



quarterly bulletin of research-based information
on mission in Europe



Catching the Wave: Church Planting Movements in Europe

Right across Europe, there are rumours of a growing wave of church planting movements and God at work in amazing ways amongst Muslims and Iranians, the African diaspora and the Roma to name just a few.

But when you try to discover the number of churches or generations involved, the wave seems to recede and actual stories are harder to find, possibly because of their vulnerable and dynamic nature, and the fact they operate in sensitive areas.

The churchplantingmovements.com website¹ states that a church planting movement is:

a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment (Garrison).

It continues: 'These churches are satisfied with nothing less than a vision to reach their entire people group or city and eventually the whole world. As each church realizes that it has the capacity and responsibility to reproduce itself, the numbers start compounding exponentially.'

While European groups and churches may have this vision, are there particular factors within the European context which make it harder for the Gospel to sweep through a particular people group or city?

Several reasons are given by practitioners, including:

- Our cities are multi-cultural and even within one ethnic group there may be different streams
- People don't always stay in one place for very long, so it's harder to disciple them
- The appropriate resources and tools needed to disciple people from non-church backgrounds need more development (see p6 for more about this)

'Samuel's' experience reflects these observations. He works in Bosnia amongst Muslims. His mission organisation is committed to using the church planting movement strategy, and he has successfully planted two churches amongst the transitory Roma community. However, this is a long way off from the movement he longs to see.

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EDITORIAL

Definitions in movement

Definitions are not fixed. The meanings of words are always in movement—even the word “movement” itself.

Although it was David Garrison's work on church planting movements (CPMs) which both popularized the phrase and set off the search for generalizable principles drawn from CPMs around the world, it was Roland Allen who first drew attention to the *Spontaneous Expansion of the Church and the Causes which Hinder it* (1927).

Certainly the language of “movement” has become very popular in recent years. Authors and conference speakers often refer to “missional movements” or “kingdom movements”. Yet it is worth remembering that Roland Allen kept the church at the centre the vision for growth.

Yet here in Europe does it make any sense at all to talk about CPMs at all? Joanne Appleton's lead article seeks to answer that question. Drawing on conversations with leaders of rapidly reproducing churches and “kingdom movements” she raises a number of crucial issues for reflection.

The remainder of this issue of Vista is given over to case studies of European church planting movements. Darrell Jackson tells the story of the development of a vision for church planting in a traditional denomination, the European Baptist Federation. It is followed by an interview with Peter J Farmer, an influential leader in the Simple Church network.

We then look at two ways in which a mission agency, specifically ECM, the European Christian Mission, has contributed to church multiplication. The first is my own story of supporting a collaborative church planting in the south of Spain. And Stephen Bell concludes the edition with a story of revival in the Balkans where ECM served as a channel for Brazilian and Ukrainian missionaries to support churches.

Jim Memory

'Social integration within an urban context is a barrier,' he explains. 'The key to church planting movements is for national groups to convert as groups, with parents, children and the extended family all coming to Christ. However, in the city where we work, families are disintegrated. We are exploring other definitions of social groups where a movement could begin, for example the karate class our children attend and trying to identify the people of peace.'

Samuel's work is focused on trying to create the conditions to make a CPM possible. 'If a movement is going to take place, we need to have the correct DNA and systems in place. Church planting should be approached in an easily replicable style, with no church buildings or labour intensive programmes.'

This approach mirrors that of 'Simple Church' networks. A Simple Church status report² was published in 2010 which identified 69 simple church networks in 16 nations across Europe. 40% of these were intentionally part of a bigger denomination or network.

Each of the networks identified tended to fall into one of three categories:

- **Apostolic networks:** started by an apostolic worker 'straight in the harvest', mostly along the lines of the instructions Jesus gave his disciples in Luke 10 (planting a new simple church group in a household/social circle instead of inviting people to an existing church meeting).
- **Bridge networks:** simple church groups made up of existing Christians who intentionally seek to be 'missional'. They try to build relationships with non-believers, often using conventional forms of evangelism and a 'come to us' approach.
- **Christian networks:** simple church groups formed by existing Christians who mainly seek a more relational and participatory alternative for conventional church.

The apostolic networks were the most effective in reaching unchurched people. Overall, there was a conversion rate of 22% in 2009, with the rest of the growth coming from a 'recycling of the saints'. So while only one in four new members are not already Christians – how does this compare with your context?

For the purposes of the report, a simple church network had 'groups of between 3 and 20 people' forming the 'backbone of the church'. The networks and groups were Jesus-centred, relational, intentionally

mission-minded, reproductive, decentralised and connected. Buildings, full-time paid clergy and a congregational service as their main focus of church life were not included in this definition.

But churches with clergy, buildings and services can also be intentional about church planting to the point of being considered a potential 'movement'.

Some of the African diaspora churches have grown at a tremendous rate in Europe, for example the Redeemed Christian Church of God (RCCG) which originates from Nigeria and has churches in 15 European countries from Ireland to Serbia, Germany, the Czech Republic and Malta. In the UK alone over 670 parishes³ have begun since 1988. Over 3000 people meet in the largest parish, the Jesus House for All Nations, in Brent Terrace, Brent Cross, London.

There are three primary ways that the RCCG begins a new church:

- A parish in another country gives the financial assistance to start a parish in a Western country. This may include a church in Nigeria paying a pastors salary in the UK or USA.
- A RCCG member who has migrated for work or study may start a parish which becomes part of the wider network once it is viable
- A pioneer church planter is commissioned by their church to start a new parish

'Church planting is one of our core values, with churches established in new communities as soon as it is feasible,' explains Babatunde Adedibu, Mission and Ecumenical Manager with the RCCG Central Office, UK.

'The first objective of the church is 'to evangelise the world in the name of Jesus Christ and to propagate the Gospel of Jesus Christ'. Members of the church pursue five goals. One of these goals is 'to plant

churches within five minutes' walking distance in every city and town of developing countries and five minutes' driving distance in every city and town of developed countries.'

Even this level of church planting has ethnic ties, and not just Nigerian. Compare 670 UK parishes to just 30 in France. 'It is apt to note that church planting within RCCG is highly significant in Anglophone countries, intrinsically linked to colonial antecedents such as use of the English language, and commonwealth ties,' says Babtunde.

So in a few years time, are we going to look at church plants in Europe and see multiple generations of all kinds of churches?

I hope so, and the case studies in this issue of Vista give a foretaste. But maybe by only counting churches we are missing out on so much more.

'Our team is not thinking so much in terms of church planting, but rather in Kingdom planting or Kingdom movement,' says Marc van der Woude of Simple Church Europe. 'While it is useful to form new communities of faith (indigenous and contextualised) the Kingdom is a larger paradigm. It involves disciple-making and forming faith groups, but also local community development and impact, and reforming societal-economic systems.'

Maybe he has a point. After all, Jesus did teach us to pray: 'Your Kingdom come, your will be done'.

Joanne Appleton

1. See <http://churchplantingmovements.com/index.php/vert5parts/vertbigpicture/54-what-are-church-planting-movements>

2. Download the report from <http://simplechurch.eu/download>

3. A parish within RCCG nomenclature is a branch of the denomination situated within a geographical area in a community.



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AN INDIGENOUS CHURCH PLANTING MOVEMENT AMONG THE BAPTISTS OF EUROPE

Multiply! Reproduce! Mobilise! Saturate! Each of these, in turn, offered a rallying call for European church-planting enthusiasts during the twenty-first century's opening decade. At a Berlin church-planting conference in 2007 I heard the conference chair summarise various presentations, "You were presented with a choice between either 'strategic' or 'authentic' church-planting today." It was clear from his summing-up that he felt that the emphasis lay too firmly on the former.

As European Baptists entered the twenty first century there was an opportunity to look back over ten years of rapid transition in former East and Central Europe. During the last decade of the twenty-first century, numerous mission and church planting agencies had arrived on the continent to set out a stall for their latest church-planting programmes. I attended a local training day for Hungarian Baptists in 2004 and saw a highly persuasive pitch for an imported programme, presented by two or three foreign missionaries. Within three years the programme had ceased operation, with all its mission personnel de-funded by its foreign backers.

Europeans noticed this and other similar instances of unrealistic promises and, in some cases, unproven models. In 2002, the European Baptist Federation announced an 'Indigenous Missionary Partnership' based on the simple observation that indigenous missionaries had an advantage linguistically, were trusted locally, were culturally more relevant, required no time to orient to their context, and were significantly cheaper to deploy. Four Moldovan church-planters were commissioned in 2002 with indigenous church-planters appointed in a further four countries in 2003.

It was decided at the outset that the national Baptist Unions would select indigenous church planters and would identify the location for the plant. The newly appointed Mission co-ordinator, Polish pastor Daniel Trusiewicz, suggested in 2005 that 'It's easier for native Christians to win their fellow countrymen for the Gospel of Jesus Christ than for foreign missionaries'. On the same occasion he prayed that 200 church planters would take up the challenge.

Trusiewicz had in mind young, pioneering, single-focused planters with skills in personal evangelism. The Partnership envisaged a range of appropriate ways to plant and grow the new congregations: use of the Jesus film was recommended as were musical and language schools, distribution of Scripture, humanitarian projects, and evangelistic camps. Training of

the church planters focussed on the acquisition of team skills, imparting the desire for growth, the importance of vision-setting, and the necessary commitment to being mentored. Primary qualities sought, however, remained focused on personal evangelism and the ability to communicate free of church jargon.

By 2004, the average cost per church-planter was budgeted at \$4,200. In 2007, depending on the country of location, annual costs were estimated at €3-7,000 with a total budget of €250,000. Standing behind this fund-raising endeavour was a combination of US and European Baptist Unions and Conventions. In 2014 there were seventeen of these with approximately 60% of the total being donated by US State Conventions.

Finances were arranged from the outset so that any individual project would receive full funding for a total of 2½ years with funding reducing by 25% every six months. No more than five years' external funding would be provided. In 2007, five years after the programme began, twenty congregations moved off their reliance on external funding. The desire to move congregations towards being self-supporting was clear from the outset of the program, but in 2010, Trusiewicz conceded that economic self-sufficiency eluded most new congregations, with some church planters working part-time to support their ministry.

150 church planters have been deployed in 27 European countries since 2002

Despite the financial principles, it was reported in October 2010 that an estimated 4-5,000 believers had come to faith as a result of the IMP project, with 110 new congregations planted during the eight year period, 2002-2010. National Unions like Romania had moved from being a receiving to a supporting Union. Unions like those in Armenia had grown from four congregations in 1991 with 350 members to 100 churches and church plants in 2013 with 6,500 members. The Armenian Union is now focussing efforts among Kurds living in Avsha, with an indigenous church planter working to grow the small group of believing Kurds that meets in his home.

In 1991 there were 11,000 Baptists in 130 churches across Moldova. By 2006 that number had increased to 22,000 in 512 churches and church plants. By 2008, Moldovan Baptists were sending Russian-speaking church planters to parts of Russia.

Typical of more recent projects is the work of Mongol church planters in Hungary working among fellow Mongols in Hungary. Tzevel arrived in Budapest in 1998 but didn't come to faith until 2005 on a return visit to



Photo: European Baptist Federation

Mongolia. He returned to start a home group in Hungary and then a Mongol church in Hungary in 2006.

In Riga, Latvia, Kaspars is working with two missional communities that try to work relationally, with activities focused around the use of their homes. A similar emphasis has been adopted by Krisjanis and Tomas (above) who emphasise being 'salt and light' in their neighbourhood. Their free BBQs attract people from the local community. Moldovan church-planters reported in 2012 that 'the most effective method is to invite people to a private home, drink tea or coffee with them and share the Gospel message in a very informal way'.

Church planters in Kiev are trying to develop cell-church principles whilst at least one planting project in Kiev, Ukraine, offers support to those suffering from drug addiction and offers preventative seminars in local schools.

These innovations suggest that the church-planters involved in the Indigenous Missionary Partnership had certainly benefitted from the early training offered by the program, including the church growth theory of Donald McGavran and others, insights from Rick Warren, and the NCD work of Christian Schwarz. Prayer was stressed and became a regular feature of the IMP newsletter.

The original vision statement of the partnership was 'To help growing churches become strong!' By 2014 this had become:

To help planting reproducing churches!

To help growing healthy churches!

For the glory of God!

The shift from 'strength' to 'health' is significant and reflects the realities of an indigenous church planting movement that has been particularly successful at deploying over 150 church planters in 27 European countries, has developed a sustainable model that is now in its twelfth year, has seen 5 to 6,000 new believers come to faith, grown a partnership of seventeen national and state Baptist Unions, and which continues to innovate its church planting practice. That this has been achieved with the support of one full-time salaried co-ordinator is more than ample testimony to the faithfulness of a God who has not yet given up on Europe.

Darrell Jackson

Peter J Farmer and his wife Marsha and 3 kids are based in Nottingham, UK. After a number of years engaged in Pioneer Mission locally and throughout the city and county of Notts they began travelling across the 12 regions of Britain and started NewformsResources through which they and other trainers vision-cast, train and coach established churches, mission agency's and emerging communities in principles and practices related to Kingdom Movements (catalysing the multiplication of disciples, leaders, churches and tribes).

So in his opinion, is it possible to intentionally start a church planting movement, or should you wait for a move of God's spirit?

"We can intentionally start a movement through listening to the Spirit," he explains. "With the Spirit's direction we can train people how to hear the voice of God in relation to mission. So prayer is the beginning, and then by putting it into practice, we can partner with God to see a movement formed."

Peter advocates forming 'houses of prayer' which are groups praying for specific people groups or places: "They tend to pray the apostolic prayers like prayer for workers to be sent out, for open doors, and for signs and wonders and boldness."

He also uses prayer walking in an area to specifically find people of peace, or groups where people gather: "It's important to spend time where people hang out in an area, where and when do they meet, and what's their rhythm of life? Then we need to ask how do you we preach the Gospel in that setting."

Teams across the UK use community 'talent showcases' called 'DREAM Events' to connect with new people, share the gospel through parables and team members transformation stories.

"We try to create connections with people and find people of peace through their wanting to know more, rather than going up to strangers and asking "do you want to know Jesus now?". This is a 'yellow light' strategy where people are not saying "Yes or No – they are saying maybe to Jesus and 'let's find out by gathering with our friends."

When talking of 'movements' the conversation quickly turns to generations. What is Peter's experience of groups starting more groups? Is church planting to

the fourth generation possible?

"Some of our teams are established churches who are training members to start 'simple church' style groups in their homes, or equipping pioneers to find 'people of peace'. Others are independent networks of simple churches. We have lots of generation 0 or generation 1 groups – that is groups with mainly Christians, or first generation new Christians.' They are getting to the point where they can find people of peace and people are being baptised regularly, but the difficulty comes in starting groups that can sustain themselves.'

The biggest issue, says Peter, is a lack of tools and reproducible systems to help groups develop beyond the first two generations.

"Movements spread when there are tools that work in the host cultures. The groups who have not received training or coaching, or are not intentional, are struggling to get to second or third generation. We need to ask how we can find people of peace in Europe, what are tried and trusted ways so that people who are not extreme pioneers can do it, how can we gather people in home, work and leisure who are not yet believers and what do we do when we meet together with those people who are not Christians to see them come from non-believing to baptism to disciples to leaders?"

'to be honest, a lot of Christians don't want to do movement They have already been disciplined in a certain way of being a Christian, and there has to be a un-discipling and a re-discipling to create movements.'

"Tools like Alpha or Life Transformation Groups* are a way of sharing the Gospel or doing discipleship that fits a certain type of people. In addition, while some of the things coming out of the US are useful, the European situation is a much more pioneering field and therefore requires a different set of tools."

"If a group starts with Christians who leave a church, or a missional community, they already know how to read the Bible, hear the voice of God and be disciples. So they think they don't need any structure or intentionality. But if these people are going to start a next generation group, say with people at work, they can't say 'we are just going to be church' because those people at work don't even know the Gospel never mind what it is like being part of a church. You have to be much more intentional about discipleship at this stage."



In response, Peter has developed some very simple tools, which are available at www.newformsresources.co.uk/

"For example, the condition for disciple-making is to hear and obey God's word so we talk about 'Truth and Dare' where we look at the Bible for truth then we dare each other to do it."

"We also have 'Bring and Share'. Everyone has something to share – their home food, gifts, talents, scripture. So discipleship is based on 'Truth and Dare' and the church is based on 'Bring and Share'. But this is just a beginning and we need to develop more simple, reproducible systems."

So what is it going to take to see a church planting movement in Europe?

"Every disciple needs to have the tools to make disciples, to know how to gather communities, and why we are doing it in the first place," he says. "If everyone knows these things and if they count the cost - to die to multiply - then we will have a movement. But to be honest, a lot of Christians don't want to do movement They have already been disciplined in a certain way of being a Christian, and there has to be a un-discipling and a re-discipling to create movements."

"If used well, simple church is a simple tool to help form reproducing communities. But it is not an end goal. There is no one size of church – there needs to be a variety of forms. The end goal is really a kingdom movement of multiplication of disciples leading churches in whatever format."

* Cole, *Organic Church*, Wiley: San Fco., 2005

Joanne Appleton

THE ROLE OF MISSION AGENCIES IN STIMULATING CHURCH PLANTING MOVEMENTS: ECM—A CASE STUDY

Mission agencies have engaged in church planting across Europe for many decades. Yet increasingly they are engaged in facilitating church multiplication through partnering with national churches rather than being the pioneers themselves. This article illustrates how one mission, in this case ECM (European Christian Mission), has done this in different ways in two very different and challenging contexts. Jim Memory tells the story of how ECM contributed to the start of a collaborative church planting movement in Spain and Stephen Bell gives an inspiring account of how ECM has helped to channel resources from Brazil and the Ukraine to stimulate revival in the Balkans.

A COLLABORATIVE CHURCH PLANTING MOVEMENT IN SPAIN



Córdoba is an interior province of Andalucía with some 800,953 inhabitants. As recently as 1970 there were just four evangelical churches in the whole province (Baptist, Independent, Pentecostal, Apostolic). During a visit to Spain in 1975 the then International Director of ECM, Jack Murray, met with the pastor of the Baptist Church who gave him a challenge: “if you send me a hundred missionaries I’ll put them all to work”. ECM took the challenge and the first missionaries arrived in 1978.

Soon further ECM missionaries arrived and began working in a number of the unevangelized towns in the province, establishing churches in five localities during the 80s and 90s. At the same time the pastors of the city churches began to meet to pray and in time formed the *Fraternidad Ministerial Evangélica de Córdoba* (FRAMEC). Though focussed on prayer the fraternity also enabled inter-church issues to be discussed and occasional united events to be held. There was little common vision for mission however until 1992 when the Expo in Sevilla was held and the fraternity decided to try and distribute a piece of literature to every home in the province of Cordoba, more than 160,000 dwellings at that time. This proved to be a huge undertaking but it had the effect of uniting the churches in a concerted mission initiative for the first time.

Vision 2015

During these years the ECM missionaries had been working towards a vision called 2000/30, the planting of thirty congregations in the province of Cordoba

by the year 2000. As the year 2000 approached the number of ECM-planted congregations remained in single figures, yet remarkably when the all the churches and mission points that were in existence were counted up, the total did come to thirty.

Rather than congratulating themselves, the FRAMEC adopted a new vision that by 2015 there would be a church established in every town and city district of more than 5000 inhabitants. The decision was taken to organize a 1st Missionary Conference of Córdoba in June 2002 and a group called the Plataforma Misionera was formed to organize the event. At the conference the churches were encouraged to consider planting in one of the unreached towns. New churches were planted but many of the smaller churches (including many of those planted by ECM missionaries) simply felt unable to do this on their own.

The Covenant

As one of ECM’s missionary church planters in Córdoba at that time, I became increasingly convinced that ECM’s strategy of church planting with teams of foreign missionaries had ceased to be effective. We were planting churches that more often than not displayed a chronic dependency on the missionaries. At the same time I saw huge potential in the development of collaborative relationships with the strong national churches in the city of Cordoba that might be mutually beneficial and this became the subject of my Masters thesis.

Nearly every pastor and missionary in the province was interviewed and their opinions sought on the strategy of ECM and the possibilities and potential pitfalls of church planting through collaboration. It produced some very interesting findings but, more significantly, it paved the way for the reconvening of the Plataforma Misionera and the organization in November of 2010, of the 2a Conferencia Misionera de Córdoba.

This second conference had three significant outcomes. Firstly, there was a much more explicit commitment to plant with specific towns being prioritized by certain churches and others highlighted for concerted prayer.



Secondly, the pastors signed a covenant, an agreement to not compete against each other for growth but rather to work together in reaching the province with the gospel. A framed copy of this document, the *Pacto por la Evangelización de Córdoba*, hangs on the wall of many churches in Córdoba as a permanent reminder of the commitment to work together in mission.

Thirdly, the Plataforma Misionera ceased being merely an organizing committee for the conference, becoming a permanent commission of the FRAMEC.

Present and future

The Plataforma Misionera continues to meet on an almost monthly basis in pursuit of the following stated objectives:

- Promote the Cordoba 2015 vision such that all the towns and city districts of Córdoba of more than 5000 inhabitants might be reached by the gospel.
- Act as a nexus for all those taking part in that vision, whether churches of the FRAMEC, mission agencies, denominations or international agencies.
- Foster a missionary culture so that, where possible, the churches also collaborate in world mission.
- Conduct research studies that might help to evaluate and visualize the spiritual situation in the province of Cordoba.

CONTINUED OVERLEAF

- Organize Missionary Conferences that reflect on the Great Commission, promote missionary vocations and establish common objectives.
- Stimulate the churches to prayer and reciprocal assistance in pursuit of our common “Kingdom vision”.
- Facilitate these objectives in whatever way possible offering consultancy to churches that seek it and information to those who request it.

As the year 2015 approaches the Plataforma Misionera is already starting to

think about holding another conference both to celebrate what has been achieved and to stimulate a final push to plant in the remaining towns.

Today there are over 60 churches and mission points in the province of Cordoba, twice the number there were at the turn of the millennium. I hesitate to call it a “movement” but the potential of a more collaborative approach to church planting has become clear to all.

Jim Memory

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REVIVAL IN THE BALKANS ... AND NEARBY FRIENDLY COUNTRIES

The Balkan countries, except for Albania and Rumania have not really seen much Gospel growth since the times of Paul. There are, however a remnant of faithful pastors are working and praying for something to happen.

Back in 2010 ECM’s European Field Director Ron Anderson was visiting some churches in Croatia and Bosnia 2010 and noticed the difficulty. With tears in his eyes he said, “You could use 12 Brazilian missionaries!” So started the vision: to quicken things up through accelerated church planting. So we travelled to Brazil and discovered that in a population of 200 million, 60 million are evangelicals! We also went to Ukraine, where over 2000 churches have been planted since 1991! And that is just amongst the Baptists!

The situation today

Fast forward to 2014 and 9 Brazilian missionaries have already arrived, helping the Varaždin church start two church plants and the Dubrava – Zagreb church start one. Where there was scepticism now there is optimism. Where Christian leaders preferred to “watch the experiment”, now they too are seeking missionaries from these two revival countries.

To date there are 10 churches identified wanting missionary teams of 4 to help them in their task of reaching the lost in Croatia, Bosnia, Serbia and Macedonia. In the New Year we are expecting a second wave of 17 Brazilian missionaries and our first Ukrainian missionaries to reinforce 7 of these churches. Doors of opportunity are wide open in the Balkan countries!

Vision for the future

We are encouraged with what is happening, but the task is frightening in its awesomeness. So many lost. So few churches. So many obstacles. However the Lord of the Harvest is surprising us as we take simple steps of obedience. The Hungarian Baptists heard about the vision and wanted in. They want to receive Brazilian missionaries to help their church planting teams in the south of Hungary. When the Brazilians have learnt Hungarian, they want to send them over their southern border to Serbia and plant churches in Subotica, a university town.

Whilst visiting a Bible College in São Paulo we met Liberio a Brazilian Pastor who leads a movement which has planted 40 churches amongst students throughout the world. He wants to send Brazilian students, professors and professionals to live in the Balkan campuses and start churches. These guys are serious! Also, the Hungarians are asking the Ukrainian Biblical Education by Extension (BEE) co-workers to train their church planters “en route” to the Balkans!

So, what could we see by 2020?

We are praying for at least 100 missionaries from Brazil and Ukraine by 2020. In October 2014 we will hire a 50-seater bus, taking Brazilians and Ukrainians to conferences in Croatia, Serbia, Slovenia and Hungary to expose them to the needs and potential and to encourage the local churches. In 2015 we will take 15 Balkan pastors to Brazilian cities Sao Paolo, Rio Janeiro and Recife to make an “Impact Visit” – to give our own Macedonian Call to Europe: “come over and help us!”.

More broadly we are actively seeking “live and evangelistic churches” with aspirations to



grow and start further churches. We want to partner with these churches and provide missionary teams to enable them to form a “cluster church planting zone” whereby they can attempt simultaneous church plants. If this is multiplied in a coordinated way we believe that a church planting movement will form. This involves a change in mentality.



Stephen Bell



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Please Note: The views expressed in Vista are those of the authors of each article and do not necessarily reflect the position of Redcliffe College.

Accelerating church planting in THE BALKANS

THE VISION: Enable keen local churches to plant churches in clusters in their regions.

THE TASK: i) Seek out keen visionary churches and develop partnership.
 ii) Envision and recruit numerous missionaries from revival countries.

TIME FRAME: To establish bridgeheads of effective church planting teams in 4 Balkan countries by 2014.