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THE LEADERSHIP FACTOR IN CHURCH PLANTING PROJECTS IN

NORWAY FROM 1990 TO 2000

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BY

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ABSTRACT

This ministry project was to investigate the leadership factor in connection with church planting projects in Norway in order to decide how the leadership factor influences the level of success for the new church. The researcher conducted a survey among churches in Norway outside the State Church being planted from 1990 – 2000.

A successful church was defined as a church that carries out the Great Commission through reaching the lost with the gospel and discipling the new converts. In order to measure the leadership factor, the survey focused on three questions: Are the leaders well – trained? Is the leadership well structured? Is the leadership well functioning?

The sample group in the data gathering process consisted of 45 churches from a wide variety of denominations. The total number of churches in the target group was 132. Each church responded on a pre-defined questionnaire covering the three areas of interest: training, structure and function. The survey results were analyzed with a computer based statistical tool.

The survey also tried to document the connection between the leaders' personality type and the level of success as a church planter. In doing this, the survey applied the Myers & Briggs Personality Type Inventory.

The underlying hypothesis of this dissertation was that a well trained, well structured and well functioning type of leadership is one of the most important single factors of success when planting a new church. Through the analysis of the collected data, this hypothesis was documented.

A significant relation was found between well functioning leaders and a successful church planting. Leaders who were aware of their divine calling, based their leadership

on spiritual gifts, had talents and personal maturity, could solve conflicts, involved themselves in the work in the congregation and had a long perspective on their leadership saw internal and external growth in their churches.

A significant relation was also found between leaders who had training in church planting and successful church planting. Mere education dos not create church planters. On the contrary, some types of higher education hinder the effectiveness as church planter. However, specialized training together with practical training has a positive influence on a leader's effectiveness as a church planter.

Lastly, it was documented that the personality type of the leaders influences their success as church planters.

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CHAPTER 1

INTRODUCTION

For centuries Norway has been a cultural and religious homogeneous country. After the Reformation the ties between State and Church were strengthened. During this period Norway was in union with Denmark and the Norwegian and Danish kings confessed the Lutheran faith. As monarchs in countries with State Churches, the kings also were the formal head of the churches.

In 1814 the Norwegian Constitution stated that the Evangelical Lutheran faith would be the faith of the country. Any religious activity outside the state church was strictly regulated. The law that forbade groups of people gathered for Bible reading without the presence of a Vicar was not removed until 1849.

Descriptive for this Lutheran dominance in religious life in Norway was the fact that the law regulating churches outside of the State Church was called the "Dissenter Law" – signifying that all non-Lutheran churches were "outside of the center". This law was replaced in 1968 by a law guaranteeing the churches outside of the State Church certain rights and privileges. Despite of the fact that more than 90% of the population belong to the State Church, Norway now has a wide variety of Christian churches and congregations displaying an exciting mosaic.

The great majority of churches and denominations in Norway - outside of the Lutheran State Church – that were founded between 1850 and 1906 were the result of

revivals and awakenings inspired by an Anglo-American influence. In the years following this first wave, several local branches were founded when these Protestant denominations and movements spread to different parts of the country. As with their parent churches most congregations were planted as a result of local revivals. This was the case between World War I and World War II and in the 1950's and 1960's.

When the Charismatic Movement came to Norway in the beginning of 1970, it did not lead to the planting of churches. Rather, the ideal was that the renewed Christians should remain loyal to their denominations. The established denominations had a "monopoly" to plant new churches, and the new congregations that were born, remained within their denomination family. From the beginning of 1980 a remarkable, planned activity of new church plantings started inside the mainline denominations and on an independent basis. Two main factors led to this church planting activity.

In the first half of 1980 many Norwegian pastors visited Fuller Theological Seminary's School of World Mission in Pasadena, California to participate in church growth seminars presented by Peter Wagner and John Wimber. Many of these pastors – belonging to both main line denominations and independent churches in Norway – returned with a new faith in--and understanding of--church growth. At Fuller the Norwegian pastors had learned that the most effective form of church growth is to plant new churches.

In parallel with this interest for church growth sparked by the Church Growth Movement, the inspiration from the Faith Movement and Kenneth E. Hagin's Bible school in Tulsa, Oklahoma resulted in several new churches being planted in Norway. Most of these were independent churches and many of them were named "Christian

Center". Some of these independent churches disappeared after just a few years. Others grew and prospered and today some are among the biggest churches in Norway. From that time, one can see a new awareness of church planting activity both from the mainline Protestant denominations and from the new "Faith Churches." Several church planting projects were launched in the years following the initial wave of the 1980s.

I have been involved in church planting and in ministering to new churches since the first wave in the 1980's as a practitioner and as a consultant. From an academic point of view I have been close to the subject through studies at Fuller Theological Seminary and as co-editor of a Norwegian book about Norwegian churches and denominations. I am currently working with challenges linked to church planting in the context of my ministry.

My first experience as a pastor was in a small, countryside Methodist church at Hvittingfoss, Norway. After two years of service, I was ordained in 1971 followed by one year in the Methodist Church in Sandefjord. In 1972, I started a period of thirteen years of service as a preacher and pastor in the Pentecostal Movement.

In late 1984, I resigned my position as pastor in the Philadelphia Church in Bergen (Pentecostal). In February, 1985, I founded Bergen Christian Center. The church had a good period of growth and impacted and inspired other churches in the city. In 1999, the church became a part of Living Word Bible Center -- at which I am now one of the pastors. My experience as church planter forms some of the background for my interest for and insight into leadership and church planting.

Statement of the Problem

From my own experience and from observations of others, it is my conviction that leadership plays a crucial role when establishing a new church. This is why this ministry project attempts to document how well trained, well structured and well functioning leaders determine the level of success of a church–planting situation. The project includes Norwegian churches planted between 1990 and 2000 but not affiliated with the State Church. Data was gathered through the use of a survey of a representative sample of these churches. Selection of churches is discussed in detail in Chapter IV

Rationale for Doing the Ministry Project

I have several reasons for completing this research. First, I have a personal interest in the matter because I have seen many churches being planted in the last twenty years with varying degree of growth and impact. In some cases, I was personally involved in the creation of new congregations. The church plantings were made by established denominations, independent churches and by individual ministers. Some of these churches hardly grew beyond the initial few members while others succeeded and experienced a remarkable growth. More than one of these new congregations was hampered in their growth because of tensions between leaders, a poorly defined leadership structure or lack of a common value–system. Others managed to build a homogenous body of believers with well-functioning leaders.

Secondly, I was interested in this topic because of my involvement in church planting in my present church as mentor and coordinator in International Apostolic Network which is a network of churches and ministers affiliated with Living Word Bible Center in Bergen. This project was a part of the preparation for this office.

Further, this project was of interest to others who were planting churches or who were planning to do so. To plant new churches is much in focus in Europe, and experience shows that this is one of the most effective ways to reach people for Christ.

What does the Bible say about leadership and church planting? The Bible should be the pattern for all times. Therefore this ministry project evaluates leadership and church planting in the light of the teaching of the Word of God. At the same time the personality of the church planter and his/her team is crucial. This research therefore attempts to shed light on the connection between the personality types of church planters and the level of success when planting churches by including a subset of Myers and Briggs Personality Type indicator as described by Keirsey and Bates (Keirsey 1984).

<div align="center">Limitations on the Scope of the Study</div>

Church planting is a complex subject and the study of it has many dimensions. In order to have a manageable size of the ministry project it was necessary to impose certain limitations on the scope. These limitations are described below.

Thematic limitation. The project concentrated on one of the many factors involved in church planting--leadership. Other important factors greatly influences on church planting such as evangelizing, training the new converts to be disciples, developing body life through small groups, worship full of life, biblical preaching, helping people through counseling etc. But as stated, the focus for this study will be on the leadership factor.

Geographic limitation. The ministry project focused on churches planted in Norway. It is my experience that pioneering new churches involves principles that can be universally applied. Despite the fact that some growth factors will be culturally dependent, several general strategies can be applied. The role of leadership in church

planting is one of these. When limiting the scope to churches planted in Norway, it is expected that the conclusions of the study will be of interest in church planting in other countries as well.

Denominational limitations. The biggest denomination in Norway is The Norwegian Church (State Church). It is geographically organized in parishes. Church planting is a matter decided according to this organizational structure. In recent years a new kind of churches has been planted within the framework of the State Church but not according to the old parish pattern. The pastors of these churches are under the spiritual supervision of the State Church Bishops, but they are not limited by the parish boarders. The congregation consists of people from a wider geographic area. They have a freer, more charismatic kind of liturgy than what you would normally find in a State Church congregation. I initially planned to include these churches in the research, but decided to leave them out in order to limit the number of churches in the survey. Some of the so called free organizations within the State Church have also started to plant congregations. Several of these have seen remarkable growth. These were also left out for the same reason.

Time period limitations. This project includes only churches that were planted between 1990 and 2000 because this period provides new churches from a variety of denominational contexts representing different leadership models. Churches planted before this period, were excluded from this project for several reasons. As stated earlier, many of the churches now forming denominations and movements were planted during times of revival. These churches were often linked to the ministry of pioneering pastors and evangelists. While much can be learned from this church planting, their success

factors are closely linked to revivalists and spiritual outpourings. A study of the principles and dynamics in church planting efforts in the second half of 1980 would also have been interesting, but they were also established in a renewal setting. The years between 1965 and 1985 were characterized by an outpouring of the Holy Spirit over individuals. This could be seen in what we call the Charismatic Movement and the Faith Movement. In the years after we see a planned and structured church planting activity. Many of the churches planted in this period carry a distinct mark of being born after a divine initiative.

<p align="center">Biblical and Theological Foundations</p>

When forming a theoretical and theological foundation for the research, the author has used a tri-fold approach. First, after researching relevant aspects, the author describes the main factors influencing a church planting initiative. This is followed by a description of the hypothesis forming the core theory of the dissertation. Lastly this theory is tested in the light of what the New Testament relates about the church planted in Antioch and in Ephesus as described in the New Testament.

One of the most effective methods for the Church to reach its objective to disciple all nations is to plant new churches. Forming new communities of believers has proved to trigger church growth and vitality. Some will argue that it is the most effective method. Developing a program for planting new churches should be the primary focus of churches and denominations that want to be a part of Jesus' plan to reach the lost.

Several factors influence a church-planting project:

- A set of right values – why are churches planted?

- A well defined vision – what is seen when picturing the new church?

- A functional strategy – how do the pioneers accomplish what they want?

- The leadership factor – what role do the leaders play.

The theoretical part of this dissertation briefly describes these factors based upon sound Bible exegesis and contemporary research in the field while the ministry project part focuses on the leadership factor.

The following hypotheses concerning leadership and church planting constitutes the core of the dissertation. By investigating church planting projects in Norway through a number of case studies, the researcher will throw light on this.

Hypotheses

H1: A well trained, well structured and well functioning kind of leadership is one of the most important factors of success when planting a new church.

H2: Leaders with certain personality types will be more fitted as church planters than leaders with other personality types.

Hypothesis H1 contains the following elements:

Well Trained

Both formal education and practical training is focused in the project. Such training should develop the leader and his or her ability to lead and mentor others. This researcher decided not to discuss the denominational specific education for clergy entering into the ministry. The survey is aiming to get information about education and training related to church planting.

Well Structured

When describing a well structured leadership, the project focuses on two dimensions: The leadership model and the leadership network.

Well Functioning

When describing a well functioning leadership for church planting, the researcher tries to identify some of the most important factors: the divine initiative, the leadership style, the leader's character, the leader's gifting and the leader's accountability.

Success

In this project a church was successfully planted when the church experienced numerical growth and the members of the congregation were growing personally, seeking to serve Christ and to evangelize others.

Christian A. Schwarz in Natural Church Development sets up eight quality characteristics of growing churches.[1] Questionnaire # 1 of this project was designed with some of these characteristics in mind.

To plant a church is to launch a complex and challenging mission involving sociological and psychological aspects. Insight from these disciplines will be of great help for a church planter. He or she can also gain much from the study of management and leadership. But in order to understand church planting from the right perspective, the New Testament should be our main authority. A study of the premises laid by Jesus and the teaching and practice of the first Christians and the apostles is essential. The planting of a church is basically an initiative made by God. He is not passively watching what people are doing. He is actively partaking in the outreach by calling the workers and equipping them for the task. Therefore, Bible hermeneutics must be employed to find the

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[1] Schwarz' characteristics are: Empowering Leadership, Gift-oriented Ministry, Passionate Spirituality, Functional Structures, Inspiring Worship Service, Holistic Small Groups, Need-oriented Evangelism and Loving Relationships.

God – given pattern for church planting and how leadership is involved in this crucial

part of the Great Commission.

As a part of the theological consideration, I analyzed the characteristics of the

church planter. Based upon the Epistles and the examples from Antioch and Ephesus, the

church planters calling, spiritual equipment, personal maturity and his or her network is

described in this paper (Chapter 3).

Hypothesis H2 has as its underlying theory that a church planter's personality is an

important qualifying factor for a successful church plant. In order to measure the

personality type of the leaders participating in this project, the Myers & Briggs

Personality Type Inventory (Myers 1962) was used. This method is described in Chapter

4.

<div align="center">Description of the Ministry Project</div>

The ministry project consists of a survey of churches in Norway that were planted

from 1990 to 2000. The researcher gathered enough data to draw conclusions on how the

leadership factor influenced the success or failure of the new church. This project has

proceeded in there stages.

The first stage of the project was the preparation phase. This included selection of

churches, developing a questionnaire, training the interview assistant and contacting the

leaders of the churches that were selected. The second stage was data collection and

analysis. The information was interpreted in light of the working hypotheses. SPSS® was

used to statistically analyze the data. The last stage has been to write the dissertation

based on the result and statistical analysis of the survey.

Method of Analyzing the Problem

The survey was administered as described by Rubin, Rubin & Piele (Rubin 1990).

This method consists of the seven steps listed below.

1. *Determine what you need to know.*

In this project it was necessary to obtain information about the background for the

church planting for each selected church. Was it a private initiative or a planned outreach

from another church? Was the church plantet after some kind of divine initiative? How

was the leadership of the church organized? How were/are the leaders of the church

trained? How was/is the internal cooperation of the leadership functioning? How did they

solve internal problems? What was the relationship between the leaders and the rest of

the church? How was the relationship between the leaders and pastors in other churches?

Was the church part of a network with other churches? What kind of network? Were the

leaders in a mentoring relationship with other more mature leaders? What was the pattern

of the numerical growth? Did gender and age group of members influence growth? If the

church has experienced hindrances to growth, can this be traced to weaknesses in the

leadership factor? Other information that would be relevant for the study is also gathered.

2. *Identify who can provide this information (in other words the population or*
    group of interest).

When planning the project, it was my intention to select the respondents from three

groups of randomly chosen individuals: The church members, individuals in a leadership

position (staff, pastors and others who work as non-hired leaders) and people from other

churches with knowledge of the church. If the church was planted from a mother church,

the leaders who were part of the initiative should also be interviewed.

However, due to limitations in time and resources, the respondents were limited to the second group--people in leadership positions. In most cases this was the senior pastor. In most of the churches the founding pastor was still in office. When this was not the case, the pastor completing the questionnaires consulted with the leaders who were involved in the church planting. The positive side of this is that we have got information from first-hand sources. The negative side is that the answers could be biased and in some cases too positive.

3. *Select a subgroup of the population and pose your question to this sample.*

The total number of churches that have been plated in Norway during the eleven year period was 146.[2] The researcher contacted leaders at 52 churches by telephone and invited them to participate in the project. Fifty one accepted. Due to different reasons six leaders dropped out during the data gathering process. Forty five churches completed the questionnaires.

A sample group was used because it was too costly and time-consuming to perform a survey of the whole group of churches planted in Norway during the decade selected. Quota Sampling that is a form of Probability Sampling was used. The total number of churches that were planted in the period was sorted according to the following categories:

- Geographic Area. I wanted churches both from urban and rural areas.

- Demographic Attributes. If churches were aiming at specific demographic groups, I wanted these to be represented. These demographic traits could be age groups, ethnic groups etc.

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[2] According to data collected from Ommund Rolfsen in DAWN, Norway. Rolfsen has also willingly made their contact information available for use in this project.

- Denominational affiliation. I wanted the survey to include congregations from the wide variety of churches and denominations as well as independent congregations and networks.

   4. Determine the method for collecting the information.

The best method would be to conduct personal interviews with each leader who was participating in the study (research). Since the data has to be collected from a relatively large number of informants, it would be too time-consuming to gather data through personal interviews. Therefore, I distributed the questionnaires by mail and received the response back through mail, fax and email. In some cases I had to contact the respondents by telephone several times to remind them to return the forms. The response rate shows that the method worked fine. The quality of the responses might have been better if the data had been collected through personal interviews since this had given the possibility to correct any misunderstandings in the questionnaires.

   5. Construct questions for the survey whose answers will fulfill these

   information needs.

Based upon the description of the project hypothesis, two questionnaires were developed. Questionnaire #1 included church and leadership relevant questions.

- Details about the informant and the church.

- Background for the church planting (the divine initiative, the human initiative).

- Relationship with other congregations and church planters.

- The growth history (the size of the church today, hindrances to church growth during its history).

- Church outreach and missions work.

- Other churches being planted from this church.

- The sociology of the church (age groups, gender information, ethnical information).

- The church culture (how the church is experienced by newcomers, how the church is experienced by older members, how the church is experienced by former members, how the church is experienced by other churches).

- The leadership factor (the leadership structure, the leadership training, the leadership in practice)

The questions were given a format that mades it possible to perform a quantitative measurement of most of the responses. This was done by using pre-defined answer alternatives, true-false questions and questions that could be answered by giving a weight from 1 to 10 where 1 equals "I disagree" and 10 "I agree". This is referred to as Likert type scale. For some of the questions, the informant is provided opportunity to give his or her own narrative answer.

Questionnaire #2 tried to determine the personality type of the leader(s). Ideally this questionnaire should be completed by three individual leaders in the church measuring each leader's personality type. However, it was not possible to obtain responses from three leaders in all the churches.

6. *Collect and analyze the information gathered.*

Data was entered into SPSS®, a computer software program that is used for multivariate data analysis and reporting.

7. *Report in a meaningful way what was discovered.*

The project hypothesis is evaluated in the light of the collected data and reported in chapter four.

Expected Results and Contributions

This project focused on the leadership factor in church planting projects in Norway between the years of 1990 and 2000. Crucial aspects concerning leadership in church planting projects were looked for. It was expected that the results would find different types of leadership, lack of leadership or deficiencies in leadership. This was also the case.

There has not, to my knowledge, been done a research in Norway in the same area as the one described for this project. It is therefore expected that this research will add to the knowledge about the role of leadership in connection with church planting. It is also expected that the research will disclose areas and factors that could form the basis for further research in the future.

Method of Evaluating the Project

During the development of the questionnaires, these were field tested on a reference group. The questions were then evaluated by a quality auditor before they were used to gather data for the project. Guidelines how to answer the questions was distributed together with the questionnaires and the respondents were given contact information to the researcher and assistant when they needed help.

Not many of the informants needed assistance. Most of the assistance was related to questions in questionnaire #2.

When the data was entered into the SPSS®, the statistical quality auditor monitored the process.

CHAPTER 2

SURVEY OF THE LITERATURE

Introduction

This chapter surveys the literature pertinent to the hypotheses of the study. I have not been able to find literature focusing specifically on leadership and church planting. Aubrey Malphurs (1998) has two chapters in his book *Planting Growing Churches for the 21st Century* about personality assessment for leaders. The rest of this literature survey includes literature on leadership, church planting and tools for assessing personality types.

Leadership and Leadership Teams

Several books about leadership were reviewed as a preparation for this dissertation. They are discussed below.

The Making of a Leader by J. Robert Clinton (1988) is an important source to get insight in the forming of a leader. Drawing the big picture, Clinton describes the three terms in the foundation of a leaders' life: Patterns, processes and principles. Patterns are the framework of the life, processes are the ways and means God uses when leading the person and principles are the foundational truths the leader applies in his/her life. Clinton then outlines the stages in a leader's time-line: Sovereign Foundations, inner-life growth, ministry maturing, life maturing, convergence and afterglow. This report concentrates on the first two stages because they are most pertinent to my topic.

When analyzing the first stage, the focus is on developing a godly character. Clinton describes three checks for this phase: The *Integrity Check* to evaluate the intentions and inner convictions, the *Obedience Check* to learn to discern and obey God's voice and the *Word Check* to see if the person has the ability to hear a word from God letting this word work in his life.

The second stage, the ministry maturing phase is divided into early-, middle-, and later ministry sub – phases. These sub phases are characterized by a set of process items. The early stage is entered through a Ministry Task, which is an assignment from God to test the faithfulness of the person when using his or her gift. Through the Ministry Challenge the leader will have the initial joyful experience of being used by God.

The middle stage begins with training. This stage should identify and develop the ministry skills necessary to carry out the God-given calling. The training consists of informal apprenticeship, non-formal workshops and formal training. In the training stage it is essential for the leader to discover his or her spiritual gifts. After the training comes the relational learning of the authority insights, relational insights, ministry conflict and leadership backlash items.

Discernment completes Clinton's stage of the Ministry Maturing Phase in the Later-ministry stage. Spiritual warfare, power issues, faith challenge, prayer challenge influence challenge and ministry affirmation are the process items in this stage

Aubrey Malphurs' (1996) *Values Driven Leadership* focuses on the basis for every leader: a biblically based set of values. Through the book Malphurs outlines the importance of core values for effective leadership. This will help everyone in the organization to know what is truly important to the ministry. Without a set of core values,

the leaders will loose focus and everything will become equally important. The Church they are leading will end up being a place for a diversity of good activities.

In chapter three of Malphurs' (1996) book, "The Discovery of Core Values", the author lists several tests of a good value. He also underlines how extremely important it is that the core value has a biblical basis. The church has its mandate from the Bible and it is mandatory that its set of values is found here. Malphurs says that one of the tests is that the core value is reasonably constant over time.

In the chapter "How Do You Resolve Differences", Malphurs (1996) gives six insights on how to handle differences among leaders. Although all are important, two of them need to be emphasized. The first is formulated in this way: "you should pursue consensus, not compromise" (p 76). The second principle Malphurs includes is that "good leadership is not a popularity contest" (p 77). His opinion is that too many church boards see their role as the keepers of the peace.

In *Confirming the Pastoral Call* by Joseph Umidi's (2000) is described how to find the best match between pastor and congregation.

One chapter in Umidi's (2000) book "Matches Not Made in Heaven" has some sharp observations about why pastors and churches do not cooperate well. According to Umidi (2000) an investigation has concluded that it only takes 7 – 10 persons to push the pastor out the door. When building the authority necessary to be a leader, it is well stated by Umidi (2000) that this should be built on relationship and not on position.

When Umidi (2000) discusses the models and methods used by congregations and church search committees, he mentions several important aspects of the selection process.

Umidi (2000) believes that an important but difficult task for the search committee is to properly confirm the candidate's character. Umidi includes several important principles to assist those involved in the pastor selection process. To be honest and frank with the candidate without threatening him is paramount.

Umidi's chapter "Leadership Matching For the Twenty-first Century" relates important information that the majority of seminary graduates pastors small churches, while more than one-third of the senior pastors in America's mega churches do not have a degree from a seminary. It confirms that the most important qualification for ministry lies in the minister's personal qualifications and his/hers spiritual gifts and anointing. When Umidi concludes the book by outlining some guidelines for training ministers for the new millennium, it is done in a prophetic and visionary way.

Kouzes and Posner's (1995) *The Leadership Challenge* was important in the formation of this dissertation project. The book has its origin from a research project performed by the authors in 1983. They wanted to know what leaders did when they were at their "personal best". Kouzes and Posner (1995) developed and distributed a survey and included community leaders, student leaders, church leaders, government leaders and hundreds of others in nonmanagerial positions.

The book is divided into seven parts, each with a thematic focus. In the first part – "When Leaders Are at Their Best" Kouzes and Posner (1995) write about the practices and commitments of exemplary leadership. The next five parts of the text develop the core message of the book. They are (1) Challenge the Process, (2) Inspire a Shared Vision, (3) Enable Others to Act, (4) Model the Way and (5) Encourage the Heart. Two aspects that relate to this project are: "Remember that leadership is a dialogue, not a

monologue" (Kouzes & Posner 124), or this: "The most important role of visions in organizational life is to give focus to human energy" (Kouzes & Posner 109).

Chapter Eight of *The Leadership Challenge* has special relevance to this dissertation project. It is entitled "Strengthen Others – Sharing Power and Information". Constituents who feel weak, incompetent, and insignificant consistently underperform. They want to flee the organization and they're ripe for disenchantment, even revolution according to Kouzes and Posner (1995). Powerless managers tend to adopt petty and dictatorial styles. Powerlessness creates organizational systems in which political skills are essential.

Another principle stressed by Kouzes and Posner is the importance of putting people in control of their own lives and present what they call "the paradox of power" (p. 185). This is the strange fact that we become most powerful when we give our own power away.

<div align="center">Church Planting</div>

In *Planting Growing Churches for the 21st Century* (1998), Aubrey Malphurs has two chapters with great relevance for the present project. Chapter Five has the title "Understanding Who You Are" and underlines the importance of personal assessment for church planters. Both the personal value and the organizational value of assessment are described in detail. The purpose of this kind of assessment is, according to Malphurs, to discover our divine design and to develop a personal ministry mission statement. Based upon this assessment, one can design a personal training plan. Malphurs discusses the strengths, the limitations and the weaknesses of personal assessment. The primary areas

for assessment are, according to Malphurs, spiritual gifts, passion, temperament, leadership and ministry lifecycle.

The title of Chapter Six is formed as a question: "Are You a Church Planter?" After a presentation of some of the spiritual gifts found in the Bible, Malphurs presents two of the more popular methods for personal assessment, Personal Profile and Myers and Briggs Personality Type Inventory. The latter method of assessment is the one used in the ministry project descried in this paper. Malphurs describes necessary abilities and qualifications for a church planting project carried out by a team or by a lone church planter. Three areas are analyzed: the leadership, the ministry role and the church planter's family. Chapter Six concludes with a test form called "Your Divine Design".

At the time this paper is being written, the most recent presentation book about church planting in Norway is *More Churches and Healthier Churches*[3] (2002). It is a practical book aimed at being a tool for natural church growth. Two of the authors, Sten Sørensen and Ommund Rolfsen, are leaders in DAWN, Norway. Rolfsen is also partner for Natural Church Growth, Norway. The third author, Aril Edvardsen, has been a pioneer in the field of church planting through his books and his missionary outreach in third world countries for the last thirty – forty years.

The first chapter is an extract of a book written by Aril Edvardsen some twenty five years ago. That book was a cry of mobilization for church planting at a time when planting of churches was a rare phenomenon.

More Churches and Healthier Churches (2002) present some of the new churches that have been planted in Norway in recent years. The objective is to show the wide

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[3] 'Flere og sunnere menigheter'. Trans. by this author.

variety of churches that have been established. One of the churches has specialized in reaching the unchurched people. Another congregation is characterized by their effective program for church planting. A church in Oslo is organized as a pure cell group church and an interesting analysis is given for how this type of church functions. Jesus Revolution Church is a movement among young people in Norway resulting first in a church in Oslo and after that a church planting outreach in other cities in Norway and other countries in Europe.

The last chapters of *More Churches and Healthier Churches* deal with important principles of church growth. Sørensen et al. (2002) also present statistical information about church planting in Norway for the last decade or so.

Despite the fact that the book is not among the biggest when it comes to number of pages it is a significant source of information about what is currently happening in the field of church planting in Norway.

The Danish sociologist Søren Østergaard has performed a research of churches planted in Denmark as part of his doctorial studies at the University of Copenhagen The result in presented in *Church establishing in the tension between tradition and context[4]*. The survey included 103 church fellowships that were established in the period 1987 – 92. Denmark and Norway have many things in common as nations. Four hundred years of union has left many marks of similarities on the social, political and religious life in the two countries. Østergaard's analysis of church planting projects in Denmark is therefore interesting also for a Norwegian church planter.

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[4] The original title of the book is: 'Menighedsetablering i spændingen mellem tradition og kontekst'. Trans by this author.

The main focus of Østergaard's (1992) treatise is to analyze the actual church planting efforts in the intersection between the biblical testimony, the theology and practice of the Church and the cultural context. Therefore he starts the book with a thorough presentation of the concept of contextualization in a Bible theological and historical context.

Østergaard (1992) includes both congregations inside the Danish State Church as well as in the churches independent of the state. Each church and denomination is presented in an historic perspective before Østergaard writes about the present situation. It is interesting for the present report to read what Østergaard writes about the leaders and the style of leadership in the different churches. This book is an important source to gain knowledge about what has happened in Denmark in recent years in the field of church planting.

<div align="center">Personality Types</div>

When I started to design the ministry project, the concept of personality types in Christian leadership context was something new to me. It was necessary to find a useful model and proper introduction to the theory. A short introduction to the Myers and Briggs Personality Type Indicator (MBTI) was enough to understand that this instrument could be used to gather the necessary information for this dissertation project. The most useful book to understand the theory behind the model and to interpret the results of the inquiry, has been *Gifts Differing, Understanding Personality Type* by Isabel Briggs Myers. Isabel Briggs together with her mother Katharine Cook Briggs developed the method in 1943 based upon Carl Gustav Jung's type theory.

Gifts Differing, Understanding Personality Type gives an easy-to-read introduction to the subject. I reviewed several books about the MBTI; however, this text was the most valuable because of the thorough presentation of the model. The text described how different professions and careers fall into the MBTI model. The book describes how the type theory can be applied in marriage, education and occupation. *Gifts Differing, Understanding Personality Type* provides several examples how the MBTI findings can be reported in a visually intuitive way. This presentation method has been applied in the present dissertation.

Please Understand Me: Character & Temperament Types by David Keirsey and Marilyn Bates (1984) is a classic in the area of personality types. The book contains a questionnaire sample that can be used when administering a simple MBTI test. I translated this questionnaire into Norwegian and used in this study.

Based upon the Myers and Briggs Type Inventory, Keirsey and Bates (1984) describe the four different temperaments, the SP, the SJ, the NF and the NT. These temperament groups have been used in this study when reporting the result of this part of the survey. The description of what characterizes the different temperaments has been very useful. The book has a chapter called Temperament in Leading. This is very relevant for the subject of this study. The concept of the four temperaments makes the MBTI model more easily accessible for a non-professional.

A valuable source of insight about the theoretical background for leadership and personality type is *Personality Type and Religious Leadership* by Roy M. Oswald and Otto Kroeger (1988). It is especially relevant for the present study since it applies the MBTI model directly into the area of Christian leadership. In one of the chapters the

authors present another set of questions to be used when assessing a person's personality
type. The questions are more descriptive in their form than the questions in Keirsey and
Bates' book. If we had been aware of this set of questions when the survey began, they
would have been used. This might have increased the understanding on behalf of the
informants.

Oswald and Kroeger (1988) have several statistics from MBTI tests on clericals
and other church workers. Their figures from surveys performed among American
Christian leaders differs a great deal from what was found in this survey when
categorizing the leaders into the four temperament types. In our survey there was a
majority of the SJ (sensing/judging) temperament type while the NF (intuitive/feeling)
was very little. In the statistics found in this book, the NF temperament type was by far
the biggest.

Oswald and Kroeger (1988) describe how the personality and temperament types
will work out in the pastoral role and the pastoral functions. This is relevant for persons
who have been in the ministry for some time and for students preparing for the ministry.
The authors continue to describe how the different personality types will influence that
person's prayer life and his or her spirituality.

<center>Myers-Briggs Type Indicator (MBTI)</center>

It is beyond the scope of this literature review to present a total history and
explanation of the Myers-Briggs Type Indicator. However, this section is offered to
introduce the method to readers who are not familiar with the instrument in order that
they might have a background for interpreting the results of this project.

The Myers-Briggs Type Indicator (MBTI) was developed by Katherine Cook Briggs and her daughter Isabel Briggs Myers in 1943. The instrument is based on the Swiss psychiatrist Carl Jung's *Psychological Types.*[5]

MBTI is not an intelligence test. Rather, it measures personal preferences concerning how people use their minds. The MBTI measures four dimensions: how people perceive things, how people judge the things they have perceived, if their relative interest is in their inner our outer world and finally how they deal with the world around them (Myers 1995, 1-9).

The MBTI model describes two ways of perceiving. One means of perception is sensing--to become aware of things through our five senses. The other is intuition--to become aware of things through the unconscious intuitive perceptive process. This is in the model registered as the SN preference in which S stands for Sensing and N for intuition (Myers 1995, 1-9).

The way people judge the things they have perceived can either be through thinking--the logical process aimed at an impersonal finding; or through feeling--giving the things we have perceived a personal, subjective value. This is the TF preference: T for thinking and F for feeling in the model and is independent of the SN preference.

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[5] Peter Briggs Myers, the son of Isabel Briggs Myers describes the background for what was to become the MBTI: "Isabel Myers and her mother, Katharine Cook Briggs, had been interested in Jung's theory for about 16 years when the Second World War took many men from the industrial workforce into the services and brought many women out of their normal activities to replace them. Since, for the majority of these women, the heavy industrial workplace was strange new territory, my mother and grandmother thought that a knowledge of one's personality preferences in terms of Jungian type theory might be a valuable aid to identifying the kind of job for the war effort in which someone without previous relevant experience could be most comfortable and effective. They searched in vain for a test or some indicator of a person's Jungian preferences and finally decided to create one of their own. The result was to become the *Myers-Briggs Type Indicator*® personality inventory (Indicator or MBTI). Since neither were psychologists or psychometricians, they had to start from scratch "(Myers 1995, xiii).

Either kind of perception can team up with either kind of preference totaling four possible combinations:

- Sensing-Thinking (ST)

- Sensing-Feeling (SF)

- Intuition-Feeling (NF)

- Intuition-Thinking (NT)

People with *Sensing - Thinking* preferences tend to be practical and matter-of-fact. Their chances of success lie in fields that demand impersonal analysis of concrete facts. People with *Sensing – Feeling* are more interested in facts about people than facts about things. They tend to be sociable and friendly and will normally be satisfied when their personal warmth can be applied. The *Intuition – Feeling* preference people have personal warmth with a focus on possibilities, new projects or new truths. Often they have a marked gift of communication. They will be satisfied in work calling for creativity to meet human needs. The fourth combination, *Intuition - Thinking*, signifies people who tend to be logical and ingenious. They are most successful when solving problems in a field of specific interest (Myers 1995, 4-6).

The MBTI also measures a person's relative interest for his or her outer and inner world. This dimension is described as the extraversion – introversion dimension, which is the E and the I in the model. The EI preference is independent of the SN and the TF preference. The introvert person's main interest is in the inner world of concepts and ideas, while the extravert person is more involved in the outer world of people and things. People who are ST and introverted, organizes the facts and principles related to a situation. If they are extraverted, they will organize the situation itself. Things normally

move faster for the extraverts while things move in a more considered direction for the introverts (Myers 1995, 7).

The last preference on the MBTI measures individuals' style of life. This is described as the *judging* or *perceptive*. The judging people like to order and plan their lives while the perceptive people are more spontaneous and flexible (Myers 1995, 8).

In a person's preferred perception and judging process one of the two will be dominant. The intuitive – thinking persons--those who find intuition more interesting than thinking--will give intuition the right of way and subordinate thinking to it. Their lives will be formed as to give maximum freedom for the pursuit of intuitive goals. They will consult their judgment and their thinking only when it does not conflict with their intuition. On the other hand, if the thinking process is the more dominant, their thinking will dictate their goals and intuition will only suggest suitable means of reaching them. The same is true with the sensing – feeling combination. One of them will be the dominant process (Myers 1995, 9-11).

For people to function with their type, the dominant process needs an auxiliary process to counterbalance the dominant process. The MBTI model describes this to be the role of the auxiliary process. Isabel Briggs Myers comments the auxiliary process in the following way:

> If a person has no useful development of an auxiliary process, the absence is likely to be obvious. An extreme perceptive with no judgment is all sail and no rudder. An extreme judging type with no perception is all form and no content (Myers 1995, 11)

The less important matters are left to the auxiliary process.

The MBTI model is represented in a table like the one in figure 1. It consists of sixteen squares in which each square contains one of the letter combinations of the

model. The squares to the left and to the right of the middle vertical line, refers to the

perception process--the sensing type to the left and the intuition type to the right. Each of

these to halves is divided with vertical lines to represent the judging process--thinking or

feeling. The upper half of the table signifies the introvert types and the lover half

signifies the extravert types. The upper and the lower halves are divided with horizontal

lines giving room for the judging and the perceiving types.

Figure 1. The MBTI Type Table

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

The design of this model places the more resistant types--the thinkers and the

judging types--to the extreme left--extreme right and the upper--lower part of the table,

thus forming a wall around the type table. The more "gentle" FP types occupy the

middle. The tough minded executives, the TJ's occupy the four corners.

David Keirsey and Marilyn Bates while doing research on the type theory at the

University of California discovered that certain two-letter combinations of the types in

MBTI had such a strong bonding that the other two letters became subordinate. They

found that the second letter of an individual's type determines that person's temperament.[6] If the letter is S, the next most important letter is either J or P. If the second letter is N, the next most important letter is either T or F. Based upon this, the four temperaments described by Keirsey and Bates are SJ, SP, NT and NF. Both Keirsey & Bates and Owald & Kroeger describe the characteristics of these four temperaments.

This section presented a brief overview of the Meyers-Briggs Type Index. This information is foundational to the understanding of the personality types found among the Norwegian leaders who planted churches and participated in this research.

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[6] See Keirsey et al. (1984, 27-66) and Oswald et al. (1988,57-89)

CHAPTER 3

LEADERSHIP IN CHURCH PLANTING, THEOLOGICAL AND

THEORETICAL CONSIDERATIONS

Introduction

When forming a theoretical and theological foundation for my research, I used a

tri-fold approach. First, after touching some of the church's main objectives, the main

factors influencing a church planting initiative are described. Secondly the hypothesis

about the leadership factor is presented together with the hypothesis model. This forms

the core theory of the dissertation. Lastly the theory is tested in the light of the New

Testament teaching.

The Objectives of the Church

The Church is the primary expression of God's Kingdom on earth. Through the

Church God's manifold wisdom shall be made known to the principalities and powers in

the heavenly places (Eph 3:10), the lordship of Jesus Christ proclaimed (2 Cor 4:5) and

the kingdom of God heralded with signs and wonders (Mt 10:7-8). God is a reconciled

God and the church has been commissioned to proclaim this to the world for acceptance

of God's salvation in Jesus Christ (2 Cor 5:18-20). Those who by faith receive Jesus as

their savior shall be baptized to Christ becoming members of His body, which is the

Church. (Gal 3:27-28)

The gospel is unique. No competitors are accepted. There is only one way to God (Jn 14:6). There is only one name that saves (Acts 4:12), and there is only one gospel. If anyone tries to introduce another gospel than salvation by grace through faith in Jesus Christ, he is anathema (Gal 1:8). The gospel shall be preached for the salvation of the whole world. This great commission is given to the Church (Mt 28:18-20). The Church, the secret of Christ (Gal 3:4) is God's instrument for preaching the gospel and winning the lost.

One of the most effective methods for the Church to reach its objective to disciple all nations is to plant new churches. Forming new communities of believers has proved to trigger church growth and vitality. Some will say that it is the most effective method.

> In church growth literature, it is stressed that the most effective method of evangelization is church planting. This is also true in areas where many churches already exist, as in Scandinavia….
> …Wagner claims in his book about church planting (Wagner 1990) that growing denominations without exception focus on church planting. Examples from the US are Assemblies of God, The Church of the Nazarene, The Southern Baptists and Vineyard which all are experiencing growth, have church planting as one of their primary goals. Some preliminary figures indicate that we will find the same coherence in Norway (Jenssen 1995, 216).[7]

Developing a program for planting new churches should be the primary focus of churches and denominations that want to be a part of Jesus' plan to reach the lost.

The Commission

The Great Commission is an order from Jesus Christ to go to the people where they are, preach the gospel, baptize the converts and teach them to keep everything that Jesus has commanded (Mt 18:16-20). When the first Christians carried out this

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[7] Trans. Leif S. Jacobsen.

commission, they planted local churches in every place the gospel was preached. The church became the center for training disciples and the base for sending new generations of laborers into the fields. The Commission was given to the apostles as a group (Mt 28:18). *They* were to make disciples of all people. This is a corporate effort. Paul underlines this when he writes about the spiritual offices – the Gifts of Christ (Eph 4:11). But the New Testament also focuses on the responsibility of the individual Christian leader both in laying the foundation and in continuing the building process.

<p style="text-align:center">The church in Antioch</p>

The church in Antioch was planted as a result of a two – step evangelistic outreach. Because of the persecution that began in Jerusalem after the stoning of Stephen, Christians who had been scattered preached the Word in Antioch (Acts 11:19-21). They only preached to Jews, and a great number believed. From the text it seems that these were ordinary Christians and that none of the twelve apostles were among them. No Jewish Christian church was formed at this stage of evangelism.

When the church in Jerusalem heard what happened in Antioch, they sent Barnabas. He rejoiced in what he saw and looked for Paul to join the team. Together they taught a great multitude for one year and the Christian church in Antioch became a reality.

Several biblical principles for church planting are demonstrated in these accounts. To plant a church is not the task for ordinary Christians preaching the gospel. One or more apostles have to be involved. Church planting is a part of the ministry of an apostle. Apostles often work in team together with other ministry gifts. The close relationship between the church in Jerusalem and the Church in Antioch is an example of churches

forming a network despite the fact that they were developing in two different directions as time went by. Antioch became the launching ground for several major missionary efforts.

<div align="center">The church in Ephesus</div>

Ephesus, situated on the Cayster River, was the capital of the Roman province of Asia and was the most important city in all Asia Minor. It was the center of the Artemis cult boasting the temple of Diana, which was one of the Seven Wonders of the World. When Paul was preaching the Word in Phrygia and Galatia on his second missionary journey, he tried to advance towards Ephesus, but was forbidden by the Holy Spirit (Acts 16:6).

According to Luke's narration in the Acts (Act 18:18ff), Paul briefly visited Ephesus at the beginning of his third missionary journey together with Aquila and Pricilla. Following his apostolic strategy, he presented the gospel for the Synagogue congregation (Acts 13:46). The gospel was well received there. He was urged to stay, but he had to leave. He promised to come back God-willing. He left Aquila and Pricilla in the city (Acts 18:20 – 21).

Paul's fellow-workers Aquila and Pricilla were in Ephesus when Apollos arrived to preach the gospel in this city (Acts 18:24ff). Apollos had been instructed in the way of the Lord, was eloquent and mighty in the Scriptures. Being fervent in the spirit he preached diligently about the Lord despite he only knew the baptism of John. Apollos followed Paul's strategy and preached in the Synagogue. There Aquila and Pricilla listened to him and found it necessary to expound to him more precisely about the way of God.

When Paul arrived in Ephesus the second time (Acts 19:1ff), he met a group of twelve believers. No congregation had yet been planted in the city. These twelve did not know the Christian Baptism, neither that the Holy Spirit had come. He baptized them in the name of the Lord Jesus Christ. When he laid his hands on the, they received the Holy Spirit and began speaking in tongues and prophesying (Acts 19:1-7). This was the genesis of the local congregation and of a three year missionary outreach in and from the city (Acts 20:31). Paul initially continued his preaching in the Synagogue, but when opposition arose, he withdrew to the school of Tyrannus. As a result of his two year of ministry in city, everyone who lived in Asia had the opportunity to hear the Word (Acts 19:10). Timothy later became Paul's representative in the region.

Luke's presentation of what happened during these outreaches in Ephesus raises a few questions. Since Aquila and Pricilla had been with Paul in Corinth they knew well the Christian Baptism. Was this important doctrine among the things they taught Apollos? If so, why did they not baptize him? Were the disciples mentioned in Acts 19:1 overlooked by Aquila and Pricilla since they did not know the Christian Baptism nor that the Holy Spirit had come? Who were the brethren who wrote a letter of recommendation introducing Apollos to the Achaians? R.C.H. Lenski treats some of these questions rather superficially. He states:

> We incidentally read about "the brethren" in Ephesus. So there were few others besides Aquila and his wife who joined in recommending Apollos to the disciples in Achaia. Just who these brethren were makes little difference (Lenski 1934, 777).

The Bible gives us no answer to the questions but the solution is not to state that it makes little difference. These brethren could have been Jews who had become Christians after hearing Paul and Apollos preach the gospel. They might as well have been followers

of John the Baptist who had received the gospel of Jesus, but who, like Apollos, was lacking in knowledge. In this passage we find the first reference to the practice with letters of recommendation. Lenski is writing:

> This is the first instance of a Christian letter of recommendation. A close study of the apostolic period reveals the frequent use of such letters; Paul, too, wrote some of them (Lenski 1934, 777).

Ephesus became the training center for reaching Asia Minor with the gospel. Paul was in this city at the time he wrote the first letter to the Corinthians (1 Cor 16:8), and Apollos (1 Cor. 16:12). Aquila and Pricilla were also with him (1 Cor. 16:19).The congregation of the new church had become a planter of churches. When Paul left Ephesus, he still had an apostle's authority and responsibility in the church. He warned the elder that difficult times lay ahead, and he admonished them to guard the flock (Acts 20:17-28). He left his most trusted fellow-worker, Timothy, to supervise the church in his own absence (1 Tim 1:3).

The Church Planter

The Calling

It is absolutely imperative that God takes the initiative when a church is to be planted. In the Kingdom of God there is no room for free-lancers. Everything must happen in perfect harmony with the Head. When the first apostles were sent forth, God had first called them (Acts 13:2). Paul also mentions this calling when he talks to the elders in Ephesus (Acts 20:28). When Paul teaches about the spiritual offices in the book of Ephesians, he names the offices δωρεας του χριστου – *The Gifts of Christ.* The spiritual offices are Christ's gifts to the church.

The Equipment

Because of the fact that the work to be done is the work of the Lord, the church planter as well as every minister of the Word must be equipped by The Holy Spirit. Through the fruit of the Spirit the character is formed. The work of The Lord must be carried out by persons with a Christ-like character. Through the gifts of The Spirit we get the power and anointing to do the task effectively.[8]

The mission

The mission of the church planter is to preach the gospel in places where the gospel has not been previously heard (Rom 15:20). In western society where the gospel has been preached for centuries, this means that all Christians should always seek to reach new generations and groups of people with the gospel. One of the most effective ways of reaching out is to plant a church near the people to be won.

The Church Planter and His Network

The Sending

The New Testament clearly teaches that to plant a church is not a private enterprise that a person carries out on his or her own initiative (Rom 15:18-19). In Romans 10:15 Paul says: "And how shall they preach unless they are sent?" Someone must send the church planter into the mission field. The inward calling is God's initiative. The outward calling is the confirmation from the Body of Christ. This was also the pattern in the life of The New Testament church (Acts 13:1-4).

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[8] Concerning the Gifts of The Spirit, see my book on this subject. (Jacobsen 1982)

Teamwork

To plant a church is teamwork. No single person can do this alone. When The New Testament presents the church planting efforts done by the early church, the pattern is that it was carried out by teams. [9]

Networking

In the same way that teamwork is necessary for the church planters, it is necessary for the newly planted church to have relationship with other churches. This relationship is seen in several places in The New Testament. The church at Antioch was in a network both with its mother church in Jerusalem (Acts 11:19-30; 12:25; 15:23) and with the daughter churches planted by apostles sent out from her (Acts 14:26-28).

Factors Influencing a Church Planting Project

Several factors influence a church-planting project. I will focus on the following four:

- A set of right values -- why do we plant churches.

- A well defined vision -- what do you see when picturing the new church.

- A functional strategy -- how will you get where you want.

- The leadership factor.

A Set of Right Values

Planting of new churches is not to be regarded as an option alongside with other possible evangelistic activities a church can engage in. Effective church planting needs to be anchored in the church's core values.

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[9] Paul and Barnabas: Acts 12:25–13:3, Barnabas and John Mark and Paul and Silas: Acts 15:36–40. Paul and Timothy: Acts 16:1-3, 2 Tim 3:10-11.Philip and the apostles: Acts 8:5, 14. The Spiritual Offices: 1 Cor 12:28-29, Eph 4:11.

Aubrey Malphurs describes the importance of core values in this way:

> The organization's central beliefs are the driver sitting behind the wheel of the ministry car. While a ministry is vision-focused, it is values-driven. The primary beliefs are the ministry's shaping force; they influence much if not all that it does as well as how it does it. They guide all that the ministry seeks to accomplish and define how everyone accomplishes it. They comprise the bottom line for what the institution will and will not do; they are the deeply ingrained drivers behind all of its behavior. This includes such vital areas as the decisions made, risk taken, problems solved, goals set, conflicts resolved, and priorities determined. (Malphurs 1996, 42)

To plant new churches is a time consuming undertaking that need to be given the necessary focus in order to succeed. As Malphurs points out, the values direct the priorities and church planting needs to be one of the top priorities.

> The priorities are important because they signal not just what is important, but what is most important to an organization. In weak institutions the priorities are unclear. This may be the result of a conflict in priorities, or it could signal a tired, dying organization…. Good organizations can identify their priorities because they understand their values. Their values directly affect their priorities. (Malphurs 1996, 47)

<div align="center">A well defined vision</div>

To plant a church is a divine initiative. God starts the process and he gives the vision. This has always been the Kingdom pattern. The way a vision is given or formed can vary, but it leaves a clear picture or a deep impression of what God wants to do through the person. The vision can be a hint to begin with, just enough to stir a person into action. The details become clearer as the person start the journey in obedience. Some individuals, however, can see everything perfectly clear from the start. The vision can be for a limited time span or it can cover your whole lifetime.

A God-given vision can develop in different ways. When God gave Abram the picture of the future, He did it in several steps. He asked Abram to leave his country and family to start a pilgrimage leading him to the Promised Land (Gen 12:1-6). When God

gave Abram the promise to become a big nation, his name was changed to Abraham – the

father of many nations. Through a prophetic act offering animals and birds, God showed

Abraham the future of his descendants, first as slaves in Egypt and then as inhabitants of

the Promised Land (Gen 15:8-21). God used the stars and the sand of the ocean to give

Abraham a picture of the multitude of his descendants (Gen 15:5, 22:17). God often uses

images of developing a vision. When people let God lead them, He shows the direction

and expects an act of obedience. Then He provides more details until the picture is seen

clearly.[10]

A vision[11] can be described as a picture of the preferred future. A definition of

what a vision is could focus on the process of developing the vision, on the completed

task when the vision has become a reality or on both. Markus Pfeiffer includes both the

process and the image of the future in his definition.

> Vision is seeing an idea or image of a God desired future or outcome (for life, family, business), imparted to His Chosen and open vessel. Vision is based on an accurate understanding of God's character, of yourself and of circumstances. When you "see" what your destiny, calling, purpose and mission is, you have a "Vision"[12].

A God-given vision is formed through input from different sources. Character and

personality together with education and spiritual maturity are essential elements. A clear

understanding of God's calling and destiny for one's life based upon an intimate

relationship with Jesus is crucial when forming a clear vision. Prophetic revelation,

either through dreams and visions or through prophetic words from other people adds to

and directs the vision (Acts 9:15-19, 16:9-10, 20:23, 21:10-11). Personal prophecies have

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[10] See e.g. Acts 16:6-10.
[11] From the latin word: *videre* (to see).
[12] The citation is from lecture notes used by Marcus Pfeiffer in DCOR 702, January 21 – 25 2002 at Regent University. Virginia Beach, VA.

to be in harmony with the inner voice in one's spirit.[13] When God leads a person, that

person will be the prime person God speaks to. Prophecies from others confirm what God

has already spoken to an idividual.

A vision can be changed over time as some of the vision becomes a reality.

Malphurs is right when he says.

> …the vision is more subject to change. It is dynamic, not static. Over time, the vision must be renewed, adapted, and adjusted to the cultural context in which the congregation lives. The change takes place only at the margins of the vision, not at its core (Malphurs 1999, 133).

When planting a church, it is most important to write the vision and make it

known. It will give others a clear picture of what the new church is aiming at, what it will

look like, and what will be the main objective of the new congregation will be. Knowing

the vision will also make it easier for people who want to join the church-planting

project. They need to ask: "Is the vision of the planned church congruent with my own

vision? Can I give my time, effort and money to this ministry? Malphurs underlines the

importance of communicating the vision. He writes:

> It is most important that you communicate to the people the vision, as well as the mission and values. I refer to it as casting the vision. Like a fisherman who casts a lure into the water, hoping that as he reels it in, some fish will follow, so the visionary casts the vision into the congregational waters, hoping that when he reels it in, his people will follow. Vision casting is fishing for men. However, nothing happens if the vision isn't cast, if nothing is communicated. (Malphurs 1999, 149)

A functional strategy

Through a functional strategy the vision becomes reality. When developing a God-

given vision, it is equally important to seek God for a strategy to accomplish the things

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[13] Agabus' prophecy in Acts 21:10-11 confirms Paul's inner testimony (Acts 20:22-23).

He has shown us. Through the vision you see what to do. The strategy tells the person

how to do it.

When God commanded the Israelites to conquer Jericho, He gave them the

strategy:

> You shall march around the city, all you men of war: you shall go all around the city once. This you shall do six days. And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times and the priests shall blow the trumpets. It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him (Josh. 6:3-5 NKJ).

Is it possible to find a strategy for church planting in the New Testament? No and

yes. No, if one is looking for a step – by – step method on how the Apostles took on the

task to fulfill the Great Command. The initial expansion of the Church was a result of

unplanned events, like the persecution that broke out after the stoning of Stephen (Acts

8:4-5, 11:19-21). Personal initiative and personal guidance was behind these evangelistic

efforts. The initiative that led to Paul's and Barnabas' first missionary journey was taken

by the Holy Spirit through the church in Antioch (Acts 13:1-3). In contrast, the plans for

the second journey was changed because of personal preferences (Acts 15:36-41). If one

are looking for underlying principles and general patterns, these principles and patters

where often discovered by the Apostles after they had seen how the Holy Spirit worked.

The meeting of the Apostles in Jerusalem is an example (Acts 15:1-29).

Amberson describes this combination of spontaneity and strategy.

> While spontaneity comes through very clearly in the beginning of churches in the New Testament, still a sense of some deliberate plan of action also seems to be present. In that which these Christians were and which they did – whether it was done intentionally or unintentionally, whether it was a deliberate strategy or an unorganized plan of action – some elements for building a church planting strategy

can be recognized because they were the element behind the planting of churches
in the New Testament (Amberson 1979, 42).

Amberson continues by describing two of these elements:

> Some of these discernible elements for church planting were related to the
> Christians themselves, that is, who they were or the kind of people they were as
> God's people. They were a people of prayer, boldness, and flexibility…. They
> allowed God to lead them and use them by his Holy Spirit.
> Other discernible elements were related to methodology – that which they
> did or engaged in as a natural outflow of who they were, they involved themselves
> in the worship of God and expressed their sense of fellowship with each other as
> fellow Christians in sharing the needs of physical life. In addition, they
> communicated the message of the gospel through preaching, witnessing, and
> teaching as well as ministering to the physical needs and dealing with the problems
> of people.
> ……………………………………………………………………………………
> …..
> They preached about Jesus, witnessed about what he had done for them, and
> exhorted people to make decisions. They took advantage of that which happened to
> them as opportunities to witness and even sometimes were so flexible that most
> inappropriate circumstances became opportunities to communicate the gospel.
> They preached and witnessed to people wherever they found them and sought a
> point of common ground or contact through which men might be open to the
> message (Amberson 1979, 42-43).

The Pauline strategy for missions and church planting had several vital elements as
can be seen from what is recorded in the book of Acts and from what he writes in his
epistles.

- A distinct target group--the heathens (Rom 15:16; Gal 2:7-9)

- Not to build on a foundation laid by others (Rom 15:20; 2 Cor 10:13-16)

- Church planting efforts concentrated on the cities and greater population
  centers (Acts 11:24-25, 18:1-11, 19:1-10; 2 Cor 12:12; 1 Cor 9:2)

- Initiator was Christ. The initiative was not Paul's but Christ's (Rom 15:18; 1
  Cor 3:6-7; Col 1:29)

- Manifestation of signs, wonders and the power of the Holy Spirit evident
  (Rom 15:19; 1 Cor 2:1-2)

- Christ always the foundation

- Christ preached (1 Cor 3:11, 1:23).

- Ordained local leaders to continue the work in the ministry in the newly planted churches (Acts 14:23)[14]

- Mentored leaders to assist him in his ministry and to oversee the churches (2 Tim 3:10-11

- Continued contact with the churches he had planted and gave them spiritual guidance (Acts 15:36; Gal 4:19)[15]

- Finished his calling strong (2 Tim 4:7)

These principles are relevant for all times. The general principles laid out in the New Testament are a necessary foundation when forming a working strategy for church planting today. In addition to the important biblical strategies, church planters need to also bear in mind that each instance is different from another. Paul also used different strategies to reach different peoples with the gospel.

A strategy is necessary in order to carry out the vision. In *Reframing Organizations,* Bolman and Deal writes about agenda setting, vision, and strategy.

> In reflecting on his experience as a university president, Bennis (1989, 20) arrived at a deceptively simple observation: "It struck me that I was most effective when I knew what I wanted"….
> …Effective leaders create an "agenda for change" with two major elements: a vision balancing the long-term interests of parties involved and a strategy for achieving the vision recognizing the full range of competing internal and external forces….
> …A vision without a strategy remains an illusion (Bolman and Deal 1997, 179-180).

When developing a strategy for reaching a specific group of people, Malhpurs suggests constructing a profile person.

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[14] See also 1 Tim 3:1-13, 5:17-22; Tit 1:5-9.
[15] Ref. also the letters Paul wrote to the churches.

Some find it helpful to construct a profile person. This person can be either a cartoon character or a real-life man and woman who are typical of your target group. Saddleback Valley Community Church created Saddleback Sam for this purpose. Willow Creek Community Church came up with Unchurched Harry and Mary. The advantage of such a creation for an established or planted church is that it helps the church's people know whom they have targeted (Malphurs 1999, 160).

The Leadership Factor

When Paul describes his role as a church planter in Corinth, he underlines the importance of leadership and teamwork to successfully start a new church: "I planted, Apollos watered, but God gave the increase (1 Cor 3:6 NKJ)".

At the same time, Paul gives the most important factor of success: "So then neither he who plants is anything, nor he who waters, but God who gives the increase (1 Cor 3:7 NKJ)".

Without Paul and Apollo there would not have been planted a church in Corinth at that time. God blessed their work. The same is the case every time a church is to be planted. In the previous paragraphs some important factors when planting churches has been presented – values, vision and strategy.

New Testament Perspectives

To plant a church is to launch a complex and challenging mission. It involves sociological and psychological aspects. Insight from these disciplines will be of great help for a church planter. He or she can also gain much from the study of management and leadership. But in order to understand what church planting and leadership in this connection is all about, we must go to The New Testament. Theological considerations are necessary. A study of the premises laid by Jesus and the teaching and practice of the first Christians and the apostles is essential. The planting of a church is basically an

initiative made by God. He is not passively watching what is done. He is actively partaking in the outreach by calling the workers and equipping them for the task. In the Bible is found the God – given pattern for church planting and how leadership is involved in this.

In the following, an attempt is made to give an answer the question: Do we in the New Testament find a model for church leadership that should be applied by all Christian churches and that we could call "The New Testament Model for Church Government". When discussing this question in the following sub-chapter, two widely acknowledged New Testament scholars are chosen. One is Gordon D. Fee (1991) and the other is J. Rodman Williams (1996). These theologians come from a Pentecostal/Renewal background and give different answers to the question.

<div align="center">Hermeneutical Considerations - Use of the Text</div>

<div align="center">The Questions</div>

When developing a model for leadership and church government, we must address the important question about how to use the New Testament text. Do the narrative portions of the NT have normative power? Does the Bible present a certain model for us to be copied today, or does it give us certain principles with a certain freedom of implementation? Should the church be organized with apostles, prophets, evangelists, pastors and teachers (Eph 4:11)? Or should the church have a pope, archbishops, bishops and priests? Perhaps a group of presbyters is the right leadership structure? Is the church to function as a theocracy or as democracy based upon the common priesthood of all believers?

Three possible answers to the question

1. One way to answer the question is to say that in the Bible one find a clearly defined pattern for church government and leadership. From the narratives of how the Apostles appointed elders in the new churches and the requirements listed for a person to become an elder (Acts 14:23, 15:6, 20:17-28; 1 Tim 3:1-7; Tit 1:5-9), one can define a New Testament model for church government and leadership. The church should be led by a board of elders based on the plurality of leadership principle. One of the elders might have the main responsibility as a *primas inter pares*, the first among equals. An elder must be a man. We find many different variations of this view, but they all claim to find in the New Testament a model for church government that is normative for us today. The strange thing is that those who choose this way end up with a great variety of implementations of the one normative New Testament model.

2. Some answer the question by saying that it is impossible to find a model for church government and leadership in the Bible. One has to look to the early church and follow their example. They build a church structure where the office of the apostles and the other spiritual offices were taken care of by the bishops and the priests. Church history should be our guide.[16]

3. The third answer is to look to the New Testament for principles for church government and leadership. The New Testament documents say much about character and qualifications necessary for those in leadership positions in the church, but they don't give us a fully developed structure. Jesus is building his Church (Mt 18:17-19), and He does this by calling and equipping persons to exercise leadership through servant hood not through lordship.

Two positions

Gordon D. Fee in his *Gospel and Spirit, Issues in New Testament Hermeneutics* (1991) is a spokesman for the latter of the three ways mentioned above while J. Rodman Williams finds in the New Testament a model that is normative for us today. He argues for his position in the comprehensive work *Renewal Theology, Systematic Theology from a Charismatic Perspective* (1996).

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[16] This option is only mentioned briefly in this paper and will not be discussed in details.

In his research, Fee did not find a developed model for church government in the

New Testament. He writes:

>The New Testament is full of surprises, but perhaps none is so surprising as its generally relaxed attitude toward church structures and leadership; especially so, when one consider how important this issue became for much of later church history, beginning as early as Ignatius of Antioch (Fee 1991, 120).

Fee continues:

>…the very fact that such diverse groups as Roman Catholics, Plymouth Brethren, and Presbyterians all use the Pastoral Epistles to support their ecclesiastical structures should give us good reason to pause as to what the NT "clearly teaches" on these matters…. This is one of the things that make Acts such a different kind of "church history" from its successors. There is scarcely a hint of church organization or structures (1:15-26 and 6:1-6 play quite different roles). At some point, for example, leadership in Jerusalem passed from the Twelve to James (cf. 6:32 and 8:14 with 11:2; 12:17; and 15:13), without so much as a word as to how and why. At the local level, in 13:1-3, those who appear to be in leadership are "prophets and teachers", while in 14:23 elders are appointed for each congregation. This is hardly the stuff from which one can argue with confidence as to how the early church was "organized" – or whether it was! (Fee 1991, 121 + footnote 3)

Williams on the other hand, is clear when he describes a New Testament

leadership model that should be followed today:

>Leadership in the church is invariably plural. For example, in Hebrews 13:17 is this injunction: "Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account". The leaders are unmistakably the elders or pastors who "keep watch". To the leaders, not to a single leader, the church is enjoined to render obedience…. As we have earlier observed, in the Book of Acts there is invariably a plurality of elders. E.g., Paul and Barnabas "appointed elders…in every church" (14:23); "the apostles and the elders were gathered together" (15:6); Paul "called to him the elders of the church" (20:17). Elders – in the plural – are the leaders in the local church. In the Epistles again there is plurality of leadership: e.g., "Let the elders who rule well" (1 Tim 5:17); "Appoint elders in every town" (Titus 1:5); "I exhort the elders among you" (1 Pet 5:1). There is no suggestion of one elder being over a church; the leadership is always plural. There may be a duality in eldership – elders who, in addition to ruling, "labor in preaching and teaching" (1 Tim 5:17). However, again, no one elder, whether called pastor or teacher, overseer or minister of the word, is the leader of a given church. All the elders are ordained, set apart, to work as a unity under the one lordship of Jesus Christ (Williams 1996, 217-218)…

.... The church in Jerusalem of course also had the apostles ("apostles and elders") with James as the leader among them. But even there they worked in conjunction with the elders; there is no suggestion that the apostles were over them (Williams 1996, 218 footnote 279)...

.... Plurality of leadership is the New Testament picture. With neither governing person nor governing body above another, it means that every body of elders is much like the original group of apostles, whose only authority was the Lord Himself. Serving Him unitedly is the high privilege of those He calls to leadership in His church (Williams 1996, 219).

Fee handles the question of how to organize the church as an adiaforon, a concept that the New Testament documents are not quite clear about. The Bible focuses on character, personal qualifications and spiritual gifting not on organizational forms. The principles described in the New Testament can function well in different organizational frameworks. The New Testament models are descriptive, not normative.

Among the Free Evangelical Congregations and in the Pentecostal Movement in Norway, a position like the one represented by Williams is the most common. After the Second World War, a development has taken place towards a congregationalistic model. In the rest of the churches in Norway church government more or less has been a non – dogmatic question. Churches that have developed from a Charismatic or Faith background have for the most part adopted a form of government in which the pastor is the prime leader with other ministers in subordinate positions working together with him. Churches that have been influenced by the apostolic movement in which the founding pastor is still in charge, in recent years have begun to call him apostle.

The question of leadership in light of the character of the church

The Christian church over the years developed a distinction between the leaders and the people, between the clergy and the laity. This distinction can not be found in the New Testament. The clergy was a group of men ordained and set apart. The ministers had

a special set of rules for their lives, and they had special privileges. In order to find

support for such a model, one must go to the Old Testament in which the kings, priests

and prophets has a special anointing that ordinary people did not have. In the Roman

Catholic Church this sharp distinction between clergy and laity achieved its clearest

expression. Williams discusses this distinction between the pastor and the pastored.

> Accordingly, it is a mistake to regard only certain persons in the church as ministers. In some churches the pastor is frequently referred to as "the minister" implying that other persons do not minister at all. It is significant historically that whereas the Reformation stressed the priesthood of all believers, there was not the same emphasis on the ministry of all believers. The Second Helvetic Confession (1566), for example, declared: "The ministry… and the priesthood are things far different from the other. For the priesthood is common to all Christians; not so is the ministry." Surely there is a difference between ordained ministry of the word and other form of ministry; however, "the ministry" is common to all Christians (Williams 1996, 160).

Fee agrees with Williams and puts it this way:

Thus leadership in the New Testament people of God is never seen as outside or above the people themselves, but governed by the same set of "rules" They are not "set apart" by "ordination"; rather, their gifts are part of the Spirit's work among the people (Fee 1991, 131).

When developing a model for leadership in the Christian church, two factors must

be kept in mind: First, the Church under the New Covenant is a body of people in which

everyone is anointed by the Holy Spirit to know the heart of God and to do the works of

the ministry. Second, not everybody have the same gifts, calling, task and equipment (1

Cor 12:4-11, Eph 4:11). God appoints some to be leaders on different level and he

instructs the rest of the church to obey them.

The church is εκκλησια, a people called out by God. They gather together in

various places for worship and instruction. The church is a royal priesthood with open

access to the throne of the Father (1 Pet 2:9-10). The church is God's family and

household with the Spirit of adoption indwelling in them (2 Cor 6:18; Eph.2:19). The church is God's temple, the dwelling place for God himself (1 Cor 3:16-17). It is the Body of Christ with Christ himself being the head (Rom 12:4-5). With this New Testament concept of the church as a background, it will be totally wrong to have a leadership model in which the church is one group and the clergy another group and that the church member have to enter before God through a priest or to have him as a representative before God.

On the other hand, God calls and equips those whom he calls to leadership positions in the church. In Romans 12, Paul describes different gifts. In this passage he says, "He who leads" (Greek: ο προισταμενος, v. 8). In other words, some have the gift to lead. In 1 Cor 12:28 Paul lists some of the equipping gifts -- apostles, prophets and teaching along with the gift of administration. In Eph 4:11 all the five ministry gifts are listed. The main objective of the ministry gifts is to edify the church so it can "grow up" and mature after the image of Christ. The New Testament leadership is a servant leadership caring for the people. Fee states:

> Language of "ruler ship" and "authority" is altogether missing in the NT passages, which speak about leadership, except as Paul refers to his apostolic authority in his own churches (Fee 1991, 134 footnote).

<div align="center">Structure and Ministry in the New Testament</div>

To conclude the discussion about leadership structure in the New Testament, Fee states:

> As already noted, one of the truly perplexing questions in New Testament studies is to determine the shape that leadership and structure took within the earliest congregations of God's new covenant people. The difficulties here stem from the lack of explicit, intentional instruction, noted at the beginning of this study. The reasons for it are related to the twofold reality of their eschatological

existence and their experience of the Spirit, not to mention the simple fact that one seldom instructs on something that is generally a given (Fee 1991, 139).

It is beyond the scope of this dissertation to do a detailed study of the ministry gifts, only for some general notes. Leadership in NT was accomplished on two levels-- local leadership and itinerant leadership. When the apostle had founded a church, he had authority in that church. When he moved on, the local leadership was placed in the hands of the elders. Fee comments:

> Since the earliest congregations grew out of Judaism, the (chiefly lay) elders of the Jewish synagogues almost certainly served as the model for the early Christian communities (Fee 1991, 139).

When Paul had founded the church in Corinth, the church looked to him for guidance and help. He exercised spiritual authority in the church. He strongly opposed other apostles who tried to influence "his" churches (2 Cor 10:12-18). When problems or special challenges occurred in the churches in which Paul exercised apostolic authority, he sent his representatives to work on his behalf (1 Tim 5:17-22; 2 Tim 2:2; Tit 5).

The ministry of a teacher or a prophet could either be local or itinerant. The local teaching ministry was taken care of by the elders. An example of an itinerant teaching ministry is Apollos. The prophets mostly carried out a traveling ministry. The evangelist preached the gospel on new places and cooperated with the apostles when a church was founded (Acts 8:14-17).

When discussing the independence of the local church from outside authorities, Fee comments:

> Because of the authority vested in the apostle as founder of churches – either by the apostle himself or as the case of Epaphras one of the apostle's co-workers – there does not seem to be any other outside authority for the local churches. That is, apostles apparently did not assume authority in churches they had not founded.

Paul's considerably more restrained approach to the church in Rome in contrast to his other letters serves as evidence.

Moreover, even though there is a form of collegiality among the "apostles" and the "elders", Paul at least did not consider any one of them to have authority over him, although he felt a kind of urgency that they all were in this thing together. Thus, there appears to have been a kind of loose plurality at the top level, with recognition of each other's spheres and ministries as given by God (Gal 2:6-10).

Apart from the authority of the apostles over the churches they had founded, there seems to be very little interest in the question of "authority" at the local level. To be sure, the people are directed to respect, and submit to, those who labor among them and served them in the Lord (1 Cor 16:16; Hebr 13:17). But the interest is not in their authority as such, bur in their role as those who care for others (Fee 1991, 140).

Fee concludes his discussion about leadership structures with a timely warning:

As to structures themselves, it is my guess that the model that emerged was the result of transference of roles, in which there arose at the local level a more permanent, single leader, but now based on the model of the itinerant apostle. This bothers me none, as long as the model of a single pastor wielding great authority in the local church is not argued for as something biblical in itself. The danger with this model, of course, is that it tends to focus both authority and ministry in the hands of one or a few persons, who cannot possibly be so gifted as to fill all the needs of the local community. Furthermore, leadership, especially of the more visible kind, can be heady business. For me the great problem with single leadership is its threefold tendency to pride of place, love of authority, and lack of accountability. Whatever else, leadership in the church needs forms that will minimize these tendencies and maximize servant hood (Fee 1991, 142-143).

This author would conclude that we in the Bible do not find a ready developed model for a leadership structure in the Church. We find principles and we find different practices. When we apply the Biblical principles that Christ calls and equips the leaders, and each one is serving according to the ministry that is given to each one respecting and teaming together with the others – the implementation of the principles can vary from time to time and from church to church. But the life flowing in the structures would be the same. The ideal leadership model is the one where the apostle or the pastor has the prime responsibility working together with the other leadership gifts complementing each

other. This model can be called Body Leadership since the same principles can be found in the way the human body functions.

The Leadership Factor – A Description of the Hypothesis

The hypothesis of this thesis concerns leadership and church planting and has two parts. By investigating church planting projects in Norway through a survey performed on a sample number of churches planted in the given period, the hypothesis is tested.

H1: Training, structure and function as success factor.

A well trained, well structured and well functioning kind of leadership is one of the most important factors of success when planting a new church.

H2: The Leader's personality type as a qualifying factor.

Leaders with certain personality types will be more fitted as church planters than leaders with other personality types.

The ministry project of this dissertation focuses on the leadership factor in church planting. There are also other important factors that are not analyzed because they are beyond the scope of the project. When studying the Bible and looking back on my experience and other pastors and leaders, it is my belief that the Leadership Factor is the most important single factor of success in a church planting project. But since the survey exclude these factors; the hypothesis has to say that leadership is *an important factor,* not *the most important factor.*

The elements in the hypothesis H1 are defined in the following way:

Well Trained

This part of the survey focuses on the general question of education for persons entering into the ministry as well as the church planting specific training of the leaders. A

training program for church planters needs to develop the leader and his or her ability to lead others. A mere theoretical approach will not do this. In addition to the classroom – based teaching, the emerging leader should have the chance to be involved in church planting where he can see how others do it.

In the personal development part of the training, character building, charismatic gifting, leadership qualifications and an awareness of God's calling on the person's life should be in focus.

<div align="center">Well Structured</div>

When measuring the structure of the leadership, the following dimensions will be the focus of the project: (1) the formal and informal training and education of the leaders and their mentor relations (if any), (2) the internal and external structure of leadership.

The leadership model that is best suited when planting a new church is the one that is based on what the Bible teaches concerning the spiritual offices/spiritual gifts, and how these shall function in the Body of Christ. Different members have different equipment and functions. Few other issues have caused so much discussion, strife and church splits in history as the question of church government. This author does not think that any form of church government per se can guarantee that the leadership has a biblical standard. Leadership is rooted in personal character qualities and carried out in a framework of structural and intra-personal factors. If these factors are of poor quality, no model of church government can remedy the flaws.

Some leadership models will look for charismatic gifts and spiritual qualifications using the New Testament practice as the ideal. Other models will be of a more institutional flavor, stressing the need for denominational education and ordination. Some

will develop a flat level leadership structure in which the congregation participates in decision making in a democratic way. Others would claim that there is only one leader in the church – the pastor. All the others should help him fulfilling his vision.

Some would say that the best leadership model is what could be called Body Leadership based upon the Bible's teaching about the spiritual offices and the spiritual gifts (Eph 4:11; 1 Cor 12:28-30; Rom12:3-8 et al). Christ as the head of the Church calls and equips the persons He will set in leadership positions. The different leaders execute their leadership with different level of authority. This model in its biblical perspective is developed earlier in this chapter.

The leadership network is another dimension in a well-structured leadership. A leader should always develop relations with other leaders and be part of a leadership network. Some relations with other leaders will be on a peer-to-peer basis. In an open, honest and transparent relationship with fellow servants the leader get invaluable support, correction, input and help to handle leadership challenges. Other relations will be with older, more experienced leaders in a type of mentoring relationship. To have a mentor should be a life long experience for a leader. Even when the leader himself has become a mentor of others he himself needs to be mentored. This type of networking and mentoring relationships is a New Testament pattern (Acts 11:11; 15:2ff; 16:1-3; 2 Tim 3:10-11).

A leadership network could be inside of a denomination or between leaders of independent churches or denominations. A network based on denominational membership or other formal factors will be of limited use. For a relationship between leaders to function as intended, it must develop between leaders of same heart and same

vision. Therefore no denominational barriers or church boarders should hinder close network relations to develop between leaders. The whole body of Christ will benefit from this. Leaders in a church-planting situation need support, help, correction and advice. Through this leadership network they will have access to invaluable recourses of wisdom and knowledge. Prime New Testament examples are the Paul – Timothy and the Paul – Titus relation.

The ideal situation is that the new church is planted as an outreach from an existing church or denomination where this relationship between leaders already exists. This was the case when Paul planted the new churches (Acts 14:26-28). When planting an independent church without this relation to a denomination or existing church, the leaders in the new church should get in touch with other leaders seeking to develop a helpful relationship. To plant an independent church in cases in which the leaders themselves are also independent is a risky endeavor and should be strongly dissuaded. Planting a church should not be used as a possibility for a leader or for leaders to realize their fleshly ambitions or prove their ability to succeed without any help from others. I have seen enough new churches being planted by leaders cultivating their independence and self-reliance in a way that led the newborn church into doctrinal delusion, authoritarian misuse, economic disorder, moral scandals or total havoc. An open, sound and honest relationship with other leaders could have prevented this.

Well Functioning

When trying to identify a well functioning leadership for church planting, the survey focuses on some important factors: The divine initiative, the leader's character,

leadership style, the leader's gifting, the leader's accountability and how the leaders handle conflicts.

An awareness of the divine initiative is essential for a Christian leader. When tough times come, mere will power or personal strength will not take us through. A sense of divine destiny and appointment will. When the leader is attacked, we can depend on God to defend us and not be involved in carnal strife. When we do not know the answer to challenges, we know that He who called us will give the wisdom. When uncertainty concerning the future and which way to choose threatens to stop us, we can depend on God's guidance. When God takes the initiative, He will supply the resources necessary to complete the mission.

A well functioning leader will have the right leadership style. The Bible mentions some leaders having a way of leading that will never produce healthy new churches. John is warning of Diotrephes who want to have the preeminence (3 Jn 9). That kind of leader will never produce growth and well-being. In the midst of people seeking their own, Paul found a teachable disciple with a heart devoted to serve others (Phil 2:19-22). Timothy had the right heart to develop a good leadership style.

Leaders create what they are. What they say and do is important, but the most important thing is what they are. And what the leaders are flows out from the heart of their character. This is one of the reasons why inexperienced persons and spiritual children should not be given leadership positions in the church (1 Tim 3:6) Serving under the mentorship of a mature Christian leader is ideal. Then the amount of responsibility can be given as the character of the coming leader is tested and formed.

To be a leader in the church is to do Kingdom work. The leader needs to be equipped accordingly. In addition the education and personal character, the leader need to receive the gifts and anointing from the Holy Spirit that is necessary for doing the work of the ministry (Acts 1:8). To do Kingdom work in one's own strength is a waste of time and effort. To do Kingdom work under the anointing of the Holy Spirit equipped with gifts following the service God has called the leader into, is the most meaningful and satisfying thing a person could devote his life to.

The leaders' accountability is an important element in a well functioning leadership. A leader must be a part of a team and he must dare to be transparent to those around him. When the leader does something wrong or execute poor judgment, he or she must invite trusted people to correct. A leader must have a teachable mind even when what he or she hears hurts (Prov.27:6). A leader should be accountable towards his fellow leaders or mentor, knowing that the leader himself is not the final authority. God is. And God speaks into the leader's life through other people.

<div align="center">Success</div>

To measure success is not easy. The standard for success differs from person to person, from group to group and from culture to culture. To measure success in church planting should be a lot easier.

A church that is successfully planted is easily identifiable. The new congregation is living in peace and love, having God's presence in their midst, experiencing personal and numerical growth, and they seek to serve and to win people for Christ (Acts 2:44-47, 9:31; 1 Cor 14:26).

In this ministry survey the success factors is linked to growth in membership, assimilation of new members, member mobilization and membership turnover and service based on Spiritual gifts.

The methodology used to test hypothesis H2 is described in chapter four.

CHAPTER 4

LEADERSHIP IN CHURCH PLANTING, THE PROJECT

Introduction

This chapter is organized as follows: first the theory behind the hypothesis and the basic structure of the models is presented. Since this research has two hypotheses, they are presented in two subsections of this chapter. Next, the design and the practical application of the survey are described along with the results. In the last part of the chapter, the hypothesis is analyzed in based upon the data gathered in the survey.

Theory, Hypothesis and model – H1

The theoretical discussion behind the following model is given in chapter 3. The model of hypothesis H1 is presented in figure 2.

Figure 2. The Model – Hypotheses H1
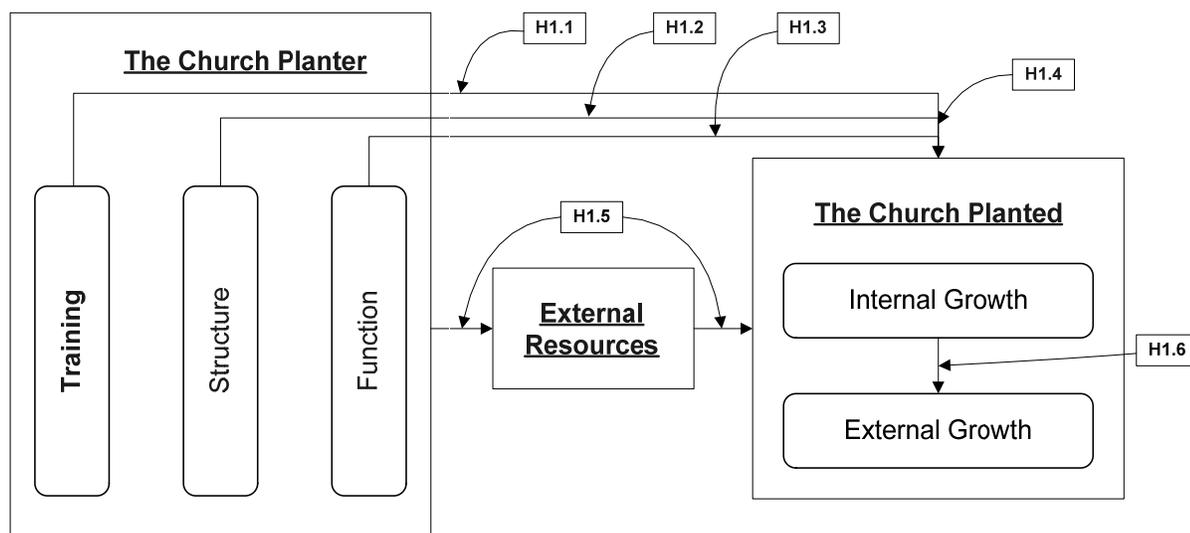
The theoretical discussion and the related hypothesis are organized in accordance with figure 4.1. In the following subsections, the internal coherence between the church planting leaders' training, structure and function is discussed. Next the effect of the leaders' training, structure and function on the church planting is described individually and as a unit. The effect of external resources and networking of the leaders is discussed. Lastly the coherence between internal growth and external growth is described.

Theoretical definitions

Church Planter: The church planter in this model is a Christian leader or a group of Christian leaders who took responsibility to plant a new church and who participated in this research survey.

Leadership training: Leadership training is the formal and informal education and training that the leaders have prior to entering into the church planting project. Possible mentor relations are also included.

Leadership structure: Leadership structure is the internal structure of the leadership and possible external relations.

Leadership function: Leadership function is how leaders are chosen in the new church. Elements in this process are the need for a divine calling, vote of confidence, spiritual gifts, talents, personal maturity and ability to resolve conflicts.

External resources: The external resources are assistance and support given by a network or denomination to the leaders. This assistance could be material through economic or human resources or immaterial through advice and follow-up.

Church planted: The church planted is the newly planted churches taking part in this survey.

Internal growth: Internal growth is the spiritual health of the church and its members.

External growth: External growth in this study is divided into numerical growth and outreach. Numerical growth is the number of nominal members and number of actual members/church attendees. In the statistical analysis the median of these two figures was used. Outreach is the outward directed ministry of the church such as evangelization, church planting and missions.

In table 1 is an overview of the variables and their definitions.

Table 1. Variables and definitions

Concept	Definitions
1. Independent variable:	
1.1 The Church Planter	The leader or leaders planting a new church.
1.11 Training	Formal and informal education that the leader had prior to starting the new church. It also covers any church planting specific training and/or education. If any mentoring assistance was given, this is listed as part of the intervening variable.

1.12 Structure	Internal structures - church government and external structures – denominational or network affiliation.
1.13 Function	How leaders are chosen and what requirements they have to meet. Conflict resolution skills are also included.
2. Intervening variable:	
2.1 External Resources	
2.11 Initiative	If the church was planted after an initiative from a denomination or network
2.12 Assistance	Any assistance from denomination or network and any mentoring follow-up.
3. Dependent variable:	
3.1 The Church Planted	The church that was the result of the church planting project.
3.11 Internal growth	The ability to assimilate new members and help them grow as Christians.
3.12 External growth	The ability to win new Christians. Any evangelistic efforts and church planting program is also included.

The Church Planter

This paragraph presents the hypothesis connected to the preparation and ministry of the church planter and its effect on the church that is planted. References are made to figure 3.

Figure 3. The attributes of the church planter
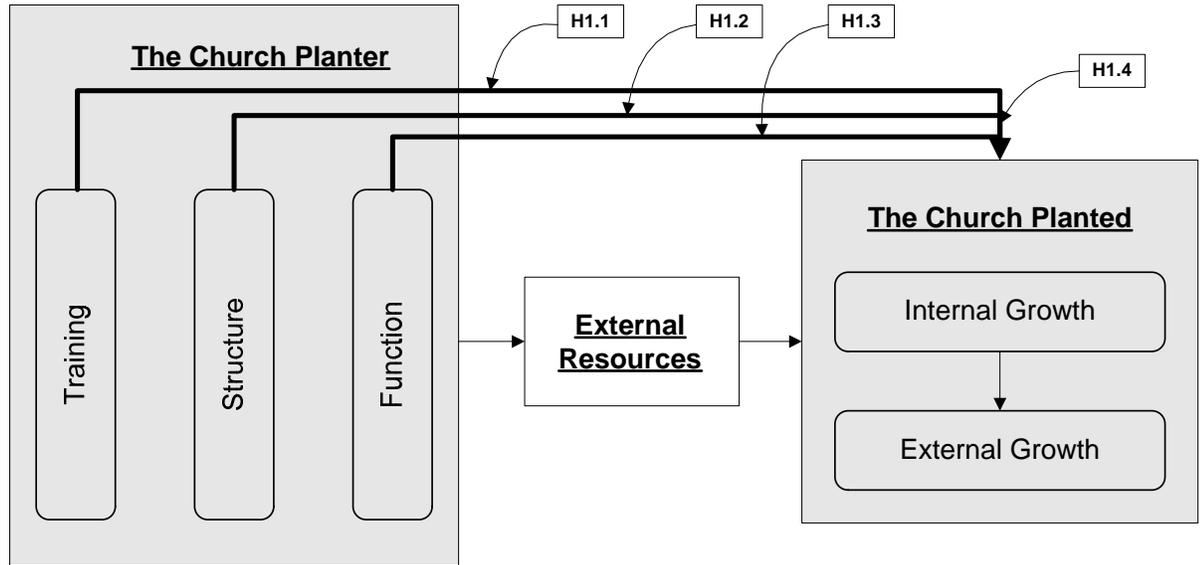
Before a leader begins the great and difficult task of planting a new church, the person needs preparation. This preparation has to do with the leader's personality – his or her maturity as a person and as a Christian. It also has to do with his or her formal and informal training. The way the leadership is organized within the church is of crucial importance. In this study this attribute is called "structure". It is of vital importance that the leadership functions in the right way. The three attributes of the church planter – training, structure and function each has a separate influence on the outcome of the church planting effort. This is stated in the first three parts of the H1 infers hypothesis.

H1.1: A successful church planting requires leaders that are well trained as church planters.

H1.2: A successful church planting requires a church leadership that is well structured.

H1.3: A successful church planting requires a church leadership that is well functioning.

The three attributes also has a cooperative significance for the church that is planted. This is expressed in the next hypothesis that is the main hypothesis in this study.

H1.4: A well trained, well structured and well functioning kind of leadership is one of the most important factors of success when planting a new church.

The external resources

Some of the church planters had access to external resources. This could be economic, human support, or mentoring follow-up Reference is made to figure 4.

Figure 4. External Resources
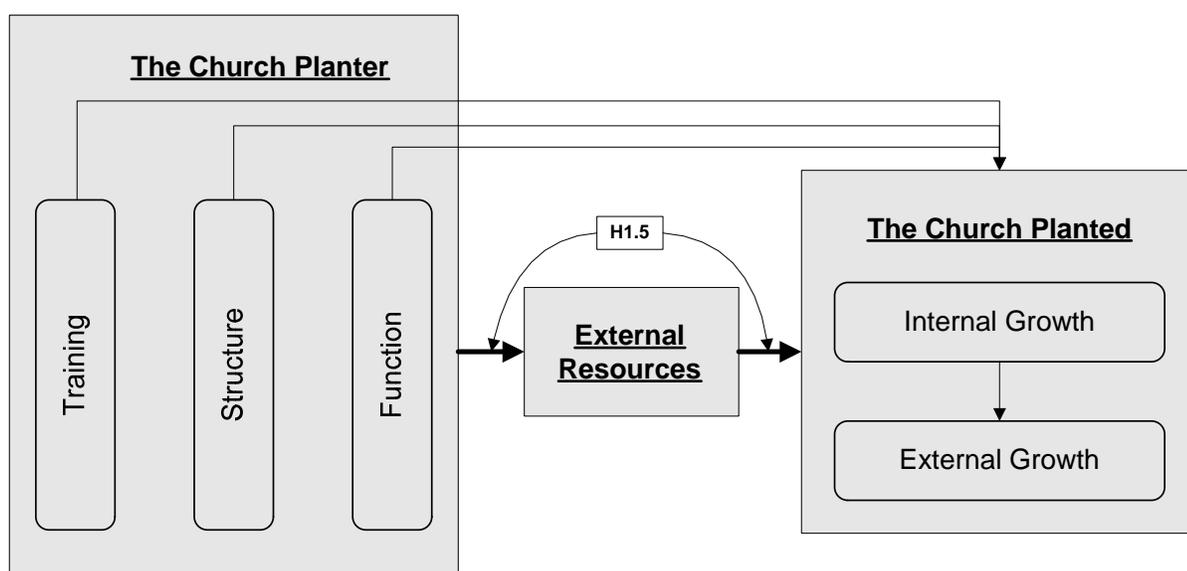
. It was anticipated that those who had this kind of help benefited from it. This is formulated in hypothesis H1.5.

H1.5: Support from external resources increases the possibility for success when planting a new church.

The Church Planted

In this study the success of the church planting project is measured by the internal and external growth experienced by the new church. Reference is made to figure 5.

Figure 5. Internal growth
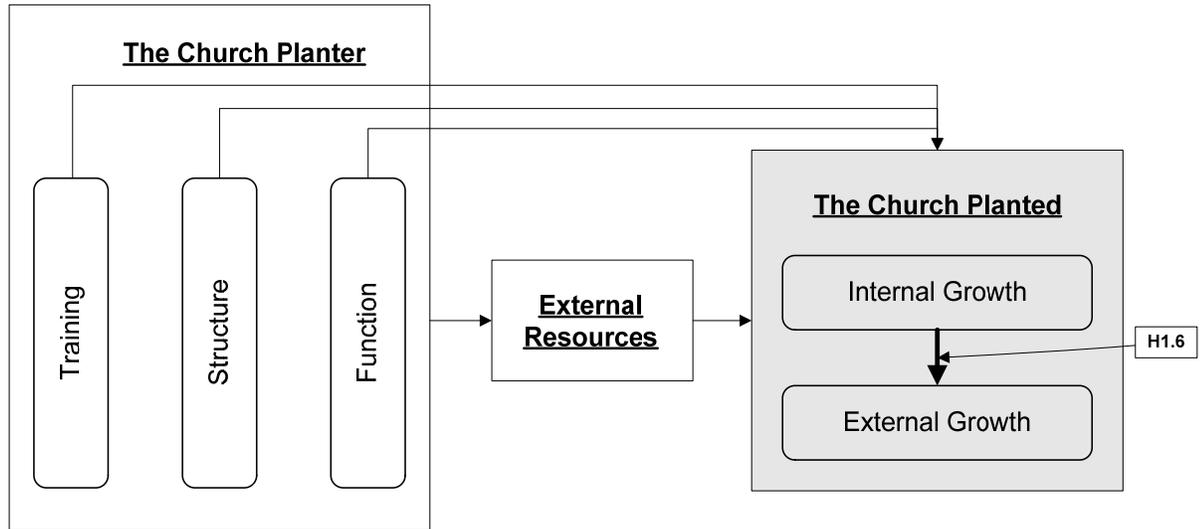
Internal growth is defined as growth in maturity in the individual member together with awareness of spiritual gifts and commitment to the local church. External growth has been divided in two subgroups for the sake of measuring

- Numerical growth--that is growth in the number of nominal and actual members

- Outreach--that is evangelistic work, church planting and missions work

It is anticipated that there is an internal coherence between these two attributes. External growth is expected to be dependent upon the internal growth. This is addressed in the last sub-section of hypothesis H1.

H1.6: External growth in a newly planted church is dependent upon the presence of internal growth.

Definitions and Operationalizations – H1

Operationalizations of the Independent Variable

The independent variable is the church planter/church planters. The variable is defined in 4.2 as the leader or leaders who are planting a new church.

The training is the formal and informal education that the leader had prior to starting the new church. The structure is the internal structures or church government and the external network or denominational affiliation. The function is how and on what basis the leaders are called and how they carry out their leadership.

Refer to table 4.2 for a detailed specification of the independent variable.

Operationalizations of the Intervening Variable

The intervening variable in this study is the resources the church planter receives or has access to in the process of planting a new church. Resources are divided into material resources, human resources, advices and mentoring follow-up.

Refer to table 4.2 for a detailed specification of the intervening variable.

Operationalizations of the Dependent Variable

The dependent variable in this study is the planting of new churches. To measure the success of the church planting one can proceed in different ways. In this study internal and external growth is measured. To measure the internal growth could be difficult, since no one is able to measure a church member's spiritual life. It would have been almost impossible to measure the time the members of the church spend in their personal devotions. We have chosen to focus on assimilation of new members, spiritual gifts discovery and use, membership mobilization and membership turnover.

When measuring the external growth, I have chosen to measure the numerical growth – both nominal and actual, and growth in outreach. When measuring the outreach, the survey used ask about missions outreach, evangelistic work and whether the new church itself has become a church planter.

Refer to table 4.2 for a detailed specification of the dependent variable.

Summary of the Operationalizations

Table 2 is an overview of the variables. The table includes concept, definitions and

operationalizations, and maps these to the specific questions in questionnaire #1.

Table 2. Variables, definitions and operationalizations

Concept	Definitions (from table 4.1)	Operationalizations	Question
A. Independent variable:			
1. The Church Planter	The leader or leaders planting a new church.	1.1 Training 1.2 Structure 1.3 Function	
1.1 Training	Formal and informal education that the leader had prior to starting the new church. It also covers any church planting training and/or education. If any mentoring assistance was given, this is listed as part of the intervening variable.	▪ General education ▪ Church planting training	35 36
1.2 Structure	Internal structures - church government and external structures – denominational or network affiliation.	▪ Divine initiative ▪ Family clans ▪ Church government ▪ Denominational or network affiliation	19 15 38 39
1.3 Function	How leaders are chosen and what requirements they have to meet. Conflict resolution skills are also included.	▪ Awareness of divine calling ▪ Vote of confidence ▪ Spiritual gift based leadership ▪ Talent based leadership ▪ Personal maturity ▪ Conflict resolution among leaders ▪ Conflict resolution among members ▪ Leadership turnover ▪ Leaders mobilization	40 41 42 43 44 45 46 47 48
B. Intervening variable:			
2. External Resources		2.1 Initiative 2.2 Assistance	
2.1 Initiative	If the church was planted after an initiative from a	▪ Denominational or network initiative	17

	denomination or network		
2.2 Assistance	Any assistance from denomination or network and any mentoring follow-up.	▪ Assistance ▪ Mentoring follow-up	18 37
C. Dependent variable:			
3. The Church Planted	The church that was the result of the church planting project.	3.1 Internal growth 3.2 External growth	
3.1 Internal growth	The ability to assimilate new members and help them grow as Christians.	▪ Program for member assimilation ▪ Members assimilation ▪ Membership turnover ▪ Members mobilization ▪ Spiritual gifts discovery ▪ Spiritual gifts based ministry ▪ Exclusive social structures	20 21 22 23 24 25 26
3.2 External growth	The ability to win new Christians. Any evangelistic efforts and church planting program is also included.	▪ Growth history ▪ Church planting efforts ▪ Evangelization outreach ▪ Missions outreach	27-28 29-31 32-33 34

Personality Type and Christian Leadership

When designing this ministry project, I wanted to include the question whether the

personality type of a leader influences his or her effectiveness as a church planter. In

order to analyze this aspect, a suitable method was needed in order to measure

personality types. I decided to use Myers & Briggs Personality Type Indicator (Myers

1962). This instrument was chosen because of it was standardized and validated over an

extended period of time and a wide variety of participants. A short presentation of the

method can be found in chapter 2. The method is also used and documented in a

Christian setting by Oswald et al. (1988).

The leaders participating in this survey did not take the full scale MBTI test

because this is reserved for use by certified instructors. The questionnaire used in this

project[17], was taken from Keirsey and Bates (Keirsey 1984, pp. 5 – 10) and translated into Norwegian by me. During the survey some of the respondents had difficulties understanding the exact meaning of two or three of the questions. Since several questions relates to the same personality type, this irregularity has not influenced the overall result in a serious degree.

<div align="center">Hypothesis H2</div>

The MBTI or Myers-Briggs Personality Inventory describes the person's preferences[18]. It is obvious that these preferences will come into focus when the person enters into the role of a church planter. A church planter's personality type will greatly influence his or her ability to deal with other people, his ministry as a leader, and ability to handle conflict.

With this argument as the background, hypothesis H2 is formulated.

H2: Leaders with certain personality types will be more fitted as church planters than leaders with other personality types.

The hypothesis is open and does not suggest which personality type should be the best suited for a church planter. The relevance of the hypothesis will be tested by means of the MBTI as described previously.

It is anticipated that a church that is in the starting phase would need leaders with slightly different qualities than those needed when the church has been established. However, it is beyond the scope of this dissertation project to measure this concept.

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[17] See Appendix 2.
[18] See chapter 2 for a description of MBTI.

Data Collection and Response Rate

When designing this ministry project, a compromise had to be made between a case study analyzing a few churches in great detail, and a survey format in which a greater number of churches could be included. The aim of the project was to obtain a statistical basis for drawing general conclusions about leadership and church planting. This required a certain number of respondents to gather representative data. It was not possible to make a fully random selection of churches and leaders, but the selection was made in a way that provided a limited degree of randomization.

According to information acquired from DAWN, Norway, 146 churches were planted in Norway in the period 1990 to 2000. It was initially planned to include churches having been closed during the eleven year period. This could have given some explanation to why they died. It was, however, difficult to obtain reliable informants, and these churches were therefore dropped from the survey. The number of churches remaining as survey candidates was 132[19]. To have a manageable number of churches from these candidates, it was decided to invite about fifty churches to participate. Fifty two churches were invited to participate. Fifty one accepted. Due to different reasons six of these dropped out during the data gathering process. Forty five churches completed the questionnaires[20]. The statistical sample group is 34 percent of the target group.

It was also necessary that among these were representatives from all the denominations and networks represented in the target group. The churches in the sample group represent a good breadth of denominations and networks plus the body of independent churches in Norway. This information is shown in table 3. Some of the

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[19] See appendix C.
[20] See appendix D.

denominations are over-represented while others are under-represented in the sample

group compared to their percentage of planted churches in the period. Therefore those

who have planted few churches have a higher relative representation in the sample group

than those who have planted more churches.

Table 3. Churches in the sample group

Denomination/Network	# of Churches in sample	Total # of Churches planted in the period
Det Norske Baptistsamfunn	3	5
Foursquare	1	1
Frelsesarmeen	2	2
Den Evangelisk Lutherske Frikirke	4	15 (+1 loosely affiliated)
Kristent Nettverk	2	5
Kristkirkenettverket	4	6
Metodistkirken	1	1
Det Norske Misjonsforbund	2	4
Pinsebevegelsen	6	24
Adventistsamfunnet	1	1
Uavhengige	18	62
Vineyard	1	5

The questionnaires were primarily sent to the group per e-mail. A guide on how to

complete the questionnaire was attached. The responses were received by e-mail, by mail

or by facsimile. In order to collect questionnaires from those who did not return them by

the deadline, I contacted the participants by phone and by e-mail. To collect the responses

was a considerably tardy process and much effort what put into this. It paid off in the

sense that 45 out of 51 churches responded, which is a response rate of 88 percent.

During the data collection, assistance was given per telephone and per e-mail when the

respondents asked for it.

When asking questions about a church planting project that the leader

himself/herself has been a part of or responsible for, the danger is that the answers will be

biased. In order to obtain a more balanced view, it would have been better also to interview a person who was not directly involved in the project, but who knew the church planting well enough to answer the questions. This method could have been used in a case study. However, in the present survey this was not possible due to time and resource limitations. Another risk when asking persons about his or her former actions is that they will rationalize the facts. In this study, most of the questions are about facts. Rationalization is therefore a calculated risk, but despite of this assumed to be a minor problem. In most of the churches in the sample group, the main leader or one of the other leaders from the pioneering years was still in leadership. In that case one of those leaders answered the questionnaire. Where this was not the case, I tried to contact one of the pioneering leaders even if that person was not present in the given church. Therefore, in most cases, the leaders interviewed in this survey, were the formal leader or one of the formal leaders during the establishing years.

Figure 6. Geographic distribution of churches by counties
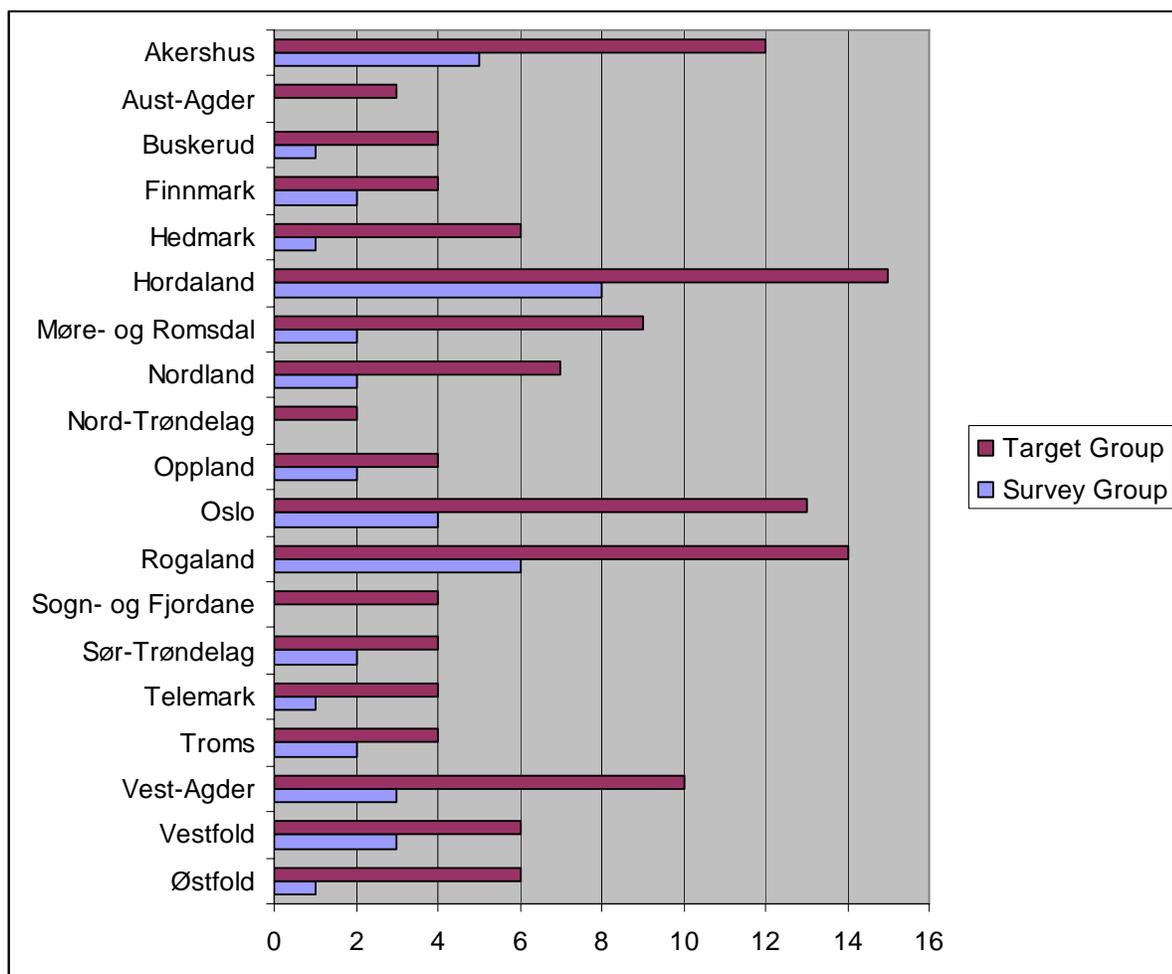
Another consideration that was considered in selecting the sample was geographic

distribution. Figure 6 shows the geographic distribution of the churches in the sample

group and in the target group. In the period covered by the survey churches have been

planted in all the counties of Norway[21]. The sample group leaves out three of the

counties: Aust-Agder, Nord-Trøndelag and Sogn- og Fjordane.

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[21] Svalbard is not included in this survey.

Figure 7 is a graphical presentation of the total number of churches planted per year and the number of these churches that are included in the sample group.

Figure 7. Participating Churches and Year of Planting

	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
Survey Group	6	0	7	3	5	0	4	6	6	2	6
Target Group	16	5	14	11	9	6	13	17	16	9	15
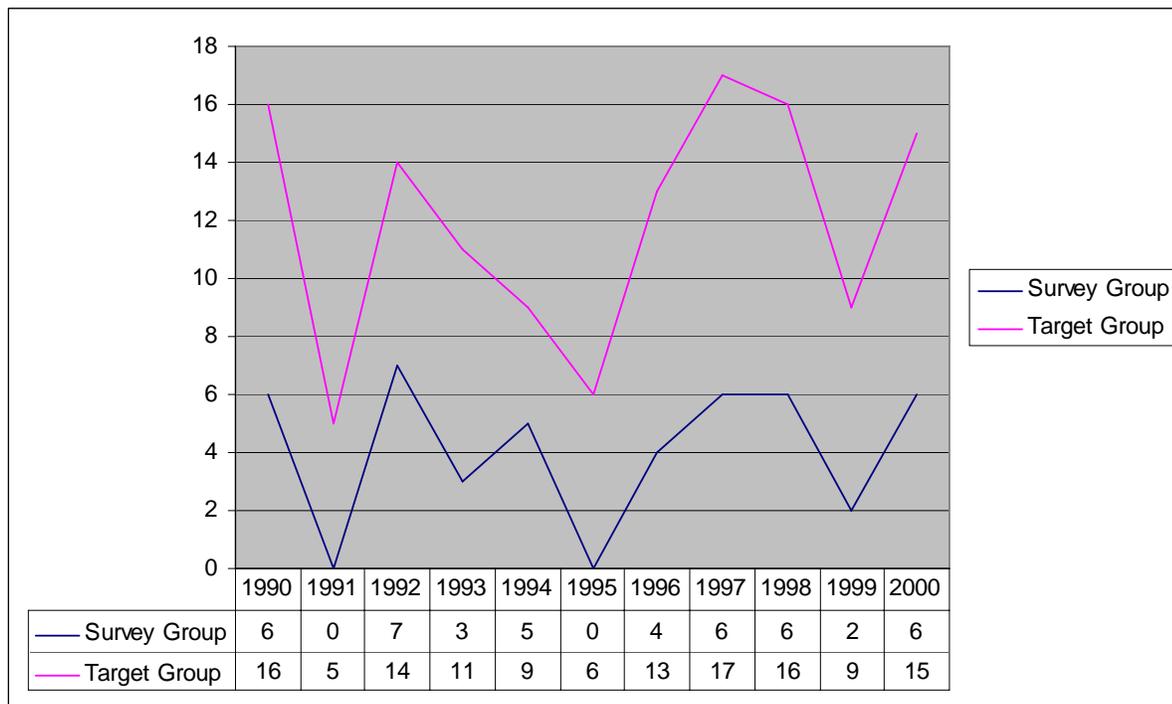
Outliers

The survey data has been checked manually for possible outliers. For these observations I checked whether outliers were caused by data entry error or if they represented the value given by the respondents. Any errors were corrected. The analysis of the data quality indicated that the problem of outliers was minor, and just a few values had to be corrected.

Normality and Transformations

The statistical methods applied in this study assume a normal distribution of the data. With too high skewness or kurtosis it is necessary to transform the data to

approximate a normal distribution. Some of the variables in this study are not normally

distributed. Transformation with their natural logarithm did not give any improvement.

According to Rummel (Rummel 1970), the Regression Analysis is robust against

variation from normal distribution though the results can be more unclear. The variables

have therefore been used with their given distribution.

Multicollinearity

If the independent variables are too highly correlated, they violate the assumptions

of the statistical methods used. There are many methods for assessing multicollinearity.

The most common are the tolerance/variance inflation factor (VIF) and the condition

index (CI). In this study I combined these two methods. We have used the most common

threshold values according to Heir et al (1995) when inspecting the multicollinearity. As

cutoff threshold Heir et al (1995) suggests a tolerance value of 0.10, which corresponds

to VIF values over 10. For the CI measure the most common inspection threshold is

above 30. If the value is over 30 we may have collinearity problems. If values over the

threshold are found, the proportion of variance of the coefficients has to be analyzed. A

collinearity problem exists if the condition index accounts for a substantial proportion of

variance (0.9 or above) for two or more variables. The inspection has been done for all

regressions in this report. No problems with multicollinearity were detected.

Characteristics of the Churches

In this subsection some of the main characteristics of the churches in the survey are

listed. Table 4 shows the age distribution of the members in the churches. The new

churches have evidently appeal to children (fifteen and below). The next attracted age

group is the people between 26 and 55. The youth (sixteen to twenty five) have a

relatively low representation. Newly planted churches also had a low attraction among

people of fifty six plus.

Table 4. Age distribution (Q1, question 8)

Age group	Number	Percentage
< 15 years	1200	28.0
16 – 25 years	616	14.4
26 – 35 years	1017	23.8
36 – 55 years	1065	24.9
> 56 years	382	8.9
Total	4280	100

Table 5 shows the gender distribution in the new churches. The balance between

male and female is relatively good with slightly more females. There is a discrepancy

between the number of persons in table 7 and 8. This reflects a discrepancy in the

responses given in the questionnaires.

Table 5. Gender distribution (Q1, question 9)

Gender	Number	Percentage
Male	2058	47.0
Female	2320	53.0
Total	4378	100

Table 6 shows the geographic distribution of the churches. As can be seen, more

that half of the new churches were planted in a city. If one adds the number of churches

being planted in a suburb, more than 75% of the churches were planted in cities or around

the three biggest cities in Norway.

Table 6. Geographic distribution (Q1, question 10)

Planted where	Churches	
	Number	Percentage
City	24	53.5
Suburb	11	24.4
Rural district	10	22.2
Total	45	100

Table 7 shows that a small majority of the churches have members from more than one ethnic group.

Table 7. Ethnic groups (Q1, question 11)

Members from more than one ethnic group	Churches	
	Number	Percentage
Yes	26	57,8
No	19	42,2
Total	45	100

Table 8 shows whether the church is a homogenous unit or not. One would expect that the number of churches answering "yes" to the homogenous unit question would correlate to the number of churches saying no to the question about whether the church consists of more than one ethnic group (table 7). This discrepancy could be due to a misunderstanding of the question underlying table 8[22].

Table 8. Homogenous unit (Q1, question 12)

One homogenous unit	Churches	
	Number	Percentage
Yes	23	51.1
No	22	48.9
Total	45	100

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[22] For some respondents the word "homogenous" might have been too difficult to interpret.

Table 9 shows the average income of the church members compared to the average income in the rest of the population in geographic areas represented in the research. A great majority of the church members in the sample has an income that is at the average of the general population of the given area. For the other churches the majority of the members had an income that was below the average. The monetary figure behind the expression "average income" was estimated by each respondent. No absolute figures were given. The answers were therefore based upon a subjective evaluation.

Table 9. Average Income (Q1, question 13)

Average Income	Members	
	Number	Percentage
Over	4	8.9
Equal to	34	75.6
Below	7	15.5
Total	45	100

Table 10 shows the average educational level achieved by the church members of the participating churches compared to the average education among the rest of the population in the given geographic area. A majority of the church members had an education that on the average of the population. For the other churches the majority of the members had an education that was above the average. An uncertainty has to be calculated with since the entity "average education" was not specified in the questionnaire.

Table 10. Average Education (Q1, question 14)

Average Education	Members	
	Number	Percentage
Over	11	24.4
Equal to	30	66.7
Below	4	8.9
Total	45	100

Table 11 shows the family representation in leadership position in the churches. A great majority of the churches do not have more than one of their leaders from the same family.

Table 11. Several leaders from one family (Q1, question 15)

Leaders from one family	Churches	
	Number	Percentage
Yes	8	17.8
No	37	82.2
Total	45	100

Table 12 is a cross tab showing the three external affiliation of the church together with the initiative behind the church planting. The external affiliation could be a denomination or a network. Twenty eight percent of the churches were planted as an initiative from such a denomination or network.

Table 12. Initiative from denomination or network (Q1, question 17 and question 39)

External relation	External initiative		
	No	Yes	Total
Independent	10		10
Denomination	11	7	18
Network	11	6	17
Total	32	13	45

Table 13 shows what kind of assistance the participating churches received. In the alternative "Other" was listen such assistance as preaching and advice when needed.

Table 13. Assistance from denomination or network (Q1, question 18)

Assistance from denomination or network	Assistance items	
	Number	Percentage
No assistance or follow-up	7	15.6*
Economical assistance	15	33.3
Mentoring follow-up	12	26.7
Human resources	9	20
Other	15	33.3
Total		100

* base: 45

One of the questions asked about the divine initiative behind the church planting. It is difficult to answer these kinds of questions, since a divine initiative can be experienced quite differently from leader to leader. When evaluating the data in table 4.14 this must be taken into consideration.

Table 14. Divine initiative behind church planting (Q1, question 19)

Divine Initiative	Churches	
	Number	Percentage
Yes	35	77.8
No	10	22.2
Total	45	100

Table 15 concerns the assimilation of new members. A majority of the churches have such a program.

Table 15. Churches with assimilation program (Q1, question 20)

Assimilation Program	Churches	
	Number	Percentage
Yes	30	66.7
No	15	33.3
Total	45	100

Table 16 concerns exclusive social structures in the churches. The question asked was not whether the church had such structures, but if they hindered the church from growing.

Table 16. Exclusive social structures (Q1, question 26)

Exclusive Social Structures	Churches	
	Number	Percentage
Yes	1	2.2
Some degree	10	22.2
No	34	75.6
Total	45	100

Some of the new churches have planted other churches as well. Some has or have had a church planting project under way in the period. Table 17 and 18 reflects this.

Table 17. New churches as church planters (Q1, question 29)

Planted Other Churches	Churches	
	Number	Percentage
Yes	8	17.8
No	37	82.2
Total	45	100

Table 18. Church planting projects (Q1, question 30)

Church Planting Projects	Churches	
	Number	Percentage
Yes	16	35
No	29	65
Total	45	100

Some of the questions concerned the numerical growth of the churches. Both nominal and actual growth was measured in this project. Table 19 shows the average growth of the new churches grouped into three groups according to church size according to the reported membership in 2000. The result is given in average number of new members per year and average annual growth in percent. In the group above 250 members, one of the churches is showing a remarkable growth. If this church is excluded from the statistics, this group shows a growth rate of 39 members or 11.3 percent annual growth.

Table 19. Average annual growth in the new churches

Church size	Average new members	
	Number	Percentage
Below 100 members (29 churches)	8	15.0
100 -250 members (12 churches)	18	20.4
Above 250 members (4 churches)	82	16.3

Table 20 shows how many churches are training church planters.

Table 20. Training of new church planters (Q1, question 31)

Training Church Planters	Churches	
	Number	Percentage
Yes	14	31.1
No	31	68.9
Total	45	100

Table 21 shows how many churches that have a systematic evangelistic outreach.

Table 21. Systematic evangelistic outreach (Q1, question 32)

Systematic evangelization	Churches	
	Number	Percentage
Yes	31	68.9
No	14	13.0
Total	45	100

Table 22 shows how many churches are having a training program for evangelization.

Table 22. Training program for evangelization (Q1, question 33)

Training program for evangelization	Churches	
	Number	Percentage
Yes	22	48.9
No	23	51.1
Total	45	100

Table 23 shows the churches involved in foreign missions. It shows that the new planted churches are very missions minded.

Table 23. Missions involvement (Q1, question 34)

Being involved in foreign missions	Churches	
	Number	Percentage
Yes	43	95.6
No	2	4.4
Total	45	100

Table 24 describes the external relations of the churches. The great majority of the churches defined themselves as being part of a denomination or a network. The information reflects the situation as of the time of the survey. Some of the churches might have changed their external network after the actual planting of the church.

Table 24. External relations (Q1, question 39)

External Relations	Churches	
	Number	Percentage
Independent	10	22.2
Part of a denomination	18	40.0
Part of a network	17	37.8
Total	45	100

Table 25 gives details about the internal structure of the churches – the church government. It was possible to use more than one alternative of answers on the questionnaire. The respondents were asked to give their answer based upon the real rules, not the written rules if they differed.

Table 25. Church government (Q1, question 38)

Church Government	Churches	
	Number	Percentage
The congregational meeting is the supreme authority	13	14.8
Led by a board elected by the congregation	6	6.8
Led by a board of elders elected by the congregation	8	9.1
Led by a board of elders that is self supplementary	8	9.1
The board of elders is the supreme authority	7	8.0
Led by a pastor having ministries of helps to assist him or her	14	15.9
The pastor is the supreme authority	12	13.6
Led by a pastor/apostle having a team of ministry gifts to assist him	20	22.7
The vision bearer can be identified	31	68.9

Characteristic of the Church Planters

The hypothesis of this paper relates to the church planters and their leadership. Therefore the main information about the church planter is given in the chapter where the hypothesis is tested.

Table 26 shows the educational level achieved by the church planters who participated in the study. It indicates that the great majority of the church planters had two years or more of formal training after high school.

Table 26. Educational level of church planters (Q1, question 35)

Education	Church Planters	
	Number	Percentage
Below High School	1	2.2*
High School	8	17.8
College	18	40.0
Bible College/Two years seminary	13	28.9
University/Four year seminary	16	35.6
Other	5	11.1
Total	61	100

*base 45

Table 27 concerns any specific formal training related to church planting education that the leaders had prior to the project. A majority of the leaders did not have any such training or education.

Table 27. Church planting specific training and/or education (Q1, question 36)

Training or education in church planting	Church Planters	
	Number	Percentage
Yes	20	44.4
No	25	55.6
Total	45	100

Table 28 shows that a majority of the church planters experienced of mentoring follow-up.

Table 28. Mentoring follow-up on behalf of the leaders (Q1, question 37)

Mentoring Follow-Up	Church Planters	
	Number	Percentage
Yes	27	60
No	18	40
Total	45	100

Table 29 describes the type of mentoring follow-up the church planters

experienced.

Table 29. Kind of mentoring follow-up experienced (Q1, question 37)

Type of mentoring follow-up	Church Planters	
	Number	Percentage
Frequent meetings to discuss strategy and challenges	13	28.9*
Infrequent meetings to discuss strategy and challenges	3	6.7
Available for assistance when needed	19	42.2
Other	3	6.7
Total	38	100

* base: 45

On the testing of Hypothesis

The hypothesis and the model in this study have a causal logic. Therefore, it is

necessary to use methods that are able to predict the value of the dependent variable from

the value of the independent variable.

Factor analysis has been used to analyze interrelationships among the variables and

to explain possible underlying dimensions. Hair et al (Hair 1005, 373) states the

minimum observations should be not less than five times the number of variables to be

analyzed. With a sample size of fifty[23], the factor loading for identifying significance should be less than or equal to 0.75. In this report I have used 0.7 as a threshold value. Cronbach's alpha has been used to measure the reliability of the variables in the factor analysis set.

Linear regression (OLS) is used when analyzing the nominal variables. This minimizes the sum of the squared vertical distances from the observed data points to the regression line.

Tests of the Hypotheses H1

This chapter documents the testing of hypothesis H1 described in chapter 4.2. In the following subsections the training (H1.1), the leadership structure (H1.2), the function (H1.3 and H1.4) of the church planter is tested. Next, the influence that internal growth in the new church has on the external growth (H1.6) and to what degree access to external resources affects the level of success for the church being planted (H1.5) was tested.

Training and Education

The hypothesis concerning the connection between training/education and church planting was tested. It is illustrated in figure 8. The bold arrow between the gray boxes marks the relationship that is tested in each subsection.

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[23] In this report maximum observations are 45.

Table 30. College education

Dependent var.	Grouping var. College Education (Q35c)	N	Mean	SD	Sig.	t
Internal Growth	No	33	38.61	6.314	0.683	0.011
	Yes	12	38.58	5.368		0.012
Numerical Growth	No	33	13.09	11.351	0.005	-1.409
	Yes	12	28.17	59.696		-0.869
Outreach	No	33	9.03	1.667	0.495	0.195
	Yes	12	8.92	1.881		0.185

With this background it was interesting to prove a significant relation between education and church planting success among the leaders who had attended university or theological seminary (3 – 4 years). The significance level is less than 5%. This is reported in table 31.

Table 31. University or Theological Seminary Education

Dependent var.	Grouping var. College Education (Q35c)	N	Mean	SD	Sig.	t
Internal Growth	No	29	37.69	6.177	0.528	-1.380
	Yes	16	40.25	5.520		-1.427
Numerical Growth	No	29	13.66	11.421	0.033	-0.972
	Yes	16	23.38	52.087		-0.737
Outreach	No	29	8.93	1.710	0.918	-0.362
	Yes	16	9.13	1.746		-0.359

The survey also focused on education, training, and experience that was specific to church planting before the actual planting experience. Less than half of the leaders – 44.4% said that they had this kind of training or experience. These were sub-grouped as follows: (1) church planting seminar or similar – 26.7%, (2) practical training in church planting – 15.6% and (3) experience from earlier church planting – 26.7%.

In churches in which the leaders had attended church planting seminar or similar training, a positive relation could be proved with numeric growth with a significance of less than 2% (see table 32).

Table 32. Church Planting seminar or similar training

Dependent var.	Grouping var. Church Planting Sem. (Q36c)	N	Mean	SD	Sig.	t
Internal Growth	No	33	37.73	6.145	0.619	-1.645
	Yes	12	41.00	5.135		-1.790
Numerical Growth	No	33	14.00	12.490	0.017	-1.080
	Yes	12	25.67	59.645		-0.672
Outreach	No	33	8.79	1.635	0.438	-1.398
	Yes	12	9.58	1.832		-1.325

When the leaders had practical training from a church planting situation, a remarkable influence could be documented in the growth of the church covered by the survey. It led to increased numeric growth with a significance of less than 1% (see table 33).

Table 33. Practical training in church planting

Dependent var.	Grouping var. Practical training (Q36d)	N	Mean	SD	Sig.	t
Internal Growth	No	38	38.97	5.838	0.395	0.970
	Yes	7	36.57	7.044		0.850
Numerical Growth	No	38	12.79	12.557	0.000	-2.194
	Yes	7	40.57	76.295		-0.961
Outreach	No	38	8.74	1.589	0.625	-2.559
	Yes	7	10.43	1.718		-2.421

Some of the leaders who participated in this study had previous experience in church planting. Their churches reported a positive relation with church growth with a significance of less than 1% (see table 34). It is evident that church planting specific training and experience on behalf of the leaders influences the growth in the new church.

Table 34. Earlier experience in church planting

Dependent var.	Grouping var. Earlier experience (Q36e)	N	Mean	SD	Sig.	t
Internal Growth	No	33	38.24	6.255	0.673	0.657
	Yes	12	39.58	5.435		0.702
Numerical Growth	No	33	10.58	10.016	0.003	-2.383
	Yes	12	35.08	57.861		-1.459
Outreach	No	33	8.64	1.558	0.473	-2.511
	Yes	12	10.00	1.758		-2.370

One objective of the research was to see if there is a hidden explanation why leaders with higher theological education had a greater success as church planters. Had these leaders received training in church planting to a degree that other leaders had not? Table 35 shows that this was the case.

Table 35. Connection between education and church planting training/experience

Education	Church planting seminar or similar	Practical training in church planting	Earlier experience in church planting	Totals
Below high school	0	0	0	0 – 0.0%
High school	0	1	1	2 – 2.2%
College	2	1	3	6 – 13.3%
Bible school,1-2y	3	2	4	9 – 20.0%
University, Theological seminary, 3-4y	8	5	6	19 – 42.2%
Other	3	3	3	9 – 20%

Based upon this analysis the question could be raised whether it is the specialized training more than the high education that explains why university and seminary educated leaders seem to be successful church planters. It could also be that this specialized training has been part of their university or seminary education.

Conclusions

It can be concluded that the results of this project to some extent proves hypothesis H1.1 which says that a successful church planting requires leaders that are well trained as church planters. Leaders in this survey who had a higher theological education had greater success as church planters while college (høyskole) education had a negative influence on the same. The results of this survey did not find that leaders with Bible school education had a relatively higher success as church planters. When explaining the success of leaders with higher theological education, one could comment that these leaders have had more time to prepare themselves on what they would meet in a practical church planting situation. As far as I have seen the, church growth and church planting movements that have influenced Christian leaders in Norway during the last 15 – 20 years, have primarily appealed to an academic audience.

The research also found that church plantings were successful if the leaders had some form of specialized training or experience in church planting

The conclusion could be drawn that mere education does not create church planters. On the contrary, some types of higher education hinder the effectiveness as church planter. However, specialized training together with practical training has a positive influence on a leader's effectiveness as a church planter.

Leadership Structure

The hypothesis concerning the connection between leadership structure and church planting was tested. It is illustrated in figure 9. The arrow between the gray boxes marks the relationship that is tested in this subsection.

Figure 9. Leadership Structure and Church Planting
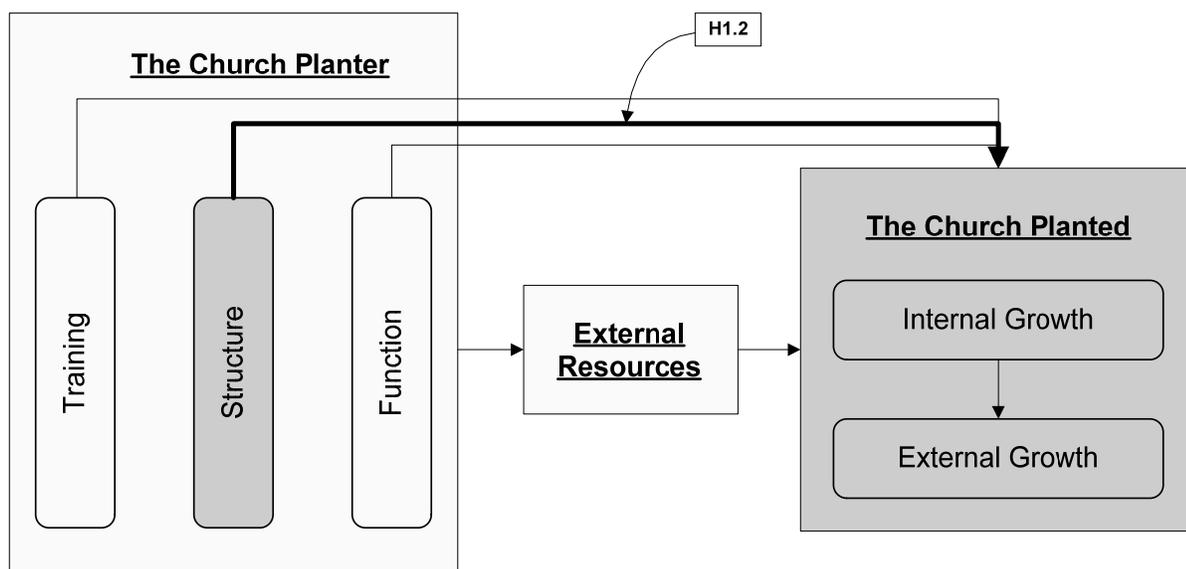
Hypothesis 1.2 states that: *A successful church planting requires a church leadership that is well structured.* In this part of the survey, the focus was on (1) the divine initiative behind the church planting, (2) the church government and (3) the external affiliation or network of the church.

The question whether the church was planted after a divine initiative, is difficult to answer and the individual leader's personal experience of the initiative lies behind the reply. From the total of 45 participating churches, 77.8% said that they experienced a divine initiative behind the church planting. When comparing the external affiliation of the church with the question about divine initiative, 17.7% of the independent, 26.6% of the denominational and 33.3% of the network affiliated churches said that they experienced such an initiative. When analyzing the relation between a divine initiative and growth, it was detected a positive relation with numeric growth, although it was not significant.

Churches in which congregational meeting was the supreme authority, a negative relation was found in the area of outreach with a significance of 1% and a small positive relation to internal growth with a significance of 2%. There was also observed a negative relation to numeric growth, but this relation was not significant (see table 36).

Table 36. Structure – The Congregational Meeting the supreme authority

Dependent var.	Grouping var. Church Government (Q38a)	N	Mean	SD	Sig.	t
Internal Growth	No	32	38.22	6.632	0.020	-0.663
	Yes	13	39.54	4.215		-0.797
Numerical Growth	No	32	20.84	37.201	0.266	1.231
	Yes	13	7.92	8.549		1.848
Outreach	No	32	9.34	1.789	0.010	2.213
	Yes	13	8.15	1.144		2.657

When the churches were led by a board elected by the church members, a negative relation was detected on outreach with a significance of less than 10%. A negative but not significant relation was found to numeric growth (see table 37).

Table 37. Structure – A board elected by the congregation

Dependent var.	Grouping var. Church Government (Q38b)	N	Mean	SD	Sig.	t
Internal Growth	No	39	39.10	6.116	0.341	1.445
	Yes	6	35.33	4.412		1.838
Numerical Growth	No	39	17.64	33.980	0.815	0.279
	Yes	6	13.67	16.513		0.459
Outreach	No	39	9.23	1.677	0.077	2.441
	Yes	6	7.50	1.049		3.424

Participating churches with a board of elders elected by the congregation showed a positive relation to internal growth with a significance of less than 2%. A negative but not significant relation was detected to numerical growth and outreach (see table 38).

Table 38. Structure – A board of elders elected by the church

Dependent var.	Grouping var. Church Government (Q38c)	N	Mean	SD	Sig.	t
Internal Growth	No	37	38.03	6.414	0.018	-1.388
	Yes	8	41.25	2.493		-2.345
Numerical Growth	No	37	18.35	35.112	0.443	0.553
	Yes	8	11.38	9.410		1.047
Outreach	No	37	9.14	1.751	0.237	1.147
	Yes	8	8.38	1.408		1.322

For the churches with a board of elders in which the successors were appointed by the board members, no significant effect could be detected on either internal or external growth. The same results were found in participating churches in which the board of elders was the supreme authority. Some churches reported that they were led by the pastor and had supportive ministries to help him or her. No significant effect could be detected on growth in these churches.

In the churches where the pastor was the actual deciding authority, a significant effect of less than 1% could be proved on numerical growth (see table 39).

Table 39. Structure –Pastor is the actual deciding authority

Dependent var.	Grouping var. Church Government (Q38g)	N	Mean	SD	Sig.	t
Internal Growth	No	33	39.52	5.596	0.538	1.730
	Yes	12	36.08	6.653		1.594
Numerical Growth	No	33	12.30	11.733	0.007	-1.720
	Yes	12	30.33	58.819		-1.054
Outreach	No	33	9.09	1.627	0.606	0.589
	Yes	12	8.75	1.960		0.539

Twenty of the forty-five churches reported that they were governed by the pastor/apostle who had a team of ministers around him or her. A positive but not significant relation was detected on the numerical growth (see table 40).

Table 40. Structure – Church led by the pastor/apostle with a team of ministers

Dependent var.	Grouping var. Church Government (Q38h)	N	Mean	SD	Sig.	t
Internal Growth	No	25	38.20	5.204	0.143	-0.494
	Yes	20	39.10	7.011		-0.478
Numerical Growth	No	25	12.20	12.234	0.129	-1.152
	Yes	20	23.25	46.097		-1.043
Outreach	No	25	8.35	1.524	0.554	-3.072
	Yes	20	9.80	1.609		-3.053

A majority of the participating churches could identify the vision bearer. In these churches a positive relation could be proved on internal growth with a significance of less than 5%. It was also seen a positive but not significant effect on numerical growth (see table 41).

Table 41. Structure – The vision bearer can be identified.

Dependent var.	Grouping variable Church Government (Q38i)	N	Mean	SD	Sig.	t
Internal Growth	No	14	36.86	4.130	0.034	-1.317
	Yes	31	39.39	6.606		-1.561
Numerical Growth	No	14	9.36	7.186	0.170	-1.092
	Yes	31	20.61	38.048		-1.586
Outreach	No	14	8.29	1.637	0.623	-1.947
	Yes	31	9.32	1.661		-1.958

In order to compare the effect that the different kind of church government could have on the church growth, the questions on the questionnaire were grouped into three categories: democratic government, board government and pastoral or apostolic government. A negative relation was seen between democratic church government and outreach (see table 42). No significant relation was found between democratic church government and numeric growth or internal growth.

Table 42. Democratic church government and outreach

Independent variable	Dependent variable: Outreach (Q29 – Q34)	
	Beta	Sig. *T*
Democratic church government (Q38a,b,c)	-0.375	0.011
	Adj. R Sq.: 0.120 Signif. F: 0.011 N= 44	

The democratic church government, the board based church government and the pastor governed church were also analyzed to determine if there was any relation with the three kinds of growth. No significant relations were found.

Lastly the data was analyzed to determine if any coherence existed between the external relation or affiliation of the church and the growth. A positive relation with significance less that 5% could be seen in churches belonging to a network and their numeric growth (see table 43). No such relation was seen for independent churches or churches belonging to a denomination.

Table 43. Network churches and growth

Dependent var.	Grouping var. Network churches (Q39c)	N	Mean	SD	Sig.	t
Internal Growth	No	28	38.18	5.926	0.703	-0.599
	Yes	17	39.29	6.283		-0.590
Numerical Growth	No	28	12.07	10.756	0.028	-1.365
	Yes	17	25.41	50.197		-1.081
Outreach	No	28	8.71	1.607	0.209	-1.461
	Yes	17	9.47	1.807		-1.419

Conclusions

It can be concluded that the data to some extent proves hypothesis H1.2. The leadership structure influences the success of church planting.

There is a positive but not significant relation between growth and what the leaders experience as a divine initiative behind the church planting. There was detected a negative relation between outreach and churches with a democratic church government. Churches in which the pastor was the actual decision maker showed a positive numeric growth. A significant effect was noted in churches in which the participants could identify the person who was the vision-bearer.

A significantly higher growth rate was found in network churches than in independent churches or churches belonging to a denomination. This was not the fact for all denominations. A positive result was documented for the denominations that focus on planting new church.

Leadership Function

In this subsection, the testing of the hypothesis concerning the connection between leadership function and church planting is described. This information is illustrated in figure 10. The arrow between the gray boxes marks the relationship that is tested in this sub-chapter.

Figure 10. Leadership Function and Church Planting
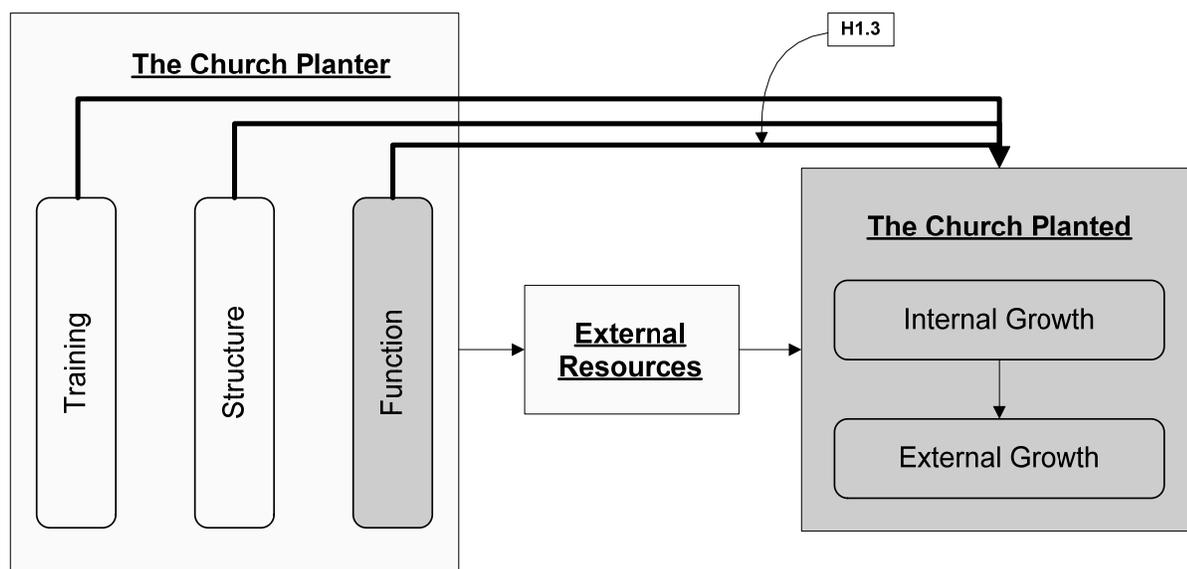
The hypothesis H1.3 states: *A successful church planting requires a church leadership that is well functioning.* When evaluating how a leader or a team of leaders functions, such factors as awareness of divine calling, vote of confidence, conflict resolution among the leaders and among members, leadership turnover and leader involvement in the congregation has been included. The questionnaire also asked respondents to answer questions also asked about spiritual gifts, personal talents and personal maturity as requirement for leadership.

Factor analysis was performed on the actual variables (Q40 – Q48) and two components were identified. The first component included Q40 and Q42 – Q48 and the second component was Q41. This could be explained from the fact that Q41 measures the vote of confidence from the congregation as necessary for leadership in the church (the "democracy" factor) while the other questions are concerned with divine calling and spiritual and personal maturity. In the regression analysis the two factors are called *Spiritual and Personal Maturity* and *Vote of Confidence.*

In table 44 hypothesis we show the test of H1.3 as related to internal growth.

Table 44 The effect of leadership function on Internal Growth

	Dependent variable: Internal Growth (Q21 – Q25)	
Independent variable	Beta	Sig. *T*
Spiritual and personal maturity (Q40,42-48)	0.593	0.000
	-0.319	0.021
Vote of Confidence (Q41)	Adj. R Sq.: 0.301 Signif. F: 0.000 N= 45	

The model is explaining 30.1% of the variance. There is a positive relationship between spiritual and personal maturity and internal growth with significance below 1%. There is a negative relationship between vote of confidence and internal growth with significance below 5%. This gives the remarkable conclusion that churches in which a vote of confidence is necessary for being a leader the "democracy factor" has a negative relationship with internal growth in the actual church.

In table 45 we document the testing of hypothesis H1.3 as related to outreach.

Table 45. The effect of leadership function on Outreach

	Dependent variable: Outreach (Q29 – Q34)	
Independent variable	Beta	Sig. *T*
Spiritual and personal maturity (Q40,42-48)	0.449	0.003
	-0.346	0.020
Vote of Confidence (Q41)	Adj. R Sq.: 0.186 Signif. F: 0.005 N= 45	

The model explains 18.6% of the variance. There is a positive relationship between spiritual and personal maturity and outreach with significance below 5%. There is a negative relationship between vote of confidence and outreach with a significance of

20%. As with internal growth, vote of confidence or the "democracy factor" has a

negative relation with the outreach of the new church.

Table 46 shows the test of hypothesis H1.3 as related to numerical growth. The

numerical growth is calculated as average number of the median of new nominal

members and new active members in the period the church has existed.

Table 46. The effect of leadership function on Numerical Growth

Independent variable	Dependent variable: Numerical Growth (Q27 – Q28)	
	Beta	Sig. *T*
Spiritual and personal maturity (Q40,42-48)	0.336	0.016
	-0.585	0.000
Vote of Confidence (Q41)	Adj. R Sq.: 0.298 Signif. F: 0.000 N= 45	

The model explains 29.8% of the variance. There is a positive relation between

spiritual and personal maturity and numerical growth with significance below 2%. There

is a negative relationship between vote of cbonfidence and numerical growth with

significance below 1%. As with internal growth and outreach, vote of confidence or the

"democracy factor" has a negative relation with the numerical growth of the new church.

Conclusions

It can be concluded that results of the project proves hypothesis H1.3. Leaders in

our survey who were aware of their divine calling, based their leadership on spiritual

gifts, had talents and personal maturity, could solve conflicts, involved themselves in the

work in the congregation and had a long perspective on their leadership saw internal and

external growth in their churches. At the same time, churches in which the leaders needed

some kind of vote of confidence from the congregation did not experience the same

degree of growth.

Training, Function and Structure

In this subsection the results related to the hypothesis concerning the connection between the element training, function and structure and church planting is discussed. This is illustrated in figure 11. The arrow between the gray boxes marks the relationship that is tested in this subsection.

Hypothesis H1.4 which is the sum of H1.1, H1.2 and H1.3 states that *a well trained, well structured and well functioning kind of leadership is one of the most important factors of success when planting a new church.* The model does not allow a separate, multivariate analysis of this hypothesis. The following is therefore concluded on basis of the foregoing analyses.

These analyses prove that the function of the leaders and the leader teams is the most important part of the three elements in the hypothesis. Therefore the survey have documented that awareness of divine calling, spiritual and personal maturity, ability to solve conflicts, involvement and low leadership turnover are very important factors of success when planting a new church.

Figure 11. Leadership Training, Structure and Function and Church Planting
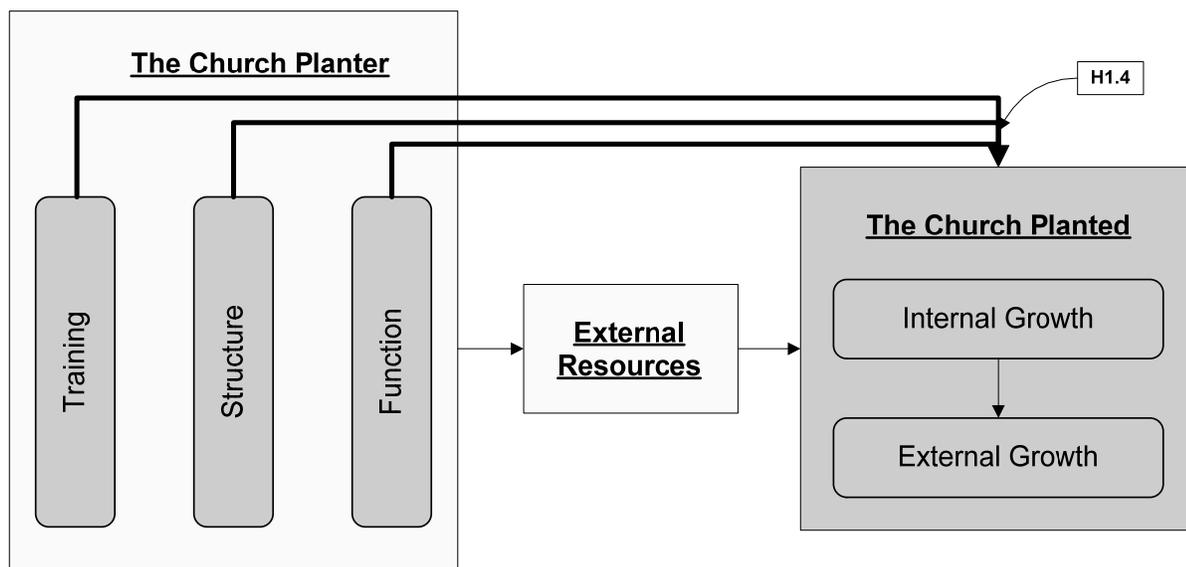
The survey has shown that the second most important factor is education and training. This is especially true when it comes to church planting specific training and experience. When it comes to church structure the results of the survey show that clearly defined leadership is necessary for growth. The churches in the survey belonging to a network demonstrated more growth than independent churches and churches belonging to a denomination. Based upon these findings one could ask if denominations have neglected their responsibility in the field of church planting. It is also evident that it is necessary for the church being planted to have relations outside of the congregation.

External Resources

In this subsection of the hypothesis the connection between access to external resources and church planting is tested. Figure 12 illustrates this relationship with the boldface arrows.

Figure 12. External Resources and Church Planting
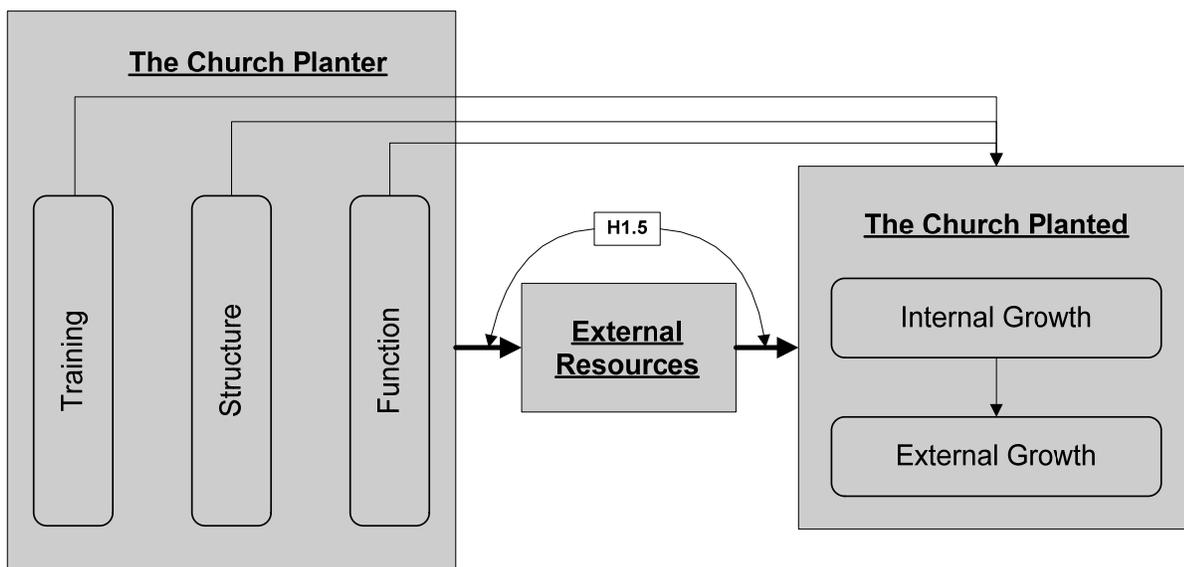
The hypothesis H1.5 states: *Support from external resources increases the possibility for success when planting a new church.* When evaluating the effect of access to and support from external resources, we asked if the church was planted as an initiative from this denomination or network, what kind of support they obtained from the external resources and if the leaders received any kind of mentoring support during the planting process.

The majority of the churches were planted without an initiative from a denomination or a network. The difference between denomination and network in this respect was minimal. The test of hypothesis H1.5 is documented in table 4.47 to 4.50. The variables were analyzed by using independent sample *T*-test.

External Resources – Church Planting Initiative

It was not possible to detect any significant relation between an external initiative to the church planting and the different kind of growth.

External Resources – Assistance from Denomination or Network

The questionnaire identified four kind of assistance given by denomination or network: economic assistance, mentoring follow up, human resources (persons from other churches was asked to join the new church) and other assistance (normally advice and preaching/teaching).

It was not possible to identify any significant growth as a result of the economic assistance or the 'other' assistance. For the churches receiving mentoring follow up and/or human resources, a positive relation with numeric growth was proved (see table 47). For mentoring assistance the significance is 5% and for churches receiving human resources the significance is 1%.

Table 47. External resources – Human support

Dependent var.	Grouping var. Human Resources (Q18d)	N	Mean	SD	Sig.	t
Internal Growth	No	33	38.61	6.314	0.463	-0.590
	Yes	12	38.58	5.368		-0.684
Numerical Growth	No	33	13.09	11.351	0.001	-2.326
	Yes	12	28.17	59.696		-1.186
Outreach	No	33	9.03	1.667	0.852	-0.872
	Yes	12	8.92	1.881		-0.889

External Resources – Mentoring Follow Up

The mentoring follow up in this survey is grouped in four categories: (1) frequent meetings where strategy and challenges were discussed, (2) infrequent meetings, (3) availability when needed and (4) other mentoring follow up. The majority of the respondents reported either (1) or (3).

It was not possible to identify any significant growth as a result of (1). For the other kind of mentoring follow up, a positive relation with growth was identified. For the

churches having infrequent meetings where strategy and challenges were discussed, a

positive relation with numeric growth was proved with a significance of less than 1%.

For category (3), availability when needed, a positive relation with outreach was proved

with a significance of 10%. The last category, other mentoring follow up a positive

relation with internal growth was found with a significance of less than 10%.This is

reported in table 48 to 50.

Table 48. External resources – Mentoring Follow Up, Infrequent meetings

Dependent var.	Grouping var. Infrequent meetings (Q37b)	N	Mean	SD	Sig.	t
Internal Growth	No	42	38.40	6.085	0.527	-0,811
	Yes	3	41.33	5.033		-0.959
Numerical Growth	No	42	12.69	12.173	0.000	-4.005
	Yes	3	79.00	116.052		-0.989
Outreach	No	42	8.88	1.626	0.422	-1.796
	Yes	3	10.67	2.309		-1.316

Table 49. External resources – Available Mentoring

Dependent var.	Grouping var. Available Mentoring (Q37c)	N	Mean	SD	Sig.	t
Internal Growth	No	26	39.62	5.831	0.823	1.336
	Yes	19	37.21	6.143		1.325
Numerical Growth	No	26	16.38	13.473	0.208	-0.176
	Yes	19	18.11	47.581		-0.153
Outreach	No	26	8.58	1.419	0.010	-2.013
	Yes	19	9.58	1.924		-1.920

Table 50. External resources – Other Mentoring

Dependent var.	Grouping var. Other Mentoring (Q37d)	N	Mean	SD	Sig.	t
Internal Growth	No	42	38.90	6.108	0.090	1.281
	Yes	3	34.33	1.528		3.542
Numerical Growth	No	42	17.83	33.112	0.500	0.560
	Yes	3	7.00	4.583		1.883
Outreach	No	42	8.93	1.644	0.242	-1.052
	Yes	3	10.00	2.646		-0.692

Conclusion

It can be concluded that the results of the project proves hypothesis H1.5. Mentoring support and human recourses had a positive influence on the growth of the new church. No such relation could be proved where the church only received economic support. A positive effect on church growth was proved when the leaders had access to mentoring follow up and could meet a mentor when they needed.

Internal Growth and External Growth

In this subsection of the hypothesis the connection between internal and external growth in the newly planted church is tested. It is illustrated in figure 13. The arrow between the gray boxes marks the relationship.

Figure 13. Internal Growth and External Growth
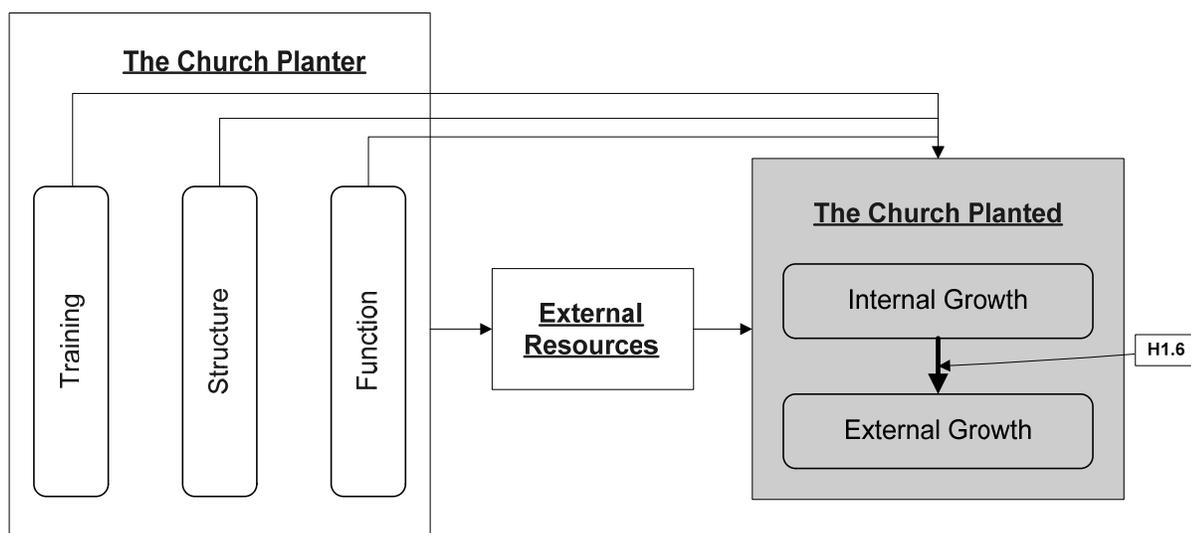
The hypothesis H1.6 states that e*xternal growth in a newly planted church is*

dependent upon the presence of internal growth.

In our analysis it was not possible to prove any positive relation between internal

growth and numeric growth. It was, however, a positive relation between internal growth

and outreach with a significance of 1.8% (see table 51).

Table 51. Internal growth and outreach

Independent variable	Dependent variable: Outreach (Q29 – Q34)	
	Beta	Sig. *T*
Internal growth (Q21-Q25)	0.352	0.018
	Adj. R Sq.: 0.104 Signif. F: 0.018 N=44	

Tests of the Hypotheses H2

Part of the survey performed in this ministry project was to document the

personality types of the church planters. Therefore the hypothesis H2 was formed as

follows: *Leaders with certain personality types will be more fitted as church planters*

than leaders with other personality types.

In order to measure personality type and test the hypothesis, we have chosen to use

the Myers & Briggs personality Types Indicator (MBTI) (described in chapter 2). In the

following we present the personality types characteristics of the leaders covered by the

survey. The total number of leaders responding was 72. Figure 14 presents the MBTI

profile of the participants.

Figure 14. MBTI profile for all participating church planters

ISTJ	ISFJ	INFJ	INTJ
n = 10 13.9%	*n* = 5 6.9%	*n* = 1 1.4%	*n* = 3 4..2%
ISTP	ISFP	INFP	INTP
n = 0 0%	*n* = 0 0%	*n* = 1 1.4%	*n* = 0 0%
ESTP	ESFP	ENFP	ENTP
n = 0 0%	*n* = 0 0%	*n* = 4 5.6%	*n* = 0 0%
ESTJ	ESFJ	ENFJ	ENTJ
n = 15 20.8%	*n* = 19 26.4%	*n* = 8 11.1%	*n* = 6 8.%

(*n=*72)

An Overall View of the Personality Types

More than three out of five or 69.4% of the leaders in this survey belong to the

sensing-judging (SJ) temperament type (see table 52). According to Keirsey et al

(Keirsey 1984) this personality type is the traditionalist, and the traditions become more

and more important as the SJ grows older. They must belong and this belonging has to be

earned. They are the givers not the receivers and they have a keen sense for detecting

ingratitude. SJ is the conservator, the foundation, cornerstone and stabilizer of the

society. As conservator of the heritage, the SJ is the enemy of the revolutionary. There is

never an end to how much responsibility the SJ accepts. Still according to Keirsey, the

majority of the teachers in elementary and secondary level and the majority of the

members of the nursing profession are SJ's.

Oswald et al (Oswald 1988) describes the SJ pastor and claim that they are the

most authority – dependent of all the types. As leaders, SJ clergy will bring order and

stability. They will run efficient meetings and will usually work from an ordered, planned

agenda. Dealing with people comes a little harder for them.

Table 52. Temperament types among church planters

Temperament	Number	Percentage
SJ	50	69.4
SP	0	0
NT	8	11.2
NF	14	19.4
Total	72	100

The second largest temperament type group is the NF. These people are the

intuitive – feeling type. Keirsey et al (Keirsey 1984) says that NF hungers for self-

actualization and that this endless search often causes them guilt, believing that their real

self is somehow less than it ought to be. Self-realization for the NF means to have

integrity or unity. To live a life of significance, making a difference to the world satisfies

the NF's hunger for unique identity. According to Keirsey the ministry and missionary

work attract NFs. They want to be in communication with people and seek relationships.

Often the NF has difficulty placing limits on the amount of time and energy he or she

devote to their work. They are future oriented and think about the possibilities in people.

One out of five or 19.4 % of the leaders in our survey are a NF. Oswald et al (Oswald 1988) says that one out of every two clergy in mainline Protestant churches in the United States is NF. According to the same authors, the NF's personalize authority. NF clergy are often caught between trying to please people important to them and being true to their own drive for authenticity. They are the most adaptable of all clergy. The dark side is that they have an inward need to please everyone. The high capacity for empathy makes them effective at pastoral care. The senior pastor in the biggest and fastest growing church in this project is a NF.

The third temperament group in our survey is the NT. It is the intuitive – thinking type. According to Keirsey et al (Keirsey 1984), the NTs are fascinated by intelligence and striving for competence. They have a passion for knowing, are the most self-critical of all the temperaments and are likely to speak with little or no redundancy. The NTs are focused on the future.

Oswald et al (Oswald 1988) when evaluating the NT in a pastoral setting, comments that these kinds of persons usually are visionaries. Seminary is a haven for these ministry candidates arming them with a spirituality that is academically and intellectually grounded. Oswald further writes that NT clergy usually are great preachers and teachers with consistency as a target in their preaching. The underdeveloped side of NT clergy can be the interpersonal human relations side. The results of this survey found that 11.2% of the leaders were NTs.

The results of the MBTI in this research did not find any leader who was a sensing-perceiving (SP) personality. This is perhaps strange, since the SPs are known for loving

activity and freedom and to have more energy on starting new enterprises that following through on old ones.

Leaders in Churches With Less Than 100 Members

The data from the MBTI was further disaggregated into subcategories based on church size. These results are discussed in the following subsections.

From the twenty nine churches with less than one hundred members, 45 leaders completed the MBTI. The leaders in these churches had an over-representation of the SJ temperament type (see table 53).

Table 53. MBTI Profiles: Leaders in Churches with Less than 100 Members

Temperament	Number	Percent
SJ	30	66.7
SP	0	0
NT	5	11.1
NF	10	22.2
Total	45	100

Leaders in Churches Between 100 and 250 Members

The next category of churches had between 100 and 250 members. Twelve churches were in this group and 23 of their leaders completed the MBTI. As was the case with the churches below with less than 100 members, an over-representation of SJs was found in this group of churches. The percentage of SJs was even higher than in the churches with a membership below one hundred (see table 54).

Table 54. MBTI Profiles: Leaders in Churches with 100-250 Members

Temperament	Number	Percent
SJ	17	73.9
SP	0	0
NT	2	8.7
NF	4	17.4
Total	23	100

Leaders in Churches With More Than 250 Members

The final category of churches had over 250 members. Four churches fell in this category. A MBTI profile was only obtained from three of these leaders. The profiles indicated that the main leaders in the two largest churches in this research were NF and NT. This implies that these leaders had the visionary, intuitive and creative element in their personality (see table 55)

Table 55. MBTI Profiles: Leaders in Churches Over 250 Members

Temperament	Number	Church size
SJ	1	280
SP	0	NA
NT	1	319
NF	1	1800
Total	3	

Leaders in independent churches and leaders in denominational or network

churches

I further categorized the churches into independent and denominational or network churches to analyze the personality types of the leaders in these groups. Table 56 shows the personality types of the leaders grouped on the three external church factors (1) independent, (2) denomination and (3) network. The leaders in the independent churches were all SJs while the leaders of type NF and NT were all found in the denomination- and network affiliated churches.

Table 56. MBTI Profiles: External Church Affiliation

Temperament	Leaders in independent churches	Leaders in denominational churches	Leaders in network churches
SJ	16	16	16
SP	0	0	0
NT	0	3	5
NF	0	7	8
Total	16	26	29

Leaders in Churches With High Internal Growth

Table 57 shows the leaders in the ten uppermost churches in the three categories of

growth listed in this paper (internal, numeric and outreach). This table shows that among

all the SJs, 47% could be found in the churches that had best outreach and 30.5% in the

churches that had best internal growth. Among the NFs, 38.8% could be found in the

churches with best outreach and 33.3% in the churches with best internal growth. The

churches with the best numerical growth had the highest number of NFs. It might be that

the best combination of personality types would be NFs together with SJs and with NF as

the main leader.

Table 57. Temperament types and growth categories

Temperament	Internal growth		Numerical growth		Outreach		Total
SJ	11	30.5%	8	22.2%	17	47.2%	36
SP	0	0.0%	0	0.0%	0	0.0%	0
NT	1	50%	1	50%	0	0.0%	2
NF	6	33.3%	5	27.7%	7	38.8%	18

Conclusions

This survey documents a correlation between personality type and success in

church planting. Hypothesis H2 postulates that leaders with certain personality types

would be better fitted as church planters than leaders with other personality types. The

great majority of the leaders in this survey belong to the SJ temperament type.

Only a few of the churches have seen a significant numerical growth. The MBTI

temperament types of the leaders in these churches are NF or NT. All the leaders in the

five churches with highest internal growth are SJs. The leaders in the churches scoring

high on outreach are SJs and NFs.

In other words: the churches with visionary leaders are likely to see a greater

numeric growth than leaders focusing on stability and serving the group (NF or NT). For

internal growth the serving, responsible 'nursing' type leader will experience most

success (SJ). When it comes to outreach, evangelization, missions etc. a combination of

NF and NT is expected to be most effective.

The challenging discovery in this project is that too many church planters belong to

the conserving, stabilizing personality type to see a substantial growth in the new

churches. In order to win more people to Christ the need is for visionary leaders; the NF

people who are able to impart ideas and motivation and the NT who is the analytical and

determined leader.

In this chapter I have analyzed the hypotheses against the data gathered in the

survey. Conclusions are made on basis of these analyses. Some of the conclusions rises

questions that could form basis for new research work. This is developed further in the

next chapter.

CHAPTER 5

RESULTS, IMPLICATIONS, CONTRIBUTIONS AND FUTURE WORK

Results and Implications

The goal for this ministry project has been to document the relationship between leadership and church planting and perhaps to conclude that leadership is a vital element in a successful church plant. Based upon an analysis of the collected data this assumption has been proved with a reasonable degree of certainty.

When evaluating the validity of the data collected in the study, one should bear in mind that the questionnaires were filled out by the respondents without any person present to give assistance. This might open the door for misunderstanding of the questions. However, I took steps to minimize these possible problems. For example, when designing the project I tried to remedy this by pre-testing the questionnaires on several leaders and making the necessary corrections to the questionnaires before sending these to the sample group. In addition, I and my assistant were accessible during the entire data gathering period for the respondents who needed support. Therefore, there is no reason to believe that the weakness in data collection method influenced the quality of the answers in a degree worth mentioning.

During the survey some of the respondents had difficulties understanding the exact meaning of two or three of the questions in questionnaire #2. Since several questions in

this questionnaire relates to the same personality type, this irregularity has not influenced the overall result in a serious degree.

In this report we measured two kinds of growth. Internal growth in this study was the maturity experienced by the individual church member as well as an increase in awareness of spiritual gifts and a commitment to the local church. External growth was divided into two subgroups for the sake of measuring:

- numerical growth – that is growth in the number of nominal and actual members.
- outreach – that is evangelistic work, church planting and missions work.

Based upon the data collected in this survey it is possible to draw the following conclusions: A well trained, well structured and well functioning leadership is an important success factor when planting a new church. It is also documented that leaders with certain personality types are more fitted as church planters than leaders with other personality types.

When evaluating the three elements training, structure and function it is evident that the function is the most important. The personal qualifications of the leaders and the way the leaders function as a team is crucial. Leaders who participated in our survey who were aware of their divine calling, based their leadership on spiritual gifts, had talents and personal maturity, could solve conflicts, involved themselves in the work in the congregation and had a long perspective on their leadership saw a greater internal and external growth in their churches than leaders who were not aware of these personal qualities. It was also striking that churches in which the leaders needed some kind of vote of confidence from the congregation as a prerequisite for leadership, did not see the same degree of growth.

The survey gave some surprises concerning the training and education of the church planter. First, the data confirmed the conclusion by other researchers that higher general education attained by the leaders tends to have a negative influence on church growth (Østergård 1992). I found, however, that leaders with theological seminary or university education showed a greater degree of internal and external growth than the without the benefit of this education. A closer analysis of this apparent contradiction showed that the last group of leaders had education, training or practice that was specific to church planting. It is my impression that the church growth movement and the church planting movement in Norway for the last 20 years primarily appealed to pastors with a higher education.

When testing leadership structure, the results of the research revealed that churches in which the vision bearer could be identified showed a greater growth than churches in which the respondents could not identify the vision-bearer. Churches that were led by a pastor or an apostle had more growth than churches with a congregationalistic structure. It was striking that the structure factor did not influence the church growth to the same degree as the personality factor and the church growth training factor.

The implications of these findings are that personal and spiritual maturity, awareness of a divine calling and spiritual gifting is a crucial condition for a leader who wants to plant a church. Education and training are also important if these skills are related to church planting. The survey data also documents that it is paramount that one leader is upfront as the vision bearer.

The analysis of personality types among the leaders based upon the MBTI gave some surprises. First, it was not expected that the majority of the leaders had the SJ

temperament type. This is the personality type found in the nursing profession and among teachers in elementary school (Keirsey et al 1984). People with the SJ personality type are the conservators of an organization and the traditionalists. I expected to find that the majority of church planters were NT's of NF's. People who are either NT or NJ are creative visionaries. I will not exclude the fact that some of the respondents wanted to give "right" answers on the questionnaires giving the impression that they are dependable a responsible leaders who want to build a solid church. A respondent who answered the questions in this manner will result in a SJ profile. The growth statistics of the majority of churches could confirm that the majority of the leaders are conservative traditionalists. On the other hand, the leaders in the three most successful churches in the survey were not SJs. They were either NF ors NT which indicates that they are creative visionaries rather than being satisfied with status quo. None of the SJ leaders pastored churches above 300 members. These churches were pastored by NF or NT leaders. It must be mentioned that the statistical sample in this group was limited, and further analysis should be performed on a greater number of leaders in order to draw a final conclusion.

Another surprising result when analyzing the personality types was that none of the leaders with NT and NF temperament types were found in the independent churches-- they either pastored churches affiliated with a denomination or network. I had anticipated finding the creative and visionary leaders in the independent churches. This was not the case. The leaders in independent churches were all conservative traditionalists—SJs.

Based upon the results of this part of my survey, one should consider the personality types of the leaders teaming up for a church planting. The SJ, NT and NF have their strengths and their weaknesses and a team consisting of the different types

would be ideal in that they will complement each other. The challenge, however will be to create the right atmosphere for respect, trust and cooperation between the leaders.

As mentioned in chapter 4, it is anticipated that a church in the starting phase would need leaders with slightly different qualities than those needed when the church has been established. To analyze this with empiric data could be the objective for a separate research project.

The analysis of the results of this research touched the question about the church planting initiative. Did this initiative come from the denomination or network? The answer was negative. This finding confirms the anticipation that these kinds of structures have neglected the task of inspiring and training leaders to plant new churches. A few of the denominations and networks are exceptions from this.

Contributions

There has not, to my knowledge, been previous empirical research on this subject in Norway. As part of the project design, I therefore developed a model to measure the importance of leadership and the leaders' personality types when planting new churches. It is a generally held view that the leadership factor is important in church planting, but it has not been documented in this way before. I therefore expect this dissertation to increase the insight into the important field of church planting. The conclusions in this paper clearly show that a leader's character, maturity and spiritual gifting are the most important factors that determine the success or failure of a church plant. The result of this study can influence the preparation of leaders for church planting. Mere education is not enough. Personal discipling is necessary. A mentoring relationship between the coming leader and an experienced leader is ideal.

The concept of leadership and personality types have been in focus in seminars and some of the theological seminaries in Norway for some time, but no in-field survey has been carried out to document the situation among pastors and leaders. I think that the conclusions in this paper will increase the awareness of types and temperaments when forming teams of leaders in churches and how important this is for the growth of the church.

Future Directions

The present survey was completed on a wide variety of churches in Norway including independent, denominational and network churches in diverse geographic areas. One of the questions that was touched in the analysis of the data was the role of the denomination or network as related to the church planting initiative. The general conclusion from this research was that these structures have neglected this task. I think this part of the survey can serve as a wake-up call to leaders in these organizations and give impetus to giving priority to this important matter in the denominations and networks.

I did not include churches within the State Church of Norway in this study. I suggest a similar research be made on congregations within this tradition as well as the independent organizations within the State Church. In several parishes exciting new church planting projects are well underway. Some of them demonstrate great vitality and have a wide appeal to people. In some respect, this represents a new trend within the Lutheran tradition in Norway. The proposed research should be performed by persons who know this tradition well.

This survey had an historic limitation. Only churches planted between 1990 and 2000 were included in the study. In this way some interesting churches were left out. A case study could be designed to study churches of special interest but planted outside the dates included in this research. This would give the researches possibility to go deeper when gathering data from each church. The data collection could also be done through personal interviews and field observations. This would increase the quality of the data.

At the time this paper is written, several new churches are being planted in Norway. Researchers can continue to use this model to investigate these churches for some years. If such a survey is performed, it will be of great interest to see if the present focus on church planting, training of leaders and church planters, mentoring of leaders etc. will increase the effectiveness and success in the field of planting new churches.

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APPENDIX A - QUESTIONNAIRE #1

This questionnaire meant to gather information about church growth, how the leadership of the church is built up and how it functions. It does not focus on the personal qualifications of the leaders.

Information about the church

1. Name:...

2. Address:...

3. Telephone: Office:..

4. Telephone: Pastor:..

5. Cellular phone:..

6. E-mail:..

7. WebURL:..

This part is aimed at answering the question: Has the church planting been successful? The basis for the following questions is that a church planting has been successful when there is personal and numerical growth, (internal and external growth) and when the church members are serving Jesus and winning the lost.

The sociological composition of the church

8. Age distribution (*Enter number of members in each age group below*)

      a.   < 15 year

      b.   16 – 25 year

      c.   26 – 35 year

      d.   36 – 55 year

      e.   year 56+

9. Gender

      a.   Number of males.....................

      b.   Number of females......................

Environmental Factors

Geographical Factors

10. Was the church planted in: (choose one)

      a.   ☐ A city

      b.   ☐ A suburb

      c.   ☐ A rural district

Ethnical Factors (choose one)

11. Is the church interracial?

      a.   ☐ Yes

      b.   ☐ No

12. Is the church an ethnical homogenous unit

      a.   ☐ Yes

      b.   ☐ No

            o   If this option is checked, what ethnic unit?..

Sociological Factors

13. A majority of the church members has an income (check one)

    a. ☐ above

    b. ☐ on

    c. ☐ below

       the average of the population.

14. A majority of the church members has an education (check one)

    a. ☐ above

    b. ☐ on

    c. ☐ below

       the average of the population.

15. A majority of the persons in leadership positions in the church come from the same family clans. (check one)

    a. ☐ Yes

    b. ☐ No

Growth History

16. Founding date of the church...

17. If the church is a part of a denomination or a network, was the church planted as an outreach from this?

    a. ☐ Yes

    b. ☐ No

18. If the church is part of a denomination or a network, what kind or assistance or follow up did the church experience from the denomination/network?

    a. ☐ No assistance or follow up

    b. ☐ Economic support

    c. ☐ Mentoring support

    d. ☐ Human resources (people from other churches was asked to become members in the new church)

    e. ☐ Other support and follow up. (specify)

      ………………………………………….

      ………………………………………………………………………………………

      ….

19. The church was planted after a specific divine initiative (check one)

    a. ☐ No

    b. ☐ Yes (specify)

      ....

      ………………………………………………………………………………………

      ….

Internal Growth

20. Does the church have a program for assimilating new members?

    a. ☐ Yes

    b. ☐ No

21. Assimilating new members. (To what extent is the church able to assimilate new members. Circle the right number. 1: poorest. 10: best)

```
     1       2       3       4       5       6       7       8       9      10
     |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

22. Membership turnover. (To what extent is the church able to keep the persons that

have become members. Circle the right number. 1: poorest. 10: best)

```
     1       2       3       4       5       6       7       8       9      10
     |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

23. Member mobilization. (To what extent is the church able to mobilize it's members in

any kind of work in the church. Circle the right number. 1: poorest. 10: best)

```
     1       2       3       4       5       6       7       8       9      10
     |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

24. Spiritual gift discovery. (To what extent is the church members helped to discover

their spiritual gifts. Circle the right number. 1: poorest. 10: best)

```
     1       2       3       4       5       6       7       8       9      10
     |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

25. Gift based mobilization. (To what extent is the church able to mobilize it's members

in gift based ministry in the church. Circle the right number. 1: poorest. 10: best)

```
     1       2       3       4       5       6       7       8       9      10
     |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

26. Is the church hampered in it's growth by exclusive social structures?

    a. ☐ Yes

    b. ☐ To some degree

    c. ☐ No

External Growth

27. Growth history – nominal members:

    o 1990 1991 1992   1993 1994 1995 1996 1997 1998 1999   2000

    o (   )(   )(   )(   )(   )(   )(   )(   )(   )(   )(   )

28. Growth history- active members

    o 1990 1991 1992   1993 1994 1995 1996 1997 1998 1999   2000

    o (   )(   )(   )(   )(   )(   )(   )(   )(   )(   )(   )

Outreach

29. Has the church planed another church in this period?

    a. ☐ Yes

    b. ☐ No

30. Is a church planting project being planned at the moment?

    a. ☐ Yes

    b. ☐ No

31. Does the church train church planters?

    a. ☐ Yes

    b. ☐ No

32. Does the church have a systematic evangelistic work?

    a. ☐ Yes

    b. ☐ No

33. Does the church have a training program for evangelization?

    a. ☐ Yes

    b. ☐ No

34. Is the church engaged in doing missions work?

a. ☐ Yes

b. ☐ No

Education and Training

This part of the questionnaire focuses on the formal and non-formal education and training of the leaders in the church. It also includes possible mentoring relations.

35. What formal education did the leaders have when the church planting started?

    a. ☐ Below high school

    b. ☐ High school

    c. ☐ College

    d. ☐ Bible School/2 year Bible college

    e. ☐ University/Theological Seminary (4 year)

    f. ☐ Other…………………………………….

36. Did the leaders have any formal education or training in church planting?

    a. ☐ No

    b. ☐ Yes

      If Yes, what kind of education/training?

    c. ☐ Church planting seminar or similar

    d. ☐ Practical training in church planting

    e. ☐ Experience from earlier church planting efforts

37. Did the leaders get any kind of mentoring follow up from a more experienced Christian leader?

    a. ☐ No

b. ☐ Yes

If Yes, what kind of follow up? (check one)

c. ☐ Frequent meetings where strategy and challenges were being discussed

d. ☐ Infrequent meetings where strategy and challenges were being discussed

e. ☐ Available for assistance when called upon

Structure

This part of the survey focuses on internal and external structures in the leadership of the church. Sometimes a church can experience a difference between the formal structures (those written in the bylaws etc.) and the real structures (those followed in everyday life. Here we are after the real structures – the way it is practiced.

The church's internal structure

38. Which of these sentences best suits the kind of church government in use:

a. ☐ The congregation is the primary deciding body.

b. ☐ The church is governed by an executive board elected by the congregation.

c. ☐ The congregation is governed by a board of elders elected by the congregation.

d. ☐ The congregation is governed by a board of elders deciding who is going to be additional members.

e. ☐ The board of elders is the primary deciding body.

f. ☐ The church is governed by a pastor who has supporting ministers assisting him.

g. ☐ The pastor is the primary deciding authority

h. ☐ The church is governed by a pastor (apostle) having a team of other ministry gifts with him/her.

i. ☐ Can the visionbearer be identified?

The church's external structure

39. Which one of these sentences best suits the external relations of the church?

   a. ☐ The church is independent.

   b. ☐ The church belongs to a denomination.

   c. ☐ The church is part of an apostolic network.

Function

In this part of the survey an attempt is made to document areas as: the divine initiative as a condition for leadership, awareness of the divine calling, gift based leadership, the personal character of the leaders and the accountability of the leaders.

It is the general impression that is being focused. The personal profile of the main leader will be investigated in questionnaire #2.

40. Consciousness of divine calling. (To what degree are leaders in the church aware of their divine calling? Circle the right number. 1: poorest. 10: best)

```
  1      2      3      4      5      6      7      8      9     10
|--------|--------|--------|--------|--------|--------|--------|--------|--------|
```

41. Expressed confidence from the congregation. (To what degree are the congregation allowed to express their confidence in a leader when he is selected? Circle the right number. 1: poorest. 10: best)

```
   1        2        3        4        5        6        7        8        9        10
   |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

42. Spiritual gifts as condition for leadership. (To what degree are leaders in the church

    equipped with spiritual gifts corresponding to their specific kind of

    leadership/ministry? Circle the right number. 1: poorest. 10: best)

```
   1        2        3        4        5        6        7        8        9        10
   |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

43. Talents as condition for leadership. (To what degree are leaders in the church

    equipped with talents or natural gifts corresponding to their kind of

    leadership/ministry? Circle the right number. 1: poorest. 10: best)

```
   1        2        3        4        5        6        7        8        9        10
   |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

44. Personal maturity as condition for leadership. (To what degree do leaders is the

    church have personal maturity making them fit for leadership? Circle the right

    number. 1: poorest. 10: best)

```
   1        2        3        4        5        6        7        8        9        10
   |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

45. Conflict resolution within the leadership team. (How successful are leaders to resolve

    conflicts within the leadership team? Circle the right number. 1: poorest. 10: best)

```
   1        2        3        4        5        6        7        8        9        10
   |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

46. Conflict resolution among members. (How successful are leaders to resolve conflicts

    among church members? Circle the right number. 1: poorest. 10: best)

```
   1        2        3        4        5        6        7        8        9        10
   |---------|---------|---------|---------|---------|---------|---------|---------|---------|
```

47. Leadership turnover. (Indicate the leadership turnover. High figure equals little

turnover. Circle the right number.)

```
  1        2        3        4        5        6        7        8        9       10
|---------|--------|----------|--------|--------|--------|--------|--------|---------|
```

48. Leadership mobilization. (Indicate the degree of involvement among leaders in the

church affairs. Circle the right number. 1: poorest. 10: best)

```
  1        2        3        4        5        6        7        8        9       10
|---------|--------|----------|--------|--------|--------|--------|--------|---------|
```

APPENDIX B - QUESTIONNAIRE #2

In this questionnaire one will try to get the necessary information to evaluate if there is a connection between certain personality types among leaders and their potential as church planters. The questions are based upon the Myers-Briggs Type Indicator[25] and are based upon Keirsey and Bates (1984). The respondents will be identified with one of the sixteen personality types according to their answers.

General Information

Name of the church ....

Name of the leader: ....

Position in the church and period:..

Position in the church and period:..

Position in the church and period:..

Position in the church and period:..

---

1. At a party do you

    a. ☐ interact with many, including strangers

    b. ☐ interact with a few, known to you

2. Are you more

    a. ☐ realistic than speculative

    b. ☐ speculative than realistic

3. Is it worse to

    a. ☐ have your "head in the clouds

---

[25] Myers, I. *Manual: The Myers-Briggs Type Indicator.* Palo Alto, CA: Consulting Psychologists Press, 1962.

    b. ☐ be "in a rut"

4. Are you more impressed by

    a. ☐ principles

    b. ☐ emotions

5. Are you more drawn toward the

    a. ☐ convincing

    b. ☐ touching

6. Do you prefer to work

    a. ☐ to deadlines

    b. ☐ just "whenever"

7. Do you tend to choose

    a. ☐ rather carefully

    b. ☐ somewhat impulsively

8. At parties do you

    a. ☐ stay late, with increasing energy

    b. ☐ leave early, with decreasing energy

9. Are you more attracted to

    a. ☐ sensible persons

    b. ☐ imaginative people

10. Are you more interested in

    a. ☐ what is actual

    b. ☐ what is possible

11. In judging others are you more swayed by

a. ☐ laws than circumstances

b. ☐ circumstances than laws

12. In approaching others is you inclination to be somewhat

a. ☐ objective

b. ☐ personal

13. Are you more

a. ☐ punctual

b. ☐ leisurely

14. Does it bother you more having things

a. ☐ incomplete

b. ☐ completed

15. In your social groups do you

a. ☐ keep abreast of other's happenings

b. ☐ get behind on the news

16. In doing ordinary things are you more likely to

a. ☐ do it the usual way

b. ☐ do it your own way

17. Writers should

a. ☐ "say what they mean and mean what they say"

b. ☐ express things more by use of analogy

18. Which appeals to you more

a. ☐ consistency of thought

b. ☐ harmonious human relationships

19. Are you more comfortable in making

    a. ☐ logical judgments

    b. ☐ value judgments

20. Do you want things

    a. ☐ settled and decided

    b. ☐ unsettled and undecided

21. Would you say you are more

    a. ☐ serious and determined

    b. ☐ easy-going

22. In phoning do you

    a. ☐ rarely question that it will all be said

    b. ☐ rehearse what you'll say

23. Facts

    a. ☐ "speak for themselves"

    b. ☐ illustrate principles

24. Are visionaries

    a. ☐ somewhat annoying

    b. ☐ rather fascinating

25. Are you more often

    a. ☐ a cool-headed person

    b. ☐ a warm-hearted person

26. Is it worse to be

    a. ☐ unjust

b. ☐ merciless

27. Should one usually let events occur

    a. ☐ by careful selection and choice

    b. ☐ randomly and by chance

28. Do you feel better about

    a. ☐ having purchased

    b. ☐ having the option to buy

29. In company do you

    a. ☐ initiate conversation

    b. ☐ wait to be approached

30. Common sense is

    a. ☐ rarely questionable

    b. ☐ frequently questionable

31. Children often do not

    a. ☐ make themselves useful enough

    b. ☐ exercise their fantasy enough

32. In making decisions do you feel more comfortable with

    a. ☐ standards

    b. ☐ feelings

33. Are you more

    a. ☐ firm than gentle

    b. ☐ gentle than firm

34. Which is more admirable

a. ☐ the ability to organize and be methodical

b. ☐ the ability to adapt and make do

35. Do you put more value on the

a. ☐ definite

b. ☐ open-ended

36. Does new and non-routine interaction with others

a. ☐ stimulate and energize you

b. ☐ tax your reserves

37. Are you more frequently

a. ☐ a practical sort of person

b. ☐ a fanciful sort of person

38. Are you more likely to

a. ☐ see how others are useful

b. ☐ see how others see

39. Which is more satisfying

a. ☐ to discuss an issue thoroughly

b. ☐ to arrive at agreement on an issue

40. Which rules you more

a. ☐ your head

b. ☐ your heart

41. Are you more comfortable with work that is

a. ☐ contracted

b. ☐ done on a casual basis

42. Do you tend to look for

    a. ☐ the orderly

    b. ☐ whatever turns up

43. Do you prefer

    a. ☐ many friends with brief contact

    b. ☐ a few friends with more lengthy contact

44. Do you go more by

    a. ☐ facts

    b. ☐ principles

45. Are you more interested in

    a. ☐ production and distribution

    b. ☐ design and research

46. Which is more of a compliment:

    a. ☐ "There is a very logical person."

    b. ☐ "There is a very sentimental person."

47. Do you value in yourself more that you are

    a. ☐ unwavering

    b. ☐ devoted

48. Do you more often prefer the

    a. ☐ final and unalterable statement

    b. ☐ tentative and preliminary statement

49. Are you more comfortable

    a. ☐ after a decision

      b. ☐ before a decision

50. Do you

      a. ☐ speak easily and at length with strangers

      b. ☐ find little to say to strangers

51. Are you more likely to trust your

      a. ☐ experience

      b. ☐ hunch

52. Do you feel

      a. ☐ more practical than ingenious

      b. ☐ more ingenious than practical

53. Which person is more to be complimented: one of

      a. ☐ clear reason

      b. ☐ strong feeling

54. Are you inclined more to

      a. ☐ fair-minded

      b. ☐ sympathetic

55. Is it preferable mostly to

      a. ☐ make sure things are arranged

      b. ☐ just let things happen

56. In relationships should most things be

      a. ☐ renegotiable

      b. ☐ random and circumstantial

57. When the phone rings you

    a. ☐ hasten to get to it first

    b. ☐ hope someone else will answer

58. Do you prize more in yourself

    a. ☐ a strong sense of reality

    b. ☐ a vivid imagination

59. Are you drawn more to

    a. ☐ fundamentals

    b. ☐ overtones

60. Which seems the greater error:

    a. ☐ to be too passionate

    b. ☐ to be too objective

61. Do you see yourself as basically

    a. ☐ hard-headed

    b. ☐ soft-hearted

62. Which situation appeals to you more:

    a. ☐ the structured and scheduled

    b. ☐ the unstructured and unscheduled

63. Are you a person that is more

    a. ☐ routinized than whimsical

    b. ☐ whimsical than routinized

64. Are you more inclined to be

    a. ☐ easy to approach

    b. ☐ somewhat reserved

65. In writings do you prefer

    a. ☐ the more literal

    b. ☐ the more figurative

66. Is it harder for you to

    a. ☐ identify with others

    b. ☐ utilize others

67. Which do you wish more for yourself

    a. ☐ clarity of reason

    b. ☐ strength of compassion

68. Which is the greater fault

    a. ☐ being indiscriminate

    b. ☐ being critical

69. Do you prefer the

    a. ☐ planned event

    b. ☐ unplanned event

70. Do you tend to be more

    a. ☐ deliberate than spontaneous

    b. ☐ spontaneous than deliberate

APPENDIX C – SURVEY CANDIDATES

CHURCHES IN THE TARGET GROUP AFTER SCREENING		
Church	**Planted**	**Denomination/Nettwork**
Agape Blindheim Evangeliske Menighet	1996	Uavhengig
Aremark Pinsemenighet	1998	Pinsebevegelsen
Arken, Løten	1998	Pinsebevegelsen
Asker Foursquare	1993	Foursquare
Asker og Bærum Bibelsenter	1992	Uavhengig
Askøy Misjonsmenighet	1992	Misjonsforbundet
Baptistane i Førde	1998	Det Norske Baptistsamfunn
Betel	1990	Pinsebevegelsen
Betel Fluberg	2000	Pinsebevegelsen
Betel Klæbu	1999	Pinsebevegelsen
Betesda, Tverrelvdalen	2000	Pinsebevegelsen
Birkeland	1991	Frikirken
Bydelskirken Filadelfia	1992	Pinsebevegelsen
Cornelius	2000	Syvendedags-adventistsamfunnet
Davvi Searvagoddi (Menigheten i Nord)	1993	Uavhengig
Dolva Misjonshus	1996	Uavhengig
Down Town Church	1998	Pinsebevegelsen
Elihu menigheten	1990	Uavhengig
Evangeliekirken Østerbo	1997	Pinsebevegelsen
Farshuset	1996	Uavhengig
Farsund Bibelsenter	1994	Uavhengig
Filadelfia, Odda	1996	Pinsebevegelsen
Filadelfia, Orkdal	1996	Pinsebevegelsen
Fisken	1997	Uavhengig
Flame of Fire Family Church	1999	Uavhengig
Fredrikstad Kristne Senter	1990	Uavhengig
Frelsesarmeen i Solheimsviken	2000	Frelsesarmeen
Frelsesarmeen, Asker korps	1997	Frelsesarmeen
Fremtid og håp	1999	Uavhengig
Fræna Pinsemenighet	1995	Pinsebevegelsen
Galleri G	1998	Uavhengig
Hadeland bibelsenter	2000	Uavhengig
Harstad frikirke	1995	Frikirken
Harstad Kristne Senter	1990	Uavhengig
Haugesund	1991	Frikirken
Havila	1990	Uavhengig
Hedemark Misjonsenter	2000	Uavhengig
Hokksund frimenighet	1998	Uavhengig
Hånes frikirke	1997	Frikirken
Håpet	1996	Pinsebevegelsen

Håpet, Skarnes	1994	Pinsebevegelsen
Jesus Church	2000	Uavhengig
JosvaKirken	1992	Uavhengig
Josvakirken	1992	Uavhengig
Kilden Menighet	1991	Uavhengig
Kilden, Åndalsnes	1997	Pinsebevegelsen
Klepp frikirke	1996	Frikirken
Klippen Risør	1997	Pinsebevegelsen
Klippen, Aukra	1996	Pinsebevegelsen
Kraftverket	1999	Frikirken
Kraftverket	2000	Uavhengig
Kristent Fellesskap , Tromsø	1996	Kristent Nettverk
Kristent Fellesskap på Bømlo	1998	Kristent Nettverk
Kristent Fellesskap, Karmøy	1998	Kristent Nettverk
Kristent Fellesskap, Narvik	1999	Kristent Nettverk
Kristent Fellesskap, Stokke	1999	Kristent Nettverk
Kristiansand Bibelsenter	1990	Uavhengig
Kristiansand Evangeliseringsenter	1992	Uavhengig
Kristkirken Førde/Florø	1996	Kristkirken
Kristkirken i Bergen	1994	Kristkirken
Kristkirken i Haugesund	1997	Kristkirken
Kristkirken i Tananger	1999	Kristkirken
Kristkirken Ålgård	1994	Kristkirken
Kristkyrkja på Stord	1994	Kristkirken
Kristne Oslo Vest	1990	Uavhengig
Kristne på Sotra	1995	Uavhengig
Kvinesdal Kristne Senter	1990	Uavhengig
Larvik Vineyard Kristne Fellesskap	1997	Vineyard
Levende Ord Bibelsenter	1992	Uavhengig
Life Ministry Bibel Senter	1997	Uavhengig
Lindås Misjonsmenighet	1996	Misjonsforbundet
Livets Kilde	1990	Uavhengig
Livets Senter	1998	Uavhengig
Løten pinsemenighet	1998	Pinsebevegelsen
Menigheten Arken	1995	Uavhengig
Menigheten Guds ord	1995	Uavhengig
Menigheten Nytt Liv	1995	Uavhengig
Menigheten Saron Livets Ord Bibelsenter	1993	Uavhengig
Menigheten Sentrum, Mosterøy	2000	Pinsebevegelsen
Nesna	1993	Frikirken
Noahs Ark	1994	Uavhengig
Nordkapp Baptistmenighet	1997	Det Norske Baptistsamfunn
Nytt Liv Menighet	1993	Uavhengig
OKS i Halden	2000	Uavhengig
Oslo 3. baptistmenighet	1997	Det Norske Baptistsamfunn
Oslo Storby frikirke	1994	Frikirken
Oslo Søndre	1990	Frikirken

Pinsekirken	1990	Pinsebevegelsen
Pinsekirken Nytt Liv	1998	Uavhengig
Pinsekirken, Lyngdal	1997	Uavhengig
Pionerkirken	1999	Uavhengig
Porsanger Pinsemenighet	1990	Pinsebevegelsen
Rana Bibelsenter	1993	Uavhengig
Regnbuen Kristne Fellesskap	1998	Uavhengig
Rognan frikirke	1994	Frikirken
Råde	1992	Frikirken
Salten bibelsenter	1992	Uavhengig
Sandane Frikirke	1996	Frikirken
Sandnes Menighet	1992	Frikirken
Seierskirken (Lillestrøm Kristne Senter)	1991	Uavhengig
Sentermenigheten	1992	Uavhengig
Sentrumkirken, Ringerike	1996	Pinsebevegelsen
Sentrumskirken	1998	Uavhengig
Sentrumskirken	1998	Uavhengig
Sion, Ingedal	1997	Pinsebevegelsen
Skånland metodistmenighet	2000	Metodistkirken
Slettheia	1997	Uavhengig
Smøla Baptistmenighet	2000	Det Norske Baptistsamfunn
Snertingdal Misjonsmenighet	1992	Uavhengig
Sogn- og Fjordane	1992	Frikirken
Sola Kristne Fellesskap	1997	Det Norske Baptistsamfunn
Steinkjer Bibelsenter	1990	Uavhengig
Stjørdal for Kristus	1992	Uavhengig
Stord Bibelsenter	1994	Uavhengig
Sykkylven Vineyard (Prosjekt)	1999	Vineyard
The River	2000	Uavhengig
Troens Liv Bibelsenter	1990	Uavhengig
Troens ord	1990	Uavhengig
Troens Ord Bibelsenter Notodden	1993	Uavhengig
Troens Ord Karmøy	2000	Uavhengig
Tromsø Bibelsenter	1993	Uavhengig
Veggli og Uvdal pinsemenighet	2000	Pinsebevegelsen
Vegårshei Misjonsmenighet	1993	Misjonsforbundet
Vennesla Misjonsmenighet	1990	Misjonsforbundet
Vineyard Kristne Fellesskap, Trondheim	1998	Vineyard
Vineyard menigheten i Oslo	1993	Uavhengig
Vingården	1998	Uavhengig
Volda Frikirke	1993	Frikirken
Ytre Laksevåg	1992	Frikirken, uavhengig
Ålesund Kristne Senter	1991	Uavhengig
Ålesund Vineyard Kristne Fellesskap	1997	Vineyard
Ås Vineyard Kristne fellesskap	1997	Vineyard

APPENDIX D – SAMPLE GROUP

CHURCHES IN THE SAMPLE GROUP		
Church	**Planted**	**Denomination/Nettwork**
Asker Foursquare	1993	Foursquare
Askøy Misjonsmenighet	1992	Misjonsforbundet
Betel	1990	Pinsebevegelsen
Betel Klæbu	1999	Pinsebevegelsen
Betesda, Tverrelvdalen	2000	Pinsebevegelsen
Bydelskirken Filadelfia	1992	Pinsebevegelsen
Cornelius	2000	Syvendedags-adventistsamfunnet
Elihu menigheten	1990	Uavhengig/Independent
Evangeliekirken Østerbo	1997	Pinsebevegelsen
Farsund Bibelsenter	1994	Uavhengig/Independent
Frelsesarmeen i Solheimsviken	2000	Frelsesarmeen
Frelsesarmeen, Asker korps	1997	Frelsesarmeen
Galleri G	1998	Uavhengig
Hånes frikirke	1997	Frikirken
JosvaKirken	1992	Uavhengig/Independent
Klepp frikirke	1996	Frikirken
Kristent Fellesskap , Tromsø	1996	Kristent Nettverk
Kristent Fellesskap, Karmøy	1998	Kristent Nettverk
Kristkirken i Bergen	1994	Kristkirken
Kristkirken i Tananger	1999	Kristkirken
Kristkirken Ålgård	1994	Kristkirken
Kristkyrkja på Stord	1994	Kristkirken
Kristne Oslo Vest	1990	Uavhengig/Independent
Levende Ord Bibelsenter	1992	Uavhengig/Independent
Lindås Misjonsmenighet	1996	Misjonsforbundet
Livets Kilde	1990	Uavhengig/Independent
Livets Senter	1998	Uavhengig/Independent
Nordkapp Baptistmenighet	1997	Det Norske Baptistsamfunn
Oslo 3. baptistmenighet	1997	Det Norske Baptistsamfunn
Pinsekirken, Lyngdal	1997	Uavhengig/Independent
Regnbuen Kristne Fellesskap	1998	Uavhengig/Independent
Salten bibelsenter	1992	Uavhengig/Independent
Sandnes Menighet	1992	Frikirken
Sentermenigheten	1992	Uavhengig/Independent
Sentrumkirken, Ringerike	1996	Pinsebevegelsen
Sentrumskirken	1998	Uavhengig/Independent
Skånland metodistmenighet	2000	Metodistkirken
Smøla Baptistmenighet	2000	Det Norske Baptistsamfunn
Stord Bibelsenter	1994	Uavhengig/Independent
The River	2000	Uavhengig/Independent
Troens Liv Bibelsenter	1990	Uavhengig/Independent

Troens ord	1990	Uavhengig/Independent
Tromsø Bibelsenter	1993	Uavhengig/Independent
Vineyard Kristne Fellesskap, Trondheim	1998	Vineyard
Volda Frikirke	1993	Frikirken