenced me. The idea of the ADOM as a pastor to pastors and local church encourager was always before me as well.

**Your Concept of Being a Mission  
Strategist as a Role of the ADOM**

I first served the role of ADOM/CSS as a mission strategist without understanding the concept. This is the missionary role that must be the foundation, framework, or operating system of an effective ADOM. The ADOM, as a mission strategist, serves by example, influence, and through formal systems. The opposite of this is a maintenance or caretaker of the status quo.

**An ADOM/CSS Function  
Contrasted to a Traditional ADOM**

A traditional ADOM in SBC culture has been the denominational representative, program promoter, conflict manager, churches-in-transition expert or resourcer, and the friend to pastors and staff. The ADOM/CSS models the ADOM in the role of a field missionary strategist and kingdom extension leader. He inspires, exhorts, models, and instigates kingdom growth processes and projects. He can be all the above, but all from a passion and practice for penetrating lostness.

**Divine Call to ADOM Ministry**

The ministry call from God for me was at the age of ten. The goal to become a pastor-preacher directed my life. While attending the seminary and pastoring in Texas and Oklahoma, I sensed an emphatic call to fully surrender to the will of God regardless of where He led me. This call eventually was fleshed out in new work

convention ministry through the SBC.

In 1984, after several years of being a pastor of a church planting church (North Dakota and Rhode Island), and a stint of bivocational lay ministry in Texas, God led me to Eastern Colorado as a pastoral missionary. Two years into the work, He gave me a definite call to be a church planter (1986-1990). In 1990, when I was invited to be the ADOM/CSS in Platte Valley Baptist Association, it was received by me as a divine mandate from God. I referred to my assignment as a church planter and strategist that served as an ADOM. HMB, Colorado Baptist Convention, and Platte Valley Baptist Association understood the position as such.

### **Role and Model of ADOM/CSS Versus the ADOM**

From the years of serving as an ADOM/CSS, and with NAMB nationally, I have come to understand the uniqueness of the model. This model emphasizes the missionary function that an associational leader should be. The lostness of America, and good stewardship of mission funds, does not give us the luxury of an ADOM being a glorified clerical or public relations person. The times demand leaders who think missiologically, and work tirelessly to lead associations to consist of missional local churches. My motto is: “Every Church a World Mission Strategy Center—Every Leader a Kingdom Mission Strategist—Every Believer an On Mission Kingdom Agent.” The ADOM will be a facilitator for this concept, or he will be a gatekeeper and manager of maintenance. The ADOM/CSS is a prophetic role for kingdom advance.

### **Your Training or Influences in Skills and Knowledge in as an ADOM/CSS**

Mentors such as John Allen, Veryl Henderson, Dennis Hampton, Nelson Tilton, Bob Wiley, Gary Farley, and Bill Austin have influenced me. Men such as Jay Humphreys, and others whose ideas have been presented in this study, as well as early of church planters I have known, such as Dub Hughes and Benny Delmar, have impacted my life. The influence of church planting minded pastors and key lay leaders in Eastern Colorado, was invaluable as we learned our way into the future.

### **Role of HMB/NAMB in Your Training as an ADOM/CSS**

I learned much from the annual church starter strategist updates, church extension conferences, and ABLES offered by the HMB. Further, the CPM Forums of NAMB were invaluable investments in my ministry. It was during these events that I sensed the call and clarified my role as a mission strategist. The training sharpened my skills in church planting.

## **How You Developed a Church Planting Strategy in Your Association**

I was fortunate to serve as a planting pastor and strategist in The Platte Valley Association from 1984 to 1990, prior to becoming the ADOM/CSS. A church planting climate was there already, although few plants were actually being done. During this time, the mission development emphasis began, which facilitated the organizational structure in the church planting component. At the same time that I transitioned to the ADOM role in my seventh year, young pastors, who were attracted to the missional mindset, came to the churches. Also, key lay leaders in the association thought church planting was the norm. I fanned the flame. The key was leadership in the churches. By 1994, there were at least five local churches that had church planting strategies. The association shifted to a supporting role.

Much prayer, mentoring, modeling, and tenacious advocating for church planting won the day. As a church sponsored a new work, they were presented with a beautiful “New Work Banner” to display. Each year as they started another new work, the location was added to their banner. In 1996, we initiated a strategy of funding a minister of missions in two leading church planting churches. This strategy, and the giftedness and passion of these two workers, took the strategy to a new level.

## **Church Planting Results as an ADOM/CSS**

In 1984, the Platte Valley Baptist Association had nine churches. In 1990, congregations numbered fourteen. In 1994, congregations numbered nineteen. In 1997, congregations numbered twenty six. In 1999, congregations numbered twenty seven with twelve in the core group stage. In 2001, twenty nine congregations, ten developing works, and twelve points of ministries existed. In making the counts, the total included all “congregational expressions,” as an effort to affirm and show value for the most remote or small unit.

## **Developing Church Planting Strategies in Local Churches**

This was done by the years of climate building, then walking beside pastors and key laity, who were emerging in their own strategies. Ultimately, as a local church caught on, we shifted our resources, affirmation, and emphasis to their strategy. In the void of local churches initiating planting, I, as a strategist-planter and the association, went forward. We did not debate the “silliness” of whether churches plant churches, or associations plant churches. In reality, usually planters planted churches. The best case is that “babies need parents,” and we refused to allow an entity to justify its lack of love and passion to reach every pocket of lostness.

## **Developing Indigenous Leadership**

At every turn, our focus was to affirm locally grown leaders.

## **Understanding Contextualization**

In each case, the local culture was studied. Approaches, leadership styles, worship style, and facilities, were evaluated on what fit that culture. There were many mismatches and mistakes. Where this principle was honored, better and more lasting results occurred. The Spirit of God is the ultimate contextualizer. As we watched and waited in prayer, probed communities, built relationships, and did research, God gave us an entrance into a community that was unique to that community. Significant to the planting of each work was the discovery of a person of peace. God did a unique miracle in every new church start which affirmed his presence and blessing in the efforts of the planters.

## **Lay-Leadership Use in Mission Development**

Our finest planting couple was Bobby Cornelius and his wife Billie. Bobby was not ordained. He developed several lay planters from the Deer Trail, Colorado church. We allowed no superficial separation between fully-funded workers, mission service corps missionaries, bivocational tentmakers, or lay volunteers. From a practice of working out of giftedness, the field was wide open for all the people of God to be mobilized for mission.

## **Understanding of an Associational-based Church Planting Strategy**

I understand this as the association facilitating, running interference, creating climate, developing partnerships, and affirming the local church as the point of contact. The association is the closest denominational entity to the local churches. Therefore, this speaks to the conflict of a national organization, or a state convention driving the strategy. Instead, their role should insure that a called, gifted, and resource field strategist is in place in every region. Never should the local field role be usurped or bypassed. If that worker is not doing the job, efforts should be made to resource him, and if it is a mismatch, make course corrections. The associational-based idea also acknowledges the reality of exponential expansion and synergy occurring when cooperation and partnering exists.

## **Funding Strategy for Church Planting**

Our idea is to start new work in the way it can be maintained locally. If outside subsidy is given, it should be upfront and short-term. Ideally, the local

pastor should be funded entirely by the local group from the start. MSC, bivocational, and tentmaker models, are healthy for small population segments. Missionary and strategist workers, who are not long term with local congregations, can be funded without the negative effect of outside funding. Partnerships with stronger congregations, who assist in funding in the early stages, are generally more healthy than corporate agency funding.

### **Partnership Development**

Partnerships naturally develop with the missionary worker and those that know him. Relationship is the ruling factor. Funds tend to flow out of relationships, and from people being enlisted to do ministry. There was no set way that we developed these partnerships. However, we turned down no inquiry until it proved unworthy. When there was a good match, a long term relationship was cultivated.

### **Church Planting Models**

Simple and contextual expressions best describe the new starts during this period. If faithfulness is given to contextualization, a “whatever it takes” philosophy will be there. Early stages began with Bible studies in homes or in public facilities. Long term, the culture of Eastern Colorado called for moving very soon to a Sunday morning worship expression in a public place. The public place did not necessarily have to look like a church building, but it was an identifiable public place—storefront, borrowed church, rented lodge hall, college auditorium, or a former gasoline service station. Most of the new plants moved quickly to a campus-based expression, whether very simple or more elaborate.

### **Conclusion**

As mentioned in the introductory section of this chapter, a questionnaire was sent to state directors of missions to assess how much the state convention leaders understand the ADOM/CSS model, and to evaluate the extent that it is being employed in the new work conventions. The result of this survey can be found in Appendix 5.

To assess the understanding of this model on the part of the Church Planting Group, the Association Initiatives Team of NAMB, and former HMB leaders, another questionnaire of eight key questions was used. The result of this survey can be found in the Appendix 6. Additional data was collected from three ADOMs currently serving in

Ohio, Iowa, and Nevada.

The survey of the SDOMs indicates, that within the state conventions responding, eighty seven of 249 ADOMs (inclusive of town and country, and metropolitan associations) are considered ADOM/CSSs. All the new work state conventions, with the exception of one, stated that every ADOM was expected to function as a church starter strategist although the title did not reflect this designation. The responses of the SDOMs can be found in the Appendix 8.

The questionnaire for the six case study subject ADOM/CSSs was designed to collect data to assess five areas. First, questions were directed to the ADOM/CSS's understanding of his role as distinguished from the "traditional" role of an ADOM. Second, questions were crafted to identify spiritual foundations that led to his choosing to become an ADOM/CSS. Third, questions were asked to gather data to identify the practical influences, such as formal training, that sharpened his job skills. Fourth, questions were related to his understanding and practice of two key missiological concepts: indigeneity and contextualization. These four areas were foundational for a fifth area. Fifth, seven of the eighteen questions related to church planting, and how he developed intentional strategies for such within his association.

The following chapter will reflect on the data received from the ADOM/CSSs, co-workers, SDOMs, and national agency workers, in an effort to evaluate how these ADOM/CSSs demonstrated leadership strength in church planting in the context of their rural associations. Also, each category of reflection will be enhanced with insights from the academic literature.

## CHAPTER 5

### THE EMERGENT MODEL FOR AN ADOM WORKING IN A RURAL CHURCH PLANTING STRATEGY

#### **Introduction**

With the exception of Treasure State Association, each association in this study shows the net number of congregations almost doubling during the general period of consideration (1990 to 2000).<sup>1</sup> Although none of the ADOM/CSSs served their associations in 1980, for a broader perspective, the statistics for 1980 were included in the table in Appendix 9. In viewing these statistics, it is important to see that three men, Roger Hill, Jay Humphreys, and George Garner served the entire ten-year period of 1990 to 2000. Dave Howeth, James Vaughn, and Tommy Stevens became ADOM/CSSs in their respective associations in 1996 or 1997. The responses of Howeth, Vaughn, and Stevens, in regard to the numbers of new church plants and present congregations, reflect numbers to the present. Since Howeth and Stevens are currently serving as ADOM/CSSs, the 2005 figures were included to reflect a broader span of time for better comparison with the other associations surveyed. All other statistical items considered (e.g., membership and receipts) showed consistent increases. One would expect this increase since the number of congregations increased. The number of baptisms in the

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<sup>1</sup>See Appendix 9 for a table that shows a comparison for each association with the categories of numbers of congregations, baptisms, other additions, resident and non resident membership, and total receipts for 1980, 1990, and 2000. Also, 2005 statistics are included for the two currently active ADOM/CSSs.



selected decade years (e.g., 1990 and 2000), in all cases but Grand Valley Association, showed an increase from 1990 to 2000. Although the cumulative number of baptisms was not calculated for each ten-year period, had this calculation been done, the figures might reveal a more accurate comparison rather than only showing the figures in the decade years. The increase in total receipts is remarkable in all the associations from 1990 to 2000, the data reflecting exponential increases. Changes in national economic factors must be accounted for (i.e., inflation and the changing buying power of the dollar); however, church planting strategies that resulted in more congregations and membership also help account for this increase.<sup>2</sup> Measurable growth occurred in the six associations because of the leadership presence of the ADOM/CSS. The key leadership components of the ADOM/CSS model that are foundational for an effective church planting strategy will now be identified and evaluated.

### **An ADOM/CSS is the Associational Leader**

Leadership is important for organizations to become effective and productive. While there are many variables in successful enterprises, “leadership *does* matter.”<sup>3</sup> No where is this statement more accurate than in an association. The insights shared by Walt Hammonds in an on-line series in pastoral leadership also apply to the ADOM/CSS.

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<sup>2</sup>The net number of official congregations does not reflect the number of all new churches that were started. Each ADOM/CSS reported that many more churches were started that did not survive (see each response under “Church Planting Results as an ADOM/CSS” in chapter 4). Typically, any aggressive church planting strategy will tend to have a larger number of new starts that may not survive. Likewise, a comprehensive church planting strategy will include all expressions of outreach units that might lead to a formal church plant. For example, Tommy Stevens’s prayer request indicates a saturation and aggressive process of church planting: “Tommy is a missionary with Cochise Association. Pray for the 70 church members who have started outreach Bible studies in their homes, for the people who have found Christ in these studies, and for an additional 230 outreach Bible studies before the end of 2006.” *Prayer Connections*, North American Mission Board, e-mail to author, 15 August 2006.

<sup>3</sup>Jim Collins, *Good to Great* (New York: HarperCollins Publishers, 2001), 22.

Some of you are gifted leaders. The rest of us pray that someone will be inspired by our clarion call and join us in the great quest. The fourth responsibility of the pastor is that he must lead.

Those who write and speak on the subject have proposed many definitions of leadership. Webster's Dictionary uses terms such as *show the way*, *direct the course*, *conduct*, *guide*, *go before*, *persuade*, *influence*, *head up*. My favorite definition is: leaders are those who have followers. Many people are in positions of leadership, but sometimes, no one is following.<sup>4</sup>

From the results of their work validated by co-worker respondents (see Appendix 4), each ADOM/CSS included in this project has, in varied degrees, been a leader and influencer.<sup>5</sup> They have shaped the direction of these associations in a rural Rocky Mountain region by developing a comprehensive mission climate with an emphasis on church planting.

Four things are evident in ministries of these six missionaries. Three correspond to the requirements of good leadership stated by Walt Hammonds: “Leadership requires three critical steps: pray, think, and do something.”<sup>6</sup> First, the spiritual foundations of prayer, hearing from God, and responding to a call to the assignment as an ADOM have been foundational for these six ADOM/CSSs. Second, each one reflects the skill of missiological and strategic thinking as each has led his association to move from maintenance to mission. Third, an evident characteristic is the hard working tenacity of planning, organizing, and implementing strategies in their associations as they have led those associations to plant churches. Roger Hill’s statement is characteristic of each, “I spent less time in the office and more time out in the field. . . . much of my time [was used in] researching places for new work and preparing the

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<sup>4</sup>Walt Hammonds, “The Pastor as Leader,” San Andreas, CA, e-mail to author, 19 June 2006. See also <http://www.LeadingSmallChurches.com>.

<sup>5</sup>John Maxwell and Jim Dornan, *Becoming a Person of Influence: How to Positively Impact the Lives of Others* (Nashville: Thomas Nelson Publishers, 1997), 2.

<sup>6</sup>Hammonds, “The Pastor as Leader.”

association and churches for beginning new work there” (see page 89). Personal passion motivates the ministry worker to exceed the expectations of a job description.

Fourth, relationships are a premium for these missionary leaders. The value of relationships for the ADOM/CSS with local church leadership, especially pastors, cannot be underestimated. The following statements of the co-worker reflect this strength in the ADOM/CSSs studied (see Appendix 4):

He encouraged fellowship. There was a good unity among the churches and pastors, whether it was an associational meeting or a state meeting. I think this is a reflection of Roger's heart.

James Vaughn was (and still is) a great motivator. He did a great job of bridging the different cultures together and creating a base for doing missions, while not neglecting the relational aspect of cooperation between churches and pastors.

He kept in touch with all the pastors, met with them, prayed with them and encouraged them (Garner).

He was great at encouragement and building relationships (Humphreys).

### **An ADOM/CSS Develops an Associational Based Church Planting Strategy**

In 1997, when the North American Mission Board was launched, the rumors ran rampant that NAMB planned to discontinue funding the position of ADOM. The word was that the new top leaders saw little value in associations and in the usefulness of ADOMs. The fear was that because the past experience of the new NAMB management was predominantly as mega-church leaders who were not necessarily engaged with associational life, they would tend to view associationalism as archaic.<sup>7</sup> These rumors

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<sup>7</sup>At the closing of the HMB, the Associational Missions Division in the Missions Section housed the offices of Metropolitan Missions, Town and Country Missions, Associational Administration, and Associational Missions Development in the Missions Section, just to name a few. Likewise, personnel in the Evangelism Division, and other Divisions related, by assignment, to associations (e.g., Associational Evangelism Department).

were compounded by the reorganization that reduced the number of HMB positions that related to associations. Negative attitudes of many ADOMs toward NAMB's perceived lack of affirmation of associations were pervasive across the nation. A low view of ADOMs was somewhat justified because of some current ADOMs who were not mission strategists. Dave Howeth voiced a mild but honest viewpoint (see page 93):

My experience was based upon ADOMs I had when I served as a pastor and a planter. They were more the denominational brokers promoting the new literature and programs of the SBC agencies. They were regional managers & administrators. They were not mission strategists.

Several co-worker respondents, who had served in church ministry in the SBC dominant South prior to coming to the West, expressed general perception of the old line ADOM versus the ADOM/CSS: "In the south, the ADOM has functioned in more of a role support to the pastors as a grandfatherly-type figure" (see Appendix 4). My experience is reflected in this response (see page 113):

My early models of the ADOM were from the years of my youth and early pastorates in Texas and Oklahoma. Good men served these positions as program planners, administrative leaders, and denominational representatives.

Other voices were not as kind, in their devaluation of the value of the ADOM, as Jay Humphreys humorously expressed (see page 104):

I liked the DOM title when it stood for "Dumb Old Man" because a large portion of DOMs were just that in the South. It was also a humorous way to poke fun at the job. Originally, the emphasis had been on missions as it had been in the beginning of DOM work. Only later, when the men or women selected to work for the association began to think of themselves as directors, did the "Dumb Old Man" apply.

The pioneers of the ADOM/CSS model, such as John Allen, recognized that the predominantly maintenance models of the ADOM across the South also had infected the new work conventions and the limited church planting that was being done. In the mid 1980s and beyond, J. C. Bradley, Robert Wiley, and others in the Associational

Missions Division of the HMB were calling for the ADOM to “return” to the associational missionary role (see Appendix 1) and were elevating the mission strategist concept. Our case study ADOM/CSSs understood their role as mission strategists as reflected by their responses and also reflected by the responses of fellow workers (see Appendix 4). Common actions by the ADOM/CSSs that characterized them included field strategy coordination, a focus on general mission extension and church planting, conducting research probes, developing local church-based church planting strategies, turning unhealthy church ruptures into a climate of intentional church reproduction, and developing leaders who were focused on church extension.

Because the ADOM/CSS model is intentionally designed to serve as a mission strategist and has intentional expectations for church planting implementation, the model is being adopted by more state conventions. Approximately ninety percent of the new work convention states that were surveyed have affirmed both a clear understanding of the designation of an ADOM/CSS, and are moving to adopt the ADOM/CSS leadership model. The responses of the SDOMs indicate the firm commitment to this model for NAMB appointed ADOMs (see Appendix 5). This move is an indication that the ADOM position is both recognized as, and anticipated to be, the prime field strategist, and that the association is the logical and most advantageous field entity to coordinate and implement a comprehensive church planting strategy. Likewise, key leaders of the Church Planting Group of NAMB are recognizing the importance of the ADOM/CSS model. George Thomasson states:

I believe that over the years the ADOM role has, to a great extent, lost its original focus and function of “missionary.” The role slowly morphed into being filled by a retiring pastor who would sort have serve as the unofficial “bishop” of the local churches, and he would give priority attention to pastoring the pastors and

doing problem-solving in the churches. The missionary function was almost completely lost. It made sense to create this model that spelled out clear expectations for the ADOM/CSS in new work states, because they could not survive unless they planted many new churches. The truth is, however, that if the ADOM role had continued to focus on missionary endeavors that eventuated in the planting of new churches, there would not have been a need for the new position. There is great potential in any association that is led by a proactive missionary who enlists, equips, and engages the churches to seriously address the lostness of their Jerusalem.<sup>8</sup>

The church planting strategies in the case study associations have incorporated the Church Planting Process that was introduced by HMB and continued by the Church Planting Group of NAMB. The components of this process are church planter assessment, basic training for church planters and team members, church planter networks, mentor training, and multiplying church networks.<sup>9</sup> This process is an integral part of the church planting strategy as affirmed by each ADOM/CSSs in this study.<sup>10</sup>

“Partners in Church Planting (PiCP),” a recent associational church planting initiative, has been adopted and implemented by some associations. This initiative provides the options for local churches to become involved in church planting on three levels of involvement. PiCP resources “provide a system for equipping and nurturing partnering/sponsoring churches to plant healthy, reproducing churches with evangelistic

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<sup>8</sup>George A. Thomasson, Director, Implementation Team, Church Planting Group, North American Mission Board, questionnaire interview email to author, 8 June 2006. See also appendix 6.

<sup>9</sup>Charles Chaney, Vice President of Church Extension, HMB, and Assistant Vice President, Joe Hernandez can be credited with introducing the Church Planting Process to Southern Baptists. Adaptation rights were negotiated with Church Resource Ministries of Bob Logan and Steve Ogne. See Robert E. Logan and Steven L. Ogne, *The Church Planter's Toolkit* (Alta Loma, CA: CRM Publishing, 1991). See also [www.churchsmart.com](http://www.churchsmart.com). The Church Planting Group, NAMB, Richard Harris, Vice President, continued this process and organized the Group initially around the basic process components of Readiness, Multiplication, Mentoring, and Recruitment.

<sup>10</sup>For more information contact the Church Planting Group, North American Mission Board, SBC, 4200 North Point Pkwy., Alpharetta, GA 30022-4176, 770-410-6204. See also <http://www.churchplantingvillage.net>.

passion.”<sup>11</sup> Also, a one-day event, that introduces this initiative, is called The Kingdom Builder Event.<sup>12</sup>

### **An ADOM/CSS Focuses on Penetrating Pockets of Lostness**

Surprisingly, the term “church planting” often meets with strong resistance from some church leaders. Turfism is a prevalent obstacle in many association of the SBC. Ed Stetzer asks the question, “How did Christianity change from a faith that spread primarily through church planting to a faith in which church planting has become an exceptional practice?”<sup>13</sup> The obvious reason, he concludes, is that when churches become the establishment, all newcomers are viewed as competition within their territory.<sup>14</sup> In many communities where a church was planted in Platte Valley Association, objections were raised by other Baptist groups and even other existing Southern Baptist churches. A new church plant was viewed as an encroachment on another’s territory.

In practice, obstacles surface that are not always obvious and openly voiced by existing churches. Stetzer mentions five common obstacles. First, some believe that the large church is better and it is more advantageous to have fewer full- service churches. He says that research does not support this idea. Second, the parish church mindset

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<sup>11</sup>“Partners in Church Planting: A Guide to Church Planting for the Sponsoring Church,” [online]; accessed 19 August 2006; available from [http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.877411/k.8432/Partners\\_in\\_Church\\_Planting.htm](http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.877411/k.8432/Partners_in_Church_Planting.htm); Internet.

<sup>12</sup>Ibid.

<sup>13</sup>Ed Stetzer, *How to Plant a Church: A Study Guide* (Nashville: Seminary Extension, SBC, 2001), 12.

<sup>14</sup>Ibid.

supports having a single church for a particular geographical region. Stetzer points out that this failed strategy is plaguing the dying mainline Protestant groups. Third, some have a professional church syndrome that only seminary-trained pastors are the legitimate expression of a pastor-leader. This concept is not supported by missiologists, past and present, or the historical success of the “non-trained” circuit-rider preacher and farmer-preacher of the Methodist and Baptist movements in the United States. Fourth, the idea exists that dying churches must be revived before any new churches are planted. Stetzer maintains that resuscitation is almost impossible to do. Common understanding is that any entity must have new growth to maintain health. Finally, there is the myth that the nation is already evangelized. However, vast numbers of people groups, population segments, and cultural environments are yet unreached.<sup>15</sup>

The Mentoring Group of NAMB identify other common objections to planting new churches.

1. Throughout America there are plenty of churches already.
2. The cost for planting new churches is just too much.
3. Church planting offends existing churches.
4. Pastors do not want to give members and money to plant new churches, but focus on growing their own churches.<sup>16</sup>

While repentance is the cure for turfism, as with any sinful attitude or action,

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<sup>15</sup>Ibid., 12-15.

<sup>16</sup>*Partners In Church Planting: A Guide to Church Planting for the Sponsoring Church* (Alpharetta, GA: Mentoring Team, Church Planting Group, North American Mission Board, 2005), Unit 1, 3-4.



ignorance can be countered by education and persuasion. Research for the paper suggests that some objectors possibly think as they do because they are immersed in an anti-missional culture. A patient and informed ADOM/CSS has an opportunity to teach, influence, and affect, in a positive way, those who might object. One creative way to reverse an anti-mission mindset is to address the issue of lostness rather than talking about church planting. In Platte Valley Association, for example, the vision was to plant the presence of the gospel in every pocket of lostness, i.e., to establish an initial entry in every venue of lostness. Such an approach avoids the stereotypical mental baggage that surfaces with the term church planting. Kenny Moore, former SDOM for Colorado Baptist General Convention is quoted by Boatman:

Our biggest hindrance is we've only had one view of what can be a church. It has to have land, it's got to have a building, it's got to have a seminary trained pastor. . . . There is another way to look at starting new churches. I believe church planting's essence is the incarnational mentality. Just like Jesus became flesh and dwelt among us, we have to plant churches within easy access of every person. We've got to have a church, or some expression of a church, within easy access of every person in Colorado.<sup>17</sup>

Ongoing home Bible studies, short-term kids clubs, summer outreach vacation Bible schools, musical and work project events and Sunday preaching points are only samples of ways to penetrate those pockets. Towns and Porter write about “saturation evangelism,” or the process of saturation gospel seed sowing.<sup>18</sup> Once the seed is sown, the possibility exists that it will become established. One association in this study, in referring to the number of congregations of the association, said that “the total included

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<sup>17</sup>Claudean Boatman, *Penetration Lostness: Bringing Colorado and the World to Jesus* (Centennial, CO: Colorado Baptist General Convention, 2005), 76.

<sup>18</sup>Elmer Towns and Douglas Porter, *Churches That Multiply: A Bible Study on Church Planting* (Kansas City, MO: Beacon Hill Press of Kansas City, 2003), 48.

all congregational expressions, as an effort to affirm the value of the most remote or smallest unit.” Congregational expressions might be used as a designation to avoid the negative mental baggage of what it takes to be a church.

### **An ADOM/CSS is Prophetic, Passionate, and Compassionate**

The role of an ADOM/CSS is the role of prophetic leadership, prophetic in the sense of standing for the truth and speaking the truth. This prophetic stance is vital in addressing the many obstacles and objectors to church planting and the issue of turfism. Who has a more influential position in the association than the ADOM/CSS? Who has a broader perspective of the entire associational region than the ADOM/CSS? Who intersects with local church leadership and has a better understanding of the unique strengths of the individual churches than the ADOM/CSS? Who has the most advantageous position from which he can effectively mentor leaders of the churches, planters, pastors, and key lay leaders than the ADOM/CSS? The case study ADOM/CSSs demonstrate intentional leadership, kingdom mindedness, kingdom focused leadership, a practice of speaking truth to the objectors, and advocacy for emerging entrepreneur leaders.

Jay Humphreys is an example, as affirmed by his co-workers:

He had the ability to get people involved and making them think [the project] was their idea. . . . Jay Humphreys was my pastor. He encouraged me and other pastors, gave suggestions on how to make ideas functional.<sup>19</sup>

Tommy Stevens’s co-worker affirms, “Tommy is, as I’ve already stated, very resourceful and encouraging. His strongest asset is his “go for it” attitude.” One

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<sup>19</sup>For all the quotes from respondents by co-workers in this section, see Appendix 4.

respondent wrote of George Garner, “He had a passion for church planting, perseverance to follow through to start a church in hard places, and the ability to enlist leaders with a similar passion for starting churches.” Another stated:

I observed many strengths of a good ADOM/CSS. Some of them included: vision to try new paradigms, vision to put churches in places others would overlook or write off as not feasible, vision to bring others along side him and support them even to his own hurt, willingness to work with pastors to help them create a positive church planting environment in their church, ability to create partnerships with a multitude of entities, including state, association, churches and individuals, ability to know where to find existing funding as well as creative financial resources, being sensitive to every pastor in the association and keeping them up to date and informed on association happenings, and also mindful of what each pastor is dealing with on his local level.

James Vaughn was affirmed for his prophetic, passionate, and compassionate role:

James was a quiet leader. And for that period of time and with the leadership that was in place, he was just the man. James led by example. His passion for missions and ministry were evident and his motives and reasoning were seldom, if ever questioned. He led by example. He was not a behind the back leader, he simply had a plan and got others to see the merit of it. He had a knack for getting the best people in place for success. At the same time he did not neglect the churches that had little interest in the association or church planting. He went out of his way to cultivate relationships with those churches and pastors. He worked at bringing them into the fold without using tactics that could be thought of as overt manipulation. James did a great job as our ADOM. He was effective because he cared and he wanted to see people come to know Jesus as Lord and Savior. I would say that he displayed a heart for Jesus that people were drawn to. That's why his motives were not in question. He was transparent and above board in his dealing and I was proud to have worked with him.

Roger Hill was committed to lead the churches and pastors in productive ways:

I worked with the pastor. If the pastor gets the fever then the church will also. If the pastor isn't interested then the church will not be either. I shared with the pastor about the need and discussed a feasible plan how his church could be involved. I promised to resource him and the church plant every way I could.

Dave Howeth faced the challenge of calling existing churches to release workers:

I have challenged our pastors and asked God to raise God-called men from

within their congregations. Most of the pastors have not done well with this, but we are seeing now five or six churches that have released workers. My best success has been when a church is pastorless, I spend more time with the church investing time with key leaders and potential God-called men.

### **An ADOM/CSS Builds a Church Planting Climate**

Each former ADOM/CSS of this study served from eight to thirteen years:

Hill, thirteen; Humphreys, twelve; Garner, eleven; and Vaughn, eight. Howeth and Stevens currently are in their ninth years. Hill, Howeth, and Garner had served twenty-six, ten, and six years, respectively, in their associations as a pastor or planter before becoming the ADOM/CSS. Their prior tenures and positive leadership gave credibility among their fellow workers. The research reveals that in all cases, patient church planting and climate building was part of these ADOM/CSSs' agendas and approaches. The research also indicates that Hill, Humphrey, Howeth, Garner, and Vaughn faced the typical church conflicts early in their tenure, and maturely and patiently moved these crises to productive extension strategies.

All came to their ADOM/CSS role as seasoned veterans of ministry. One co-worker's comment in regard to James Vaughn is an illustration (see Appendix 4):

[Blank] Baptist Church got burned with a church plant several years ago. Thanks to James, he let the wounds heal and included the church in [the process]. He was not pushy and was very sensitive to the heart of the people. He included us in ongoing work of the association and even though we did not plant any churches during that time, we have now. That was due in part to the leadership of James. He let the church see that healthy churches plant healthy churches. And while we recovered from the failure of that early church plant, he helped prepare us for where we are today and where we will go in the future. Part of what he did was to help me as the pastor get a heart for missions and church planting. He helped to equip me to lead the church to start new works and to be active in the ongoing ministry of the association. With the care that he took, [church name] is now a church planting church. The mindset of the people has changed; the hurts have all healed (at least mostly). And we are now doing what James was preparing us for while he was our ADOM.

### **An ADOM/CSS Creates Partnerships**

When asked about developing church planting partnerships, each ADOM/CSS defined partnerships as those with outside-of-the-state convention linkages. These linkages are valuable partnerships that an effective ADOM/CSS will encourage. Michael Gravette writes, “Partnering is the key: Acts 1:8 people joining together with one cause to win the United States to Jesus.”<sup>20</sup> The ADOM/CSS is positioned to connect these partnerships.

Internal partnering is another aspect of partnership building. Internal partnering refers to the practice of churches within the association providing vital care and support for existing smaller congregations and new church plants. In the telephone interview with Gerry Tallion, Executive Director of the Canadian Convention of Southern Baptists, he expressed the belief that, unless intentional strategy safeguards are set when an association hires an ADOM or an ADOM/CSS, a default tendency exists to isolate churches from one another. For example, if a church gets into a crisis, that church might look to the ADOM rather than to a parent, former parent, or sister church. Consequently, existing or potential links between congregations are lost. Tallion maintains that the job of an ADOM/CSS, as much as anything else, is to set strategy to connect the churches within the association. The ADOM/CSS can focus on encouraging churches to plant new churches and to lead the churches to mentor and care for other existing churches in the associational family.<sup>21</sup> Dave Howeth explains his effort:

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<sup>20</sup>C. Michael Gravette, Sr., *God’s Plan to Reach the World: Acts 1:8: A strategy for Individuals, Churches and Associations of Churches* (Columbus, GA: Brentwood Christian Press, 2004), 73.

<sup>21</sup>Gerry Taillon, telephone interview by the author, 29 June 2006.

I began regional monthly pastor networks in three regions. We call them PENS (Pastor Encouragement Networks). Pastors will not come for prayer or just a meal, but they will come together if we have a learning activity plus pray and fellowship around a meal. We have had guys travel monthly sixty miles one way to attend. Their learning together in the ministry fosters a growing climate of reproduction. Each region selects the material we watch or listen to. We have modeled this for pastors.

A co-worker in Platte Valley Association evaluated the climate of internal partnership:

His focus was almost entirely upon church planting. He gave a clear call and vision for what the association was for. We were there for each other to encourage each other in mission work. This was unique from being there to support the denomination in its work. I think that he was different as a person than most ADOMs and therefore how he functioned was different. He did not have an axe to grind about traditional methods, institutions, or programs, but at the same time, he was not a slave to them either. He was simply free to follow the leadership of the Holy Spirit. He brought a fresh spirit into denominational work that had the flavor of the Holy Spirit's power.

Both aspects of partnerships—out-of-the-state convention linkages and internal partnering—encourage the biblical pattern of the strong helping the weak (2 Cor 1:4).

How true that the benefits flow both ways. When partners send teams to assist in a mission field, team members see the actual needs with their own eyes, and God invariably touches their lives. Partners also commit funds to assist with the church plant. For the early stage of a church planting project, Dave Howeth has developed what he calls a “first fruits” partner funding plan. He states that “first fruits [funding] partners will not continue [to assist] unless they visit the field and the planter exposes them to the lostness and need of the harvest field.” A true axiom is that funds follow people.

Enlistment of people should be the primary focus. Afterward, God will work to use many of those enlisted for financial support once they are personally engaged. A reciprocating cycle usually results: where the treasure is, there is the heart (Matt 6:21). Workers give of themselves, their time, their finances, and also enlist others by their

examples and excitement.

National projects have been initiated by the Church Planting Group of NAMB in 2005 and 2006, in which it provides funds and limited coordination for regional church planting vision tours. This initiative was designed around the concept of reciprocal partnerships. The ADOM/CSS missionaries in this research project have employed this initiative. Dave Howeth has capitalized on funding assistance to implement a vision tour. Garner and Vaughn are facilitating tours with associations in their respective state conventions.<sup>22</sup> Vision tours, simple or highly organized, and various linkages have been utilized by these ADOM/CSSs in their church planting strategy.

### **An ADOM/CSS Develops Strategic Church Planting Funding**

The common responses of these ADOM/CSSs, in regard to the topic of “funding strategy for church planting,” is focused on sources of church planting funds, and the partnership arrangements between local entities and denominational sources. Cochis Association’s process is representative of the funding approach of each of the six ADOM/CSSs:

The sponsoring church determines the level of support they can offer. The association offers as much support as they can. Other churches are invited to support the work. The balance of the funding necessary is provided by NAMB through the state convention.

The movement from local responsibility toward ever widening circles of partnership was apparent, and remains a healthy process. First, the local new work and parenting church should accept their full funding potential. This includes financial contributions of the

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<sup>22</sup>For more information, one can contact the Church Planting Group, NAMB, Alpharetta, GA, through his or her local state convention.

planter to the process and funds he enlists from partnerships. Second, the local association or a cluster of local churches fulfill their full funding potential. Next, the partnerships of stronger churches from outside the area, or from out-of-state relationships, are engendered by the ADOM/CSS or state mission personnel. Finally, state convention and national agency funds are garnered to fill out the remainder of the project budget. The last category should be the last resort and not used unless necessary.

Tommy Stevens uses the funding process described above when a “new traditional church is started.” However, he makes a distinction in regard to funding for “non-traditional” new church plants. For these church plants, funding is given by the sponsoring church or association for programming and materials, but leadership funding is not provided. Stevens states, “These leaders may be spontaneous volunteers, or the pastor or ADOM may invite them to begin the work.” Grand Valley Association affirmed this alternative process: “We continually promote the starting of churches that required no funding (lay-based church planting).”

Platte Valley Association developed a strategic process of funding rather than a process of dependence solely on the availability of funds funding (see page 117):

Our idea is to start new work in the way it can be maintained locally. If outside subsidy is given, it should be upfront and short-term. Ideally, the local pastor should be funded entirely by the local group from the start. MSC, bivocational, and tentmaker models are healthy for small and often remote population segments. Missionary and strategist workers, who are not long term with local congregations, can be funded without the negative effect of outside funding. Partnerships with other stronger congregations, who assist in funding in the early stages, are generally healthier than corporate agency.

Hesselgrave states, “It is imperative that we do not enter a new area with so much manpower, talent, and money as to create the impression that local initiative is not



needed.”<sup>23</sup> Funding, when not used strategically and based on good missiological principles, can be detrimental to the health of the new work.

### **An ADOM/CSS Develops Indigenous Lay Leadership**

Church planting movements, if they are going to happen in North America, will require unleashing and utilization of the vast energy and force of lay leadership. Dave Howeth points out a problem and its solution, “The pastor is the key to release the laity.” Obstacles of enlisting, supporting, sustaining, and equipping harvest workers might be overcome by affirming and mobilizing the laity:

I found them to be very effective. They were already “contextualized.” They were self-supporting. They were experienced in working with people. They were not “just out of school.” (Roger Hill)

In Grand Valley Association, James Vaughn was keenly alert to the leadership pool of the laity who are from within and without the harvest field:

I paid attention to what God was doing in individual lives in the churches. As we pray for laborers for the harvest, we understand that laborers also come from the harvest field that is being reached.

Tommy Stevens’s commitment to lay leadership development is clear, and the numbers of laymen he is able to use could be described as exponential: “Seventy one outreach Bible study leaders, fifteen men trained as pastors, fourteen [persons] per year as association team members and dozens of conference leaders.” Platte Valley

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<sup>23</sup>David J. Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond* (Grand Rapids: Baker Books, 2000), 76-77. See also Roland Allen, *Missionary Methods: St. Paul’s or Ours?* (Grand Rapids: William Eerdmans Publishing, 1993), 49-61. We can learn from Don McGavran as he stated eight reasons that indigenous churches grow better than others, one of which is being free from funding from outside sources. See Donald McGavran, *Understanding Church Growth* (Grand Rapids: William Eerdmans Publishing, 1986), 38. Funding of church planting in North America must be informed by what has already been learned in the international fields. Jerry Rankin’s statement must be applied to the North American processes: “Our mission efforts must result in churches that can exist, grow, and multiply within their own culture and economy without dependence on foreign resources.” See Jerry Rankin, *To the Ends of the Earth: Churches Fulfilling the Great Commission* (Richmond, VA: The International Mission Board, SBC, 2005), 99.

Association based its expansion in new work on lay leaders:

Our finest planting couple was Bobby Cornelius and his wife Billie. Bobby was not ordained. He developed several lay planters from the Deer Trail, Colorado church. We allowed no superficial separation of fully-funded workers, mission service corps missionaries, bivocational tentmaker, or lay volunteers. From a practice of working out of giftedness, the field was wide open for all the people of God to be mobilized for mission.

### **Conclusion**

The focus areas of evaluation in this chapter are the particular categories from the research questionnaire which applied to practices of church planting and leadership in church planting strategy. The argument of this project is that the ADOM/CSS is the emergent ADOM model that might be utilized in the role of NAMB-appointed ADOMs in rural regions. The effective ADOM/CSS demonstrates his value and strength in the above stated church planting practices. These six associations and ADOM/CSSs were chosen because of their best practices in leading their associations to have an effective church planting strategy. The perception of the role of an ADOM/CSS versus the traditional role of an ADOM notably influenced each missionary (i.e. each of these men rejected the traditional portrayal of the ADOM in favor of the ADOM/CSS model). Each missionary came to his assignment with a charitable outlook on the traditional ADOM role, but with the intentionality of fulfilling a different role than the prevalent examples of ADOMs they had observed. In every case, some excellent role models of former ADOMs were mentioned, and these role models had been field missionary strategists passionate about church planting.

In the final chapter, attention will be given to defining the ADOM/CSS as a mission strategist and offering a design for this model. Likewise, a training component for the role of ADOM/CSS will be suggested.

## CHAPTER 6

### CONCLUSION

#### **Introduction**

The Associational Director of Missions might be the worker most ideally positioned to influence mission strategy in the Southern Baptist Convention. Several factors validate this statement. (1) The association is the closest cooperative resource entity to the local churches. (2) The ADOM is the authorized administrative and strategy leader of the association. (3) The ADOM, by virtue of expectation as the chief associational leader, can affect the strategic planning of the association. (4) The ADOM, on a relationship level, has a strong influence with churches and their pastoral and lay leadership. (5) Because of the geographical scope of his responsibility, the ADOM has the broadest and most objective perspective on the issues within the association. (6) The ADOM is the closest denominational field strategist to the local church field. Any ADOM, from this advantaged position, who is fueled by a spiritual calling, equipped in skills competencies, committed to church planting, and driven by a passionate motivation for kingdom expansion, will function well in the ADOM/CSS model defined in this project.

#### **A Proposed ADOM/CSS Model**

The ADOM/CSSs examined in this project have approached their jobs as ADOMs with church planting strategy development as their top priority. Though

emphasizing the starting of new churches, their care for the churches, church leaders, and administrative leadership of the association was not diminished.

Few men will have equal strengths and giftedness in every aspect of the ADOM role. Rarely is one person extremely gifted or passionate about the traditional aspects of the role of the ADOM and also the role of a CSS. However, considering the spiritual needs of North America, can the 1200 SBC associations avoid the need for their key leader to be anything less than a field mission strategist? Are times too urgent for this role to be diminished by giving attention to mundane duties of being a tour agent, fellowship director, politician, golf tournament coordinator, newsletter publisher, camp supervisor, or administrative office manager? None of these functions are inherently bad, but should they require priority status for the job of an ADOM? Would not the qualities and characteristics described in the ADOM/CSS model be transferable to any ADOM position?

The ADOM's skills in administration, organization, coordination, budget management, communication, and public relations can be and should be developed since these skills are necessary for any leader. However, could these skills be better laser-focused for the purpose of kingdom expansion? Could not many tasks required for leadership of an association be delegated to persons under the ADOM's leadership, which would allow him to concentrate on implementing kingdom extension strategies?

The ADOM, in his finest expression, is a catalyst for spiritual movements rather than organizational success; a vision caster for global mobilization, rather than local maintenance; an implementer and encourager of eternal matters and discipleship, rather than temporal administrative tasks; and an advocate of local church cooperative

kingdom strategies. While no title or job description assures the actual function of the individual ADOM, the ADOM/CSS model creates the framework in which the ADOMs can function as the missionary leader described throughout this study.

J. C. Bradley's model (see Figure 1) and description of the mission strategist role must be retained in principle and essence, but this concept might be altered for a stronger application in the context of the role of an ADOM/CSS

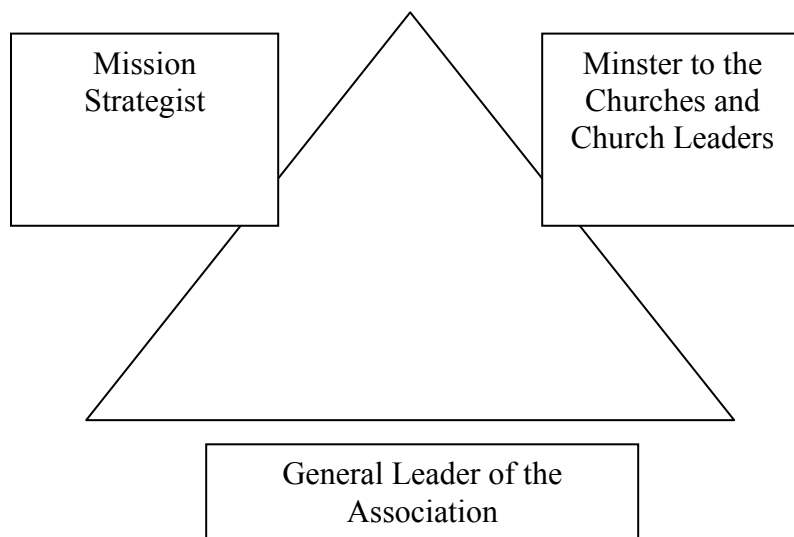


Figure 1

#### J. C. Bradley's Three-Dimensional Model of Associational Director of Missions

Mission strategist emphasizes the missionary aspects of the total task of the director of missions. It emphasizes the missionary nature of the association which is based on the missionary nature of the church. The director of missions calls on the churches and the association to join in what God is doing in their associational area. He serves as a leader, inspirer, catalyst, activator, challenger, and proclaimer or prophet. He calls on the association to apply the unchanging Word of God to the needs and opportunities of their special part of the world. This dimension of his role implies that the director of missions knows his context, has spiritual vision for what the association can do in

addressing its various frontiers, and can lead the association in making strategic decisions about basic directions and priorities that are faithful to what God is doing in the world.<sup>1</sup>

Rather than mission strategist being one of three dimensions of the ADOM, should it be the comprehensive essence of the ADOM role? One perceived weakness of Bradley's model is that the ADOM might tend to choose mission strategist as only one aspect of his role rather than the overall essence of his role. Could not a better perspective represent mission strategist as an overarching essence for every aspect of his task (See Figure 2)?

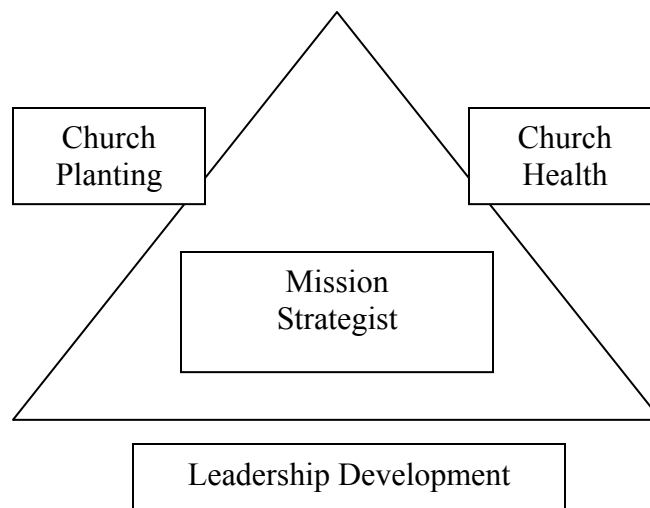


Figure 2

Associational Director of Missions/Church Starter Strategist

In the simplest expression, the ADOM should function as the general leader of

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<sup>1</sup>J. C. Bradley, *A Baptist Association: Churches on Mission Together* (Nashville: Convention Press, 1984), 55.

the association, leading the association to primarily focus on resourcing local church strategies rather than building an elaborate associational entity that must be maintained. The association then becomes a dynamic catalyst to identify resources within and without the association in order to cooperatively assist the churches who are working as the front line forces. The diagram in Figure 2 of the ADOM/CSS model suggests a healthy associational leader who gives balanced attention to church planting, church health, and leadership development.

### **A Proposed ADOM/CSS Training Component**

The ADOM/CSSs in the six case studies credited the influence of mentors and formal training that was afforded them by NAMB (formerly HMB), or by their state conventions. Whether in a conference or a coaching setting, an intentional effort to develop ADOMs and ADOM/CSSs as missional leaders is the goal of this training component. Figure 3 on page 146 represents an outline of the core curriculum.

The first unit of the training component includes spiritual formation issues as the basic foundation upon which ADOM/CSS ministry should be based. The topics of this unit include prayer, calling, character issues, and giftedness. Each area can be expanded to thoroughly develop that concept. Prayer includes personal devotional prayer, leadership in corporate prayer, and prayer strategies. Calling includes exploring the biblical basis of calling, and the assessment of the individual's experience of calling. Character explores the area of personal holiness, personal integrity, and relationship integrity. Giftedness assesses spiritual giftedness, leadership ability, and past ministry experiences.

The second unit of the ADOM/CSS training component is Missiological and

Theological Foundations. Missiological Foundations will address the topics of contextualization, incarnationism, indigenous principle, homogenous unit principle, significance of church planting, the missional church, worldview, and cross-cultural training as explained in Chapter 3. Rural North American sociological applications of these missiological principles will also be covered. Theological Foundations will address the topics of mission theology, scriptural authority, and kingdom principles as explained in Chapter 2.

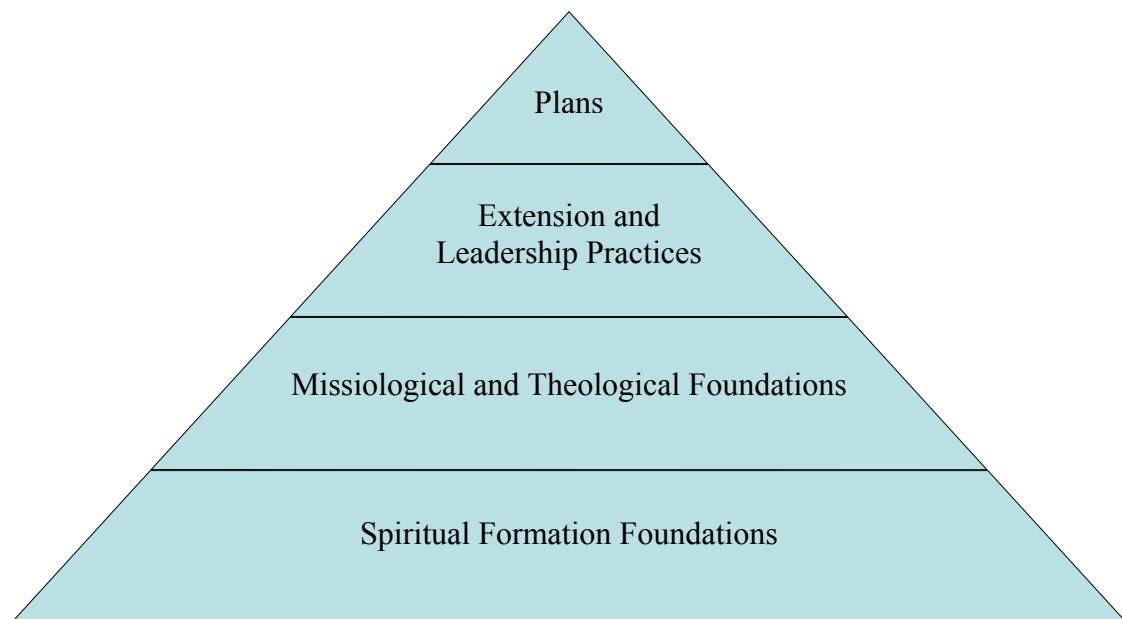


Figure 3

ADOM/CSS Training Component

The third unit of the ADOM/CSS training component is Extension and Leadership Practices. This unit will address issues in church growth, conversion growth (evangelism), church planting, and church planting movements. Included will be



leadership development issues that relate to recruiting and equipping church planters who view themselves as missionary leaders versus pastoral chaplains. Special application will be given to equipping church planters in the unique issues that relate to the rural venue.

The fourth unit of the ADOM/CSS training component is entitled Plan. This unit addresses the specific issues for the ADOM/CSS as he leads an association to plan a comprehensive mission strategy for engaging the target culture giving special attention to the church planting component. Processes of strategic planning will be explored, and a basic strategic plan will be designed.

In this research project several objectives have been accomplished. The role of the ADOM, from an historical perspective to the present, has been addressed. In rural new work convention areas, the key mission strategist in a church planting strategy has been identified as the ADOM, of which the ADOM/CSS model is the best expression. An effective rural mission strategist has been identified in regard to his background, personal calling, and life experience. The skills of the ADOM/CSS have been defined. The missiological foundations from which the ADOM/CSS operates have been defined. Methods by which the ADOM/CSS expresses his skills and experiences through an association of local churches have been defined. Specific church planting strategies for rural Rocky Mountain settings, led by effective missionary strategists, have been examined and evaluated. Finally, the role of the national SBC denominational mission agency (NAMB), in facilitating this leadership model, has been addressed by suggesting the perpetuation of the model in its appointment system and by supporting a training component for the development of these missional leaders.

## APPENDIX 1

### THE DIRECTOR OF MISSIONS AS AN ASSOCIATIONAL MISSIONARY (A REPRINT)

The focus of this paper is upon the associational director of missions as a missionary and it is written from Bob Wiley's understanding of historical factors and issues at work.

#### **Employees of Earliest Associations Were Missionaries**

The role of the associational director of missions is rooted in the earliest form of missionaries employed and sent out by associations. The Philadelphia Association inaugurated a missionary program in 1755. The Shaftsbury Association of Vermont (organized in 1780) established a plan for associational missions that was later adapted and followed by the Home Mission Board, but on a larger scale.

As missionary societies came into existence associations began to turn the administration of missions over to them as many churches feared an ecclesiastical abuse in authority by the associations over the churches. By 1814 the associations had positioned themselves, generally, as being supportive of and as fund-raisers for the missionary societies.

#### **Associations and the Rise of State and National Conventions**

The work of William Carey was financially supported by the Philadelphia Baptists. Other associations participated in Carey's work by observing special seasons of prayer and making contributions to his support. A national organization for serving the Baptist missionary spirit began to emerge as the result of hearing about the dilemma of Adoniram Judson through the work of Luther Rice. In May, 1814, a national missionary society was created by mutual agreement of Baptist associations throughout the country. The organization became known as the "Triennial Convention." The reception of the new mission society was well received as Rive reported in 1815 that practically all of the 115 associations had supported the enterprise. Baptist associations supported the missionary work of the Triennial Convention until the formation of the Southern Baptist Convention in 1845. Torbet summarized this period of Baptist history as being

characterized by a missionary zeal and a missionary enthusiasm which led to local, state, and national organizations (Torbet, *A History of the Baptists*, p. 253).

Baker states that there were nine state conventions in the South by 1845 (*The Southern Baptist Convention and Its People*, p 144). Many of the missionary society functions were absorbed by state convention mission boards. The associations and conventions cooperated in the mission work. Tension existed between the Board of Domestic Missions and state conventions in the early years. In 1846 the Board of Domestic Missions was instructed by the Southern Baptist Convention to “be responsible for the promotion of religious and missionary zeal among the ministry and churches.” The Board reported in that year that most of the state organizations had become auxiliary to the Board and called upon district associations to “form this relation and to forward reports to the Board.” In 1853 a plan was put into operation for the joint appointment and support of a missionary in associations in cooperation with the association and the Domestic Board (SBC Annual, 1867).

### **Associations Serve as Denominational Promotion Agencies**

The Southern Baptist Convention developed church program organizations in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. As the association had served the missionary societies as a promotional agency, convention leaders looked to the association as a promotional agency for them. The Sunday School Board led other agencies to see the association as a means of delivering program support to the churches through the association. E. P. Aldridge declared in 1930 that the association was the “basic organization or agency in all co-operative service among Baptists.” He insisted that to enlist the churches and the masses of Baptists in support of denominational causes denominational leaders must go before the hearts of the representatives of the churches at the meeting of the district association (May, pp 45, 46). Among other statements, J. N. Barnette declared that “No other denominational agency has an equal chance with the district association in bringing the majority of the churches up to the same high standard which some of them have reached.” And, according to Barnette, the association “provides machinery” through which general, state, and associational forces can reach the most remote church (May, p 48). It was a role that most associations served up into the middle of the century.

### **Re-Emergence of Associational Missionaries**

In 1941, the Home Mission Board established the City Missions Program. The Rural Church Program was established in 1943. “While there were many cities within the Southern Baptist Convention with mission programs prior to 1941, the Home Mission Board has given a great impetus to the movement since that time” (Keystone, p 23). Missionaries of the Home Mission Board were appointed as city missionaries even though state conventions were also appointing missionaries. As the Southern Baptist Convention expanded into the Western and Northern tier of states, state conventions and the HMB learned to work through the earliest cooperative agreements. Generalist

missionaries carrying multiple responsibilities were jointly funded and appointed. The roles of the missionaries were to become mixed and vague as the associations continued their roles of serving to promote SBC programs even though the missionaries were to develop mission efforts with the churches.

The City Missions and Rural Church Programs emphasized the need of the missionary conducting a survey of the associational territory to ascertain the needs for mission work. In 1948, Harold Gregory, a city missionary in Nashville, Tennessee, wrote *Keystone of All Missions*, a book on the work of the association and its missionary leadership. He spoke of the associational missionary in the following:

“This is the oldest type of mission worker known to our modern plan of mission work. His work is usually thought of as being confined to the bounds of a particular association which may be a single county unit or perhaps two, three, or more counties. The churches in this given area pool their resources and energies to obtain his services **and he is to work in and through these churches in promoting all phases of Baptist work, with particular emphasis upon new missions and new churches in needy places. Since he promotes everything in which Baptists are interested, he is no less a missionary than those serving under the Home or Foreign Mission Boards.** His labors will do much to enlarge the force and effectiveness of both of these agencies.” (p 68, emphasis in bold are Wiley’s).

Gregory outlined the qualifications of the associational missionary in 1948 to include: a deep spiritual consecration; an education that meets the demands of his position, experience in which he has had a successful pastorate in “which definite missionary interests have been demonstrated”; and that he “must be a man of vision, with a vision born of faith, and then with sufficient courage to bring his vision to fruition” (p 70).

The associational missionary was not to be a pastor at large, Gregory continued. He was not an evangelist, nor a supply pastor, not a visitor, and he is not necessarily to impress people with his report of how many miles he traveled to do his work. The associational missionary was to engage in general promotional work of Southern Baptists and to assist churches and pastors on every hand. He was to work in unchurched areas and institutions personally and to enlist churches to engage in such activities. The missionary “is the representative of everything Baptists do from the unchurched areas of his territory through the Co-operative Program to the ends of the earth. He is the servant of the churches, seeking to harness and co-ordinate their energies and resources for the extension of the kingdom in the association, and by helping independent, autonomous churches to better co-operate in winning a world to Christ” (p 75).

### **Early Years of Associational Missionaries in Pioneer States**

The Home Mission Board, conventions and associations continued to work together to employ associational missionaries. As the work of associations expanded in scope, the missionaries gave much time to running associational programs in order to strengthen churches and church organizations. In the expanding pioneer areas of the nation, associations saw their primary task as evangelizing and starting new churches.

This was done by associational missionaries who had the responsibilities of opening new communities to Southern Baptist work by:

- Conducting surveys in potential communities for new Southern Baptist churches in order to evaluate the “readiness” or need for a new church
- Identifying potential persons with whom Bible studies could be established
- Leading churches and or church leaders within the immediate association or the nearest church to get involved in the potential community by conducting Vacation Bible Schools, revival meetings, and/or Bible studies and preaching services
- When church sponsors were not readily available, the missionary would assume the responsibility until a sponsor could be secured
- Securing pastoral leadership for mission type churches, and often securing pastoral leadership for established churches
- Keeping young churches alive by their presence, their personal commitment and their persuasive beliefs with others that a work was needed and this one would soon be able to make it on their own
- Discovering, enlisting, training, and deploying local church leadership

The first focus of the missionary in pioneer associations was upon *the reaching of people with the gospel*, not the establishment of an association nor structures to create an association. The missionary would be evangelist, church starter-strategist, church and community minister, pastor, church development director, or whatever was needed. As new works were established and new churches began to emerge, a fellowship was the natural outcome.

The early meetings when churches met together were more often for fellowship than for business or training. As structures began to be developed, it was important to employ good methods for making their fellowship meetings more meaningful. Things such as the location of the meeting, someone to be in charge of communication, developing an agenda and other factors began to rise in importance. Organizing into associations was the necessary step for maintaining relationships as the churches moved from struggling missions to viable churches. In the early days of associations in pioneer areas, the role of the moderator was crucial to the maintenance of the fellowship.

The introduction of resourcing of the national agencies with state conventions in pioneer work impacted the role of funded missionary leadership in state conventions and association. The role of the general missionaries began to shift to include the starting of new work and *nurturing the development of associations*. One of the driving forces on the state conventions level was the need to expand the number of associations and the number of missionaries to secure more denominational dollars. The impetus for this generally came from the national agencies. Money drove the strategy for missionary positions.

As the pioneer conventions matured, the roles of regional missionaries shifted from starting new units of work to establishing and growing effective associations – in reality, a shifting to more church development in the form of growing leadership and strengthening the existing congregations. There was pressure on the missionaries to provide better channels for the convention programs to the churches. This, in turn,

provided the need for increasing the number of associational missionaries, by then identified as superintendents of missions. These new positions in the pioneer states were established as though they were state staff positions, but deployed at the associational level.

It soon became a sense of necessity for every association to have its own missionary. The HMB expanded its missionary numbers by appointing superintendents of missions as requested. Many positions were often suggested by the leadership of the HMB. After all, the HMB was a missionary sending agency. The role of the superintendent was changing in the midst of the increasing numbers of associations. The need to start new work was important, but as state employees as well as associational, the pressures were there to promote church growth, church development and all other programs of the SBC. The director of missions had become the “key” to getting all the important things done at the associational level. Expectations had changed and the missionary roles were soon to be reassigned.

To get new missions work done, the missions programs of the HMB created new positions, such as Church Extension Directors and language catalytic missionaries. The work of the association had moved from that of fellowship and support for struggling churches to that of making sure that all the churches could become 5-star programmatic, supporting the convention, cooperating churches. At the HMB, the focus of pioneer missions was lessened as the convention was able to establish work in all 50 states. The need of taking the gospel to all peoples had not changed, but the primary focus was somewhere else. Church leadership came to see the director of missions as important but not as missionary. The felt needs were, as they continue to be today, to pastor the pastors and provide ministerial support when needed to the churches, particularly, when a church was without a pastor. If other missions work was to be done, a missions specialist could be secured. The missionary dimension of the director of missions had been suppressed by the system and the churches in too many places.

### **The Missionary Role was Diminished in Old South Associations**

Associations in established areas of the convention were struggling with their missionary responsibilities as well. The struggles with role definition impacted all elected associational staff whether they were in new work areas or Old South associations. Denominational leaders continued into the late 1950s to press the associations to establish church program organizations in the churches handed down by the agencies. Solomon Dowis clearly conveyed the philosophy of many of the denominational leaders of his time regarding the functional goal of the association in Baptist life. In the 1953 volume, *A Mission Program for a Baptist Association*, Dowis implied and directly stated that a primary role of the association is to enlist the churches of that association in denominational programs, “to grow a denominational program of work in the churches” (p 13). Dowis argued for the title of the associational missionary to be changed to that of “Superintendent of Missions” on the following grounds:

- (a) the “missionary” title had come to indicate that as missionary one would do all the work himself
- (b) that “superintendent” was a better indicator of the enlarged duties required of the one who has so much to do he gets others to help with the work, and thus, superintends the whole work of the association
- (c) the need for uniformity in titles when referring to the employed associational workers
- (d) the need to use the same title for employed associational workers who superintend the work of associations since that was the title of a state superintendent who supervised and promoted the mission work of a state convention (p 73).

In the *Associational Guidebook*, published by Convention Press in 1959, Dowis wrote, “The associational mission program is a complete program in the interest of all work. It should promote the whole of the denominational work in that association. The superintendent of missions is the key man, responsible to the association and the state convention, through whom the state convention and Southern Baptist Convention leaders work in their promotion. Every part of the denominational work should be promoted through the association” (p. 104). Dowis did assign responsibilities of missions tasks to the superintendent, but in a secondary fashion. The superintendent of missions was first and foremost, a denominational marketer.

### **Associations Re-emerging as Missions Entities**

In 1963, a Conference on Associational Missions was conducted at Mississippi’s Gulfshore Baptist Assembly. This conference provided a forum for directors of missions to speak about associational life and their role responsibilities. Through this event, associational superintendents of missions established a new day of acceptance and recognition in the life of Southern Baptists. They established their objectives as missionaries to be about meeting the needs of churches rather than the mere promotion of programs. Accepting the title of “Superintendent of Missions” for themselves, they called for the denomination to accept them as belonging fully to the Southern Baptist family of missionaries.

In the decades of the 1960s and 1970s, the denomination and the superintendents of missions struggled with their new role. Arthur Rutledge wrote in the Foreword of E. C. Watson’s 1969 *Superintendent of Missions for an Association*, “The discovery of new purpose and meaning has led to the emergence of a new denominational leader, the superintendent of associational missions. During the past three or four decades, this leader has been searching for an identity, attempting to define his role in the midst of Baptist life. Each man has found a concept which has been his own, while the denomination has needed an understanding of it which could be generally accepted. While all have agreed upon the importance of the office, there has not been general agreement upon its purpose and function.” Lynn E. May echoed that finding in *The Work of the Baptist Association, an Integrative Study* (1969): “It appears that the role of the associational superintendent of missions needs further clarification. Ideas concerning his work vary widely” (p 97).

In a second convocation on the association at Ridgecrest Baptist Assembly in 1974, statements concerning the purpose and functions of the superintendent of missions elevated administrative responsibilities while subjugating missions tasks. Study Group 14 was assigned “The Role of the Superintendent of Associational Missions.” “In our complex and changing world the role of the superintendent of missions has and continues to change. Today the words administrator, organizer, counselor, promoter, educator, helper, projector of programs and communicator are used in speaking of the role of the superintendent of associational missions” (pp 3-4). This study group also proposed that the name be changed from “superintendent” to “director” of missions.

In the early 1980s, two events occurred that began to move associations to rediscover and elevate the missions task of associations. The first was a national conference on the Baptist Association in 1981 at Ridgecrest Baptist Assembly. The title of the conference was, “Mission in Context: thinking Nationally...Acting Locally...” In an article to give understanding to the purpose of the event, Don Hammer wrote, “Everyone is aware of the swelling tide of change in the various associational settings. Therefore, this national conference is to provide a forum and format for Southern Baptist leaders to act in concert to build a meaningful mission strategy to win our nation to Christ. This emerging mission strategy must be developed – not in denominational offices, but on the local level – in the new frontiers of the association and its church leaders” (Associational Bulletin, Vol 15, No 5, September 1981, p 2).

The second event of missional importance in moving associational leadership to elevate the missions task was the publishing of J. C. Bradley’s, *A Baptist Association* in 1984. Bradley stated that the role of the director of missions was still undecided and unclear and that it may be for some time. However, Bradley staked out a clear path in defining the role in his material. The nature of the association is based upon the nature of the church. The director of missions was to provide general leadership and service to the totality of the life and work of the association. “The missions strategist, minister to the churches and church leaders, and general leader of the association. ...*Mission strategist* emphasizes the missionary aspects of the total task of the director of missions” (pp 54-55).

Part of the struggle to identify responsible leadership for missions in the association can be best studied in the work of the Associational and Church Missions Committees and its successor, Missions Development. The HMB was given the assignment by the SBC for relationships to the associational director of missions. The assignment was and is within the programs of Associational Administration, Metropolitan Missions and Town and Country Missions. Two of the programs are contextually based, that is, they have assignments to provide contextual support and programmatic suggestions for doing SBC work within their geographic areas. The associational programs were assigned the responsibilities for the Associational Missions Committee. Further, responsibility for training of the Director of Missions was considered by the program leaders also as a primary responsibility. The Church Missions Committee was assigned to Church Extension program in the realignment of the HMB in the 1970s. Following in the path of Dowis and struggling with a deeply seated philosophy across denominational agencies, the HMB Associational Missions programs seemed to devote much energy in training associational leadership to develop effective, efficient associational organizations, rather than primarily promoting missionary work



through the Associational and Church Missions Committees throughout the 1960s and 1970s.

The Church Missions Committee was assigned to Rural-Urban Missions in 1980. At that time, Wiley conducted a nationwide survey and discovered that a significant majority of the associations did not have a functioning missions committee. Those that were working saw that their responsibility was to supervise the work of the Director of missions (as Dowis had instructed). It was much easier to supervise than lead the association of churches to do missions through church missions committees. By the middle 1980s, the need for missions development and leadership to support missions work in the churches and associations was acute. In the writing of the 1983 “Associational Base Design”, the doing of missions in the association was assigned to Missions Development, a new program designed to deliver missions work to churches with programmatic support from the HMB. This produced some fear for many directors of missions because it established missions leadership other than themselves.

While all this was developing with Missions Development, there was a movement to further emphasize missions as an associational function. The 1981 convocation, “Missions In Context”, emphasized and affirmed the need of associations leading their churches to engage in developing locally owned and locally implemented strategies for missions in their context. The 1989 convocation, “Our World, Our Mission”, further pressed the need of associations to function as missions entities, doing missions locally, nationally, and world-wide. The end result of several years and several forces coming together, the Associational Missions Division assumed the responsibility in terms of equipping the Director of Missions as “Missions Strategist”, “General Leader of the association”, and “Minister to Churches and Church Leaders” within the association.

### **The Role of the Associational Missionary in the Twenty-First Century**

The role of Directors of Missions is critical to the work of the kingdom. Missions continues to be a most important facet of the life of our convention. SBC program and state leaders have not fully realized nor tapped the potential of these leaders. However, neither have the Director of Missions majored on their full potential as missions leaders among Southern Baptists. The Associational Missions Division and the associational program leaders in the division are making strong moved to refocus efforts on equipping the Directors of Missions as associational missionaries. We work in that direction based upon the following assumptions:

- A Baptist association is a missions entity because the churches that comprise the association are missions entities
- An association’s geography is the focal center of it’s mission field. However, that mission field should be an expanding, ever-growing mission field that ultimately embraces global parameters – the ends of the earth
- Churches are God’s “sent ones” and are His primary instruments in accomplishing His mission

- The association is a community of churches that needs to reveal the spiritual nature of God's mission in, among and through that community
- Churches are missions entities made up of persons who are called of God, commissioned by Jesus, and gifted for mission by the Spirit of God

### Defining "Missionary"

"A missionary is one who out of his experience of faith in Jesus Christ responds to the call of God to involve himself in the lives of other people for God's redemptive purposes. He gives evidence of gifts and abilities that can be utilized in a special assignment. These qualities are recognized and affirmed by his supporting community of faith." (*Missions Challenge*, p. 34). Peter Wagner wrote in the middle 1970s that "A missionary is a person who engages in a structured rather than a casual witnessing situation and who is sent to his ministry rather than called to it" (p. 77, *Frontiers*, Wagner). I have chosen these two definitions because they include these essentials:

- (a) The call to missions,
- (b) The evidence of gifts and abilities, a missionary gifting,
- (c) A structured, strategic plan for doing missions,
- (d) The sense of "sentness" felt in doing missions.

The last item, the sense of "sentness" will be viewed first. In Acts 13:1-2, "In The church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' So after they had fasted and prayed, they placed their hands on them and sent them off" (NIV). The churches are responsible for the doing of missions. As the missionary, the churches with whom the missionary works need to be as the Antioch church, embracing and sending missionaries into their fields of responsibility. Directors of Missions/Associational Missionaries must teach them that *they* are their missionary. The missionary in the association does not act on his own, but on their behalf. It is a catalytic role.

Consider then, the need to have a structured, strategic plan for doing missions. A structured, strategized witness requires certain planning and investment of resources in the evangelization of a certain community or a people group. It is vital to do the strategically important things so that the witness is made with purest motives and greatest strength possible. Too often, mission efforts can be projects that are designed to help those involved feel engaged in missions rather than focusing on the presenting the witness in the language and context of those who need to hear. Further, the resources are precious and need to be spent in the most effective ways. Missionary leadership needs to be gifted with strategic thinking and skilled in strategic planning.

The evidence of gifts and abilities, a missionary gifting, is an integral factor in being a missionary. Peter Wagner wrote that "The 'missionary gift' is the ability to make profitable use of spiritual gifts in a cross-cultural situation. Not all Christians have the missionary gift. Those who do not would be well advised to use the gifts they do have in

their own cultures, because if they try a cross-cultural ministry without this necessary spiritual equipment they probably will fail” (pp. 78-79). The missionary leader is gifted to lead in the use of spiritual gifts in presenting the gospel to persons in cross-cultural situations. This means that the missionary leader is not only one who can and does engage in presenting the gospel cross-culturally, but is capable of enlisting, equipping and deploying others in the accomplishment of missions work. Certainly, the missionary leader works strategically and with a sense of sentness. The greatest challenge before the missionary leader is leading the churches to personalize missions and engage in sending itself into the mission field. “While there are many ways whereby the missionary task can be accomplished, ultimately and basically it requires the incarnation of the good news of gospel in human personality. This incarnation or witness of the whole gospel for the whole man requires the sending of missionaries whose witness is clear, positive, and unapologetic” (Missions Challenge, p. 33).

Finally, a missionary is one who out of his experience of faith in Jesus Christ responds to the call of God to involve himself in the lives of other people for God’s redemptive purposes. The missionary call and the gifting of the missionary gift go hand in hand: God never gives a call without giving the gift or gifts necessary to fulfill the call. Conversely, God never gives a gift without calling the person who has it to use that gift for His glory. The call of God to be a missionary leader is ultimately a condition of the heart.

The needs of this nation, in particular where associations serve their churches, demand the day in which missionary leadership is secured to engage church members and churches in the missionary tasks of evangelism and church planting. The associational missionary can serve the churches most effectively in these tasks. “This is the oldest type of mission worker known to our modern plan of mission work. His work is usually thought of as being confined to the bounds of a particular association which may be a single county unit or perhaps two, three, or more counties. The churches in this given area pool their resources and energies to obtain his services **and he is to work in and through these churches in promoting all phases of Baptist work, with particular emphasis upon new missions and new churches in needy places. Since he promotes everything in which Baptists are interested, he is no less a missionary than those serving under the Home or Foreign Mission Boards. His labors will do much to enlarge the force and effectiveness of both of these agencies**”(p. 68, emphasis in bold are Wiley’s).

Robert E. Wiley  
September 22, 1995

## APPENDIX 2

### CORE COMPETENCES FOR THE DOM OF THE FUTURE ASSOCIATIONAL INITIATIVES TEAM NORTH AMERICAN MISSION BOARD

#### **Entrepreneurial Leadership**

Idea-generating leadership scanning for the possibilities to further Kingdom work; asking questions, experimenting with new ideas, discerning what to keep and what to let go of in multiple situations; continuously seeking God's wisdom and waiting, when necessary, for opportunistic impact

*Initiates opportunities* - Scans the environment for opportunities; develops appropriate strategies to take advantage of opportunities; secures resources and time for exploring new ideas, asks questions and challenges the status quo, and shares learnings from successes and failures across the association

*Creates impact* – Implements new ideas to create an environment for Kingdom growth; makes major adjustments that create continuous opportunities in an environment of rapid change

*Communicates vision* - Delivers visionary messages that engage and inspire associational leaders and others to act on Kingdom initiatives

*Sustains impact* - Positions association-wide resources to mobilize constituents around opportunities that drive sustainable results

#### **Establishing Strategic Direction**

Creating a clear picture of the destination for the association; helping others understand how and why things will be different when the destination is achieved, building commitment and inspiring action toward the destination

*Creates shared mindset* – Through God's revelation and the confirmation of truth in the hearts of God's people, the association leader envisions and describes the destination in a way that reflects the future needs of the local church; creates awareness of the current reality, and facilitates action towards closing the gap between the current reality and the destination.

*Defines a future destination*– Creates a clear vision of the future state of the association; describes the destination in a way that reflects future needs, and makes the connection between what he is asking people to do and the activity of God.

*Engages others*- Trusts in the Holy Spirit to convince God's people of His direction and communicates the importance of organizational beliefs and performance expectations - including boundaries for acceptable behavior, as well as success stories that illustrate God's continuous work within the association; gains buy-in as he bears witness to what God says and does in and around the association.

*Inspires action* – Conveys the on-going movement of God in a way that moves decision-makers, leadership team members and the association's community to action; models organization's beliefs and values through behaviors.

*Applies broad strategic perspective* – Considers and anticipates factors beyond the immediate situation including global context, economic, community, political, social and cultural implications on local church decisions; scans the environment for variables that God may use to impact long-term opportunities.

*Aligns organization to strategy* – Uses the destination as a reference point in conducting day-to-day decisions and activities by helping others see the work of God in the association community through linkages between the destination, strategy, organizational capability and organizational beliefs; reinforces behaviors that are aligned with God's mission for the association, organization beliefs and expectations.

### **Achieving Kingdom Results**

God is on mission to redeem humanity and He is the only one who knows how to do it. Therefore, under the direction of God's revelation regarding the mission of the local churches, demonstrate and promote a propensity for speed and action and a mindset that breakthrough results are achievable in His will; assuming accountability for results; expecting ever-increasing levels of success to be reached

*Demonstrates passion for winning* – Is energized by challenges and persists in overcoming obstacles and/or issues; models unwavering resolve to produce the best sustainable results; takes actions to address an issue or seize an opportunity without prompting.

*Resources churches to execute mission* - Positions the association of churches for achieving higher and higher levels of performance and results;

turns threats into opportunities; takes advantage of new opportunities to evangelize and disciple; demonstrates optimism about the possibilities and the strength of the community of churches called together as an association.

*Sets ever-increasing higher associational standards* – Continues to raise expectations for results and performance for self and others; creates a shared understanding of the best path forward to enable collaborative actions; consults with the association membership to focus quickly on high leverage and high impact actions.

*Models personal accountability* – Measures self against ever-increasing high performance standards and delivers breakthrough sustainable results; taking personal responsibility for association-wide outcomes.

### **Facilitative Leadership**

Ability to assist church leadership in fulfilling the mission of the local church through building internal and external networks that provide new opportunities, foster integration and collaboration, and enhance biblically-based decision making; facilitating key relationships across constituents that result in value greater than would have been achieved otherwise

*Facilitates decision making* – Contributes insights and sound problem solving to association-wide choices; brings critical decisions to the forefront, creates clarity and pushes for conclusions when necessary; provides resources and consulting support to ensure leaders and others share and leverage learnings from both successful and unsuccessful decisions.

*Shares information* – Proactively shares information across the association and with external constituents; integrates own ideas and broader perspectives and creates solutions that provide growth opportunities.

*Manages multiple, critical relationships* – Leads, sustains and leverages relationships and influential coalitions to support and drive long-term results; ensures that teamwork is rewarded across the association, encouraging and helping leaders find ways to increase integration and collaboration that yield greater results.

## APPENDIX 3

### ADOM/CSS BIOGRAPHICAL INFORMATION

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406-656-0677**

#### Personal:

Birth: March 9, 1938 at Yoakum, TX

Marriage: Patty Boardman, May 23, 1959

Children: David, Sandy, Susan

#### Education:

BA, University of Corpus Christi, 1959

M.Div., Southwestern Baptist Theological Seminary, 1963

#### Secular Work Experience:

House Construction, High School through College

Aquatic Director, YMCA, Three years during College

Elementary School Teacher, One year after College

Laundry Route, Three years during Seminary

School bus Driver, Seventeen years as bi-vocational pastor

#### Religious Work Experience:

Summer Missionary, 1957 & 1958

BSU President, University of Corpus Christi, 1958-59

Youth-led Revivals, 1956-59

Music/Youth Director, First Baptist Church, George West, TX, 1958-60

Pastor, First Baptist Church, Mill Creek, OK, 1960-63

Pastor, First Baptist Church, Three Forks, MT 1963-89

Director of Associational Missions, Glacier Association, MT 1989-2002

Adjunct Professor, Yellowstone Baptist College, MT 2004 to present

Pastor, Columbus Baptist Church, Columbus, MT 2005 to present

#### Denominational Work Experience:

Glacier Southern Baptist Association:

Moderator, Clerk, Treasurer, Children's Camp Director, Missions Committee Director, World Missions Conference Director, Various Committees

Montana Southern Baptist Fellowship:

President, Clerk, Family Camp Director, Youth Camp Director, Indian Mission, Committee Chairman, Executive Board, Various Committees

Northern Plains Baptist Convention:

President, Executive Board, Various Committees

Honors:

Outstanding Young Men of America, 1969

Who's Who In The West, 1969

Home Mission Study, Catalyst In Missions, 1971

Home Mission Book, Seven Beginnings, 1976

Mission and Ministry Award, Westside Baptist Church, Omaha, NE, 1980

Appointed as Missionary, Home Mission Board, 1989

Feature Article, "Missions USA" Magazine, July, 1994

HMB Town and Country "DOAM of the Year" Award, 1994

**David J. Howeth**  
**Treasure State Baptist Association**  
**PO Box 5084**  
**Helena, MT 59604-5084**  
**406-443-4788**

Personal:

Birth: May 28, 1956

Married: Debbie, August 27, 1977

Children: Stephanie (8/27/80) married, 2 children; Joshua (3/31/83); Christina (6/2/85).

Education:

Montana State University, Bozeman, Montana, B.S. Degree, 1982

Golden Gate Baptist Theological Seminary, Mill Valley, California, M.Div. Degree, 1985

Special Training:

Supervision Training Levels I & II, 1990/92

Master Life I, II, III, IV, 1992-96/2002-03

Managing Conflict in Your church (Peacemakers Ministry), 1998

Mentor/Basic Training Presenter (OK, WA, NAMB, MT, ND), 1999-present

Conflict Management (John Savage & Norris Smith), 2000

Intentional Interim Consultant (Congregational Health, NC), 2001

Church Resource Ministries – ReFocusing Facilitator Phase I & II, 2002, 2004

Peacemaker Mediation Conflict Consultant, 2005



Experience (Church, Associational, and Denomination):

Director of Missions/Church Planter Strategist Treasure State Baptist Association, Montana, 1997-present

Chaplain – Police & Sheriff Depts.; Helena, Montana, 1992-1999

Pastor – Canyon Ferry Rd. Baptist Church; E. Helena, Montana, 1990-1997

Pastor – First Baptist Church; Deer Lodge, Montana, 1986-1990

Church Planter Intern; Bolinas, California (HMB), 1984-1986

Church Planter/Co-Mission Pastor – Ennis Baptist Church; Ennis, Montana, 1981-1982

Other:

Executive Board member, Montana Southern Baptist Fellowship, 1993-1996

State Family Camp Director, 1999-2001

Yellowstone Baptist College, Trustee, 1988-1991

State & Associational Committees, 1986-1991

Honors:

Outstanding Young Men of America Award, 1984

Small Church Pastor of the Year, Sunday School Board of SBC, 1994

**James L. Vaughn**  
**406 California Avenue**  
**Reno, Nevada 89509**  
**775-786-0406**

Personal:

Birth: March 13, 1953, Pueblo, CO

Family: Married June 8, 1973 to Connie Roberts

Children: Bobby age 26 and wife Renee, with 2 daughters

Danny age 23 and wife Sharma, with 1 daughter

Tony age 19

Education:

New Mexico State University, San Juan Branch, Farmington, New Mexico

Eastern New Mexico University, Portales, New Mexico

Tarleton State University, Stephenville, Texas

Bachelor of Arts in Religious Education from the World Institute of Religious Education, Farmington, New Mexico, May 198

Master of Divinity, Golden Gate Baptist Theological Seminary, Mill Valley, California, June 1990

Experience:

First Southern Baptist Church, Oberlin, Kansas, 2/77-7/79

Huckabay Baptist Church, Huckabay, Texas, 7/79-7/80

Bethel Baptist Church, Aztec, New Mexico, 11/80-6/87

First Southern Baptist Church, Brentwood, California, 11/87-6/89

First Southern Baptist Church, Cortez, Colorado, 6/90-6/96  
 Associational Missionary/Church Starter Strategist for Grand Valley Baptist  
 Association, Colorado, 1996-2003.  
 State Director of Missions, Nevada Baptist Resource Center, Reno, Nevada

**Special Training:**

Certified teacher in Masterlife, Christian Discipleship,  
 Prayer for Spiritual awakening  
 Seminar, Parenting By Grace,  
 Christian Money Management, and in the Seminary Extension Department.  
 Used by Colorado State Convention to teach Total Church Life  
 Experiencing God and Disciple's Prayer Life groups  
 Team leader for a partnership mission to England in 1983  
 Trained in the Church Planting System from NAMB.  
 Taught Basic Training for Church Planters and attended several others as a  
 mentor for Church Planters.  
 Trained in Basic Training II  
 Trained and has taught the Mentor Training  
 Trained in Church Planter Assessments  
 Trained to lead Church Planting Networks  
 Multiplication Church Network Training

**Jay Harvey Humphreys**  
**400 CR 233**  
**Florence, Texas 76527**  
**254-793-2257**

**Personal:**

Birth: February 14, 1936, Colorado City, Texas  
 Family: Married Fayma Lois Rundell, September, 1956  
 Children: James, Regina, Alice, Jason

**Education:**

Howard Payne University, Brownwood, Texas, 1954-58, BA  
 Southwestern Baptist Theological Seminary, Ft. Worth, Texas, M.Div. 1988  
 Patriot University of Alamosa, Colorado, June 2000, D.Min.

**Experience:**

Pastor, Salt Gap Baptist Church, Salt Gap, Texas, 1956-1958  
 School Teacher, Crockett Jr. High School, Irving, Texas, 1958-1959  
 School Teacher, US Air Force Academy, Colorado Springs, Colorado, 1959  
 Pastor, First Baptist Church, Gunnison, Colorado, 1959-1961  
 Pastor, Water Street Baptist Church, Waxahachie, Texas, 1962-1967  
 Pastor Calvary Baptist Church, Schofield, Wisconsin, 1967-1971 (HMB)  
 Pastor, Parkside Baptist Church, Kenosha, Wisconsin, 1971-1976  
 Vocational Evangelist, Kenosha, Wisconsin, 1976-1977

Church Planter, HMB, Pioneer Association, Mankato, Minnesota, 1978-1985  
 Church Extension Consultant, Creath-Brazos Association, Bryan, Texas, 1985-1988  
 Pastor, Southwood Valley Baptist Church, College Station, Texas, 1988-90  
 Director of Missions/Church Starter Strategist, Continental Divide Association, 1990-2002  
 Retired, February 2002  
 Interim Pastor, Hoover Valley Baptist Church, Burnet, Texas 2002-2004  
 Interim Pastor, Tow Baptist Church, Tow, Texas 2004-2005

**Albert Thomas Stevens, Jr.**  
**P.O. Box 1095 E. Allen Street**  
**Tombstone, Arizona 85638**  
**520-457-3201**

**Personal:**

Birth: Memphis, Tennessee, November 17, 1945  
 Saved: 1952, Second Baptist Church, Warner Robins, Georgia  
 Ordained: 1966, First Baptist Church, Fisherville, Tennessee  
 Licensed Professional Counselor # LPC 0634, Tennessee (retired)  
 Family: Married Elizabeth Ann Richardson Stevens November 28, 1965

**Education:**

Bethany Theological Seminary, Dothan, Alabama, Doctor of Christian Counseling, 1986  
 Luther Rice Seminary, Jacksonville, Florida, Theological Studies 1981  
 New Orleans Baptist Theological Seminary, Master of Church Music and Education Emphasis, 1975  
 Memphis State University, Bachelor of Science in Education 1968  
 Whitehaven High School, Memphis, Tennessee, 1963

**Special Training:**

Director of Missions Training, Home Mission Board  
 Supervision I and II, Home Mission Board  
 Church Conflict Management, Sunday School Board  
 Certified Deacon Trainer, Sunday School Board  
 "Live Wisely" money management conference leader, Stewardship Commission  
 MasterLife I and II  
 Continuing DOM Education bi-annually

**Denominational Service:**

Appointed Missionary, North American Mission Board, Southeast Arizona and Mexican Frontier  
 Church conflict mediator  
 Contributor to *Church Administration* and *The Church Musician* magazines.  
 Frequent OMC speaker for NAMB  
 Editorial Board, *Portraits Magazine*, Arizona Southern Baptist Convention

Contributor to *Portraits Magazine*, Arizona Southern Baptist Convention  
 Church Planter Assessor, Arizona Southern Baptist Convention  
 Executive Board, Tennessee Baptist Convention  
 Sunday School Conference Leader, Tennessee Baptist Convention  
 Deacon Conference Leader, Tennessee Baptist Convention  
 Committee on *The Journal*, Tennessee Baptist Convention  
 United Tennessee League Specialist, Tennessee Baptist Convention  
 Committee on Arrangements, Tennessee Baptist Convention  
 Secretary/Treasurer of West Tennessee Pastor's Conference  
 Sunday School lesson writer for *The Baptist and Reflector*  
 Alabama Sunday School Conference Leader, Alabama Baptist Convention  
 Music Camp Clinician, Alabama Baptist Convention  
 Choral Music Adjudicator, Alabama Baptist Convention  
 Conference Musician, Alabama Baptist Convention  
 Member of The Alabama Singing Men, Alabama Baptist Convention

**George William Garner**  
**326 Main Street**  
**P. O. Box 186**  
**Flagler, CO 80815**  
**801-254-8827**

**Personal:**

Birth: December 18, 1944, Texarkana, Texas

Family: Parents: Glynn and Dorothy Lorene Garner

Married: Barbara Jean (Bowen) Garner, March 25, 1967

Children: Gregory Ward Garner, 1971, Grant Wesley Garner, 1973; Wife,  
 Lois, Ginger Renae Wright, 1975; Husband, Karl

**Education:**

Seagoville High School, Seagoville, Texas

B.A., Baylor University, 1968

M. Div., Southwestern Baptist Theological Seminary, 1974

Vocational Education Certification, Texas A&M University at Commerce, Texas

Doctor of Missiology, Southern Baptist Theological Seminary, Louisville, Kentucky  
 in progress.

**Experience:**

Pastor, Davilla Baptist Church, Davilla, Texas, 1967-68

Pastor, Old Alton Baptist Church, Denton, Texas, 1968-1970

Pastor, Bethel Baptist Church, Frederick, Oklahoma, 1970-1971

Pastor, First Baptist Church, Langdon, North Dakota, 1972-1975

Pastor, Greenmeadow Baptist Church, North Kingstown, Rhode Island, 1975-78

Public School Teacher, Lancaster High School, Lancaster, Texas, 1978-1984

Interim Pastor, Pointview Baptist Church, Combine, Texas, 1983-1984

Church Planter, Home Mission Board/NAMB, SBC, 1984-1989

Pastor, Hi-Plains Baptist Church, Limon, Colorado, 1984-1988

Pastor, Harvest Baptist Church, Arriba, CO, 1988-1990

Association Director of Missions/Church Starter Strategist, Platte Valley Baptist Association, Flagler, Colorado, 1990-2001

National Missionary for Town and Country Church Planting, North American Mission Board, SBC, 2001-2005

State Director of Missions/Leadership Consultant, Utah-Idaho Southern Baptist Convention, 2004-present

Honors:

Town and Country Director of Missions of the year, 1995.

## APPENDIX 4

### QUESTIONNAIRE TO PASTORS OR PLANTERS SERVING AS FELLOW WORKERS

**Roger Hill**

#### **Understanding of the Role of an ADOM Generally and in the New Work Areas**

R1: Since entering the ministry in 1979, I have been involved in pioneer missions for the past 20 years. I have worked personally with each ADOM in several pioneer areas (WY, Utah/Idaho, AZ., CO. and MT.). When I say personally, I mean there is more interaction than in the city ministry. The church starter and ADOM work together to develop and implement a process to begin a new work. This involves much praying and planning. Physical and Spiritual ground work must be done.

R2: I had very little dealings or knowledge of DOAMs before I came to Montana. This was my first pastorate and my first experience working with a DOAM. So anything I knew came from a seminary class. My understanding was that the DOAM was not my boss or my superior, rather he was a coordinator and resource to further the outreach of the churches in the association. I strongly believe in the autonomy of the church and that the DOAM is not a bishop. In new work areas the DOAM's role is to give vision for new church starts, provide resources, wisdom, and encouragement. He is to provide oversight of ministry in the association such as camps, VBS teams, seminars, evangelism, finance committee, and so forth. He also will play a role, if invited, in coaching a church that needs to find a pastor, and mediating conflict.

#### **Understanding of the Mission Strategist Role**

R1: Two is better than one on setting forth a mission strategy role in any area where a new work is started. The ADOM's knowledge and experience is much needed in the development of the new work. When both mission pastor and ADOM come together and unite their knowledge and experience, there is much wisdom.

R2: The ADOM should evaluate effective ways of starting churches. He encourages starting of new works within the association,

identify areas for targeting a new work, and survey to identify potential of new works. He provides guidance to the sponsoring church. He provides orientation for the new pastor. He provides resources, encouragement and hands on help as able.

### **Your ADOM/CSS's Function as Different from a Traditional ADOM**

R1: Yes

R2: Again, I have never known a traditional DOAM to compare with Roger. Our current DOAM might be more traditional . . . . I would add that I have seen other DOAM's but not with extensive knowledge. Some seem to see the job as a transition to retirement, just a way for him to roam around visiting pastors. Roger came in with a desire to see the association grow. He loved the pastorate and missed it the entire time he served as DOAM. But he worked hard at being DOAM. There was so much ground work to be laid: developing committees, building a camp, incorporating fourteen new pastors and churches. One of the biggest draw backs, and this was a gripe of Roger's, was the amount of time he had to be away from the association at the demand of the state or HMB.

### **Strengths You Observed Your ADOM/CSS Brought to the Role of an ADOM**

R1: More knowledge and experience in other areas of ministry and implementing the process of church starting.

R2: Roger had a strong desire to see new churches started in our association. When I came there were fourteen churches in the association. They set a goal to start fourteen more within four years ("14 more by '94"). That goal was met. He encouraged fellowship. There was a good unity among the churches and pastors, whether it was an associational meeting or a state meeting. I think this is a reflection of Roger's heart. He encouraged participation. Many more churches and pastors were involved when Roger was DOAM than are now involved.

### **How He Assisted You in Developing a Church Planting Strategy**

R1: We met often and prayed and search out new areas for new church plants.

R2: There was very little help from Roger on this. Maybe it was my fault, or maybe it was his. But there was little communication in the first few years with anything concerning the church. Roger did help arrange my financial support through HMB and a church in Texas. He also selected the sponsoring church (this

turned out to be in name only). We discussed the need to have our own building. There was very little talk about our approach and strategy of starting the church. I do know if he was very involved with other churches.

### **Years You Served with Him**

R1: From 1991 till 1999.

R2: From November 1991 until his retirement. I don't remember the year he retired, about 2002 or 2003?

### **Generally, His Effectiveness in Church Planting Strategy Leadership**

R1: Very dedicated and understanding in all facets of the new work and my family. Due to his many years as a Pastor in a rural area, he understood the challenges of the pastor and his family.

R2: When I first came to Montana the approach to church starting was to find a couple that was willing to go to some town, area, or city, say a prayer, and send them on their way. Unfortunately this approach saw many pastors and wives hurt. Maybe it was financial struggle, loneliness, lack of response, or distance from family. There had/has to be a better way.

Roger was good at finding the places that needed a church. He even did pretty good at screening potential pastors. He helped with community surveys, designing buildings, helping arrange finances (as a resource on where to go for grants and loans). What we needed was someone who would orient new pastors to the kind of ministry and approach Montanans would respond to. What we needed was someone who would be willing to try different approaches to church starting (cell group, home churches, team approach, etc.) But with me there was no advice unless I went and asked for it. So there was a lot of trial and error that maybe someone with so much experience in Montana might have been able to give counsel on how to avoid at least some of the errors.

To his defense there were several problem churches that consumed much of his time, then the camp was a huge burden on him as well as a big law suit involving a defunct ministry and another church that died and turned its property over to the association. So in an association as big geographically as ours it was very hard to give so many new church starts much attention at all. In fact when he retired we investigated the possibility of dividing the association in half.



## **Dave Howeth**

### **Understanding of the Role of an ADOM Generally and in the New Work Areas**

R1: I know very little about the historical role of the ADOM. I understand that a ADOM is to encourage pastors and help churches find new pastors and help churches with strategy.

R2: First, was the health of existing churches and existing pastors. Making sure that the ministries that were going on, continue to do so.

### **Understanding of the Mission Strategist Role**

R1: I do not understand this role at all

R2: To identify new areas for ministry to take place and where the existing churches could reach these areas.

### **Your ADOM/CSS's Function as Different from a Traditional ADOM**

R1: I believe he is paid to develop and support church starting primarily. ADOM is secondary. He does not need to spend time with a traditional ADOM role (what ever that is?) I believe NAMB does not pay for ADOM they only pay for CPS if the association wants a ADOM they should pay for one.

R2: I saw the traditional ADOM dealing mainly with existing churches. This is what I knew from the ADOM in North Carolina. As a church planter strategist, he seems to identify new areas where a church needs to be that an existing church cannot minister to due to distance, resources, and so forth.

### **Strengths You Observed Your ADOM/CSS Brought to the Role of an ADOM**

R1: Keeping priorities of church planting up front. Work ethic to do both tasks. Organizational skills. A knowledge of the culture.

R2: Dave is a native Montanan and a first generation Christian. He has a heart for Montana which is his biggest strength. He also has years of experience as a church planter which is a huge help.

### **How He Assisted You in Developing a Church Planting Strategy**

R1: N/A

R2: He allowed us to spend a summer in our ministry field and surrounding areas before we moved to Montana. He showed us past history in other church plants. He told us about what he knew about the area since he had lived there before himself.

### **Years You Served with Him**

R1: 2003 to the present.

R2: Dave was here when we did an internship in 2003. He has been here ever since we moved to Montana in 2004.

### **Generally, His Effectiveness in Church Planting Strategy Leadership**

R1: Great leadership. Dave is trying hard to develop a team focused on church planting. He is getting it done and is seeing churches planted. Dave has done a great job recruiting laborers to the harvest field. He is constantly evaluating the culture with a church planting eye.

R2: Dave knows his ministry field. He is a huge help in all aspects of leadership. He knows church planting and he knows Montanans. Most of all he knows the Lord and understands that the spiritual, emotional, physical, etc. wellness of the church planter is the most important part of a church plant.

### **James Vaughn**

### **Understanding of the Role of an ADOM Generally and in the New Work Areas**

R1: He is to buy pastors lunch, go fishing with them and in the process assist the pastor in carrying out the work of the church with counsel and advice. He also encourages churches in the carrying out of the functions of church. One of these is evangelism which should result in church starts. James excelled in this area.

R2: My understanding of the role of the ADOM historically is one of bringing together the churches under their care for the purpose of fellowship, care, unity, missions, and doing the larger work that a single body of believer's could not do as efficiently or at all. The ADOM was considered the motivator in areas where churches struggled and were in need of inspiration, help, adjustment, or anything

else that might be a need. While I am aware that this is a somewhat board generalization, it plays into what is and has been expected of the ADOM's role as the Church Planting Strategist. The ADOM, serves as the catalyst for the new work, in terms of helping churches determine where a need is and how that church can best address that need. The role is also one of mentor and trainer. The ADOM is looked upon as the expert missionary, therefore their role would stretch to helping find the appropriate church planter or church planting team to come on board and join in the work with the sponsoring church(es).

### **Understanding of the Mission Strategist Role**

R1: I do not believe that association should start churches, but come alongside churches to assist in starting new works. That has been the procedure in Grand Valley Association.

R2: In terms of mission strategist, the ADOM helps create the vision and the direction for what is needed in the Association. He then attempts to cast that vision to the pastors, churches, and other leaders in the Association. He looks for the area of the need and tries to find the best match to address the need. His role is as the big picture guy. He sees the Association as a whole and attempts to raise up churches and pastors who are committed to missions, church planting, and evangelism and plugs them into the needed area, so that the WORK can be done.

### **Your ADOM/CSS's Function as Different from a Traditional ADOM**

R1: This has been a source of conflict. NAMB wants new work starts first and foremost. This attitude filters down to the state leadership. We have insisted that the role of ADOM include that of church health as well as church planter strategists.

R2: I am not really that familiar with the role of a traditional ADOM, because even those ADOMs that were traditional ones had a heart for planting churches. In Texas, I experienced the "DOM" and his role was one of keeping the churches immersed in the SBC, the State work, and keeping the fellowship and funds at a certain level. The role, as I saw it, was simply administration with very little ministry or missions involvement.

### **Strengths You Observed Your ADOM/CSS Brought to the Role of an ADOM**

R1: No response.

R2: James Vaughn was (and still is) a great motivator. He did a great job of bridging the different cultures together and creating a base for doing missions, while not neglecting the relational aspect of cooperation between churches and pastors. He was strong in the area of finding the right spot for starting a new work and bringing the right people together to start and keep the work going. He was never too demanding, he created buy in. He was always enthusiastic and it was contagious. He never tried to strong arm anyone or guilt them into starting or being a part of a new work. He also was very good at creating opportunities for fellowship and discipleship. Training was available as needed and wanted and there seemed to be a strong sense of unity built out of the work and commitment James brought as our ADOM.

### **How He Assisted You in Developing a Church Planting Strategy**

R1: While James was here [named a local church] was instrumental in starting new work. James was always available both to the mother church and to the church planter.

R2: [Blank] Baptist Church got burned with a church plant several years ago. Thanks to James, he let the wounds heal and included the church in everything. He was not pushy and was very sensitive to the heart of the people. He included us in ongoing work of the association and even though we did not plant any churches during that time, we have now. That was due in part to the leadership of James. He let the church see that healthy churches plant healthy churches. And while we recovered from the failure of that early church plant, he helped prepare us for where we are today and where we will go in the future. Part of what he did was to help me as the pastor get a heart for missions and church planting. He helped to equip me to lead the church to start new works and to be active in the ongoing ministry of the association. With the care that he took, [Church name] is now a church planting church. The mindset of the people has changed; the hurts have all healed (at least mostly). And we are now doing what James was preparing us for while he was our ADOM.

### **Years You Served with Him**

R1: His entire time here.

R2: I served with James from 2000 until he left for Nevada, which was probably three years.

### **Generally, His Effectiveness in Church Planting Strategy Leadership**

R1: James' heart is in church planting, and that was obvious in his desire and effectiveness in starting new work. He was able to cross the bridge as a church strengthener very well also. The biggest complaint that I hear was that our ADOM was always off at a meeting somewhere outside the association and did not have the time necessary to put into church work.

R2: James was a quiet leader. And for that period of time and with the leadership that was in place, he was just the man. James led by example. His passion for missions and ministry were evident and his motives and reasoning were seldom, if ever questioned. He led by example. He was not a behind the back leader, he simply had a plan and got others to see the merit of it. He had a knack for getting the best people in place for success. At the same time he did not neglect the churches that had little interest in the association or church planting. He went out of his way to cultivate relationships with those churches and pastors. He worked at bringing them into the fold without using tactics that could be thought of as overt manipulation. James did a great job as our ADOM. He was effective because he cared and he wanted to see people come to know Jesus as Lord and Savior. I would say that he displayed a heart for Jesus that people were drawn to. That's why his motives were not in question. He was transparent and above board in his dealing and I was proud to have worked with him.

### **Jay Humphreys**

#### **Understanding of the Role of an ADOM Generally and in the New Work Areas**

R1: Historically the ADOM was to assist in mission and be there to help the pastor and the church in the church programs such as Sunday school and discipleship training.

R2: He is to be a pastor's pastor and a consultant for the association. Encourage churches to network with each other, deepen fellowship and make available resources from the state convention as well as the SBC. Lead churches to start churches.

#### **Understanding of the Mission Strategist Role**

R1: To promote missions. To help set up mission trips and promote the mission offerings.

R2: To lead the association. To develop a strategy for establishing new work.

**Your ADOM/CSS's Function as  
Different from a Traditional ADOM**

R1: He was concerned with a church being planted every there was a zip code. He is much more concerned with mission in his area.

R2: Not much-- just an emphasis on planting churches and leading pastors to learn the supposedly new methods of planting churches.

**Strengths You Observed Your  
ADOM/CSS Brought to the  
Role of an ADOM**

R1: He had the ability to get people involved and making them think it was their idea.

R2: Jay Humphreys was my pastor. He encouraged me and other pastors, gave suggestions on how to make ideas functional.

**How He Assisted You in Developing a  
Church Planting Strategy**

R1: He would see a new place where there needed to be a work and helped to get the place to worship and helped to get the money.

R2: Found assistance-- both money and resources.

**Years You Served with Him**

R1: 1990-2002

R2: About 6 years.

**Generally, His Effectiveness in Church  
Planting Strategy Leadership**

R1: Jay did a very effective job. If all the ADOM/CSSs did as well, there would be more church planters and the existing church would be better for it. Jay and his wife are a very good team.

R2: He kept in touch with all the pastors, met with them, prayed with them and encouraged them.

## **Tommy Stevens**

### **Understanding of the Role of an ADOM Generally and in the New Work Areas**

R1: Tommy's role has been to attempt to respond to the needs of the churches in the association which is, of course, the traditional role. At times he has tried to meet needs that were perceived but not really what we needed. Over the past four years he has been asking for more and more input from us and seeking to help meet our needs. In the area of new work he has been exemplary in his assistance and resourcing.

### **Understanding of the Mission Strategist Role**

R1: His primary role, as I understand it, is to be both an encourager and source of help in our churches planting new works. Most of us are not busily thinking about starting new works because we are so overwhelmed with our present pastorates. Tommy's role is to help us see the possibilities of thinking beyond our respective ministries.

### **Your ADOM/CSS's Function as Different from a Traditional ADOM**

R1: Quite frankly the terminology is new to me. But that is not a surprise in that being in a relocation program the past several years, I have not paid as much attention to the changes in the association and in particular certain nomenclature. Tommy Stevens has been fully active as an ADOM/Church Planter Strategist the past several years so the title is merely a confirmation of his ongoing activities.

### **Strengths You Observed Your ADOM/CSS Brought to the Role of an ADOM**

R1: He is very resourceful and sees everything as being possible, sometimes to the extreme and appearing to be unrealistic.

### **How He Assisted You in Developing a Church Planting Strategy**

R1: He's been there to guide me through the menagerie of paperwork involved as well as how things work in partnership strategies.

### **Years You Served with Him**

R1: 1997 to the present.

### **Generally, His Effectiveness in Church Planting Strategy Leadership**

R1: Tommy is, as I've already stated, very resourceful and encouraging. His strongest asset is his "go for it" attitude.

### **George Garner**

### **Understanding of the Role of an ADOM Generally and in the New Work Areas**

R1: My understanding of the ADOM's role in new work areas was to primarily be a church planting strategist and to lead churches to be missional. A secondary role would be to assist pastors and churches in becoming self sustaining and to mature as a body of believers in the mission (church health).

R2: Generally speaking I have seen the role of ADOM as an administrator. In new work areas, I have thought of him as both a missionary and a pastor to pastors.

R3: No response

R4: My present understanding of the role of ADOM in general is to be a helper to the churches and pastors. That help comes in the form of helping to see ministry opportunities, helping to secure resources and training, and encouragement to follow through. In some cases this is to act as a catalyst, and in others to act as an advisor or mentor. I believe the ADOM is also responsible for helping the churches work together to accomplish the Great Commission in their own assoc, as well as around the world. This role is not different in "new work" areas than in more established areas, but how that role is carried out may look very different. Historically in some settings the ADOM was more of a pastor to pastors, and that still plays an important function. This is especially true in areas where many of the pastors are bivocational.

R5: Generally, the ADOM has served a specified geographical area to strengthen the work of the church as a whole. In the south, the ADOM has functioned in more of a role support to the pastors as a grandfatherly-type figure. In new work areas, the ADOM has functions more in the role of a missionary who leads out in reaching the area with the gospel.



## **Understanding of the Mission Strategist Role**

R1: I believed the mission strategist role was to educate, inspire and motivate churches to be missional. They would help churches identify potential missional opportunities and educate them on doing the research and start up strategies. They would also inspire and motivate to take action.

R2: I see this person as a man who is planning, thinking, involving others, and coordinating the various strategies of existing churches to facilitate church planting.

R3: I believe the mission strategist, whether fully paid, partially paid or volunteer, is to create an environment in his association that would promote new church starts. The strategy portion of where a new church needs to be started is only secondary to the first task of making church planting a desire of churches and pastors. All ADOMs know the conflict of trying to begin new works only to have existing churches complain of infringement upon their "church's domain." If the mission strategist is wise, he will create an excitement about the sponsorships of new works and provide lots and lots of praise and accolades to churches and pastors who endeavor new works. He will praise the laymen as well as church staff who begin new outreaches and works. He will recognize and celebrate the pastor who unselfishly moves his church to reach out to new areas. The ADOM/CSS creates a contagious and exciting church planting environment can be fostered in individuals, churches, associations and even state conventions. (Note: what most authors and organizations call "a church planting movement" is nothing more than "a church planting environment *in action*").

R4: I believe the role of mission strategist is to help the local churches to see the lostness in their own back yards, and to help them to understand what God wants them to do about it, then commit to doing it. But I believe a part of helping churches to be missional is to help them see how churches of any size can at the same time be involved in mission activities across the association, state, nation, or world.

R5: To build an environment for church planting and a framework where church planting becomes a natural part of the lives of individual churches. To foster the calling out and equipping of indigenous personnel to plant churches locally.

## **Your ADOM/CSS's Function as Different from a Traditional ADOM**

R1: I actually believed all ADOM's had this function. I have come to realize that many do not see themselves as such, which is a great travesty in the SBC. Honestly, some are sitting on their "blessed assurance" believing they are the "pastors pastor" How unbiblical

R2: Yes. His focus was almost entirely upon church planting. He gave a clear call and vision for what the association was for. We were there for each other to encourage each other in mission work. This was unique from being there to support the denomination in its work. I think that he was different as a person than most ADOM's and therefore how he functioned was different. He did not have an axe to grind about traditional methods, institutions, or programs, but at the same time, he was not a slave to them either. He was simply free to follow the leadership of the Holy Spirit. He brought a fresh spirit into denominational work that had the flavor of the Holy Spirit's power.

R3: No response

R4: The focus was more on planting a church in every town.

R5: He was more proactive in identifying places that needed a church and trying to get a church started. He had a dual focus of working with existing churches and starting new churches and ministries. He also had a more hands-on role in church planting.

**Strengths You Observed Your  
ADOM/CSS Brought to the  
Role of an ADOM**

R1: George, is the consummate ADOM. He educated, inspired and motivated small churches to be missional. He influenced many pastors to be missional thinkers. He also helped many young pastors to navigate through difficult ministry times.

R2: He had a close walk with the Lord, an understanding of church planting, maturity without cynicism, and courage without arrogance. He was great at encouragement and building relationships.

R3: I observed many strengths of a good ADOM/CSS. Some of them included: vision to try new paradigms, vision to put churches in places others would overlook or write off as not feasible, vision to bring others along side him and support them even to his own hurt, willingness to work with pastors to help them create a positive church planting environment in their church, ability to create partnerships with a multitude of entities, including state, association, churches and individuals, ability to know where to find existing funding as well as creative financial resources, being sensitive to every pastor in the association and keeping them up to date and informed on association happenings, and also mindful of what each pastor is dealing with on his local level.

R4: He certainly had the vision to see where there were no churches and the heart to start them.

R5: He had a passion for church planting, perseverance to follow through to start a church in hard places, and the ability to enlist leaders with a similar passion for starting churches.

### **How He Assisted You in Developing a Church Planting Strategy**

R1: He gave me the tools. He educated me. He mentored me. He was constantly challenging us a church to have missional eyes.

R2: He provided inspiration and encouragement. He helped “talk through” strategic issues. He networked me with other men of like mindedness. He interpreted me to my church in a positive manner, so that the church was always more willing to follow my leadership because they knew that George supported me, and they had intense respect for him.

R3: No response

R4: He encouraged me to deepen my desire to see people come to know the Lord and have a true spiritual outreach in each community. My strategy is different as far as church planting, however. I believe Bible studies, and ministry points should be the focus, and then see what God does in building his church..

R5: He was available to give input and encouragement. He gave insight based on his understanding of the culture. He also helped in the enlistment of strategic personnel.

### **Years You Served with Him**

R1: 1987 – 2000

R2: 1990-1996

R3: I worked with our ADOM/CSS from 1996-2001. (Note: Even though I was not recruited by our ADOM, but brought to the field by another pastor, he always treated me and my family like we were one of his hand-picked favorites. For that, we are forever grateful!)

R4: His entire time

R5: 1996-2001

**Generally, His Effectiveness in Church  
Planting Strategy Leadership**

R1: I've never met anyone who has a greater influence regarding church planting!

R2: I think the results were amazing as can be seen by looking at how many churches were started and how many different churches were involved in planting churches. I practice to this day many of the principles that I observed in him and/or heard him speak about. The greatest part of his strategy was that he built relationships with us as pastors. I went to a lot of things that I would not have attended, but I went there because George was going to be there. In some ways, I went because he wanted me to be there, but more than that, I went because I wanted to be around him. I may not have gained much from the "official" part of the meeting, but I never came away from a meeting with George that I didn't impact me positively as a Christian and as a pastor.

R4: There were certainly many new churches begun during his tenure. The association grew in area and number of churches, and in openness to new ministry. I know the turnover in pastors makes it difficult to develop strategy in an association, because new people and ideas are present all the time.

R5: His direct role as a church planter possibly hindered his effectiveness to encourage other churches/people to be more involved in church planting.

## APPENDIX 5

### QUESTIONNAIRE TO STATE CONVENTION STATE DIRECTORS OF MISSIONS

#### **Is the ADOM/CSS a Model You are Employing?**

Alaska: This approach has just been implemented in two of our four associations, and as positions become open, they will move this direction.<sup>1</sup>

Arizona: I feel that this terminology is descriptive of most of our Associations in Arizona. But the only association with a title close to this is River Valley Association where Tommy Thomas is an ADOM/Church Planter Missionary. We have three Church Planter Strategists who are directly supervised by their respective associations. We have one Church Planter Strategists who works with our 3 Mexico border Associations and is supervised by Catalina Association.<sup>2</sup>

California: We are working with the DOM search committees so that they have this model in mind as they find a new DOM. It has been difficult to make change on job description to exciting DOMs yet some have taken to it very well.<sup>3</sup>

Colorado: Yes.<sup>4</sup>

Dakotas: Yes, this is the model that is used in the Dakota Baptist Convention.<sup>5</sup>

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<sup>1</sup>Mike Proctor, State Director of Missions, Alaska Baptist Convention, e-mail questionnaire interview, 22 August 2006.

<sup>2</sup>Ken Belflower, Anglo Church Planting Leader, Arizona Southern Baptist Convention, e-mail questionnaire interview, 31 May 2006.

<sup>3</sup>Joe DeLeon, State Director of Missions, California Southern Baptist Convention, e-mail questionnaire interview, 23 August 2006.

<sup>4</sup>Bobby Dean, Missional Church Team Leader, Colorado Baptist General Convention, e-mail questionnaire interview, 31 May 2006.

<sup>5</sup>John Guillott, State Director of Missions, Dakota Baptist Convention, e-mail questionnaire interview, 31 May 2006.

Illinois: Yes.<sup>6</sup>

Indiana: Yes, we now have 3.<sup>7</sup>

Iowa: Yes. We are now calling them Area Missionaries, but this is the model we use.<sup>8</sup>

Kansas-Nebraska: Yes, the ADOM/CSS is the best way for our convention to respond church planting needs. We have had the ADOM/CSS concept working for us long before I got here. As a convention we work our church planting strategies through the associations. When the researcher surfaced this idea, I was surprised to hear this was not being used across the new work areas of our convention.<sup>9</sup>

Maryland-Delaware: Yes<sup>10</sup>

Minnesota-Wisconsin: Yes, but not in every association. The two associations using the DOM/CSS model are Central Baptist Association and Northern Lakes Baptist Association, both in Wisconsin. (Note: there are 8 associations in the MN-WI Baptist Convention).<sup>11</sup>

Montana: Yes.<sup>12</sup>

Nevada: This model has not been used by Nevada in the past.<sup>13</sup>

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<sup>6</sup>Bill Weedman, State Director of Missions, Illinois Baptist State Association, e-mail questionnaire interview, 9 June 2006.

<sup>7</sup>John Rogers, State Director of Missions, State Convention of Baptists of Indiana, e-mail questionnaire interview, 1 August 2006.

<sup>8</sup>Steve Murdock, Missions Team Leader, Baptist Convention of Iowa, email questionnaire interview, 19 June 2006.

<sup>9</sup>Bob Mills, State Director of Missions, Kansas-Nebraska Convention of Southern Baptist, e-mail questionnaire interview, 10 May 2006.

<sup>10</sup>David Jackson, State Director of Missions, Baptist Convention of Maryland/Delaware, e-mail questionnaire interview, 08 June 2006.

<sup>11</sup>Steve Melvin, Church Planting Director, Minnesota-Wisconsin Baptist Convention, e-mail questionnaire interview, 12 June 2006.

<sup>12</sup>Steve Fowler, State Director of Missions, Montana Southern Baptist Convention, e-mail questionnaire interview, 21 August 2006.

<sup>13</sup>James Vaughn, State Director of Missions, Nevada Baptist Resource Center, e-mail questionnaire interview, 22 June 2006.

New England: The BCNE since prior to 2000 has not had a great deal to do with the job description and functioning of the ADOMs in New England. For good or bad the supervisory role was turned over to the associations. I would say that currently 3 of our 7 ADOMs are serving also as CSSs. One does not serve as a CSS, but is tremendous in partnership development and leads the association to be active in missions. The other three function more as pastors to pastors, but do emphasize and communicate the importance of church planting.<sup>14</sup>

New Mexico: Yes, something akin to the ADOM/CSS model has been used in New Mexico, but on a limited basis. The past two state mission directors have looked with favor on a model similar to the ADOM/CSS model.

After serving as a Director of Missions (Santa Fe Association, beginning December 1986) for several years, my designation was changed by the association, on the recommendation of the state mission director, to Associational Director of Missions/Church Planter Coordinator, or something like that. However, there was no specific training offered, except for the *Basic Training for Church Planters*. Neither was there a new job description or list of expectations tied to the new designation. It was simply understood that the association acknowledged that a part of my job would be to facilitate the planting of new churches.<sup>15</sup>

New York: No.<sup>16</sup>

Northwest: Questions 1, 2 & 3: None of our ADOMs officially have the Church Starter Strategist title. We are not officially moving toward the use of such title or designation. However, all of our DOMs are expected to lead and facilitate new work within their association. We find that their effectiveness in church planting is normally in direct proportion to their own passion, or lack thereof, for church planting. Two of our regional associations (our two largest) have additional staff through partnership with the NWBC and NAMB that serve as new work strategists.<sup>17</sup>

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<sup>14</sup>Sean Simonton, State Director of Missions, Baptist Convention of New England, e-mail questionnaire interview, 28 June 2006.

<sup>15</sup>Daniel H. Rupp, Church Extension Director, Baptist Convention of New Mexico, e-mail questionnaire interview, 24 May 2006.

<sup>16</sup>Brad Veitch, Church Planting Director, Baptist Convention of New York, e-mail questionnaire interview, 8 June 2006.

<sup>17</sup>Bevin McWhirter, State Director of Missions, Northwest Baptist Convention, e-mail questionnaire interview, 6 June 2006.

Ohio 1: We like to use this. The truth is some AMs see themselves as Church Starter Strategist and others see themselves as administrators, and so forth. We try to stress The CSS.<sup>18</sup>

Ohio 2: Ohio is using the ADOM/CSS model for almost all associations in the state. Naturally, some are stronger in their work as Church Starter Strategists than others.<sup>19</sup>

Pennsylvania-S. Jersey: Yes.<sup>20</sup>

Utah-Idaho: Yes.<sup>21</sup>

Wyoming: The ADOMs in our area are expected to be the leading strategist for church planting in their associations.<sup>22</sup>

### **If Not, Are You Moving Toward This?**

Arizona: I would personally encourage this. We do not have a state strategy for moving toward this, but support the Associations' strategies whether are not they specifically are modeling this.

California: Yes in the Associations looking for new DOMs.

Indiana: Over the next three years, we have six ADOMs retiring and will use the ADOM/CSS model.

Minnesota-Wisconsin: Each association has been encouraged to implement the CSS model in their setting. Two of our associations are moving towards that model - Bay Lakes Baptist Association in Wisconsin and Northwoods Baptist Association in Minnesota.

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<sup>18</sup>Gary Odom, Anglo Church Planting Director, State Convention of Baptist in Ohio, e-mail questionnaire interview, 8 June 2006.

<sup>19</sup>Bruce Smith, Associate Executive Director, State Convention of Baptist in Ohio, e-mail questionnaire interview, 9 June 2006.

<sup>20</sup>Stanley K. Smith, Director Missions Division, Baptist Convention of Pa-SJ, e-mail questionnaire interview, 28 June 2006.

<sup>21</sup>George Garner, State Director of Missions, Utah-Idaho Southern Baptist Convention, questionnaire self interview, 28 July 2006, Herriman, UT.

<sup>22</sup>Rodney Webb, Interim Church Planting Strategist, Wyoming Southern Baptist Convention, e-mail questionnaire interview, 15 June 2006.



Montana: N/A

New England: As new ADOMs come in we are attempting to be intentional in giving guidance to the associations to search for individuals that can function as CSSs and are effective in leadership development.

New Mexico: Our state strategy for associational leadership is currently in transition. The position of state missions director has been vacant for over a year. Our state executive director retired 14.5 months ago, and a new executive director came on board 3.5 months ago. He is leading toward a redesigning of the convention staff which will feature ministry teams rather than divisions, and there will be no director of missions ministries. The new executive director is taking direct responsibility for associational ministry, and it remains to be seen what model he may prefer for the ADOM position.

Early indicators suggest that the ADOM/CSS model may not be central in the thinking of our new executive director. However, he does say he will put church planting in a position of high importance. I believe that a well-defined ADOM/CSS model such as the one posed by your project would be of benefit for us in New Mexico.

We have several small associations that do not have an ADOM, and the executive director seems to be mostly focused on asking those associations to group together and share an ADOM between two or three associations. This ADOM would be called by the associations and convention together, and “coached” by the convention executive director. In this model, it seems to me that the ADOM’s priority might be on traveling regularly throughout each of his assigned associations to maintain contact with and services to the widely-scattered churches.

New York: No

Northwest: Questions 4-8: Some years ago, we had two ADOM/CSSs and found with these particular individuals, church planting was not particularly effective. It is my opinion (not necessarily our convention's policy) that the problem often surrounds the dynamic that very few men who work well in leading and managing an association of existing churches also have the gifting, wiring and vision to be effective new work strategists. Allen Schmidt, who was the first Executive Director of the Canadian Convention, shared with Jeff Iorg and me that he felt that very few men could do both roles well. This seems to be borne out in our convention's experience. I would think in order for such a role to be effective, the leader would have to have the vision and giftedness necessary to serve in these capacities, and assessment and recruitment of such individuals would have to reflect these priorities.

### **ADOMs You Consider as an ADOM/CSS?**

Alaska: See 1 above.

Arizona: I feel that most of our ADOMs model this to one degree or another.

California: Five to six in our state not all are in Rural areas

Colorado: Nine

Dakotas: We have 5 ADOM/CSS positions in the Dakotas with two vacancies – the three filled positions are considered ADOM/CSSs.

Illinois: Eight.

Indiana: Three

Iowa: Five.

Kansas-Nebraska: Out of the thirteen DOM positions we have ten would be ADOM/CSS and the other three have church planter strategist working with them in metropolitan areas.

Maryland-Delaware: Two

Minnesota-Wisconsin: Each association has been encouraged to implement the CSS model in their setting. Two of our associations are moving towards that model – Bay Lakes Baptist Association in Wisconsin and Northwoods Baptist Association in Minnesota.

Montana: 5 of 5

Nevada: Nevada has four ADOMs. Two positions are vacant. When the new ADOMs come on board they will be ADOM/CSS. The other two ADOMs have Church Planting Strategists on staff already.

New England: See question 1.

New Mexico: Of thirteen associations in our state, six do not currently have an ADOM. One of these just voted to call a man who will have the title, “Language Ethnic Church Coordinator/Associational Missionary” (LECC/AM). On the LECC side of the job, one of his tasks will be to “promote formation of new congregations, Bible studies, and preaching points to reach Hispanics.” The state convention seems to have little input on the ADOM job description in two associations that can mostly finance the ADOM position on their own. In two associations, the state convention helps fund a church planting pastor to serve part time as church planting strategist.

So, of seven ADOMs in the state, two of them (perhaps this will become three, if the above LECC/AM is included) have a job assignment something akin to the ADOM/CSS model.

There is no statewide standard in New Mexico for the ADOM job assignment. In situations where the state convention and NAMB have significant participation in the funding, a strong church planting component may be encouraged or required, depending on the state leader at the time. But still, there is no standard church planting strategy training offered beyond the *Basic Training for Church Planters* workshop.

In addition to my position in Santa Fe Association (concluded Dec 31, 1999), there was a DOM in another association who was half-time BSU Director and half-time ADOM/Church Planter Strategist. However, when it came to crunch time, pastors and churches were not willing to support the church planting efforts, and the DOM returned to a pastorate. Again, there were no definitive training components available except for *Basic Training for Church Planters*.

New York: N/A

Ohio 1: Out of 16 I would say about half are really functioning this way.

Ohio 2: I would consider 14 of 16 of the Associational Missionaries (ADOM) in Ohio to be church starter strategists. One association uses the title of Church Starter Strategist, and the job description for that position is clear that most of his time is spent with church planting. Job descriptions for Ohio's Associational Missionaries include the following: (1) Lead the association and church mission development councils in the location of new mission churches. (2) Conduct surveys in new areas to determine need and opportunities for new mission churches. (3) Assist churches in understanding church planting and church growth principles and provide guidance and help in applying the principles.

Pennsylvania-S. Jersey: 8

Utah-Idaho: Eleven associations, three ADOMs, six ADOM/CSS. All ADOMs are expected to fulfill the role of mission strategist and to develop church planting strategy.

Wyoming: Our state has four ADOMs and they each have two associations which means they also work in a region. Thus the four of the ADOMs are considered church starting strategist. They have received training and we are providing training for them this year in several training approaches. This training will continue next year.

### **Understanding the Role and Model of ADOM/CSS Contrasted to the ADOM**

Alaska: The ADOM/CSS has a strategic role in actually facilitating the planting of new congregations contrasted to the ADOM who “encourages” church planting.

Arizona: I feel that under the present critical need for winning the lost and starting churches in our nation that the ADOM/CSS will be and must be the norm.

California: The emphasis in church starting via the NAMB has helped to move the mind set of DOMs in California toward a more aggressive church planter. In the past their main job description for an ADOM was that of a pastor to pastors. As I have worked with associations, I hear a clear rejection to that old job description and more toward a church planting one. To quote a search committee chairman, “We don’t need someone to hold our hands we need someone to kick us in the butt and get us moving into planting new churches to reach the people”

Colorado While the role of ADOM should include a focus on church planting, many times without the emphasis on CSS the ADOM will not receive training to establish a church planting strategy – he would most likely delegate the responsibility out to a mission committee or leave the responsibility with the state.

The ADOM / CSS affords the opportunity to have the ADOM also serve as the CSS which in essence would be akin to the Strategy Coordinator role utilized by the IMB. The ADOM/CSS role allows an Associational Missionary to aim toward Total Gospel Saturation and also adds the resourcing provided by NAMB.

Dakotas: The ADOM/CSS is always thinking strategically. He is aware of the changes in his ministry setting – he is thinking priorities more than programs. He is involved with mentoring/coaching pastors and lay people in church planting as he goes about his work. The ADOM often times primary concern is “directing” the programs of the association and churches

Illinois: The ADOM/CSS role in Illinois is ascribed to those DOMs who are appointed missionaries of NAMB. The addition of the letters "CSS" is a clear indication that the DOMs are expected to give serious attention to the need/opportunity of new work in their associations.

Indiana: To help in moving churches to be healthy churches with a DNA to plants new churches

Iowa: The primary task of our Area Missionaries is that of starting churches. Our AMs oversee the strategy of starting churches and serve as supervisors and/or mentors to the vast majority of church planters in our state. They also

serve as associational missionaries and work to coordinate associational mission projects and efforts in their areas.

Kansas-Nebraska: Basically, the traditional role of the ADOM is that of an administrator of denominational programs and a pastor to pastors. I view the ADOM/CSS as a missionary, mission strategist, a church planter catalyst one who helps pastors and congregations think missionally. I am surprised at your reference to ADOM/CSS being emergent. This may not be a formal category with NAMB, but functionally within state conventions its been around for a long while.

Maryland/Delaware: More missional, focused on kingdom growth and enlargement.

Minnesota-Wisconsin: At this time, all but our two metropolitan DOMs are considered Church Starting Strategists, but only two of the DOMs have CSS in their title.

Montana: The old ADOM model, at least in the south, was being a pastor to pastors and essentially helping churches be effective. The ADOM/CSS role puts a much greater emphasis on the ADOM being more missional in his thinking and having a priority of spending much more time as a catalyst for starting new churches. I have found that unless church planting is a priority, it will not get done.

Nevada: It is vital for rural areas as well as areas where there is no other Church Planting Missionary. In order for an association to reach its full potential in the area of church planting and reducing lostness it needs someone who is called, gifted and skilled in all areas of church planting that leads the way by developing and implementing strategies. Some ADOMs are nothing more than administrative chaplains.

New England: In all honesty, growing up in an emerging region and now serving in NE, I always thought that is how an ADOM was to function. I don't have any significant experience with pastor to pastor ADOMs.

New Mexico: I think that any ADOM worth his salt will have a goal of leading the churches of the association to work together to evangelize and congregationalize groups of people in the area that are not being reached by the existing churches. However, with the ADOM model, there is no guarantee that the pastors and leaders of the association will share the ADOM's enthusiasm for church planting. Indeed, if there is no clear CSS component in job description, and no corresponding CSS expectation placed upon the associational leader, I fear that many of them simply take the easier route and fall back to a default position of maintaining the status quo.

So, an ADOM without the CSS component will have to be very intentional about building a climate of concern for the Kingdom aspect of associationalism. I believe that a majority of pastors and churches see the ADOM primarily as a resource to help their local church achieve their own local objectives. Unfortunately, there is still a lot of turfism out there, thinly disguised as a desire to gather as many people as possible into one's own local church.

Another weakness of the simple ADOM position, in my limited experience, is that the ADOM generally has to draw upon his own knowledge and experience in church planting, plus whatever books or courses he can dig up, as he looks for a "foothold" to church planting in the association. In our state, every ADOM is expected to attend a workshop on *Basic Training for Church Planters*, but that is largely all that is offered in the way of CSS training, except for whatever becomes available through periodic NAMB-sponsored events.

The ADOM/CSS model, at the very least, puts a discussion of the role of church planting in the association on the table right "up front." The subject will be explored and debated at the time the association discusses calling a new ADOM. If the association calls an individual to the role of ADOM/CSS, then the new leader has the assurance that a majority of those voting favors the CSS component. He will still have much work to do, but he begins from a stronger position for church planting.

There is a lot of material available on church planting and church planting strategies. I would assume that the ADOM/CSS model would carry with it a well-prepared training component drawing from the best available strategies for church multiplication over a large geographical area. As to a job description for the CSS component of the ADOM/CSS, one possible source for a beginning point could be to draw from the North American Mission Board's position description for the "church planting missionary." The "essential duties" portion of that document, reads as follows:

New York: The ADOM would spend at least half his time in church planting efforts.

Ohio 1: I think AMs should see themselves as the primary CSS in the association. Many want to "hire on" a CSS to work along side them in the church starting capacity. We try to discourage this and help them understand that is a major part of their role.

Ohio 2: For some in Ohio, the concept of being an Associational Missionary/Church Starter Strategist has been a learning process. Others have come to the position with good church planting experience. In some ways for Ohio, the concept of an ADOM/CSS is a return to the earlier function of the Associational Missionary. In the early days of the Ohio convention, the DOM was often the key player in the start of most of the churches in an association. Even in the Bible belt, the early Associational Missionary was often a church planter—sometimes a bivocational circuit rider establishing new churches.

Pennsylvania-S. Jersey: In emerging convention areas the Director of Missions role is truly a strategic missionary role. With the vast unchurched population it is critical that the missionary be engaged in church planting. We have attracted mission leaders to our area for whom this is part of their sense of calling and is their passion.

Utah-Idaho: If the role of the traditional ADOM is that of program director, office manager, fellowship/social coordinator, and pulpit supply only, we do not have the luxury of providing mission funding for such a position. The loss of our two state convention necessitates that our ADOMs be field missionary strategists, inspiring, facilitating, and implementing strategy to plant the gospel in every pocket of lostness. I see the ADOM/CSS model as a mission strategist with the passion for church planting and kingdom expansion. He is to be a planner, relationship builder, resource coordinator, and church health consultant, but he is a kingdom strategist.

Wyoming: The previous model of the ADOM was varied. There were some of them in their associations that were more administrators rather than mission strategist. The ADOM/CSS model is a better model. I really hope that this model will be more focused holistically as a mission strategist with expertise in church planting.

### **Strengths and Weakness of the ADOM/CSS Model**

Alaska: Strengths: the intentional planting of new congregations. Weakness, at this point, and I must admit my biases, I am not aware of any weaknesses other than the existing ADOMs are reluctant to move towards this model

Arizona: The strength is the emphasis on church planting. The weakness may lie in the response from existing churches who do not desire an emphasis be placed on new works but on helping existing churches.

California: I think that the ADOM/CSS model can only be a plus if the ADOM does not forget where his bread and butter comes from. The IMB model of a SC and CSS do not work in the US because they don't depend on the local associations/conventions/churches for their support, so they can very well work around them and have little to no contact with them, as is the case in many areas. The ADOM needs to be very wise to working with his support group (financial and otherwise).

Colorado: Strengths: Less personnel is needed with more funding provided for each role. One person is responsible for the entire strategy coordination. Weaknesses: if the ADOM or the association does not value or feel called to church planting, then it can be akin to forcing a square peg into a round hole.

There is the possibility of one area of ministry to suffer if the ADOM/CSS is not good at balancing priorities.

Dakotas: In the Dakotas, where many more churches need to be planted, this role is a strength....our associations don't have many churches....so this gives the ADOM a role that will result in growth in his association and our convention. The weakness that others may point out that this diminishes the traditional "pastor to the pastors" role of the ADOM.

Illinois: I do not see any weaknesses. The strength is that the DOMs recognize accountability to the state convention, to NAMB, and to the local associations to prioritize new work as one of the major goals of their roles. This expectation fosters more cooperation and teamwork with the state convention new work staff.

Indiana: Strength: intentionally involved in planting new churches. Weakness: pastors still wanting the old model of ADOM being a pastor to the pastors.

Iowa: The weakness is that they must work within the confines of the associational structure and leadership. This is also the strength. It can hinder the potential of the AM in following the vision he feels God has given him; at the same time, it provides him with volunteers with whom to work and gives him a safety net of accountability.

Kansas-Nebraska: Strengths are those things I mentioned above, being missional and being catalytic relative to church planting. Weakness may have to do with traditional expectations of ADOM among current pastors, being an ADOM/CSS can also create expectations with some associations that will not popular (we already have enough churches you need to be spending more time taking care pastors...good ole boy syndrome)

Maryland/Delaware: Strengths: kingdom priority, growth development for both new congregations and existing congregations; weaknesses: more time-intensive, concept and mission driven, not relationally driven

Minnesota-Wisconsin: Strengths: focus on church planting; strategizing for church planting; leadership development; networking Weaknesses: long-term church growth and health issues; relating to older established congregations.

Montana: If there are any weaknesses (compared to the ADOM model), it would be the difficulty in discerning how to properly divide time with hurting/needy churches, being a catalyst for starting churches, and administrative duties. In my 14+ years as ADOM/CSS, I found that I could never spend enough time with the hurting/needy churches. Even if I gave them all of my time it still was not enough in most situations. In a perfect world, the



ADOM works with churches helping them get healthy by teaching them to reach out beyond themselves and starting new churches.

Nevada: The strengths are more churches, less lostness, and a higher probability of a movement which results in revival and spiritual awakening. Weaknesses? This model is a must if we are going to reach America with the gospel.

New England: We have had a couple of very effective CSSs, but to the detriment of relationships with existing churches. While often unspoken, there was resentment towards the ADOM/CSS and church planting in general. This came out slightly as the pastors looked to form an ADOM search committee after the ADOM left. It was by no means an ugly meeting, but there was a clear desire to look for someone that would put more emphasis on existing churches. I believe it can be an effective model with the right person and while the association is smaller. As the number of churches grows so will the demand of meeting their needs and begin to put a strain on the ADOM/CSS's time. One of our most, if not the most, effective association in church planting at this time has an ADOM who supports church planting and participates in setting the direction of the association, but has a pastor (former planter) serve as the strategist for the association. This strategist is supported and guided by one of our state staff in church planting. Church planting seems to have flourished in the associations in NE where the ADOM was passionate & involved in church planting, but where there was also a separate CSS. The associations we currently have with ADOM/CSSs seem to produce more restarts and transfers from other denominations than they do new starts.

New Mexico: Strengths:

- At the time of calling an ADOM, the ADOM/CSS model can create the opportunity for an association to consider the priority they will place on church planting.
- It reminds the ADOM that church planting is an important part of his job. For some ADOMs, the ADOM/CSS title may lend a certain legitimacy to his church planting efforts in the face of opposition.
- The ADOM/CSS model gets church planting efforts closer to the local churches than church planting efforts initiated from the state convention. This can provide the potential for stronger support from partner churches.

Weaknesses:

- If the ADOM/CSS has to serve as pastor of the new church plant, this would put him in the difficult position of not being available to attend Sunday services in other associational churches.
- The ADOM/CSS will need to carefully build a healthy Kingdom attitude among the churches and pastors so that he will not be seen as a competitor when a new church is planted.

New York: The ADOM would still be under the supervision of the association and subject to the desires of the existing churches.

Ohio 1: I think the role mentioned above would enhance the start of more churches and it would stop the process of always looking around for someone else to do what they are hired to do.

Ohio 2: Strengths:

1. The Associational Missionary is in key position to unite needed resources from church planting. Particularly in areas where few large church churches exist, churches need to partner to help plant churches. The AM/DOM is also in key position to link with state and NAMB resources.
2. The Associational Missionary typically knows the region—not just the local church field--well and can help prioritize potential church planting sites.

Weaknesses:

1. Some of the best church planter strategists are poor administrators; others can be so task oriented that they lose sight of the union of churches within the association.
2. At times NAMB has seemingly ignored the position of an Associational Missionary as a Church Starter Strategist. In my eight years experience in associational and state work, the AM's in Ohio have been invited to the Church Planter Forum only once. When NAMB has such helpful resources, it would be nice to help motivate and stimulate the leaders who are key players for church planting. The ABLE conferences that used to be held in the North Central States would provide helpful ideas for the ADOM/CSS.
3. Time is often needed to develop strong relationships that help build church planting partners.
4. Time is needed to adequately develop associational strategies that will be owned by the churches who partner to carry out those objectives. Typically, the ADOM/CCS does not see many church plants at the launch of his ministry; however, as effective strategies are developed, the number of church plants increases

Pennsylvania-S. Jersey: Strength: stewardship of resources both persons and finances, expression of calling more consistent with the needs of the field, keeps focus on reaching the unchurched. Weaknesses: addressing the needs of existing churches creates an ongoing tension for the missionary, keeping the missionary current with skills and understandings about church planting.

Utah-Idaho: I believe the strength is in his passion, skill set, and leadership vision to lead an extension ministry versus a maintenance program. The position of ADOM allow him the “leverage” to develop an associational strategy. If the association is floundering, lay it at his feet. He is a positive g gatekeeper for kingdom advance. If it is considered a weakness, it may be in his singular focus on church planting and penetrating lostness. Secretaries can do

newsletters. Local laymen can organize golf tournaments. The WMU can provide lunches and breakfasts. Pastors with teaching and leading skills can conduct workshops to enhance these skills. The greater worker of an ADOM is to lead in penetrating lostness. He should be able and willing to be planting a church or churches himself at all times.

Wyoming: The strength of ADOM/CSS model is it can move the ADOM into a strategic mode and not just a pastor to the pastor role. Another strength is it helps the ADOM to be more aware of the environment the churches are in and what it will take strategically to reach disciple and produce reproducing believers. One final strength of the ADOM/CSS model is helps to create a missional atmosphere in the association. A major weakness of the ADOM/CSS model is found in the real possibility that all the ADOM does is start new churches without providing a balance missional approach that covers dealing with church health, discipleship, mentoring, and fellowship relationships in the association. This will flesh it self out in that the ADOM who is heavily involved personally with Church Starting will become myopic and not deal with the big picture issues.

### **Church Planting Statistics of ADOM/CSS Associations**

Alaska: It is too early to categorically report, as one ADOM/CSS began in May and the other is in his second year. The ADOM/CSS in year two has led in planting two congregations and has strategized two more.

Arizona: Since you are doing research on Tommy Stevens of Cochise Association. Tommy does a good job of keeping statistical information on his association. I would think that he could send that to you upon request. Going back to annual reports to the convention, we could glean the new works that were reported to us from Cochise Association. We believe we have a new work annual report for each year from 1988 till now (some are differing formats) but I would have to do some research. If this would be helpful to you please let me know.

Colorado: Since I am new to this role, this information is not yet available.

Dakotas: We have moved to this role in the last year....we are in the infant stage of gathering information.

Illinois: In 2003 there were 28 new works in these 8 associations; in 2004--10; in 2005--8. Several of the associations in our state with ADOM/CCS roles were without DOM leadership in 2004-2005.

Indiana: All three are active in church planting and in the past year at least one new church planted in their area of responsibility.

Iowa: None

Kansas-Nebraska: George, I don't have anything to compare it with since we have been doing this since before I arrived. Most years we are between 25-35 new works and that is directly attributed to our DOMs being catalytic and missional .

Maryland/Delaware: None available

Minnesota-Wisconsin: We do not have a long track record in the associations with a DOM/CSS. What kind of stats would be helpful for your research?

Montana: I believe you have Treasure State and Glaciers information. We had 17 new starts last year and I am sure that is a record for Montana. The ADOM/CSS is relatively new for Montana.

Nevada: By this fall both rural associations will have an ADOM/CSS. Presently we have none. The other two associations who have strategists start 95% of all new churches. 2002- 6, 2003-10, 2004-20, 2005- 17, 2006- 13 to date. ( This is not a movement but one is on the way).

New England: BCNE has not kept many statistical records in the past that would be beneficial on the topic of church planting. We have begun to change that over the past two years, but do not currently have anything to contribute to your research.

New Mexico: One association has used a model similar to the ADOM/CSS since the late 1990's. Starting with nineteen churches, they have seen seven new congregations planted since 2000. Four of these congregations still exist today. Another association did not have a director of missions for a few years. A DOM with church planting tasks came to serve the association less than a year ago. About a month ago, he agreed to spend part of his time serving a contiguous association whose ADOM retired. That will limit the time he will have for planting churches personally. One new church in the area started on its own in 2005, led by a group that left an existing church. Now we (state convention) are preparing a partnership agreement to finance a Hispanic pastor to spend part time developing new work in the association's three-county area.

As mentioned earlier, one ADOM served only a few years in another association where he was half-time BSU Director and half-time ADOM/CSS. After a few years, he resigned in frustration because when it came to crunch time, the churches and pastors of the association would not support a single new church plant.

New York: N/A

Ohio 1: None Available.

Ohio 2: The most effective associations have been those who have developed a clear church planting strategy. The association which may be our leader for 2006 had only one new church in 2005. This year, however, Buckeye-Erie Central Baptist Association should have 10 new works. The strategy of the association is to focus on alternating years with church planting and church strengthening. Most of our associations start only a small number of churches per year; however, that number would often be even lower were it not for the work of the Associational Missionary.

Pennsylvania-S. Jersey: We have grown from a little over 200 churches in 1995 to over 370 today. A key part of that growth is the leadership from the Associational Missionaries in facilitating that kind of commitment to church planting. They have participated through planning strategies, engaging in prayer walks, leading Bible Studies, going door to door, leading small groups, recruiting partnering churches, church planters, vision casting, training, mentoring and assessing church planters.

Utah-Idaho: One association in Idaho has planted three churches in 2006 and two more expected. This was the work of the present ADOM/CSS. We are in the early stages of the 6 ADOM/CSS models fully engaged.

Wyoming: *Northwest Region:* (1) Big Horn Association – 10 churches, (2) Wind River Association – 11 churches. The churches in these two associations are smaller churches around 100 in attendance. *Southwest Association:* (1) Green River Association – 12 churches 2 new missions, (2) Overthrust Association – 7 churches.

There are a couple of churches that are in the 200 range of membership, while the rest are 100 and smaller. *Southeast Region:* (1) Energy Basin Association – 4 churches (2) Frontier Association – 14 churches 1 new church joined this past year. One of the churches has about 300 members, while the rest are 150 and under. *Northeast Region:* (1) Old Faithful Association – 14 churches, 1 new mission, (2) Powder River Association – 15 churches 1 new mission. The churches in this association are some of the larger and stronger churches. The larger churches are about 200, while the rest are about 75 or less.

### **Training to Enhance the Skills of an ADOM/CSS**

Alaska: Any thing to develop their skills in indigenous church multiplication, church planting movements, and identifying and equipping potential church planters and networking

Arizona: Training that we give the Church Planter Strategists. Additional exposure to church planting training that he may be lacking. Church Planter Basic Training. Colorado: I prefer the Strategy Coordinator training / Rapid Church Multiplication training provided by NAMB – it needs to be tweaked, but allows for the missionary to gain a broad prospective with his ministry.

California: As for church starting in the metro areas we have plenty of training that is available. I have not seen much that is totally directed toward the small rural community.

Dakotas: Basic Training, attending NAMB's Church Planting Forum, plus we are "dakotaizing" church planting strategies that all ADOM/CSS are trained in.

Illinois: Normal training in new work/church planting.

Indiana: All tools and assessments used in church plants, church planters, and sponsoring churches should be experienced by the ADOM/CSS.

Iowa: Church Planter Basic Training, Assessment Training, Mentor Training, Associational Missions Training, Next Level Leadership, Team Building, etc.

Kansas-Nebraska: The ADOM/CSS needs to be in a network with other ADOM/CSS to share ideas about what is working and what is not. They need to be trained in a comprehensive assessment process for church planters (maybe the most important skill acquisition). They need to be able to conduct a basic training for church planters. They need to know how to enlist and conduct church planter networks. They need to know how to supervise/support church planters for the purpose of evaluation and accountability. The ADOM/CSS needs to be aware of different kinds of church planting models, i.e., Purpose Driven Model, Multi-family Model, Simple/Organic Model. They need to be aware of the vast number of resources available in church planting. They need to be very aware of denominational resources to assist churches. The ADOM/CSS, needs to know about various NAMB funding channels to support church planting. This person would also need to know how to secure sponsors for church planting efforts. The ADOM/CSS would need to develop strategic partnerships with churches and associations outside the state convention to assist with partnerships.

Maryland/Delaware: No Response

Minnesota-Wisconsin: Strategy development, communication skills, conflict management, demographic assessments, leadership discovery and development, prayer support, interpersonal/relational skills.

Montana: Overall training by those successful in this model. Training to help ADOMs to see the Kingdom impact of a priority of Church Planting and help with a plan to help produce a positive atmosphere in there association. Jeff Clark says, "a leadership cruise like Evangelism had would be helpful."

Nevada: Rapid Church Multiplication Workshop or Strategy Coordinator Training is a must. All other NAMB Church Planting training events are very

helpful in the CP process. Do what ever it takes (Reading, conference attending, etc.) to move from being mission minded to being missional!

New England: Administration becomes critical to maintain the workload. It would be beneficial if there was training for new ADOMs, such as Basic Training to better prepare them for the role they will fill.

New Mexico: Every ADOM/CSS should have Basic Training for Church Planters, followed by Basic Training II. I did not have that when I started a new church as an ADOM, and the work suffered for the lack. I believe that seminars in different church planting models would be helpful. The ADOM/CSS ought to be involved in ongoing networking with other ADOM/CSS and with church planters.

I have found that demographic and psychographic research helps tremendously in demonstrating the need for church planting, creating a climate for church planting, and in drafting effective ministries for reaching a focus group of people in a given geographical area. So the ADOM/CSS needs those tools as well. There is probably other training that the ADOM/CSS needs, and if your project can develop a training “package” for those who will serve as ADOM/CSS, that would be a tremendous contribution. I know we would look with favor on such a tool here in New Mexico.

New York: N/A.

Ohio1: Doing it and hard work along with a conference or two. The best way to learn is to do.

Ohio 2: The ADOM/CSS needs to know how to do effective strategy development. Training provided for church planters is also quite helpful.

Pennsylvania-S. Jersey: For years I have advocated for training tracks for Associational Missionaries who are also Church Planting Missionaries. These need to be intentional and designed for them. It is not adequate to throw them in a pool of "regular" Directors of Missions and deal with all the other issues that DOMs face in more traditional settings. That leaves the ADOM/CSS frustrated with not getting help that is designed for them.

Utah-Idaho: All ADOMs need to be given a vision of being a strategist and enhanced with extension skills. They need to be impacted with missiological principles for the person of becoming missional thinkers. With this basis, good strategy will follow.

Wyoming: Understanding of culture- racial, ethnic, linguistic, generational, lifestyle segments issues that will impact starting churches who you will reach. How to be a coach/mentor to church planters, and partnering/sponsoring church pastors. How to think strategically and to equip others in their areas/associations

to do so the same way. How to develop strategies that will be practical, culturally relevant and missionally focused.

### **Other Insights**

Arizona: In Arizona, we have the advantage of a population explosion that confronts our ADOMs. This causes them to realize the need to plant churches because the need is staring them in the face. We at the state level have tried to create a supportive, encouraging role with our churches and Associations. We try to do everything we can do to resource their strategies. That is our state strategy. This has allowed the ADOMs to be creative in their church planting with each Association reflecting their ADOMs giftedness and the churches influence. It causes us at the state level to more customize our resources to meet their needs and challenges us to develop creative ways to resource their Associational strategies.

Dakotas: I believe the ADOM/CSS gives better contextualized church planting. No one knows that geographical area of an association as that ADOM/CSS does. It also gives that person a sense of doing some “more for the kingdom” than just refereeing church conflict, dealing with ongoing church problems, etc.

Illinois: No suggestions.

Indiana: I have only been in this role SDOM since January 2005.

Iowa: I don’t have a vast reservoir of experience, but I do know that having worked as a church starter strategist who was not a director of missions, I sometimes pity those who serve as ADOM/CSS. They don’t experience the freedom I did. Of course, church starter strategists must work with and through existing associations. They should never be such a free agent that there is no accountability. That would be chaos. But the ADOM/CSS sometimes feels like his hands are tied when it comes to church planting. There are pros and cons to both models. You just have to learn to work within the system to which you are assigned.

Kansas/Nebraska: In a newer work state convention, the ADOM/CSS is the most effective way to approach missions, specifically church planting. Perhaps it has a larger application than with just newer work areas? George, I wish you well in your journey.

Montana: To impact our culture and lostness we must have a priority of church planting, and I believe the ADOM is in the perfect place to educate our people and churches to move this direction. If the ADOM does not do it, I believe it will not get done. I believe the ADOM/CSS is our most important asset (besides Jesus). The state convention needs to be the driving force to encourage this direction and protect the ADOM/CSS when hurting/needier churches bite him.



Nevada: A movement starts small but grows into a factor of multiplication. It has taken 31/2 years of bridge building/barrier breaking efforts to get to the point that we can begin to see a glimpse of seeing our vision of 1600 churches in Nevada by 2020. God is faithful!

New England: I believe that in many cases greater accountability would be beneficial. Many ADOMs have no supervision except by the association's administrative/executive committee, which often is very little. It is one of the few roles that lack a direct supervisor.

Ohio1: This role of ADOM/CSS needs to be clearly communicated from the first.. During interview stages, committees need to make this a major part of the interview process. A person can "talk a good talk", but if they have no real experience in their background, they will not become something they are not just because it is part of their title. Also, the CSS part needs to continually be held up to them and let them know this is their job.

Ohio 2: One of the big challenges in starting multiple new works is developing leaders who will maintain and grow those new churches. Energy and focus sometimes wane, and the association will find itself unprepared to both support the previous new works and start additional works.

Pennsylvania-S. Jersey: Several key components that have helped us includes: Good supervision system, good communication with Associational leaders, creation of network among the AMs for fellowship and peer learning, equipping the AMs to be the lead trainers for all aspects of the Church Planting System, frequent dialogue sessions with other staff involved with church planting, creation of regional strategies that enables them to work with other AMs in certain projects that are applicable across multiple associational areas.

Utah-Idaho: It does not matter what the title is, it matters greatly what the role of the ADOM is. He must be a mission strategist, thinking and performing like a missionary. The viability of associations in the future will be greatly determined by the effectiveness of this associational leader.

Wyoming: This change in concept of an ADOM/CSS/Missiologist is not an overnight happening but a process. To accomplish this will mean a worldview change in the infrastructure of SBC starting in churches with the pastors seeing the need to change outlooks from a church culture to a mission field. This further means that the seminaries, colleges, Seminary Extension, Baptist Press, LifeWay missions agencies will need to recognize this fact and move from a rigid uniformity approach to contextualizing what is need for specific churches, associations, and other entities to equip the lay people to do the work of the ministry, what is meant by church planting (a recognition of the fact all types of churches will be needed). Then and only then will the ADOM/CSS and other

biblical models work effectively by being contextualized to the differing people groups we have the opportunity to serve among with the gospel.

Note of exclusions.<sup>23</sup>

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<sup>23</sup>Three state conventions that are considered emerging new work conventions did not respond to the questionnaire: Hawaii, Michigan, and West Virginia.

## APPENDIX 6

### QUESTIONNAIRE TO NORTH AMERICAN MISSION BOARD AND HOME MISSION BOARD PERSONNEL

#### **What Is Your Understanding of the ADOM/CSS (CPM) Model of ADOM?**

GT: I understand this position to be one most often if not exclusively employed in “new work” states. Since there are so few churches in associations the greatest need is the planting of new churches. The ADOM/CSS is usually expected to give at least ½ of his time to church planting efforts.<sup>1</sup>

JH: The concept was for a person to have a major responsibility in planting of churches as he leads the existing churches to be on mission.<sup>2</sup>

DM: Designed to insure that ADOM'S recognize that an essential dimension of their assignments as a missionary - is planting churches.<sup>3</sup>

HT: The model is utilized mostly by new work areas and was designed to provide more specific requirement on the part of Directors of Missions to engage in church planting. In most situations there is an expectation that 50% of the DOM time be given specifically to planting churches in the associational area.<sup>4</sup>

#### **Origin of the ADOM/CSS Model**

GT: I began in denominational work long after this model was instituted,

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<sup>1</sup>George A. Thomasson, Director, Implementation Team, Church Planting Group, North American Mission Board, e-mail questionnaire interview, 8 June 2006.

<sup>2</sup>Joe Hernandez, Director, Mentoring Team, Church Planting Group, North American Mission Board, e-mail questionnaire interview, 17 June 2006.

<sup>3</sup>Dennis Mitchell, Director, Strategic Readiness Team, Church Planting Group, North American Mission Board, e-mail questionnaire interview, 22 May 2006.

<sup>4</sup>Hugh Townsend, Associational Strategy Coordinator, Associational Strategy Team, North American Mission Board, e-mail questionnaire interview, 8 June 2006.

so I have no frame of reference from which to answer this question. I contacted Peter Kendrick and Hugh Townsend to get information from them, but they did not know either.

JH: Not sure of the origin, I am venturing to think that it came about when the SB work expanded into new work (pioneer) states and the need to start my new churches and to provide an associational relationship to the existing churches.

DM: Not certain

HT: I am not entirely certain about the initiation. However, as I remember, the Pennsylvania/South Jersey Baptist Convention and I believe the Minnesota/Wisconsin Baptist Convention were the pioneers in the model. Because these were new work areas, there was the feeling that the DOMs were not giving enough time and energy to planting churches. Therefore the conventions changed the title of the DOM to include Church Planter Strategist with the expectation that they would give at least 50% of their time to the planting of churches. I do know that at least one DOM in these conventions decided to leave his position because he did not want to engage in church planting. A second, who happened to be a self-supporting association also declined the new title and expectation.

### **Value of the ADOM/CSS Model versus the ADOM**

GT: I believe that over the years the ADOM role has, to a great extent, lost its original focus and function – that of “missionary.” The role slowly morphed into being filled by a retiring pastor who would sort of serve as the unofficial “bishop” of the local churches and he would give priority attention to pastoring the pastors and doing problem-solving in the churches. The missionary function was almost completely lost. It made sense to create this model that spelled out clear expectations for the ADOM/CSS in new work states, because they could not survive unless they planted many new churches. The truth is, however, that if the ADOM role had continued to focus on missionary endeavors that eventuated in the planting of new churches, there would not have been a need for the new position. There is great potential in any association that is led by a proactive, missionary who enlists, equips, and engages the churches to seriously address the lostness of their Jerusalem.

JH: The potential of the combined position is determined by the ability of the person in the position to be a strategist for planting, if not, the activity of planting will be reduced. For new work states, in particular where we do not have enough CPMs to be assigned to do the work, this assignment still works. A weakness to the idea is that the persons in that role often do not get the resourcing that they need, skill development, and so forth, to do the role expected.

In contrast to the ADOM, unless the person in the role has a strong interest in church planting, then it is not likely that they will not be involved in planting since often the role position does not expect it and the churches in the association may not expect it as well.

DM: If every ADOM saw his primary role as that of a missionary, with responsibility for reducing lostness through the planting of healthy, reproducing churches among all people in every community, then we would see lostness reduced.

HT: From the perspective of the North American Mission Board and that of the Associational Initiatives Team at NAMB it has always been our desire and intent that the DOM be the leader in planting churches in their associational area. We have always seen this as an integral part of the role. The change has been almost a force-feed approach that makes church planting a requirement. In light of that, the value is that it weeds out DOMs who do not want to engage in church planting, and to some degree insures that church planting will take place in the association.

### **Strength and Weakness of the ADOM/CSS Model**

GT. Strengths: (1) The model clearly expects the ADOM/CSS to function as a missionary. (2) There is a close connection to the state and NAMB. (3) If proper accountability is in place with the ADOM/CSS, it ensures that the leader will not spend most of his time on secondary issues but on priority work.

Weaknesses: (1) For some unknown reason many of the states have ADOM/CSS that are doing the work but are not officially called that by NAMB. As a result they are not invited to the CPM Forum for ongoing training, networking, and professional development. This should be addressed and solved. (2) Inadequate training, mentoring, and coaching limits the effectiveness of these leaders.

JH: Strength: ability to spread personnel dollars to more people that will have a portion of their responsibility to do church planting  
Strength: the connect to the churches as the ADOM gives a great opportunity to get the churches to serve as sponsors. Weakness: the stress of wearing two hands with different expectations—extension/maintenance. Weakness: not enough preparation/continual equipping of the persons to do church planting

DM: Strengths: focus on being a church planting strategist. Weakness: few number of ADOMs serving in the role and need for greater support (training, equipping, and resourcing) for those serving in this unique role.

HT: I basically outlined those in question #3. The weakness is the forced assignment. The strength is that it does require church planting to be done. Ideally, you want a DOM who understands the need for church planting, has a background in church planting and has a passion for the planting of new congregations.

### **Training to Enhance the Skills of an ADOM/CSS**

GT: I believe that at least three types of training are essential for the ADOM/CSS: (1) Bill Agee's training for all ADOMs that focuses not on the association trying to be a church but on resourcing the churches to do Kingdom work in addressing lostness in their Jerusalem and beyond. (2) Specific training from CPG at NAMB in how to be an effective church planting strategist. (3) A balanced exposure to leadership training such as supervision, mentoring, coaching, management, visioning, etc.

JH: Time management. The same training as CPMs receive. Inclusion in the initial orientation of NAMB missionaries along with CPMs.

DM: Training in strategic thinking and planning; skill in knowing how to connect with availability resources on state and national levels; coaching by a skilled, experienced and effective ADOM/CPM

HT: The Associational Initiatives Team is basically requiring any new DOM, especially in new work areas to take the basic training provided by the church planting team of the North American Mission Board. We are also now providing an opportunity for a new DOM who does not have a church planting background to spend two or three days with an association and a Director of Missions who is doing a good job of church planting so they can gain practical knowledge and experience. The basic training should be minimal, and it certainly would not hurt for the DOM to go through the whole church planting system offered by NAMB.

### **Other Insights**

HT: One of the guys doing the best job in this role is Dave Howeth in Treasure State Baptist Association in Southwest Montana. I would also recommend Tommy Thomas in River Valley Baptist Association in Arizona. Both have the function and do excellent jobs.

**Robert E. (Bob) Wiley**  
**Former Director of Associational Missions**  
**Division, Home Mission Board**

### **History of the ADOM in SBC**

The role of the associational missionary has always been somewhat related to the expected role of the association in denominational life. As the SBC has seen the association as a means of delivering information and other resourcing to the churches (teacher/leader training, promotional materials, and sales of church resources for example) the association has been important. The

associational official (either missionary, director, or chief administrator) who has thought highly of the role has always struggled for recognition as a missions leader, strategist of church growth/missions work/or effective leader among other denomination leaders.

The local leadership of churches in associations have mostly not understood an effective role for the local missionary through the years as they seldom have a sense of purpose of their association. The general view of local church leaders has been to view the role of the missionary as a place for someone who a lot of the pastors like but who has been ineffective as a pastor.

It is my observation that individuals with some level of acceptance among SBC leaders have been able to effectively raise role expectations of the missionary for a period of 5 to 10 years. E.C. Watson (Superintendent of Missions for an Association, 1969), Allen Grave, Principles of Administration for a Baptist Association, 1978), and JC Bradley (A Baptist Association, 1984) would be great examples of such influence.

The impact of the Sunday School Board in the early 1900s certainly stressed the importance of the association for a period of time. The long standing role of the Home Mission Board as a support and equipper of the associational missionary was critical to the influence and impact of the role from 1970 – 2000.

### **The History, Design, and Some Models of the Appointed Area Missionary, Associational Missionary, or ADOM, Especially in the Rocky Mountain West from the 1950s to 1984**

The role of the area missionary in all pioneer areas is similar across the convention. As the HMB saw its role expanding beyond the Comity Agreements in the 1950's, the HMB and state leaders looked for ways to do missions work. I am personally aware of those developments from my father's roles. C.E. Wiley began a relationship with the HMB through the Illinois Baptist State Association in 1956 as an area missionary for Indiana. The role was defined as starting churches, bringing organizational strength to associations, and raising up leaders in those new churches. The Benny Delmars, Bill Hunkes and a few others along with C.E. Wiley (each of the state conventions can in pioneer states can point to specific individuals who are similar in their impact) did the work out of their sense of missions calling and needs. Most of these pioneers helped shape the understanding that eventually came out of the HMB.

A "pioneer missions" mentality did permeate the convention mindset. The methodology of those early days might be described as "doing whatever worked!" Over a short period of time (2-3 yrs) as the HMB leadership learned from the field, they began to formalize what was working and how to do whatever. A defining factor in the early days was "geography" rather than populations and people groups. So much geography per missionary (Indiana began with the state divided into thirds) and how many people in the geography was secondary.

The association was not part of the strategy in the early days. The association only became strategic as missions personnel were being appointed with assignments to associations. Hawaii, for example, got three missionary positions at one time through establishing three associations. The role of the “superintendent of missions” came out of the “city missionary.” State conventions came into existence or state fellowships and were seen (my opinion) as administrative methods for direct missions from the HMB.

In the late 1950s and early 1960s, as the old line state superintendents of missions at the associational level created new dynamics in the denomination. The pioneer missions fields benefited from that movement. However, even as the old line states associational leadership sought for better representation at the denominational level, associations were nearly totally dependent upon the HMB and Baptist Sunday School Board for their strategies and personnel support.

**Origin of the Appointed ADOM/Church  
Starting Strategist in Colorado, Montana, and  
other New Work Conventions—Your Involvement  
with this Origin**

I would like to know from you the process and thinking you had in the emerging of this in the Colorado Strategy and what other Conventions picked this up. Did this originate with John Allen? Was there some regional collaboration? What was happening at HMB that allowed this to happen as to the position design?

George, I was not engaged directly in the church planting side of the HMB but at the associational side. In the early 1980s, I was writing the Associational Missions Committee materials. The early efforts were to attempting to get the associations to plan to do missions work as a strategy. Church planting was just about the only missions work pioneer missions states were interested in. I do remember that there was a movement in the middle part of the 1980s to begin to specialized the missions committee responsibilities into the various roles represented by the programs at the HMB.

John Allen, along with persons at the HMB (Nelson Tilton would have been one of them) did begin to propagate the strategist role. It is my belief that the role actually came out of the concept of the “Pastor-Director” role used across the pioneer states. It was employed in Indiana by C.E. Wiley in the late 1970s where a pastor of a local church would agree to work with the state convention in planting at least one other church or an individual would be given enough money over a short period of time to start 2-3 other churches. As time passed along with the movement to specialize missions work at the associational level (ministries director, for example), to keep from losing the pastor-director concept, the role of church starting strategist was employed. The Missions Development materials took the process to its fullest development by the middle 1980s.



### **Significant Directions in HMB Associational Philosophy and Directions as to Appointed ADOMs from 1984 to 1997**

The Associational Missions Division, under the leadership of James Nelson, established the concept of the role of the Director of Missions as “missions strategist” in the early 1980s. The associational planning materials were designed and written around “strategy planning” as a total concept of doing missions work through the association. Broad and extensive training for associational leaders was employed that included summer training at Home Missions Weeks at Ridgecrest and Glorietta. The Church Discipleship training system included diplomas for associational leaders that supported “strategic thinking.”

Basic Training for new directors of missions was strengthened and directed at the concepts of mission, world evangelization, church planting and so forth. The HMB was investing hundreds of thousands of dollars a year in the training of associational leaders. State conventions were investing their dollars and calendars around the concept of strategic thinking. “Thinking Globally; Acting Locally” was one of the themes employed. A national convocation on the association was conducted. The Research Department of the HMB did a series of surveys showing that over a period of years that associational and state leaders had watched the thinking move strongly to the expectation of the director of missions should be capable of strategic thinking. At one time in the early 1990s, the HMB was engaging approximately 75% of all directors of missions in training each year! It was phenomenal!

The rise of Mega Focus Cities and the employment of strategy planning with state convention and SBC agencies involved came in the middle 1980s. Eventually most associations were given the opportunity to engage in partnership planning where a consultant was provided to an association, a strategy planning process was used, and a consultation with state convention program leaders negotiating a two to five years strategy of resourcing associations was actualized. The director of missions was expected to be a missions strategist.

### **Your Knowledge and Evaluations of Models of Church Planting in the Rocky Mountain West Such as Benny Delmar, Dub Hughes, and Other**

I do not feel that I have enough real working knowledge to contribute here. I am well aware that individuals like these men did what was necessary for the day in which they worked to establish churches. They did work out of the concept “church plant churches,” and that God calls those whom those men knew or knew about to serve as pastors and planters of other churches.<sup>5</sup>

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<sup>5</sup>Robert E. Wiley, Retired, e-mail questionnaire interview, 8 June, 2006.

## APPENDIX 7

### QUESTIONNAIRE TO SELECTED ADOMS

**Roger Graves**  
**Associational Missionary/Church Starter Strategist**  
**Baptist Convention of Iowa**

#### **Employing the ADOM/CSS Model**

My title as designated by Baptist Convention of Iowa in cooperation with the NAMB is pretty much what you are describing in your intro, George. I am officially an "Associational Missionary/Church Starter Strategist." What that means is that I function as would a DOM in Colorado relative to an association (actually two associations) but also have the very specific assignment of Church Starter Strategist.

As such I work with two associations functioning in all the ways that a typical DOM (organizing, planning, meeting, assisting churches, liaison for the state convention, and so forth) but also in a role of moving forward church starting within the geography of the counties (in my case 32).

#### **ADOMs Who are ADOM/CSS**

All of my counterparts (4 others) within Iowa have the same job title. With each one, the primary focus is distinguishable. Some are more AMs and some are more CSSs --- which it is depends on a variety of things including the expectation of the churches in the association, the preference/calling of the AM/CSS, or his background (view) of the job. The State convention is giving more and more attention to making the AM/CSS look more like this AM/CSS which is fine with me because that is the part of the assignment that I like the most.

#### **Understanding the Role of ADOM/CSS Versus to the ADOM.**

Two things come to mind: One is the view the association has of itself. In my experience the association has viewed its purpose largely around the theme to "assist existing churches..." What you get with that is a need for a Director.

We need something more compelling to ignite interest than assisting churches that have it as their ambition to survive or get a little bit (even a lot) bigger. We need a compelling vision for a region sowed down with churches. We need a compelling vision for transforming culture.

That is where a missionary comes in. Point two. Missionary lines up with CSS in your language, George; I would prefer that my title in my associations be "missionary." Period. No "associational" in front of it and no CSS after it. Because, I believe that missionary in an association has the primary role of lifting the eyes of its churches to the unfinished task locally and globally, i.e., to be a kingdom agent functioning in a way that the association begins to see itself in a new way. Not simply to "assist existing churches" but to be a partnership (better word today than association) for such things as "starting new churches" or "extending the kingdom" or "transforming the culture of this region." This kind of "talk" will re-energize the association in my estimation.

Certainly one implication of the new approach to association is church starts. Imagine an association functioning together, fellowshiping together, praying together, training together for the express (and even sole purpose) of starting new churches that will transform a region.

Can that be done independent of relationship, ministry, support for the existing churches? Certainly not. That is why there is a strategic requirement for this missionary person to be a leader within the association. Relationships, support, a listening ear, general expertise, resourcing, friendship with pastors and churches gives the missionary an ear for the kingdom message that he desires to have the churches and pastors share with him. Outside strategists will not ever get the churches on board. A missionary/DOM/CSS potentially can if he will think differently about what the Association can and should accomplish.

### **Strengths and Weakness of the ADOM/CSS Model**

Strengths: (1) The ADOM/CSS should be a person with a passion for church starts, thus keeping kingdom expansion on the forefront. By the way, if he were "missionary," he could also keep the international missions fires hotter than they are in our churches. By home and foreign foci, we would be much closer to Acts 1:8 in our churches. (2) Must be close enough to know leadership, needs, practices, and priorities of local churches so as to guide/assist them toward kingdom objectives. (3) In the sense of missionary, the churches would have their own local missionary, a sense we have moved far from.

Weakness: (1) The ADOM portion of the job is most looming in the minds of people; it is the tyrant of urgency consuming time and energy. It is hard to do missions because of it many associations. (2) The tradition of DOM has redefined in the minds of churches and leaders. They will and do and a hard time thinking of the position in language other than Director, versus missionary.

### **Church Planting Statistics in ADOM/CSS Associations in your Convention.**

Iowa has seven associations served by five AM/CSS. Do the math --- for two of us we are both AM and CSS in two associations spread over large geography. In reality, we have four jobs over a large geography.

### **Training for an ADOM/CSS**

Training is needed for associational leaders to make the philosophical adjustment, especially when search committees are functioning. Training is needed for ADOMs not familiar with CSS to do CSS. Training is needed which more intentionally blends the two.

### **Other Insights**

It is my contention that ADOM/CSS is a transitional role to another associational organizational structure (at least in new work states) in which the association functions more strategically as a "partner" of a smaller and closer group of churches, thus reducing the necessity for an organizational professional (ADOM). The smaller partnership of churches could be led, in terms of its objectives, by a volunteer (pastor or layman), thus increasing the number of partnerships (associations), making them more grassroots in nature, and keeping people more directly involved both in fellowship and activity. So what happens to the professional we have called ADOM/CSS? He becomes essentially a CSS of the churches or the partnerships over the geography of the associations. In that sense, he is able to function with focus on the CSS role without the distractions of the other. If we ever see a multiplication of churches in Iowa, developing in a network around catalyst churches, I believe that this will be the natural transition.<sup>1</sup>

**Dave Snyder, Director, Area Missionary  
West Central Baptist Association, Ohio**

### **Are you Employing ADOM/CSS? How many ADOMs are ADOM/CSS?**

Yes, but it is a constant struggle to effectively address both. My guess across our state is about four to five out of fourteen, possibly more as they are in transition.

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<sup>1</sup>Roger Graves, Associational Missionary/Church Starter Strategist, Baptist Convention of Iowa, North/South Central Baptist Associations, email questionnaire interview, 01 June 2006.

## **Understanding the Role of ADOM/CSS Versus to the ADOM**

The key word is "missionary" as in North American "Mission" Board, Director of "Missions." We have the role and responsibility of doing and facilitating MISSIONS. Maintenance is not the operative word. The role of and ADOM/CSS is sufficiently understood as "Area Missionary" of Podunk Association, meaning that while biblically/theologically speaking churches (not associations or Agencies) start churches, missionary church planters and starters must do the field work on behalf of and as an extension of those churches either individually or collectively (i.e. associational networking and cooperative resourcing). Planters typically gather up some degree of support but often tend to maverick the situation as they feel led, often coloring outside lines as they deem necessary. Shoot-and-ask-questions-later is the motto of some. Yet they are often most effective at moving ahead since that is their entire focus.

Strategists try to facilitate a prudent and practical approach to resourcing/implementation and when necessary push the lines a bit to get the mission up and running. Both require an entrepreneurial spirit and a measure of tenacity as well as vision and focus. Often the ADOM/CSS leader is more constrained by organization and protocol than the two descriptions above, and yet ideally, he is to be as entrepreneurial and tenacious and focused as they. But in reality he is multi-focused on church strengthening and typical associational life concerns in addition to new work efforts. He is a wearer of many hats, not one or two. Therefore, he usually is a hybrid at best, not a thoroughbred. Nevertheless, his goal should be to be a starter/catalyst and if needful the short term planter until a more organic planter/pastor is raised up or brought in. At the same time he is facilitating the development and resourcing of other new work in the association beyond his own field work. The only way this can happen is less organizational work load (done by the right office administrative assistant) and more ADOM/CSS focus on new work effort. This will put "missional" first ahead of "organizational" where it belongs, but in most cases our reality is aligned just the opposite. The only way missional can rise to its proper level is greater intentionality, more organization not less, and a good assistant handling a lot of the day to day organization. But most of us DOMs are comfortable enough with the organizational work load and can only dabble a bit in field work planting. We facilitate and encourage missions, we just don't do missions. But I think it should be our goal to do hands on missions field work, and have much of the organizational work undertaken by a well trained assistant. We should focus on putting field missionary work back into the mix in proper alignment with our title. There will always be more office work and more missional field work to do than we can do. We have to decide the best approach to addressing both priorities but constantly move toward greater hands-on missions work.

## **Strengths and Weakness of the ADOM/CSS Model**

As above it is the truer sense of our job description and calling. But if we should change our title to Church/ Association Organizational Overseer C/AOO, it might be a more apt description of our typical reality day-to-day. Unfortunately it would be a better description than "missionary" for many of us. It is a constant battle to not to morph further in this direction. The model is weak only in that it requires a very organized and efficient approach and a serious approach to delegation.

## **Church Planting Statistics in ADOM/CSS Associations in your Convention**

I know of one association that has a handle on this. Buckeye Central/Erie Association, Ohio, Jim Mayes AM. They are strengthening churches and starting new work at the best rate in Ohio right now.

## **Training for an ADOM/CSS**

Hang out and observe what is going on in associations doing it. More lab observance, less conferences as Bill Agee suggests.

## **Other Insights**

I am only two years into being an AM so my vast reservoir is only a puddle. We are just getting going.<sup>2</sup>

**Eddie Miller, ADOM  
Sierra Baptist Association, Reno, Nevada  
Past President of Southern Baptist Convention  
Director of Missions Association**

My concept of ADOM work has always been along the old area or associational missionary approach. I do not think that you can have an effective mission effort if the main leader in the association is not a mission strategist. Even with the growth we have experienced, we are not really keeping up with the work needed. I have taken a pretty simple track that we need a congregation for every people group including folks who are white and speak English as a first language. I have also worked to reach a total number of works equal to 1 work for every 5,000 folks here in the metro Reno area. I now have staff that

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<sup>2</sup>Dave Snyder, Director, Area Missionary, West Central Baptist Association, e-mail questionnaire interview, 15 June 2006.

works at certain parts of this but I remain the main strategist. I am also convinced that the key position of ADOM is not only necessary but critical in the work of planting churches and reaching people groups. If the generalist is not also passionate regarding church planting then he will fail to connect the resources necessary for the work to move forward. My position has evolved from a single staff association to a multiple staff with specific responsibilities given to each staff member. It is still my job to lead with passion the work of reaching this area by whatever means necessary. I remain the area's face to the larger Southern Baptist Community as well as the face of the joint work of the association on all fronts including internally.

I am not an ADOM/Strategist. I think that title is redundant and our state has continued to agree with our associations here in Nevada on that measure.

Our results have been really uneven in many ways but the net results are that we have gone from 27 points of work in 1992 to 52 points of work today. We have almost doubled in 13 years and that is not good enough. We have had years where we started up to 12 new units and years when we started 2-3. I came on the field in April of 1992 and we started our first new work in May 1993. We have always started several exploratory works because we could never determine if God was at work if we didn't start something. We have generally started the old fashioned way with a man and a Bible Study. We are currently working toward a house church network as well as a "Big Start" where we have multiple staff people beginning with a bang. I hope the thing goes because it is spending more money than any 6 new starts we have ever started. In 1992 we had 22 churches and 5 missions. Today we have 31 churches and 21 mission points. Some of our churches are smaller than a good Sunday School class. We only have 20 owned buildings and many of them are in the rural areas. Our numbers of church members have grown to almost keep up with the population growth, in other words we have held our market share but we are not making significant advances in market share.

I believe that missionary type folks must exhibit the DOM position no matter what you call it. I also believe that we must make every effort to encourage that kind of person to look at DOM work. I believe that the biblical gift of the apostle is a culture crossing missionary who will find a way to share the gospel whether it is handy, well received, popular or not. I think that all across the country not just in the new work areas we must move back to a more strategy oriented position that focuses first on helping churches be healthy and productive which means they plant churches and start ministries that will reach their communities.<sup>3</sup>

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<sup>3</sup>Eddie Miller. Director of Missions, Sierra Baptist Association, e-mail interview, 22 November 2005.

## APPENDIX 8

### NORTH AMERICAN MISSION BOARD 2006 ASSOCIATIONAL AND CHURCH PLANTING MISSIONARY COUNT

<b>Job Titles</b>	<b>January</b>	<b>February</b>	<b>March</b>	<b>April</b>	<b>May</b>	
Associational Ministry Evangelism Directors	61	61	60	62		
Associate State Director of Evangelism	10	9	9	9		
<b>Associational Missionary</b>	166	166	166	<b>169</b>		
Baptist Center Director	28	29	30	30		
Baptist Center Missionary	10	10	9	9		
Campus Evangelism Coordinator	8	8	9	9		
Chaplaincy Missionary	2	2	2	2		
Church Planter Pastor	613	618	625	636		
<b>Church Planting Missionary</b>	184	184	184	<b>184</b>		
Church Planting Missionary Pastor	110		106	107		
Church Planting Team Missionary				23		



## APPENDIX 9

### STATISTICAL REPORT BY ASSOCIATION<sup>1</sup>

#### Glacier Baptist Association

	1981	1990/191	2000
Congregations	4	14/16	29
Baptisms	31	153/130	173
Other Additions	50	188	204
Resident Members	521	1096/	2543
Total Members	796	/1569	3097
Receipts	228,756	\$758,271	\$1,959,012

#### Treasure State Association

	1978	1990	2000
Congregations	13	21	24
Baptisms	93	104	136
Other Additions	107	134	124
Resident Members	1172	1069	1750
Total Members	1617	2138	2703
Receipts	369,000	603,030	1,126,464

#### Grand Valley Association

	1980	1990	2000
Congregations	10	14	26
Baptisms	106	120	110

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<sup>1</sup> All the statistics came from a comparison of information available from these sources: (1) annual reports of each association on file in Roberts Library, Southwestern Baptist Theological Seminary, Ft. Worth, TX, (2) information received and filed from Arizona Southern Baptist Convention, Scottsdale, AZ, Colorado Baptist General Convention, Centennial, CO, and Montana Southern Baptist Convention, Billings, MT, and (3) accessed from the SBDS (Southern Baptist Directory Services) [www.sbds.lifeway.com](http://www.sbds.lifeway.com). Blanks that exist in the table are due to no information available.

Other Additions		147	167
Resident Members		2032	2009
Total Members	2078	2714	2705
Receipts	455,271	896,025	1,754,365

### **Continental Divide Association**

	1980	1990	2000
Congregations	17	14	33
Baptisms	151	55	116
Other Additions		114	119
Resident Members	1368	1385	1654
Total Members	2306	2707	3024
Receipts	34,878	631,191	1,704,095

### **Cochise Association**

	1981	1990	2000 / 2005
Congregations	13	13	26 / 28
Baptisms	212	97	112 / 130
Other Additions	247	260	199 / 188
Resident Members	1882	1973	2658 / 3686
Total Members	3691	3625	4403 / 4616
Receipts	886,872	1,054,545	2,162,286 / 3,547,845

### **Platte Valley Association**

	1980	1990	2000
Congregations	7	14	26
Baptisms	142	55	147
Other Additions			
Resident Members			2030
Total Members	1529	1746	2722
Receipts	299,577	532,108	1,775,436

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## ABSTRACT

### THE ASSOCIATIONAL DIRECTOR OF MISSIONS/CHURCH STARTER STRATEGIST AS A MODEL OF LEADERSHIP FOR RURAL CHURCH PLANTING

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The Southern Baptist Theological Seminary, 2006  
Chairperson: Dr. George H. Martin

This dissertation describes the role of the Associational Director of Missions/Church Starter Strategist (ADOM/CSS) in the Southern Baptist Convention as an effective associational missionary leadership model for rural regions, which is informed by several case study subjects in the Rocky Mountain region. A suggest content of biblical, theological, missiological, spiritual, and practical foundations are suggested that should inform an effective associational missionary leader. Chapter 1 defines the subject of the leadership model of the ADOM/CSS and the author's historical relationship with the subject.

Chapter 2 examines the foundational thinking of the ADOM as a missional leader based upon an adequate mission theology. A theology of missions is presented.

Chapter 3 addresses the personal and missiological issues that define an effective ADOM/CSS model. Specifically, this chapter examines who the ADOM/CSS is in calling, character, and craft. Second, key missiological issues are addressed as how the effective ADOM/CSS thinks.

Chapter 4 is a presentation of the work of six ADOM/CSSs of the Rocky Mountain rural west by reporting their verbatim responses to a questionnaire of eighteen key research questions. These are Roger Hill, Glacier Association, Missoula, Montana, 1990-2001, Jay Humphreys, Continental Divide Association, Saguache, Colorado, 1989-2002, James Vaughn, Grand Valley Association, Grand Junction, Colorado, 1995-2003, Tommy Stevens, Cochise Association, Tombstone, Arizona, 1999-2006, Dave Howeth, Treasure State Association, Helena, Montana, 1996-present, and George Garner, Platte Valley Association, Flagler, Colorado, 1990-2001.

Chapter 5 is an evaluation of the leadership strengths of these ADOM/CSSs with specific focus on issues relate to leadership in an associational-based church planting strategy. Examination of these key issues is enhanced by information and principles gleaned from sources in the current literature.

Chapter 6 offers a description of the model of the ADOM/CSS as a mission strategist, driven by a priority to church extension, yet balancing his roles in church planting, church health, and leadership development. A training model for ADOM/CSSs is proposed that includes spiritual formation foundations, missiological and theological foundations, extension and leadership practices, and strategic planning.

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