



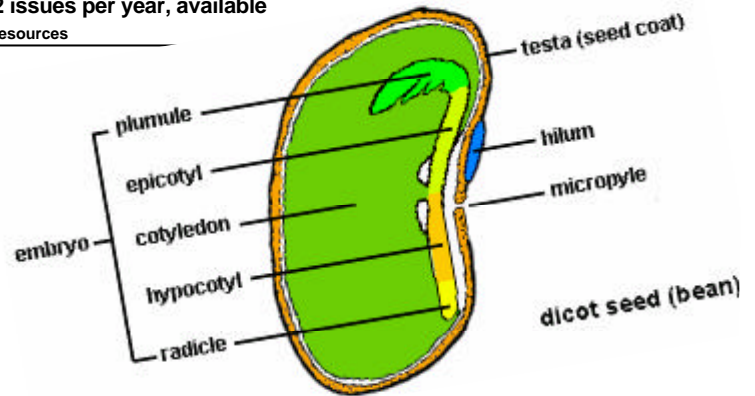
FRIDAYFAX 2

Issue # 8/2005, Nov 18, 2005

Bulletin covering this present apostolic-prophetic reformation. Editor: Wolfgang Simson. Subscription: €30/ US-\$ 40 per year, Email-version, PDF-File. Freitagsfax2, PO Box 1248, D-79397 Kandern, Germany. Email info@ffax2.com ; website: www.ffax2.com . © Freitagsfax Verlag. 22 issues per year, available in English and German. More resources and background material on ffax2.com/resources

A Churchplanting Matrix

The very first time God created anything else than light, water and earth, anything organic - grass, herbs and fruit trees – the creation account tells us that the earth did as told: it brought forth those living things accordingly, and Gen 1:12-13 underlines: it yielded fruit „whose seed is in itself“. As if to underline the incredible issue, it again repeats: “whose seed is in itself according to its kind.” The genius power of inbuilt-reproduction – with seed from *within* – not efforts from without. Any organic growth is *germinal*; if humans interfere, it quickly becomes *terminal*.



If the church that God created is, in it's essence, organic rather than organized, and if we therefore rather *plant* than manufacture new churches to accept and express the apostolic commission that God has given to the church, we need to differentiate between four kinds of “church planting” activities that are going on today. All of them, I believe, are valid and make an important contribution to what God is doing on earth. First, some brief clarifications.

Before we engage in “church planting”, we need to be absolutely clear what is being understood as “church”. For clarity's sake, I differentiate here between two critically different concepts of church: A) an “inherited model” of church - that mystery of Christ and the Church (Eph. 5:32) that has been handed to us and of which we are recipients; and B) an evolved, a discovered version of church, that usually developed through cultural adaptations of culturally adapted versions of church; a church where we are not the recipients, but the inventors.



As I – and many others - have said elsewhere, I believe the church over the last 1900 years has been experiencing such a successful genetic engineering over the centuries by people wanting to make God's perfect creation “better”, that it has mutated almost beyond recognition – and function.

Church A would be a church highly respectful of the foundational apostolic patterns of church revealed and laid down through the life and ways of Jesus, his disciples and the early church; a network of housechurches, in their sum total representing the church of a region, city or area.

Decentralized, missional, holistic, and at best able to disciple the world.

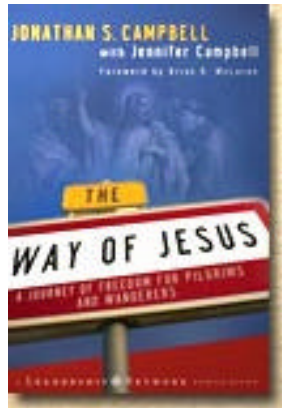
Church B has been – not entirely without humor - summarized to me by a Pastor as the “5P”-Church: it is basically place plus programmes plus pastors plus parking lot - plus problems. Attractional, pastoral, dualistic, and at best able to sacramentalize the world.



In a culturally already extremely diverse world, especially the West is seeing a quick succession of dominating cultures in the last 50 years: the age of modernity has been followed by Post-Modernity, and is now being replaced by what I call the **Age of the Spirit**, a basically pluralistic, wild, animistic, bewitched and mystical tribalism where anything is legal and believed as long as it is *not* written in the Bible. This tribalism is baptized in an endless procession of pagan celebrations, initiations, rituals and plain gourmetology – a constant string of feasts, drinking, eating

and one endless orgy of fun and entertainment. This, however, presents a unique situation. Western culture, in rejecting its foundational theme of Constantine Christianity married to Greek Philosophy, finds itself back full circle, at square one. And this poses a situation very much like at the beginning, where the quest of the mainly Pauline Gospel of God spread from Galatia to the Gaulles to the Celts - and on. Until it was replaced by another gospel, another church - and became powered literally by another engine, Mammon. (This is the subject of the monthly Mammon-Fax you can order from us).

The world's cultures can be differentiated between 1) reached/churched and 2) unreached/unchurched cultures. Every culture, when the gospel of God enters into it, will be challenged, partly crucified and partly redeemed and changed by it. Many observers today agree, however, that the quick cultural devolvments have led to a church that is not any longer perceived as very "relevant" to today's Western cultures any longer. Cultures have changed; the church has not.



Therefore many engage in an effort to make the church more *culturally* relevant by adapting the church to new cultures. This changes mainly forms, not content; rites, but not the DNA. Many are shocked, however, to discover that not only has the traditional church become an estranged island at the margins of evolved traditional cultures, but that Jesus himself has walked out of church, too. Jesus remains the same, but church evolved historically into a mutated form Jesus probably never wanted. Therefore, the path forward is not to go back to Church-as-we-know-it, but to Jesus-as we-knew-him. This is the subject of a fascinating personal study by Jonathan and Jennifer Campbell in their brand new book "The Way of Jesus" (see www.wayofjesus.com)

This would lead us to a matrix of four models of Church Planting that can be observed:

1. Cloning	Church B reproduces Church B in Culture 1
2. Trans-Cloning	Church B reproduces Church B in Culture 2
3. Planting	Church A reproduces Church A in Culture 1
4. Transplanting	Church A reproduces Church A in Culture 2

1. The first model, **cloning**, is reproducing church-as-we-know-it (or cosmetically altered versions of Church B) into cultures that traditionally have known and responded to the gospels as it has been expressed by and through Church B.

2. **Transcloning** would reproduce Church Model B into new cultures, a venture we usually call "Missions", or, if we consider Post modernity a new culture, typically called *emerging* or *emergent* churches. Here, basically traditional (5P-) churches are transcloned and therefore made culturally more relevant. This leads to new groups and cultures to respond to the gospel as it is being expressed by Church B.

3. **Planting** means the embedding of the DNA of Church A into cultures and groups that have previously known and responded to Church B. Those "reached" cultures now respond surprised to the gospel and a kind of church "they never knew".

4. **Transplanting** happens when Church A is introduced into yet "unreached" pockets of society, groups and cultures that previously have been outside the reach or radar of traditional Christianity. In an age where still thousands of ethnic groups have yet no access to the Bible in their language, or a church that is not a foreign import, but incarnated from within; and in a time where thousands of homogeneous groups of all sorts - fan clubs, sects, cults, etc. - pop up, burst, rearrange and re-pop, we ultimately need to focus on a movement that constantly implants the DNA of Church A into all ethnic expressions of humanity – until we see a viral, self-reproducing movement of the church – a creation of God - that yields fruit „whose seed is in itself“, constantly replanting itself until it covers the earth like water covers the sea.