German Pentecostal Church Planting 1945–2005

Implications for Intentional Mission in the 21st Century

Paul Clark

Published by Priority Publishing

German Pentecostal Church Planting:1945–2005

Title of the German Edition: Die Gründung von Pfingstgemeinden in Deutschland: 1945–2005, Implikationen für intentionale Mission im 21. Jahrhundert

---

Library of Congress Cataloging-in-Publication Data
Clark, Paul
German Pentecostal Church Planting: 1945–2005, Implications for Intentional Mission in the 21st Century—1st ed.
Includes bibliographical references and indexes.
ISBN 978-3-943418-01-9
1. Religion—Pentecostalism 2. Church Planting
3. Church History—Germany

Library of Congress Control Number: 2011938303

Layout: Mechthild Clark, Bad Dürkheim, Germany
Cover Design: Steve Planata, Luxemburg
Printed by: Malloy Incorporated, Ann Arbor, Michigan

Priority Publishing
Benton Harbor Michigan
www.pmgermany.com

"Pentecostalism is not a movement that has a distinct beginning in America or anywhere else, nor is it a movement based on a particular theology—it is instead a series of movements that emerged after several years and several different formative ideas and events. Pentecostalism is a polynucleated and variegated phenomenon, best seen from its pneumatological center as a number of historically related movements where the emphasis is on the experience of the Spirit and the exercise of spiritual gifts."

Allan Anderson, Heidelberg, Germany, 2008

"Pentecostals hold dearly to the belief that the spiritual gifts described and practiced in the New Testament such as healing, prophecy, speaking in other tongues, miracles, and other gifts should be a normative experience for every individual Christian and local church today. Just as the disciples in the early church experienced and taught a baptism in the Holy Spirit, Pentecostals believe and teach that every follower of Christ should prayerfully seek and receive this personal enduement of power. See the following scriptures in Book of Acts: 2:1–4; 8:17; 9:17; 10:44–46 and 19:6."

Paul Clark, Bad Dürkheim, Germany, August 2011

"But you will receive power when the Holy Spirit comes on you;
and you will be my witnesses in Jerusalem, and in all Judea and Samaria,
and to the ends of the earth." (Act 1:8)

DEDICATION

This book is dedicated to my parents Mary and Gerald Clark who loved me unconditionally as a child up to this very day. They laid a foundation through their committed faith journey that deeply influenced my life and ministry. They taught me the meaning of hard work. And they certainly never complained when they had "too much" work to do.

My mother grew up on a farm in humble circumstances in the thumb area of Michigan. Her parents, poor Hungarian immigrants, arrived in the United States only a few years before her birth in 1924. My grandmother, Lydia Kandas, came in contact with Pentecostal Hungarian immigrants in the area and she committed her life to Christ. She devotedly shared her personal faith journey in word and deed with her seven children. My mother, Mary, attended school through the sixth grade during the Great Depression, since her parents felt that she was needed more on the family farm than at school. To this day, I am astonished at the wisdom displayed by my mother. Education alone cannot provide some things in life.

My father Gerald was born legally blind and attended all twelve grades of school at the Michigan State School for the Blind in Lansing, Michigan. God gave him much grace when starting his own business and he diligently provided for the needs of his family. His "entrepreneur spirit" instilled values in my life that benefited me in over thirty years of church planting ministry. Finally, my father encouraged me as a college student, almost against my will, to participate in a two-week youth ministry outreach in Germany at the Munich Olympics in 1972. That trip changed the course of my life forever.

Mom and Dad, you are the greatest!

FOREWORD

Germany 1945 was a shattered nation. The "Thousand-Year-Reich" of Adolf Hitler was in ruins. Unconditional surrender meant foreign occupation and in the Soviet Zone, Communist takeover. Basic necessities were scarce and millions felt the impact of the most devastating war in history. As news of the Holocaust became public, the scar on the national psyche became even greater. The fall of the Nazi regime exposed the failure of every German institution: civil, political, religious, and social. In spite of the bravery of thousands who rescued the hurting and resisted Hitler's evils, the collective despair was overwhelming.

Almost 70 years later, Germany is reunited, with the most powerful economy in the European Union. Germany still faces many political and social challenges, but the recovery from World War II is a remarkable story.

The decades since the war, however, have not seen moral and social improvements rooted in Christian values. Material success and political freedom have not brought revitalization of the traditional churches. Germany is one of the least-churched nations in the West, though a majority of her citizens culturally identify with one of the three State Churches: Roman Catholic, Lutheran, or Evangelical (Reformed). Until recently, the "Free" churches were often despised as sects at best and dangerous cults at worst.

This post-war, secularized history is the context for Dr. Clark's important work. Out of the ashes of war and in the midst of skeptical hostility, more than 500 Pentecostal churches have been planted and thousands of new believers brought to Christ. Clark provides the historical context for the birth of Pentecostal Christianity in Germany and offers the reader insight concerning the challenges and successes of planting Pentecostal churches.

At first glance, 500 new churches and thousands of new Christians are a cause for celebration. While every conversion and new community needs to be recognized, the sobering side to this narrative is that the statistics reflect ten or fewer new churches a year with little impact upon the larger culture. Positively, Clark details some keys to church planting and sustaining strong faith communities within a hostile environment. He also reflects on the limitations of existing Pentecostal fellowships, structure and strategies.

Clark's work challenges us to reach the post-Christian West for Christ. The biblical-theological material will confront our faith and force the missionary and minister to ask, "Do I believe that God will work super-naturally in my situation?" The powerful testimonies will rekindle faith. The practical principles emerging from this history can help current and prospective leaders be intelligent and effective in their service for Christ.

I commend this work for its contributions to missiology, history, and church leadership. I also call upon readers to sense the prophetic call, to believe that the light of Christ can break through the spiritual darkness of pagan-secular Europe. We serve a Lord who longs to "rebuild, renew, and restore" lands devastated by rebellion and sin. May God grant a revival to Germany and the West that welcomes millions into fellowship with Christ and his Church and propels many into global missions to fill the Father's house.

Dr. Charlie Self
Associate Professor of Church History
Assemblies of God Theological Seminary
Springfield, Missouri, September 2011

FOREWORD

People often only focus on the present. History gets lost in the shuffle of life. Yet without the past, there can be no future: the past provides a foundation that enables future success.

Dr. Paul Clark brings together academic research, historical reports, and the biographies of Pentecostal church planters in Germany. Biblical church planting principles are coupled with a perspective for church planting initiatives in the future.

Clark has labored to present the heritage of our Pentecostal movement in a meaningful way. We are very thankful for his efforts. It is fascinating to read this study: the reader will be inspired through the Spirit of God. The conclusion of the Lord's Prayer should become reality: "Your Kingdom come!"

I extend my best wishes to all those who enthusiastically read this book.

Roman Siewert,
Superintendent of the Federation of Free Pentecostal Churches (BFP),
Erzhausen, Germany, August 2011

TABLE OF CONTENTS

FOREWORD vii
PREFACE xvii
ACKNOWLEDGEMENTS xix
LIST OF TABLES xxi
CHAPTER
1 INTRODUCTION 1
Context of the Study 2
A Challenging Opportunity 3
The Purpose of the Study 5
Definition of Terms 5
Description of the Study 8
Scope of the Study 9
Contribution to the Ministry 10
2 GENERAL LITERATURE REVIEW 13
Introduction 13
German Pentecostalism 13
Free Churches in Germany 19
Church Planting 21
3 INTENTIONAL MISSION IN CHURCH PLANTING: BIBLICAL INSIGHTS FROM THE BOOK OF ACTS 23
Introduction 23
The Jerusalem Church 23
The Book of Acts and Intentional Mission: Key Passages 25
General Principles 25
Ministry of Paul and Silas 28
Paul Alone in Athens 30
Paul in Corinth 31

CHAPTER

4 THE CONTEXT OF FREE CHURCH MINISTRY IN GERMANY.... 35
Introduction 35
Reformation and Post-Reformation Germany 35
Free Church Formation 37
The Baptist Church 38
The Methodist Church 38
The Free Evangelical Church 39
Vereinigung Evangelischer Freikirchen (VEF) 39
Understanding Free Churches in a
State Church Context 40
Introduction 40
A Free Church Perspective of the
Protestant Church 41
German Cultural Suspicion of Free Churches 44

5 THE TURBULENT BEGINNINGS OF PENTECOSTALISM
IN GERMANY 47
Introduction 47
The Mülheim Association 48
The Berlin Declaration 50
The Free Pentecostal Churches 53
The Elim Movement 54
Freie Christengemeinde 55
The Church of God 56
Volksmission 57
Ecclesia Fellowship of Churches 58
Nazi Terror and Destructive War 59

6 THE FIELD STUDY 63
Introduction 63
Preparation of the Study 63
Execution of the Study 66

CHAPTER

7 THE FINDINGS OF THE STUDY 71
Introduction 71
German Refugees from the East
Plant Churches in the West 71
The Ministry of Gerhard Krüger 73
Pentecostal Church Beginnings in Ahrensbök 75
A Burden Causes the Church Planter to Move 79
Foreign Pentecostal Missionaries Planting
Churches in Germany 82
Unintended Church Plants Intended by God 85
Beginnings of the Charismatic Movement
in Germany 85
Charismatics Plant New Churches 87
Charismatics Join with Pentecostals 88
Church Plants Directed from a Distance 91
From the Living Room to a Church 94
Church Plant Grows out of a National or
International Ministry 97
Church Planting in a New Generation 100
Church Divisions Leads to Church Plants 103

8 MOTHER CHURCHES PLANT DAUGHTER CHURCHES AND
EVANGELISTIC OUTREACHES LEAD TO CHURCH PLANTS 107
Planting Daughter Churches 107
Church Planting and Larger Churches 108
Church Multiplication 110
A Noteworthy Model in Hamburg 112
High Impact Church Planting 113
Evangelistic Outreach Meetings Lead to the
Planting of New Churches 116
The Hal Hermann Tent Crusades in
Berlin 1952–1956 116

CHAPTER

Gerhard Klemm's Evangelistic Outreaches in the ACD 118
Waldemar Sardaczuk and Pioneer Team Evangelism in the ACD 119
Tent Evangelism and the ACD 120
Ecclesia and Healing Evangelism 122
The Evangelistic Spearhead of the *Volksmission* .. 127
Church of God Evangelistic Tenacity 129

9 SUMMARY OF THE STUDY 135

The Study's Contribution to Ministry 135
Evaluation of the Study 140
Keys to Effectiveness 141
Keys to Improvement 143
Implications of the Study 144
Recommendations for the BFP 148
Recommendations for Future Studies 151
Final Thoughts 153

APPENDICES

A CHURCH PLANTING (GERMAN-SPEAKING) FOR FIVE PENTECOSTAL FELLOWSHIPS OF CHURCHES INCLUDING CURRENT MEMBERSHIP STATISTICS 155

B CHURCH PLANTING CATEGORIES (GERMAN-SPEAKING) FOR FIVE PENTECOSTAL FELLOWSHIPS, 1945–2005 156

C BFP (GERMAN-SPEAKING) CHURCHES PLANTED, 1980–2005 BY REGION INCLUDING ECCLESIA AND *VOLKSMISSION* 157

APPENDICES

D CHURCHES PLANTED BY GERMAN REFUGEES FORCED TO LEAVE THEIR HOMELAND IN FORMER PRE-WAR EASTERN PROVINCES AR THE END OF WORLD WAR II, 1945–2005 159

E MINISTER OR LAY PERSON INITIATES CHURCH IN THEIR OWN COMMUNITY, OR MINISTER OR LAY PERSON WILL MOVE TO TARGET COMMUNITY AND PLANT A CHURCH, 1945–2005 169

F MOTHER CHURCH PLANTS DAUGHTER CHURCH IN A NEIGHBORING OMMUNITY, 1945–2005 183

G EVANGELISTIC MEETINGS ARE HELD THAT RESULT IN THE PLANTING OF NEW CHURCHES, 1945–2005 197

H CHURCH PLANT INITIATED BY FOREIGN MISSIONARY, SENT OUT AND FINANCIALLY SUPPORTED BY SENDING AGENCY, 1945–2005 205

I CHURCH PLANT DEVELOPS AND ORIGINATES OUT OF THE CHARISMATIC MOVEMENT, 1979–2005 213

J MINISTER OR LAY PERSON INITIATES NEW WORK WHERE HE OR SHE DOES NOR RESIDE, 1945–2005 221

K CHURCH PLANTING THROUGH HOME CELL GROUPS, 1945–2005 229

L CHURCH PLANTED AS A RESULT OF A NATIONAL OR INTERNATIONAL MINISTRY LOCATING IN THE AREA, 1960–2005 237

M CHURCH PLANT DEVELOPS OVER TIME OUT OF YOUTH-ORIENTATED MINISTRY, 1967–2005..... 241

N CHURCH PLANT INITIATED BECAUSE CORE GROUP SPLITS-OFF FROM ANOTHER CHURCH DUE TO DOCTRINAL OR OTHER DIFFERENCES, 1945–2005 243

O REASONS WHY SO FEW EUROPEANS BECOME CHRISTIANS 245

APPENDICES

P LOTHAR KRAUSS RESEARCH STUDY 2006 CONCERNING THE LACK OF CONVERSIONS IN BFP GERMAN-SPEAKING CHURCHES 249

Q RELIGIOUS OPINION IN GERMANY AND DECLINING CHURCHES 253

R INDEX FOR LOCAL CONGREGATIONS (GERMAN-SPEAKING) IN CHURCH PLANTING DATABASE, 1945–2005 ECCLESIA..... 257

S INDEX FOR LOCAL CONGREGATIONS (GERMAN-SPEAKING) IN CHURCH PLANTING DATABASE, 1945–2005 CHURCH OF GOD 258

T INDEX FOR LOCAL CONGREGATIONS (GERMAN-SPEAKING) IN CHURCH PLANTING DATABASE, 1945–2005 *BUND FREIKIRCHLICHER PFINGSTGEMEINDEN* (BFP)..... 259

U INDEX FOR LOCAL CONGREGATIONS (GERMAN-SPEAKING) IN CHURCH PLANTING DATABASE, 1945–2005 MÜLHEIM ASSOCIATION 263

V INDEX FOR LOCAL CONGREGATIONS (GERMAN-SPEAKING) IN CHURCH PLANTING DATABASE, 1945–2005 *VOLKSMISSION* 264

BIBLIOGRAPHY..... 265

PREFACE

This study addresses the subject of church planting over a sixty-year period following World War II (WWII) within the context of German Pentecostalism. The factors leading to the successful founding of individual congregations after WWII constitute the underlying question of the study. Understanding the historical and cultural context of Pentecostal church planting in Germany provides insight for social scientists, German church planters, and missionaries to better grasp the dynamics of intentional ministry in a post-Christian European setting.

The study categorizes nearly five hundred local German-speaking Pentecostal congregations initiated during the first sixty years after WWII, thus providing a database for detailed analysis. By observing the various methodologies and approaches of Pentecostal church planting, the study indentifies key principles that will propel successful church planting endeavors in the twenty-first century. The historical issues of post-WWII German Pentecostals directly influence their identity today. The study also examines the church planting efforts in the Book of Acts, providing an overview of missional impact during the first-century Roman world. Insights gleaned from this overview will help create a biblical basis for twenty-first-century church planting efforts in Germany.

The five Pentecostal denominations at the focus of this study are increasingly aware that the German populace continues to distance itself from a biblical worldview. Compared to the exponential growth of Pentecostalism in South America and Africa in recent decades, German Pentecostalism has seen minimal growth. The issues discussed in this study set the stage for an open conversation concerning the dynamics and characteristics of church planting in a culture far removed from the ideals and theology of the Reformation, the movement born in Germany nearly 500 years ago.

ACKNOWLEDGEMENTS

The late Faye Tidwell, a close family friend, was the primary person who encouraged me to pursue doctoral studies. Her "life message" was an inspiration to me during the extensive course work and study phase, always realizing the extra efforts she made while completing doctoral studies at AGTS, as she was bravely fighting cancer. I am also thankful to Cary Tidwell for providing encouragement and a home away from home during the weeks spent in Springfield for course work and studies.

I want to thank the Assemblies of God Theological Seminary team of professors, Dr. DeLonn Rance, Dr. Marvin Gilbert, and Dr. Charlie Self, who gave direction and clarity for pursuing this study, an expression of my "lifelong calling" as a church planter in Germany. I especially appreciate their personal encouragement in the "midst of the study storm" that helped me stay focused on the final goal.

I am very thankful for my colleagues in the five German Pentecostal fellowships of churches examined in this study who readily assisted me as I researched their respective denominations. My thanks go to Ekkehart Vetter of the Mülheim Association; Erich Schneider, Paul Schmidgall, Winfried Mann, and Karl-Otto Böhringer of the Church of God; Rüdiger Bartz of the Ecclesia Fellowship of Churches, Günther Kaupp of the *Volksmission*; Hartmut Knorr and Gerhard Oertel of the *Bund Freikirchlicher Pfingstgemeinden* (BFP). I want to especially thank Roman Siewert and Richard Krüger of the BFP who provided moral support over the duration of the study, especially at those moments when it seemed the study would never end.

Most of all, I am grateful to my wife, Mechthild, who stood behind me during the entire time of studies, offering much needed encouragement. Her unwavering support was especially heart-felt in the spring of 2010 after I had eye surgery during the research phase of the study. I am grateful for her editing and formatting skills and her excellent advice for study improvement. She also translated this book into German.

LIST OF TABLES

TABLE

7.1 Church Plants by German Refugees, 1945–2005 78

7.2 Minister Plants Church in His or Her Own Community or Moves to Target City to Plant a Church, 1945–2005 82

7.3 Sending Agency and Country Planting BFP German-speaking Churches, 1945–2005 84

7.4 Church Plant Initiated by Foreign Missionaries, 1945–2005 85

7.5 Church Plant Develops out of the Charismatic Movement, 1979–2005 91

7.6 Minister or Layperson Initiates New Work in Community Where He or She Does Not Reside, 1945–2005 94

7.7 Home Cell Group Initiated that Develops into a Church, 1945–2005 97

7.8 Church Planted as a Result of a National or International Ministry Locating in the Area, 1960–2005 100

7.9 Church Plant Develops Out of Youth Oriented Ministry, 1967–2005 103

7.10 Churches Planted by Splitting-Off from another Church, 1945–2005 104

8.1. Daughter Churches Planted, 1945–2005 108

8.2 Congregational Size of Churches Planting Daughter Churches, 1945–2005 109

8.3 Number of Churches Planting Daughter Churches, 1945–2005 110

TABLE

8.4 BFP List of Three-generation Churches 111

8.5 German-speaking Church Plants by the Leading Free Churches in Germany, 1970–2005 115

8.6 Mother Church Plants Daughter Church in Neighboring Community, 1945–2005 115

8.7 Evangelistic Meeting Resulted in the Planting of a New Church, 1945–2005 133

9.1 Number of Churches Started by Denominations, 1990–2005 148

10.1 BFP Statistics for 2006 250

CHAPTER 1

INTRODUCTION

Looking at present day Post-Christian Germany, it is hard to imagine that the Reformation was birthed in this country. Two hundred years after Luther tacked his ninety-five theses on the front door of the Wittenberg Castle Church, Moravian missionaries sacrificially left all behind, proclaiming the good news of the gospel to all ends of the world. Germany became the starting point for the modern missionary movement. Many Evangelicals outside of Germany mistakenly assume that national revivals have swept over Luther's Germany similar to spiritual awakenings experienced in North America and England during the eighteenth and nineteenth centuries. However, masses of Germans did not turn to Christ during the Reformation, nor did they do so during the Moravian missionary movement; most Germans were Christian in name only.

Currently, few Germans admit to being committed Christians and many Germans openly acknowledge their distaste and disgust of Christianity. Survey data collected in 2005 indicate that only about one-half of Germans believe in the existence of God.[1] This statistic is quite remarkable, when a person considers that two-thirds of all Germans are nominal members of either the Catholic or Protestant church.[2] The German news magazine, *Der Spiegel*, best summarizes the present spiritual dilemma facing church leaders of all denominations; "A once Christian land has now become a pagan land with a

[1] "Umfrage: In Deutschland glaubt jeder Zweite an Gott," Austrian Broadcasting Network, http://religion.orf.at/projekt02/news/0507/ne050726_umfrage_fr.htm (accessed August 24, 2007).

[2] See Appendix Q, "Religious Opinion in Germany and Declining Churches" for a more detailed explanation of current religious opinion in Germany and declining church membership data. Both the State Protestant and Catholic Churches have experienced extensive membership loss in the past two decades.

few Christian remnants."[3] Yet, within this discouraging context, Pentecostal men and women have planted churches during the past one hundred years, and, with God's help, will intentionally plant even more churches in the future.

The countless church planting challenges experienced in previous years have influenced twenty-first-century Pentecostals in Germany. As German men and women distance themselves from a biblical worldview, preaching the gospel becomes more challenging. A clear understanding of the failures and successes of church planting efforts will help current and future Pentecostal church planters as they deal with overwhelming contextual issues while retaining a positive perspective on the future. A wise, yet unknown, person once stated, "If we do not understand our own history, we will never be able to make history."

Context of the Study

I never imagined that my participation on a two-week mission trip to the 1972 Munich Olympics as a nineteen-year-old college student would forever effect the course of my life. Just seven months after being in Munich, I returned to Germany on a one-year assignment to assist Teen Challenge Europe as a musician in youth evangelism. My one-year commitment turned into four-and-one-half years of rewarding ministry. During this formative time of working with Teen Challenge, I also learned the German language, discovered my appreciation for German culture and history, met my German wife, Mechthild, and sensed a missionary call to the land of the Reformation. Later, while planting an Assemblies of God church in Freeland, Michigan, this call became more focused as my wife and I sensed clear direction to return to Germany to plant churches.

Since 1984, Mechthild and I have been Assemblies of God missionaries, initiating new churches in Germany. We have personally guided numerous missionaries and German pastors alike, as they planted Pentecostal congregations in the communities of their calling. In my capacity as a former district official for almost twenty years in the *Bund Freikirchlicher Pfingstgemeinden* (BFP), I have had the privilege of overseeing and coordi-

[3] "Religion in Deutschland," *Der Spiegel* 25 (1992): 51.

nating church planting efforts in the three German states of Rhineland-Palatinate, Saarland, and Thuringia.

Having a background in sociology, I remain intrigued and astonished by the overwhelming cultural defiance and opposition toward establishing communities of Bible-believing churches in post-World War II (WWII) Germany. The Protestant and Catholic State Churches have indoctrinated their local communities to believe that Pentecostal churches, as well as other Free Churches, are dangerous cults to be avoided at all cost. In spite of such adversity, my heart is deeply moved whenever I witness the planting of Pentecostal congregations, especially those churches that continue to practice intentional mission in their local context.

This study will investigate the attributes and dynamics of successful church planting within German Pentecostalism. As a student of German Pentecostalism, with a strong personal interest in German history, I gladly embark on this exciting and challenging missiological journey. My focus on Pentecostal church planting in no way implies that I negate the tremendous efforts put forth by other Evangelical church planters in Germany. I do not believe Pentecostals have a better or superior approach. On the contrary, Pentecostal intentional mission endeavors are only a part of what occurs in the larger body of Christ. The limited focus in this study should be viewed as the author's effort to better understand his spiritual roots, while also providing insight and understanding to those who have been called within German Pentecostalism and other Christian traditions to plant churches committed to intentional mission.

A Challenging Opportunity

Pentecostals in Germany need to become more aggressive and strategic in church planting. One recent study finds that 60 percent of all German communities with a population of over 5,000 do not have the witness of an Evangelical church.[4] Church planting needs to become a major focus among Pentecostal pastors and churches as they strive to reach the lost in Germany. This requires more than mere "lip service" regarding the importance of church

[4] "Orte über 5.000 Einwohner ohne eine VeF Freikirche (Stand 2005)," Bund Freier Evangelischer Gemeinden, http://www.feg.de/index.php?id=175 (accessed October 5, 2009).

planting. Pentecostal leaders at the national, district, and local levels must implement action plans to facilitate the planting of churches committed to intentional mission. This intentionality will exhibit a deliberate and decisive strategic evangelization focus that permeates every aspect of local church ministry. Compelled and empowered by the Holy Spirit, believers will subsequently expound, in word and deed, the life-transforming gospel to a lost and desperate world.

One of the major problems addressed by this study is a lack of adequate understanding concerning the various contextual issues relating to church planting in Germany, especially for those outside of the German language sphere. Outside of Germany, little is known about the development and genesis of Pentecostalism in the Land of the Reformation. Several insights gained from this study will impact the future of German Pentecostal church planting. The various contextual issues facing the church will be identified and articulated, thereby better preparing missionaries and Pentecostal ministers who are called and empowered by the Holy Spirit to plant new churches in Germany. Looking at the history of German Pentecostalism will also assist Christians who have migrated to Germany, mostly from the Majority World, to better understand the culture of their new home and ministry calling. Current statistics from the BFP, the largest Pentecostal fellowship in Germany, reveal that 35 percent of its congregations are non-German speaking.[5]

Careful analysis of the thriving Pentecostal churches in German communities planted since 1945 yields many insights for twenty-first century praxis. This study provides a framework for fresh conversations among leaders concerning the lessons learned through successes and failures of past church planting endeavors, thus facilitating more effective church planting in Germany for the future. The hostility and indifference of post-Christian Germany can only be overcome as men and women committed to the Great Commission distill key ideas from the past, producing greater impact in the future.

[5] Hartmut Knorr, "BFP Gemeinde-Statistik: Bericht vom Bundessekretär" (report, 115th BFP Conference, Willingen, Germany, September 28, 2010).

The Purpose

This study analyzes and surveys the church planting methodologies of German Pentecostals between 1945 and 2005. The successes and failures of these church planting endeavors will be evaluated, providing insights to assist present and future church planters in Germany. This study helped me, a church-planting missionary, to effectively serve the German people alongside my BFP ministry colleagues. In addition to the immediate German context, this missiological investigation encourages all European Christians, as well as their counterparts in the Western World, to find ways to make a greater impact in their preaching and planting efforts.

Definition of Terms

Arbeitsgemeinschaft der Christengemeinden in Deutschland (ACD) [Working Fellowship of Christian Churches in Germany]. The ACD was organized after WWII, as various independent Pentecostal fellowships and their leaders came together to establish a united national fellowship. The ACD became the partner fellowship for Assemblies of God missionaries from the United States and Pentecostal missionaries sent out from Scandinavia.

Berliner Erklärung [The Berlin Declaration]. This document was signed in 1909 by fifty-six influential leaders, most of whom came out of the *Gemeinschafts-bewegung.* This written document officially rejected the infant Pentecostal movement. The signers of the Berlin Declaration went on record to assert that Pentecostalism is a movement from "below," implying a satanic nature. The Berlin Declaration officially sanctioned hostile anti-Pentecostal sentiment among Evangelicals and Protestants in Germany that lasted throughout most of the twentieth century.

Bund Freikirchlicher Pfingstgemeinden (BFP) [Federation of Free Pentecostal Churches]. The ACD changed its name to the BFP in 1982, due to receiving a higher legal status of a "cooperation of public jurisdiction." This change granted the BFP the same legal status to operate without restrictions in the public sector as granted the two State Churches, several other Free Churches and political parties.

Free Churches. This term refers to Pentecostals and other Evangelical groups and denominations in Germany who are not affiliated with the state-supported Protestant Church. They are called "free" for two reasons. First, only a committed Christian voluntarily joins a Free Church. In the Protestant or Catholic tradition, a person generally becomes a member at birth as decided by the parents. Second, Free Churches are financed through the voluntary offerings of their members, as opposed to the state Protestant and Catholic Churches, which are financed by a withholding tax taken directly from the salary of their members. Germans, as a whole, tend to view Free Churches as cults that operate on the fringes of society.

Gemeinschaftsbewegung [Fellowship Movement]. This movement grew out of a renewal awakening among Lutheran Pietists during the later part of the nineteenth century. Over time, congregations were organized, sometimes within a local Protestant church, but more often outside of the local Protestant church. The *Gemeinschaftsbewegung*, both past and present, places greater emphasis on personal holiness and evangelism than do the Protestant churches as a whole. In the late nineteenth century, *Der Deutsche Evangelische Verband für Gemeinschaftspflege und Evangelisation* [The German Lutheran Federation for the Encouragement of Fellowship and Evangelism] was organized as an umbrella organization for the various Pietist communities and groups operating within German Protestantism.[6] The *Gemeinschaftsbewegung* served as the primary source for the emerging Pentecostalism of the early twentieth century in Germany. Currently, under the *Gemeinschaftsbewegung* legal umbrella, thirty-eight regional organizations operate with approximately 120,000 members. In addition, the *Gemeinschaftsbewegung* is comprised of various outreach programs, including youth ministries, mission organizations, Bible training centers, and various social ministry groups adding another 60,000 adherents.[7] Most *Gemeinschaftsbewegung* adherents currently remain official members of the Protestant church; yet, often they only attend their own community meetings.

---

[6] "Die Geschichte des Evangelischen Gnadauer Gemeinschaftsverbandes," Evangelischer Gnadauer Gemeinschaftsverband e. V., http://www.gnadauer.de/cms/der-verband/geschichte.html (accessed December 27, 2010).

[7] "Pietismus in Deutschland," *IdeaSpektrum* 41 (2010): 20–22.

Intentional Mission. Thoroughly understanding post-Christian German culture unveils the need for intentional mission. Mission is inherently intentional, but for this work the antecedent reinforces outreach that intrinsically grows out of a Christian's personal relationship with the living God. As a third-generation Pentecostal, it is imperative that the church be reminded of the Holy Spirit's power and purpose to equip God's people for intentional mission. According to Acts 1:8, the empowerment granted from the Risen Christ will enable the church to take the good news of the gospel across the street (Jerusalem) and around the world (the ends of the earth).

Kasseler Erklärung [The Kassel Declaration]. This declaration was signed in 1996 by representatives of the German Evangelical Alliance and leaders of the BFP. The Kassel Declaration established guidelines and a framework for Pentecostals and Charismatics to be officially integrated into the Evangelical Alliance throughout Germany. Unofficially, the agreement helped negate the negative effects of the Berlin Declaration, which had unjustly disenfranchised Pentecostals as legitimate Evangelical believers in Germany for almost ninety years.

Mülheimer Verband [Mülheim Association]. Mülheim is a city in the industrial Ruhr Valley of Germany and *Verband* is the German word for association. The Mülheim Association organized as the first Pentecostal fellowship of churches in Germany during 1914. The Pentecostal experience and doctrines of these Lutheran leaders and their fellowship groups forced them to leave the G*emeinschaftsbewegung.*

Theologisches Seminar Beröa [Berean Theological Seminary]. This seminary is located in Erzhausen between Frankfurt and Darmstadt and was founded by Assemblies of God missionaries from the United States in Stuttgart during 1951 in cooperation with the infant ACD Pentecostal movement to train men and women for ministry. This school has played an important role in providing solidity and continuity for the development of the largest Pentecostal fellowship of churches in Germany.

Volkskirche [church of the people or the nation]. In Germany, this term refers to the established and socially acceptable state Protestant or Catholic

Churches, which have been an integral part of German culture and society since the Reformation in the sixteenth century.

Description of the Study

This study is a case study utilizing the methods of a missiological historiography. The study discovers and imparts helpful insights for successful German Pentecostal church planting, while acknowledging the struggles and limited victories within its cultural context. Living in Germany, I had immediate access to historical records and documents, and I am personally acquainted with men and women involved in planting churches in post-WWII Germany. This study surveys historical documents of selected local Pentecostal congregations that were planted in Germany during the following three historical periods:

- The Rebuilding Years: 1945–1955
- The Economic "*Wunder*" Years: 1956–1989
- The Reunited Germany Years: 1989–2005

Other documents contributing to this study include:

- Local church histories and local church records
- Denominational periodicals
- Minutes of national church conferences
- Minutes of denominational leadership meetings
- German periodicals and journals opposed to Pentecostal churches
- The German Evangelical Alliance News Service and other journals
- Archives of Assemblies of God World Missions in Springfield, Missouri
- Flower Pentecostal Heritage Center in Springfield, Missouri

Personal interviews were conducted with officials from various denominations, local pastors, and parishioners who were eyewitnesses to Pentecostal churches being planted during the above historical eras. Through my personal contacts in Germany, I had the opportunity to interview Pentecostal leaders and scholars who are keenly aware of the historical events and missional developments of German Pentecostalism. Questions to be answered include the following:

- Which successful missional methods were utilized by local Pentecostal church planters and prominent Pentecostal evangelists, bringing about the growth of Pentecostalism in Post-WWII Germany?
- Did any of the approaches and methodologies in Pentecostal church planting and evangelism hinder the spread of Pentecostalism in Germany?
- How did missional methods evolve or vary during the historical time periods mentioned above?
- What are the lessons learned and implications from this missiological investigation, giving impetus for the future, and helping Pentecostals to plant even more churches?

Scope of the Study

First, the study focuses on German-speaking congregations initiated in the sixty-year period from 1945–2005 and affiliated with one of the five Pentecostal fellowships of churches included in this study. Other researchers are called upon to look at the hundreds of international Pentecostal congregations springing up in Germany during the last twenty years with approximately 80 percent of these congregations originating from Sub-Saharan Africa.[8] Further, this study will not include the study of German

[8] Knorr, "BFP Gemeinde-Statistik."

emigrants from the former Soviet Union who returned to Germany during the 1980s and 1990s, who also founded local Pentecostal churches.[9]

This study focuses on the five main fellowships of Pentecostal churches established or being established in Germany at the end of WWII. The five groups include: (1) Mülheim Association; (2) BFP, originally the ACD until 1982; (3) *Volksmission*; (4) *Gemeinde Gottes* (Church of God) with world headquarters in Cleveland, Tennessee; and (5) *Gemeinde der Christen Ecclesia* (Ecclesia Fellowship of Churches).

During the 1980s and 1990s, the International Four Square Church and Vineyard Fellowship, both categorized as Charismatic/Pentecostal groups, began ministry in Germany. Since these groups are a new addition to Germany and each fellowship has a small number of congregations, they were not included in this study.[10] Due to its minimal size, the *Apostolische Kirche urchristliche Mission* (Apostolic Church for Early Christianity) which organized in the 1950s as a Pentecostal fellowship of churches with congregations listed in Berlin, Flensburg, and Uelzen is also not included in this study.[11]

Contribution to Ministry

First, this study establishes the fact that Pentecostal missional church planting praxis, coupled with appropriate contextualization in the German setting, has met with some success. Contextualization in Germany can often be very fluid, as demonstrated by the historical examples in this study.

---

[9] Dieter Hampel, Richard Krüger, and Gerhard Oertel, *Der Auftrag bleibt: Der Bund Freikirchlicher Pfingstgemeinden auf dem Weg ins dritte Jahrtausend* (Erzhausen, Germany: Bund Freikirchlicher Pfingstgemeinden, 2009), 86–87.

[10] The International Four Square Church of Germany (*Freikirchliches Evangelisches Gemeindewerk*, FEGW) lists twenty congregations on their website; "Four Square in Deutschland," *Freikirchliches Evangelisches Gemeindewerk*, http://www.fegw.de/index.php?id=16#c17 (accessed February 14, 2010). The Vineyard Fellowship in Germany lists thirty individual churches and fellowships, including congregations similar to the *Gemeinschaftsbewegung* that directly work within the Catholic and Protestant Churches; "Liste der Vineyards in D. A. CH," Vineyard Dach, http://www.vineyard-dach.net/vineyard/dach-liste.html (accessed February 12, 2010).

[11] "Geschichte," Apostolische Kirche urchristliche Mission, http://www.apostolische-kirche.de/index.php?page=269 (accessed November 30, 2010).

Second, this study imparts helpful insights into the dynamic development of German Pentecostal church planting, focusing on its struggles and limited victories within its cultural and historical context. These insights are valuable for church planting missionaries coming to Germany, providing suitable understanding for their missional task. This study will help church planters, missionaries, and scholars better understand contextual and theological issues unique to Germany.

Third, this study serves as a resource for German Pentecostal church-planting leaders. It will initiate many conversations among leaders, bringing to light the more recent successes, as well as pitfalls, in German church planting. These conversations will lend clarity to those individuals and teams called to initiate new congregations.

Finally, as Pentecostals, it is imperative to grasp the missional issues and challenges of the past in order to understand who they are today. An accurate understanding of one's roots and traditions, as facilitated by this study, provides helpful insights and creative opportunities for the future.

CHAPTER 2

GENERAL LITERATURE REVIEW

Introduction

Three areas of general concern facilitate a suitable groundwork for inquiry. First, Pentecostalism in the German context must be properly understood and analyzed. The works presented provide a wide range of perspectives concerning the historical and theological genesis of this new movement in the context of German church history. Church planting evolves out of denominations that have a unique theological and historical DNA. German Pentecostalism is not an exception.

Second, understanding the relationship of the Free Churches to the two dominant *Volkskirchen* is necessary for students of German church planting. German Pentecostalism feels very much at home in the Free Church family, as do other Evangelical fellowships, even in the shadow of the State Churches. There is a difference between these two worlds of Christianity and effective Bible-centered church planting operates in this context.

Third, the topic of church planting itself guides the discussion of this study. The biblical, historical, and theological issues connected with the art and science of establishing healthy congregations in any context is integral to this work.

German Pentecostalism

D. Paul Fleisch, a Lutheran theologian from Hanover, was the first German author to write an extensive academic historical treatment of the Pentecostal movement in Germany. His book, entitled *Geschichte der Pfingstbewegung in Deutschland von 1900 bis 1950* [*History of the German Pentecostal Movement 1900–1950*], is a standard work for students of

German Pentecostalism.[12] By 1914, Fleisch had already contributed to a two-volume history of the *Gemeinschaftsbewegung*, writing a chapter with the profound title, "The Tongues Movement." As an astute, first-hand, neutral observer of Pentecostalism during its first fifty years of development, Fleisch's work is invaluable.

Christian Hugo Krust's book, *50 Jahre Deutsche Pfingstbewegung: Mülheimer Richtung* [*50 Years of the German Pentecostal Movement: Mülheim Direction*], presents an excellent overview of the Mülheim Association, which organized in 1914 as the first Pentecostal Fellowship in Germany.[13] Krust himself was a member of the Mülheim Association's executive leadership and his work has become a standard resource for understanding the development of the first fifty years of German Pentecostalism, especially in the Mülheim tradition.

Reimer Dietze's unpublished work, "Deutschlands freikirchliche Pfingstbewegung auf dem Vormarsch: Ihr Weg von den Anfängen bis zur Gründung der 'Arbeitsgemeinschaft' 1947" [Germany's Free Pentecostals Marching On: The Path of its Beginnings until Founding the ACD in 1947], portrays the development of several independent Pentecostal groups outside of the Mülheim Association, primarily founded in the 1920s and 1930s.[14] Several of these groups, including the Elim Movement and *Freie Christengemeinde* (Free Christian Church), would join together to form the ACD in the late 1940s. Dietze's study is somewhat critical in nature but he successfully helps the reader grasp the points of contention between the various Pentecostal groups and their sometimes independent-minded authoritarian leaders.

---

[12] D. Paul Fleisch, *Geschichte der Pfingstbewegung in Deutschland von 1900 bis 1950* [History of the German Pentecostal Movement 1900–1950], 2nd ed. (Marburg Lahn, Germany: Francke Verlag, 1983).

[13] Christian Hugo Krust, *50 Jahre Deutsche Pfingstbewegung: Mülheimer Richtung* [50 Years of the German Pentecostal Movement: Mülheim Direction] (Altdorf, Germany: Missionsbuchhandlung und Verlag, 1958).

[14] Reimer Dietze, "Deutschlands freikirchliche Pfingstbewegung auf dem Vormarsch: Ihr Weg von den Anfängen bis zur Gründung der 'Arbeitsgemeinschaft' 1947." [Germany's Free Pentecostals Marching On: The Path of its Beginnings until Founding the ACD in 1947] (Erzhausen, Germany, 1993). Manuscript available from the author.

Walter Hollenweger, a former Pentecostal minister in Switzerland before he became a Reformed Church minister, wrote his seminal work in 1969 entitled, *Enthusiastisches Christentum: Die Pfingstbewegung in Geschichte und Gegenwart.* [*Enthusiastic Christianity: The Pentecostal Movement in History and the Present*].[15] In 1972, this work was published in English under the title, *The Pentecostals: The Charismatic Movement in the Churches* and would earn him international acclaim as one of the foremost experts on world Pentecostalism.[16] His insight into early German Pentecostalism is striking in that he asserts the founding of the Mülheim Association was an unsuccessful attempt to develop a Pentecostal movement in the Reformed tradition.[17] Hollenweger also takes to task the leaders of the *Gemeinschaftsbewegung*, who, in his eyes, overplayed their hand by categorically rejecting German Pentecostalism without even having an official meeting with their former friends and colleagues who had become Pentecostal in experience. For Hollenweger, the emotional excesses of early Pentecostalism in Germany, which the *Gemeinschaftsbewegung* deplored, were created, in part, by its own overemphasis on personal holiness and its obsessive expectation of a soon-to-come great revival.

Hollenweger also sheds much light on the ACD and its later development, which he describes as a very aggressive Free Church in the *Volkskirchen* context.[18] Hollenweger served as the executive secretary of the World Council of Churches (WCC) when several ACD leaders, along with other European Pentecostal leaders, had their first official meeting with the WCC during 1966 in Switzerland.

Ludwig Eisenlöffel's *Freikirchliche Pfingstbewegung in Deutschland: Innenansichten 1945–1985* [The Free Pentecostal Movement in Germany: A View from the Inside 1945–1985] provides a necessary backdrop toward

[15] Walter Hollenweger, *Enthusiastisches Christentum: Die Pfingstbewegung in Geschichte und Gegenwart* [Enthusiastic Christianity: The Pentecostal Movement in History and the Present] (Zürich, Switzerland: Zwingli Verlag, 1969).

[16] Walter Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (Minneapolis, MN: Augsburg Publishing House, 1972).

[17] Hollenweger, *Enthusiastisches Christentum*, 216–230.

[18] Ibid., 231.

understanding the events that shaped and formed the ACD until 1985.[19] Eisenlöffel was a member of the ACD's executive board during the 1960s and 1970s and also directed the Berea Theological Seminary in Erzhausen for over ten years. Eisenlöffel's insider perspective facilitates an in-depth understanding of the ACD's internal workings, especially from the 1950s through the 1980s. Eisenlöffel's exhaustive reference work provides much insight into the ACD's relationship to other Pentecostal and Evangelical groups within the German context. Eisenlöffel led many of the inner-church dialogues that took place in the 1970s between the ACD and the Evangelical Alliance, the ACD and the Ecumenical Movement, and the ACD's discourse with the emerging Charismatic movement.

Gottfried Sommer's 156-page master's thesis, "Die Sammlung deutscher freikirchlicher Pfingstgemeinden in der Zeit des Wiederaufbaus 1945–1955 zur Arbeitsgemeinschaft der Christengemeinden in Deutschland (ACD)—Entwicklung und Selbstverständnis" [The Gathering Together of German Free Pentecostal Churches during the Rebuilding years 1945–1955 in the ACD: Development and Self-Understanding] specifically focuses on the ACD during its formative years, which runs parallel to Germany's rebuilding following the devastation of WWII.[20] Sommer's detailed study with 411 footnotes provides an extensive overview of the resource literature available to the student of German Pentecostalism. Sommer asserts that one German Pentecostal movement has never existed, but rather a number of independent-minded groups, each bringing to the table its own contradicting and diffuse biblical interpretations and doctrinal positions. Sommer contends that one of the weaknesses of the BFP today is its composition of very diverse groups.

Dieter Hampel, Richard Krüger, and Gerhard Oertel, who served as long-time members of the executive leadership of the BFP in Germany, authored a

---

[19] Ludwig David Eisenlöffel, *Freikirchliche Pfingstbewegung in Deutschland: Innenansichten 1945–1985* [The Free Pentecostal Movement in Germany: A View from the Inside 1945–1985] (Göttingen, Germany: V&R Unipress, 2006).

[20] Gottfried Sommer, "Die Sammlung deutscher freikirchlicher Pfingstgemeinden in der Zeit des Wiederaufbaus 1945–1955 zur Arbeitsgemeinschaft der Christengemeinden in Deutschland (ACD)—Entwicklung und Selbstverständnis" [The Gathering Together of German Free Pentecostal Churches during the Rebuilding years 1945–1955 in the ACD: Development and Self-Understanding], (MA Thesis, Free Evangelical Thelogical Seminary, Gießen, Germany, 1999).

book entitled, *Der Auftrag bleibt: Der Bund Freikirchlicher Pfingstgemeinden auf dem Weg ins dritte Jahrtausend* [The Mandate Never Changes: The Federation of Free Pentecostal Churches in Germany on the Way into the Third Millennium].[21] This reference volume provides a detailed historical overview of the BFP during the last two decades of the twentieth century and a wealth of data related to numerous changes that occurred during this period of time. German reunification, several Pentecostal fellowships joining the BFP, and the growth of international churches within the BFP, forced changes in Germany's largest Pentecostal denomination.

This volume also looks back to the development of German Pentecostalism during the Nazi era and post-WWII Germany. The authors trace the formation and development of numerous local congregations, providing insight to the turbulent times of the last half of the twentieth century. The authors provide names of missionaries from Scandinavia and the U. S. Assemblies of God who trained leaders and established local congregations through intentional church planting. The authors recount detailed historical information regarding the establishment of the Bible school in Erzhausen by Assemblies of God missionaries from the United States after WWII.

Ekkehart Vetter, the current President of the Mülheim Association, in his well-researched book, *Jahrhundertbilanz: erweckungsfaziniert und durststreckenerprobt: 100 Jahre Mülheimer Verband Freikirchlicher-Evangelischer Gemeinden* [One Century Evaluation: Fascinated by Revival and Tested by Times in the Wilderness: 100 Years History of the Mülheim Association] chronicles one hundred years of his fellowship's history.[22] The Mülheim Association, the first officially recognized Pentecostal movement in Germany, stemmed from a revival in the city of Mülheim, located in Germany's industrial Ruhr Valley. Reports indicate 3,000 conversions over a six-week

[21] Dieter Hampel, Richard Krüger, and Gerhard Oertel, *Der Auftrag bleibt: Der Bund Freikirchlicher Pfingstgemeinden auf dem Weg ins dritte Jahrtausend* [The Mandate Never Changes: The Federation of Free Pentecostal Churches in Germany on the Way into the Third Millennium] (Erzhausen, Germany: Bund Freikirchlicher Pfingstgemeinden, 2009).

[22] Ekkehart Vetter, *Jahrhundertbilanz: erweckungsfaziniert und durststreckenerprobt: 100 Jahre Mülheimer Verband Freikirchlicher-Evangelischer Gemeinden* [One Century Evaluation: Fascinated by Revival and Tested by Times in the Wilderness: 100 Years History of the Mülheim Association] (Bremen, Germany: Missionsverlag des Mülheimer Verbandes, 2009).

period in 1905. Vetter goes to great lengths to trace the genesis and development in the early years by carefully examining prominent Pentecostal periodicals from the early decades of the twentieth century. Vetter provides a detailed description of how the Mülheim Association never intended to be a denomination and how it remained hopeful for a reunion with the *Gemeinschaftsbewegung*. After WWII, the Mülheim Association became an established Free Church denomination. Vetter critically analyzes his own church and presents ten reasons why the Mülheim Association dramatically declined numerically since World War II.[23] During these years, the Mülheim Association moved from being the first Pentecostal fellowship in Germany to becoming a self-described Evangelical/Charismatic fellowship of churches that gradually and gracefully left its Pentecostal roots.

Tim Linder's biography, *Hermann Zaiss: Einblicke in sein Leben* [Hermann Zaiss: Insights into His Life] tells, in narrative form, the history of the Ecclesia fellowship of churches, which joined the BFP in 2000.[24] The Ecclesia traces its roots back to the end of WWII when factory owner Herman Zaiss held evangelistic healing meetings throughout Germany. Hundreds of people attended the Zaiss meetings up until his untimely death in 1958. It is interesting to see how the charisma of one man created a new fellowship of churches.

In 1995, the *Volksmission* headquarters in Stuttgart published the book *Missionarisch in die Zukunft: 50 Jahre Volksmission entschiedener Christen* [Missional into the Future: 50 Years of Decisive Christians in the Volksmission], commemorating fifty years of ministry and presenting a historical overview of this Pentecostal fellowship of churches founded after WWII.[25] They joined the BFP in 1988. Particularly beneficial for this study is the documentation describing when and how individual *Volksmission* congregations were planted. Most of these congregations were located in the state of Baden-Wurttemberg.

---

[23] Ibid., 339–350.

[24] Tim Linder, *Hermann Zaiss: Einblicke in sein Leben* [Hermann Zaiss: Insights into His life] (Wupperthal, Germany: R. Brockhaus Verlag, 2000).

[25] Günther Kaupp and Herbert Ros, *Missionarisch in die Zukunft: 50 Jahre Volksmission entschiedener Christen* [Missional into the Future: 50 Years of Decisive Christians in the Volksmission] (Stuttgart, Germany: Volksmission entsch. Christen e. V., 1995).

Bernhard Röckle's master's thesis entitled, "Born in Difficult Times," tells the story of Karl Fix, the founder of the *Volksmission*, whose ministry began during the Nazi era in Berlin.[26] By focusing on Fix's theological leanings and evangelistic ministry before WWII, Röckle provides another window into the development of a fellowship of churches in Southern Germany and how one person can make a significant impact for the Kingdom. In 2002, Röckle's work was published as a book in German entitled, *Geboren in schwerer Zeit*.[27]

Paul Schmidgall's two books *From Oslo to Berlin: European Pentecostalism* and *Hundert Jahre Deutsche Pfingsbewegung: 1907–2007* [A One Hundred Year History of the German Pentecostal Movement: 1907–2007], present histories of various European Pentecostal movements, especially giving attention to the history of Pentecostalism in Germany.[28] Schmidgall directs the European Theological Seminary in Germany, affiliated with the Church of God in Cleveland, Tennessee. As an insider, Schmidgall presents an historical overview of the Church of God founded in Germany during the late 1930s by Herman Lauster.

Free Churches in Germany

Erich Geldbach's book, *Freikirchen – Erbe, Gestalt und Wirkung* [Free Churches—Heritage, Structure and Workings], presents an extensive history

[26] Bernhard Röckle, "Born in Difficult Times: The Beginnings of the Volksmission Entschiedener Christen in Berlin (1933–1945), Especially concerning the Biography of its Founding Father Karl Fix and his Theological Influence" (MA Theology Thesis, University of Wales, Bangor, 2002).

[27] Bernhard Röckle, *Geboren in schwerer Zeit: Karl Fix und die Entstehung der Volksmission entschiedener Christen von 1933 bis 1945* [Born in Difficult Times: The Beginnings of the Volksmission Entschiedener Christen in Berlin (1933–1945), Especially concerning the Biography of its Founding Father Karl Fix and his Theological Influence] (Stuttgart, Germany: Selbstverlag der Volksmission entschiedener Christen: 2002).

[28] Paul Schmidgall, *From Oslo to Berlin: European Pentecostalism* (Erzhausen, Germany: Leuchter Verlag, 2003); Paul Schmidgall, *Hundert Jahre Deutsche Pfingstbewegung: 1907–2007* [A One Hundred Year History of the German Pentecostal Movement: 1907–2007] (Nordhausen, Germany: Verlag Traugott Bautz, 2007).

of the various Free Churches in Germany.[29] This work represents nearly fifty years of research. As a Baptist theologian, Geldbach taught at various universities, specializing in comparing the confessional stances of Free Churches with the Protestant Church. As a whole, German Pentecostals first present themselves to the general public as Free Church believers; as more specific questions arise, they speak of their own denomination.

Karl-Heinz Voigt's book, *Freikirchen in Deutschland (19. und 20. Jahrhundert)* [Free Churches in Germany: 19th and 20th Century], gives the reader an historical overview of the Free Church tradition in Germany since the nineteenth century.[30] Voigt, a German Methodist minister, represented his denomination for numerous years in the ecumenical movement and is very familiar with the challenges faced by Free Churches in a culture dominated by the Protestant and Catholic State Churches. The last chapter of this volume is especially helpful for this study as Voigt deals with the topic of Free Churches at the turn of the twenty-first century.

The *Vereinigung* Evangelischer *Freikirchen* (VEF) [National Association of Evangelical Free Churches], published a book in 2004 entitled, *Freikirchen Handbuch* [Handbook of Free Churches].[31] The book presents a detailed overview of the workings and history of this organization that represents Free Church interests in Germany. Klaus Peter Voß, editor of the volume, worked for ten years as the Free Church theological consultant of the ecumenical movement (ACK) in Germany and always makes a case for the importance of Free Churches in the German Christian tradition. This volume presents an excellent historical and structural overview of the twelve Free Church denominations that are a part of the VEF today. All five of the Pentecostal groups in this study are a part of the VEF.

---

[29] Erich Geldbach, *Freikirchen — Erbe, Gestalt und Wirkung* [Free Churches—Heritage, Structure and Workings] (Göttingen, Germany: Vandenhoeck & Ruprecht, 2005).

[30] Karl-Heinz Voigt, *Freikirchen in Deutschland (19. und 20. Jahrhundert)* [Free Churches in Germany: 19th and 20th Century] (Leipzig, Germany: Evangelische Verlagsanstalt, 2004).

[31] Klaus Peter Voß, ed. *VEF Freikirchen Handbuch* [Handbook of Free Churches] (Wuppertal, Germany: Brockhaus Verlag, 2004).

Church Planting

Ed Stetzer's book, *Planting Missional Churches*, takes a very hands-on approach to missional church planting, providing insights valuable for the western European cultural setting.[32] In Stetzer's thesis, the term *missional* explains the posture in the way one reaches out to the culture where one is planting a church while the term *incarnational* describes what actually happens as believers live among the people—just as Christ came to live among mankind. Stetzer's term, *on mission*, describes a focused approach, which centers on intentionally and deliberately reaching lost men and women with the claims of Christ, underscoring the very purpose of this study. The following three chapters in Stetzer's book offer a basis for analysis and reflection concerning this study and the unique situation in Germany: (1) "The Biblical Basis of Church Planting," (2) "Understanding Cultures and Models," and (3) "Church Planting in Emerging Culture."[33]

Dietrich Schindler's dissertation, published in 2006, "Creating and Sustaining a Church Planting Multiplication Movement in Germany," provides tremendous cultural insights with practical application for the practitioners of church planting as well as those who teach church planting methods.[34] Schindler, a missionary to Germany, planted several churches and now oversees church planting efforts for the Free Evangelical Church in Germany. The Free Evangelical Church has an outstanding track record, having planted over 150 churches in the last thirty years.[35] Schindler's biblical-theological basis for church planting, coupled with practical hands-on methodologies, offers relevant insights for every church planter in the German context.

---

[32] Ed Stetzer, *Planting Missional Churches* (Nashville, TN: Broadman and Holman Publishers, 2006).

[33] Stetzer, Table of Contents.

[34] Dietrich Schindler's "Creating and Sustaining a Church Planting Multiplication Movement in Germany" (D. Min. diss., Fuller Theological Seminary, 2006).

[35] Paul Clark, "Missionary Church Planting in Germany: A Survey of Three Evangelical Denominations" (unpublished manuscript, available from the study author, 2006), 9.

CHAPTER 3

INTENTIONAL MISSION IN CHURCH PLANTING: BIBILICAL INSIGHTS FROM THE BOOK OF ACTS

Introduction

The book of Acts describes in detail the initial formation of individual congregations of believers in the first century Roman world. The insights and perspectives gained by studying Luke's narratives provide students of church planting a clearer picture of the diversity of the communities established by the apostles. Church planting is inseparable from Jesus' Great Commission. Scott Thomas states, "It's apparent in the Great Commission that we are to make disciples through the avenue of churches. The whole Book of Acts offers that model."[36] As Luke presents examples of church planting, one can identify two parallel concepts. He highlights the struggles, challenges, and often-ensuing persecution as well as the growth, life-changing encounters, and joys that each congregation faced. Church planting endeavors, from the days of the Early Church to the current times, truly experience a mixed bag filled with many joys and, seemingly, as many sorrows.

The Jerusalem Church

The book of Acts opens with Jesus completing His earthly ministry. He then commands His disciples to receive the power of the Holy Spirit to equip them for effective ministry outreach as they preach the gospel, first in

[36] Scott Thomas cited in Tim Stafford, "Go and Plant Churches of All People," *Christianity Today* http://www.christianitytoday.com/ct/2007/september/36.68.html (accessed September 21, 2010).

Jerusalem and eventually to the whole world (Acts 1:8).[37] The timing of Jesus' last earthly words was intentional. The disciples would remember them for a lifetime as they witnessed His ascension into heaven and received the call to be intentional witnesses of the Kingdom of God. Emil Brunner asserts, "The church exists by mission as fire exists by burning."[38] Ed Stetzer refers to this final sending passage of Jesus as key to every church planting activity: "When the Holy Spirit is present, the disciples—then as now—find themselves able to spread the gospel with confidence locally, regionally, and globally."[39]

After the Holy Spirit is poured out upon the 120 believers gathered in the Upper Room, Peter, a spokesman for the young congregation, preaches a powerfully anointed message to the curious crowd gathered in Jerusalem. As a result, 3,000 people repent, receive water baptism, and Spirit-baptism, and are added as members of the first church (Acts 2:41). Every church planter dreams of experiencing this type of sovereign occurrence. He longs to see hundreds of people converted, bringing church growth and continual outreach. Immediately following this great response, Luke gives a window into some of the elements that characterize healthy fellowship for every local church in every geographical and historical context. "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer" (Acts 2:42). Acts chapters 2–7 depict a church experiencing phenomenal numerical and spiritual growth in its city.

A cursory examination of Acts chapters 2–7 also describes a church focused on Jerusalem without attention to other regions. In like manner, many growing local churches currently forget to look beyond their immediate local mission; they ignore their responsibility of becoming a sending agency of ambassadors of the Kingdom.

Acts 8 introduces a new chapter for the infant church. Persecution forces many of the church members to seek refuge in Samaria and Judea, and, in the process, the believers share the gospel with their new neighbors.

---

[37] All Scripture quotations, unless otherwise stated, are taken from the New International Version.

[38] Emil Brunner, cited in Norman Shawchuck and Roger Heuser, *Managing the Congregation: Building Effective Systems to Serve People* (Nashville: Abingdon Press, l996), 76.

[39] Ed Stetzer, 42.

> Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Christ there. When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said. With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. So there was great joy in that city. (Acts 8: 4–8)

The public preaching of the gospel, accompanied by miracles, becomes a pattern that leads to the founding of congregations for new followers in Christ. This intentional model for planting new congregations repeats itself throughout the Acts of the Apostles. The following discussion presents an overview of Scriptures directly related to church planting by presenting the methods used by the apostles throughout the book of Acts.

The Book of Acts and Intentional Mission: Key Passages

General Principles

Implement Personal Evangelism and Proclamation Evangelism

> When they had testified and proclaimed the word of the Lord (in Samaria), Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages. (Acts 8:25)
>
> Philip (after baptizing the Ethiopian Eunuch), however, appeared at Azotus and traveled about, preaching the gospel in all the towns until he reached Caesarea. (Acts 8:40)

As Peter and John return on their journey to the Jerusalem church, these courageous men take every opportunity to share the good news of the gospel with the people who had never heard the claims of Christ and lived along their travel route. After completing personal one-on-one ministry to the Ethiopian Eunuch, Philip intentionally preaches the gospel to groups of people along the way in every community before he reaches Caesarea.

Based on Peter, John, and Philip's examples, a person can ascertain that intentional mission implies proclaiming the good news between the geographic points where churches have already been established. Personal evangelism and proclamation evangelism in public spaces are not mutually

exclusive, but rather go hand-in-hand in a balanced missional approach to ministry.

Engage New Converts in Evangelism

> At once he (Paul) began to preach in the synagogues that Jesus is the Son of God. All those who heard him were astonished and asked, Isn't he the man who caused havoc in Jerusalem among those who call on this name? And hasn't he come here to take them as prisoners to the chief priests? (Acts 9:20–21)

Seekers and skeptics alike will raise their eyebrows and experience a touch on their hearts as they witness first-hand testimonies from new converts who are "on fire for Jesus" and sharing their personal faith experience. This passage illustrates that intentional mission engages new converts in sharing their newfound faith. Providing new believer with ample opportunity to testify in public spaces where churches are being planted is a key element of intentional mission in church planting.

Look Beyond Local Need

> Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord's hand was with them, and a great number of people believed and turned to the Lord. (Acts 11:19–21)

The unplanned scattering of believers becomes the basis of intentional mission in unreached areas. Although most of these believers focus their ministry on a Jewish audience, the Lord of the harvest ultimately raises up others, like the men from Cyprus and Cyrene. They intentionally venture one step further by taking the message of Christ to a larger Gentile or non-Jewish audience. This not only creates a great moment of growth, but a revolution in fellowship and church formation. This passage illustrates that a leader who engages in intentional church planting will look beyond his or her own locality to see where the next church can be planted.

Identify Intentional Mission Staging Areas

> The two of them (Paul and Barnabas), sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus. When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues. John was with them as their helper. (Acts 13:4–5)

Leaders of the new church in Antioch intentionally take time to seek the Lord through prayer and fasting, which results in Paul and Barnabas being sent out on their first missionary journey (Acts 13:2–3). In so doing, the Antioch church became the staging ground for intentional mission throughout the region and into other unreached areas. This example behooves focused church planters to identify intentional mission staging areas that can serve as strategic centers for the expansion of the Church in other regions.

Discover Key Geographic Centers

> As Paul and Barnabas were leaving the synagogue (Pisidian Antioch), the people invited them to speak further about these things on the next Sabbath. When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God. On the next Sabbath almost the whole city gathered to hear the word of the Lord … When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed. The word of the Lord spread through the whole region. (Acts 13:42–44, 48–49)

Intentional mission in church planting implies that leaders will discover key geographic centers. Paul and Barnabas identified Pisidian in Antioch—a gathering center where they could present the gospel message in an appropriate contextual manner. Beginning at the centers of provinces or regions, intentional mission initiates new fellowship in the outlying areas. The noted twentieth-century missiologist, Roland Allen, believes that Paul did not necessarily have a deliberate plan for where his missionary tours would lead; nevertheless, certain aspects of his missionary journeys and ministry appear very intentional.[40] Furthermore, Allen states that both "Luke and Paul speak

[40] Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids: Eerdmans, 1962), 12–13.

constantly of provinces rather than of individual cities. Paul's theory of evangelizing a province was not to preach in every place himself, but to establish centers of Christian life in two or three important places from which the knowledge might spread into the country around."[41] Acts 13 to 20 clearly illustrates the importance of a central, urban mother church, planting churches in outlying regions.

Incorporate the Miraculous

> At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed. But the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brothers. So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders. (Acts 14: 1–3)

Paul and Barnabas intentionally begin ministry with audiences familiar with the gospel message and then move outward to people who are ignorant of the truth. Signs and wonders are vital, as they serve as confirming evidence of the work of God among the hearers. Paul and Barnabas made it their practice, especially in the beginning phase of their missionary journeys, to first preach the claims of Christ in the synagogue of the city. Paul's intentional mission reveals an effective pattern of bringing the gospel to the lost in any given city. Intentional mission implies that intentional resistance runs parallel to proclamation, which can best be overcome by ministry dominated by signs and wonders.

The Ministry of Paul and Silas

Dependence on the Holy Spirit

> On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a

[41] Ibid.

> worshipper of God. The Lord opened her heart to respond to Paul's message. When she and the members of her household were baptized, she invited us to her home. If you consider me a believer in the Lord, she said, come and stay at my house. And she persuaded us. (Acts 16:13–15)

It is the Lord, who opens the hearts of men and women to receive the message of salvation and follow the Lord's command to be baptized in water. Paul receives a general word from God to work in Macedonia. As soon as he and Silas embark on their journey, doors for intentional mission open (Acts 16:9–10). I remember receiving such a word during January 2000, which simply stated: "See, what you can do in the German state of Thuringia!" By contacting Gerhard Oertel, the BFP Secretary, and meeting several other ministers, a door opened for me to help initiate a new district work, along with encouraging the planting of several churches in this former East German state.

Paul and Silas's approach to church planting illustrates that intentional mission requires the leading of the Holy Spirit. His guidance will direct step-by-step into new geographic areas where divine appointments, such as meeting men and women of influence, can occur. In Paul's case, Lydia played a key role in the initiation of a new Christian congregation in Philippi.

Perseverance Despite Difficulties

> He then brought them out and asked, Sirs, what must I do to be saved? They replied, Believe in the Lord Jesus, and you will be saved—you and your household. Then they spoke the word of the Lord to him and to all the others in his house. At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized. The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God—he and his whole family. (Acts 16:30–34)

Paul and Silas cast demons out of a fortune-telling slave girl, who, before her deliverance, was the source of great income to her masters. This radical conversion causes her masters and many city folk in Philippi to imprison Paul and Silas (Acts 16:14–24). Due to divine intervention, Paul and Silas are freed from jail and the Philippian jailor sees the hand of God upon them. The jailor, a prominent citizen of Philippi, comes to salvation with his entire family, joining the newly planted church. In this case, Paul and Silas' ministry

experience indicates that intentional mission in church planting will often be met with persecution. Leaders must persevere in order to see the fruit of their sacrifices.

A More Plentiful Harvest than Anticipated

> As soon as it was night, the brothers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue. Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true. Many of the Jews believed, as did also a number of prominent Greek women and many Greek men. (Acts 17: 10–12)

Paul and Silas, in their previous ministry in Thessalonica, experienced tremendous resistance from the Jewish community and had to sneak out of the city during the night hours (Acts 17:5–10). However, in Berea, Paul and Silas were received with great enthusiasm and acclaim. The Berean cultural context provided a setting that easily aligned with Christian teaching and a Christian moral lifestyle. In God's sovereignty, one recognizes that, in the midst of intentional church planting, God often leads church planters to fields of ministry where harvest is more plentiful than anyone would expect.

Paul Alone in Athens

> While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols. So he reasoned in the synagogue with the Jews and the God-fearing Greeks, as well as in the market-place day by day with those who happened to be there. … When they heard about the resurrection of the dead, some of them sneered, but others said, we want to hear you again on this subject. At that, Paul left the Council. A few men became followers of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others. (Acts 17:16–17, 32–34)

God sends Paul, a man who usually ministers in a team setting, to Athens alone. He fearlessly proclaims the Word of truth in a relatively hostile philosophical environment. Paul's sermon in Athens has become a model of

apologetic engagement, yet only a few people became followers of Christ. Still, another new Christian congregation formed in this difficult environment.

The accounts of church planting in Acts indicate that the extent of the harvest may vary widely—depending upon the city in which one ministers. With this in mind, a person can more readily understand that numeric results in church planting often vary—depending upon the specific field of ministry. Intentional mission recognizes that intellectual opposition is a spiritual matter and may yield fewer converts; despite this hindrance, a person can still plant a church. Even when pretensions arise against the very knowledge of God within certain geographical areas, such thoughts will be made obedient to the sovereignty of Christ (2 Cor.10:4b–5).

Paul in Corinth

> Every Sabbath (in Corinth) he reasoned in the synagogue, trying to persuade Jews and Greeks. When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Christ. But when the Jews opposed Paul and became abusive, he shook out his clothes in protest and said to them, Your blood be on your own heads! I am clear of my responsibility. From now on I will go to the Gentiles. Then Paul left the synagogue and went next door to the house of Titius Justus, a worshipper of God. Crispus, the synagogue ruler, and his entire household believed in the Lord; and many of the Corinthians who heard him believed and were baptized. (Acts 18:4–8)

Paul spends a prolonged time preaching the claims of Christ in the synagogue, before the Jews opposed vehemently to his ministry became abusive. Intentional mission in church planting implies that when Plan A comes to an end, there will always be a Plan B. In Paul's case, he immediately moves his meetings to the home of Justus Titus, redirecting ministry to a Greek audience. With Paul's new ministry focus, Crispus, the Jewish leader of the synagogue, and his entire household come to faith in Christ and are baptized and become a part of the new church being planted. Paul repeatedly affirms this strategy of first going to the Jews and then to the Greeks as God's sovereign plan (Rom. 1:16–17).

In Ephesus, Paul reflects on his ministry:

> I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews. You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus. And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. (Acts 20:22)

In a concise manner, Paul describes the cost and challenges of his own ministry. In like manner, intentional mission in church planting implies a high cost that will affect a person's spiritual, physical and emotional wellbeing. For Paul, intentional mission takes place in the public arena as well as from house to house. Ronaldo Lidório, summarizing Paul's ministry, states:

> In the ministry of one man in one generation many different approaches and strategies are taken. Paul speaks to multitudes but also visits from house to house. He preaches to the Jews in the synagogue but also outside the synagogue. He uses the squares and marketplaces never ceasing to proclaim to the multitudes, but also devotes himself to individuals to disciple them and train them for local leadership. We must, therefore, first understand that there are no fixed strategies for the proclamation of the gospel, only fixed principles.[42]

The message that men and women must repent and turn to God never changes. Again, Paul is compelled to move on, having a destination to which to go, but still not knowing exactly what will occur when he reaches Jerusalem.

Paul's experience brings a person back full circle to the Great Commission. Church planters must be willing and ready to go. Upon arrival at the destination, the Holy Spirit will grant direction and wisdom, providing a source of power to strengthen one for God-given ministry. Until believers take action, they will never experience the thrill of seeing what God can do through them. Even in the midst of difficulty, the Lord will encourage

[42] Ronaldo Lidório, "The Method of Paul for Church Planting," Empowering Church Planting Initiative, http://www.churchplanting.com.br/v1/index.php?option=com_content&view=article&id=36:the-method-of-paul-for-church-planting&catid=1:missiology&Itemid=5 (accessed October 6, 2010).

intentional mission church planters through the Holy Spirit—just as He did for Paul in Corinth when He said, "For I am with you, and no one is going to attack and harm you, because I have many people in this city" (Acts 18:10).

Having examined the encouraging reports of apostolic church planting in the Early Church, Chapter 4 will discuss the cultural context for Pentecostal church planting in Germany. Just as the Early Church rose to the occasion by preaching the gospel in a Roman-Greco cultural context that was anything but Christian, Pentecostal believers in Germany in the twenty-first century must also rise to the challenge.

CHAPTER 4

THE CONTEXT OF FREE CHURCH MINISTRY IN GERMANY

Introduction

When attempting to adequately grasp the dynamics of Pentecostal church planting in Germany, it is imperative that an individual understand the marginal existence Free Churches experience in a cultural ministry context dominated by the State Catholic and Protestant Churches alike. For Evangelicals in North America and many other countries where a clear separation between church and state exists, it is difficult to imagine the tension intentional mission experiences when only two traditional churches enjoy cultural legitimacy. Even for non-religious Germans, the State Churches are the representatives of legitimate balanced religious praxis. In order to understand the current status of Free Churches, a person must go back almost five hundred years in German history to understand the cultural setting.

Reformation and Post-Reformation Germany

When a local German count or duke in sixteenth or seventeenth-century Germany changed his confession from Catholic to Protestant, all the people living under his jurisdiction had to follow their master's lead. This type of conversion left a profound mark on the German people and allowed very little room for the notion of a personal free-will decision to become a follower of Christ. Many of the geographic-religious boundaries, forged during the conflicts of the sixteenth century, still exist. Christian Schwarz takes serious issue with the misconception held by many Evangelicals, especially outside of

Germany, that the Reformation was a great spiritual awakening for the German people:

> For the large majority of the population, the spiritual effect of the Reformation was that millions of nominal Catholics became millions of nominal Protestants. They thus came under the influence of Reformation theology—which can perhaps be regarded as progress—but the idea that this meant an upsurge of spiritual life is one of those popular legends we would do well to lay aside.[43]

In the late seventeenth century, the spiritual renewal movement of Pietism left its mark on parts of German Protestantism. Philipp Jakob Spener and August Hermann Francke gave impetus to communities that boldly called into question the cold institutionalism of German Protestantism. The Protestantism in Germany, which the Pietists confronted, was not that much different than the rigid and impersonal Catholicism the Reformers left behind more than 100 years before. Spener offers six proposals for reform in his *Pia Desideria*, which summarizes the intent of Pietism, as practiced today by the *Gemeinschaftsbewegung* within the Protestant church:

- More extensive use of the Word of God among us. The Bible must be the chief means for reforming something.
- Renewal of the spiritual priesthood of all believers. Luther's example is correct in urging all Christians to be active in the general work of Christian ministry.
- The reality of Christian practice is more than a matter of simple knowledge.
- Restraint and charity in religious controversies. One is to love and pray for unbelievers and the erring, and to adopt a moderate tone in disputes.
- Reform in the education of ministers; there needs to be training in piety and devotion as well as in academic subjects.

[43] Christian A. Schwarz, *Paradigm Shift in the Church: How Natural Church Development can Transform Theological Thinking* (St. Charles, IL: ChurchSmart Resources, 1999), 86.

- Edifying sermons were to be preached, understandable by the people, rather than technical discourses, which lacked interest and were difficult to understand.[44]

Count Nikolaus Ludwig von Zinzendorf, a student of Francke and godson of Spener, helped spread this renewal movement worldwide, as the first Moravian missionaries were sent out from Herrnhut in 1732.[45] This is the actual "birth of modern missions" occurring several decades before William Carey left England for India in 1793.[46] Gradually, Pietism and world missions became intertwined through the efforts of missionaries, including their influence on John Wesley and others in England. However, the effects of Pietism would go largely unnoticed in the general German population as a whole.[47]

Free Church Formation

The first Free Churches were initiated in Germany during the nineteenth century. The following discourse provides a brief historical overview of the largest and most influential Free Churches in Germany today.[48]

---

[44] Mark A. Noll, "Pietism: Spener and Francke," Believe Religious Information Source, http://mb-soft.com/believe/txc/pietism.htm (accessed October 13, 2009).

[45] Herrnhut is located in Saxony near Germany's border with Poland and the Czech Republic. The city of Herrnhut's museum is open to the public and tells, in detail, the story of Zinzendorf and the Moravian Missionaries who were sent out to all parts of the world; "Museum of Ethnography Herrnhut," Staatliche Ethnograpische Sammlungen Sachsen, http://www.ses-sachsen.de/index.php?id=64&L=en (accessed December 10, 2010).

[46] Ruth A. Tucker, *From Jerusalem to Irian Jaya* (Grand Rapids: Zondervan, 2004), 125.

[47] There are several areas in Germany currently, where a person is keenly aware of the influence of Pietism during the eighteenth and nineteenth centuries, as spiritual renewal occurred. These areas include: Stuttgart, Dresden and the Ore Mountain Region of Saxony, Wuppertal, the area between and including the cities of Gießen and Siegen. In such areas, a higher percentage of the population is involved in the *Gemeinschaftsbewegung* and attends Free Churches.

[48] The latest VEF data indicate the Baptist Union has 83,285 members, followed by the Methodist Church with 55,400 members. The BFP has 46,000 members including the Ecclesia and *Volksmission*, followed by the Free Evangelical church with

The Baptist Church

The first Baptist church in Germany dates back to 1834 in Hamburg. American theology professor, Barnas Sears, baptized the merchant, Johann Gerhard Oncken, and six fellow believers in the Elbe River. Johann Oncken's spiritual journey began with his conversion many years earlier in a London Methodist church. In 1824, he was sent back to his homeland as a missionary by the non-denominational organization called the "Continental Society for the Diffusion of Religious Knowledge over the Continent of Europe" and based himself in Hamburg. Oncken is considered the father of the German Baptist movement, which spread from Hamburg to other European countries. In 1849, the Union of Baptist Churches was officially organized, in spite of strong opposition from Protestant churches and intense political discrimination. By the time of Oncken's death in 1884, this movement, which practiced the "priesthood of all believers," had 30,000 members gathering in 165 churches in a dozen European countries.[49]

The Methodist Church

A group of Methodists from England began ministry in the Southern German province of Wurttemberg under the leadership of Christoph Gottlob Müller. As early as 1831, they came in contact with Germans, who had immigrated to the United States in the nineteenth century and who interacted with Methodism there. Some of these immigrants, returning to Germany in 1848, shared their newfound faith with fellow countryman, resulting in the formation of Methodist congregations.[50]

The Methodist Church continued to grow in Germany, as various independent congregations joined to form a union of Methodist churches in

---

38,000 members; "Die Freikirchen wehren sich: Wir schlagen keine Kinder!" *IdeaSpektrum* 47 (2010): 8.

[49] Martin Rothkegel, "400 Jahre Baptisten in Europa und 175 Jahre Baptistengemeinden in Deutschland," Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland, http://www.baptisten.de/wer-wir-sind/geschichte/ (accessed December 28, 2010).

[50] "Entstehung in Deutschland," Evangelisch-Methodistische Kirche, http://www.emk.de/emk-geschichte+M5d684964147.html (accessed October 8, 2010).

1897. Several key bishops from the United States provided strong leadership for this new Free Church after returning to their homeland. Even though the Methodist church experienced continual opposition from the existing State Churches, new congregations would be initiated in most of the German provinces with a higher percentage of Protestants compared to Catholics by the end of the nineteenth century.[51]

The Free Evangelical Church

The first Free Evangelical church was founded in Wuppertal during 1854 as a revival swept the area. Twenty years later, twenty-two churches joined together to form this fellowship of churches. For many years, most of the Free Evangelical churches remained located in the Rhineland and bordering areas of Hessen. Forty years ago, there were only four Free Evangelical churches in all of Southern Germany. Presently, that number has increased to seventy.[52]

Vereinigung Evangelischer Freikirchen (VEF)

The VEF was officially organized in Leipzig during 1926. Charter members included the Baptists, Methodists, Free Evangelical Church, and the *Evangelische Gemeinschaft* (Lutheran Fellowship). The main reason for the organization of this association was to find a common ground of cooperation, so that Free Churches could better experience the religious freedom granted through the new Constitution of the Weimar Republic. One of their main concerns was to work together in obtaining the same legal standing as the Catholic and Protestant Churches in Germany.

From the beginning, the VEF attempted to find a platform for genuine dialogue with the two dominating *Volkskirchen* that, during the 1920s, still had absolute control of most community cemeteries. Often, Free Church pastors were not allowed to conduct funerals in cemeteries for their

[51] Ibid.

[52] "Wir wollen in 25 Jahren die Zahl der Gemeinden verdoppeln," *IdeaSpektrum* 25 (2004): 18–19.

members, due to opposition from the local clergy who viewed Free Church ministers as being radical sectarians.

During the Nazi era, the Confessing Church (i.e. Karl Barth and Dietrich Bonhoeffer), opposed the Hitler regime that sought to bring the Protestant church under its control by establishing a *Reichskirche* (Church of the Reich). The VEF unsuccessfully tried to establish contacts with the Confessing Church, but soon discovered that the Confessing Church's theologians, including Barth, had no interest of being in fellowship with Free Churches, because Barh and others felt the VEF did not have a clearly defined theology based on the Reformation.[53]

Understanding Free Churches In a State Church Context

Introduction

On numerous occasions, I have spoken with nominal German Catholics and Protestants who do not accept the doctrinal position or practices of their respective church, yet faithfully remain members, paying their church tax.[54] Most Germans closely identify the two *Großkirchen* (major churches—Protestant and Catholic) with family tradition, which is deeply rooted in culture rather than in religious conviction. For many Germans, leaving one of the *Großkirchen* would be the equivalent of rejecting or denying one's family or cultural heritage.[55]

In the Catholic tradition, when a child celebrates his or her first communion at age eight or nine, an all-day celebration for family and friends follows this special mass. Many gifts are given to the child. This family

[53] Karl-Heinz Voigt, *Freikirchen in Deutschland (19. und 20. Jahrhundert* (Leipzig, Germany: Evangelische Verlagsanstalt , 2004): 171–172.

[54] The Protestant and Catholic Churches in Germany are financed through a church tax, directly withheld from the salary of each member. The German office of revenue charges about one percent of the total collected as a service fee to the Protestant and Catholic Churches. The amount of church tax withheld is about 8–9 percent of the total income tax paid.

[55] Members who desire to leave the Protestant or Catholic Churches in Germany must go to the city hall or an equivalent governmental office to officially deregister. A service fee is usually charged for deregistration.

tradition is a precious moment for all to cherish. In the Protestant tradition, at age fourteen, children attend confirmation classes over a period of many weeks, which leads up to a confirmation of faith during a special church service.[56] Family and friends come together for an all-day celebration on Confirmation Sunday and give expensive gifts. The scope of this celebration is similar to a high school graduation party in the United States. "The festive occasion on which young people confess their 'faith' before a full and happy church is often followed by their entrance into passive neglect of the church."[57]

From a sociological perspective, Catholic first communion and Protestant confirmation could be considered a sociological rite of passage. The young person is now attaining full social status in the Catholic or Protestant Church.[58] At age fourteen, German law allows young people the right to join or deregister from one of the *Großkirchen* without parental consent.

A Free Church Perspective Of the Protestant Church

Over the past decades, many committed Christians have left the Protestant Church to join one of Germany's Free Churches. Former German Finance Minister, Hans Apel, explained why he left the church he had attended since his birth:

> The Church (Protestant) is failing to fulfill her commission. She no longer propagates the teaching of Jesus Christ, but evades it by succumbing to marginalism (i.e., blessing of homosexual unions, ceremonies for divorced, political statements, etc.), because her clientele wishes such. The Protestant church has decayed to a comfortable blessing-church. The gospel dissolves like a piece of sugar in the Atlantic Ocean.[59]

---

[56] Generally, a person finds only a handful of people who attend a typical Protestant Church service. However, on Confirmation Sunday or Christmas Eve, the church will usually be very crowded.

[57] Dietrich Schindler, "Creating and Sustaining", 25.

[58] Allan Johnson, *The Blackwell Dictionary of Sociology: A User's Guide to Sociological Language* (New York: Blackwell, 2000), 262.

[59] Schindler, "Creating and Sustaining", 18.

Apel's comments are characteristic of what many Evangelical Christians think about the crisis experienced especially in the Protestant Church. According to Reinhard Neubauer, the Protestant Church in Germany is no longer a fellowship of people, but an organizational power set over the people. "She does not seek to win people, because she already has them. Her effort is now not to lose them."[60]

Dietrich Schindler, an Evangelical, lists why he believes the Protestant Church is dramatically in decline:

- Non-faith-based baptism
- Membership based on non-voluntary involvement
- Maintenance-minded pastors
- A bureaucratic parochial structure
- Government-garnered income
- Leaders more concerned with popular culture than the biblical mandate.[61]

Concerning infant baptism, Schindler quotes Lutheran Pastor Klaus Eickhoff who takes a critical view of this practice in his own Protestant Church:

> The Church is slowly baptizing itself to death, because it baptizes children without inquiring into the faith of neither parents nor godparents. In this way it tempts them to lie before the altar, by requiring the parents and godparents to promise to raise their children "christianly." Yet it knows all too well that many parents and godparents are not able to do so. And these in turn know that the church knows of this. What an undignified baptismal theatrical![62]

Roland Werner describes the difficult state of affairs that everyone must confront as they share the gospel in Germany: "Pervasive existential and liberal theology has reinforced the nominalism that has marked the mainline

[60] Reinhard Neubauer *Auslaufmodell Volkskirche – Was kommt danach?* (Stuttgart, Germany: Quell Verlag, 1994), 43.

[61] Schindler, "Creating and Sustaining", 20, 28.

[62] Ibid., 20.

church for several generations."[63] According to Gailyn Van Rheenen, syncretism occurs when church leaders surrender biblical truths, consciously or unconsciously, to the dominating worldview in their culture. "Syncretism is the blending of Christian beliefs and practices with those of the dominant culture so that Christianity loses its distinctiveness and speaks with a voice reflective of its culture."[64]

In observing the practices of the Protestant Church in Germany, a person is struck by its close alignment with the prevailing cultural mood. The following examples show where syncretism has taken firm hold in the Protestant Church:

- The approval of same-sex marriage ceremonies in the church[65]
- The approval of same-sex marriage for pastors and bishops
- The church approved Carnival celebrations similar to Mardi Gras in the United States
- The official approval of abortion
- The approval of cohabitation
- The labeling of Evangelical Christians as extreme fundamentalists due to their stand on biblical morality by other Protestant leaders
- The Evangelicals' failure to accept evolution or the Historical Critical Method in understanding the Scriptures as other Protestants.

In the German context, the preaching of the gospel is becoming ever more challenging as men and women distance themselves from a biblical

[63] "Germany: The Church and Missions Today," Lausanne World Pulse (April 2003), http://www.lausanneworldpulse.com/worldpulse/345 (accessed February 18, 2010).

[64] Gailyn Van Rheenen, "Syncretism and Contextualization: The Church on a Journey Defining Itself," in *Contextualization and Syncretism: Navigating Cultural Currents*, ed. Gailyn Rheenen (Pasadena: William Carey Library, 2006), 7–8.

[65] "Tagung Religion und Homosexualität: Kirche soll zu einem klaren Ja finden" *Idea Pressedienst* 260 (2009): 7–8.

worldview. The sad point remains that the liberal Protestant Church is leading German society on its exodus from an orthodox Christian worldview. The Catholic Church, as a whole, tends to hold a more biblical worldview than the Protestant Church, especially in the areas of family and moral issues.

German Cultural Suspicion Of Free Churches

Even though most Catholic and Protestant Church members do not attend church, they continue to be suspicious of other Christian groups. In a recent conversation, a member of the Protestant Church admitted to not attending church and pointed out emphatically that regular church attendance seems very cultic. Erich Geldbach asserts that the *Großkirchen* place little emphasis on church attendance and view members of Free Church who attend church weekly with suspicion.[66]

The VEF offers a platform for Germany's Free Churches to present themselves in a united way to the public eye. Schindler defines the term Free Church as "an evangelical denomination or non-denominational body unaffiliated with the established Protestant Church." The adjective "free" has historically been used to describe three issues: (1) the freedom of each individual member to confess his or her faith, (2) the freedom of the church from taxation, and (3) the separation of church and state.[67]

This general negative perception of Free Churches in German culture makes the task of planting Evangelical churches or sharing the gospel a very daunting endeavor. Even with mandatory Catholic and Protestant religious instruction in German public schools, students rarely learn that other Christian churches exist outside the *Großkirchen* in Germany. This intentional lack of education concerning Free Churches continues to foster the cult prejudice, propagated in German society as a whole.

Sharing a believer's personal faith journey causes many Germans to be uneasy, since this is not generally practiced or taught by the *Großkirchen*.

---

[66] Erich Geldbach, *Freikirchen – Erbe, Gestalt und Wirkung* [Free Churches—Heritage, Structure and Workings] (Göttingen, Germany: Vandenhoeck & Ruprecht, 2005), 14.

[67] Ibid.

Schindler cites Renate Köcher who describes German Christianity as distant, individual, and private:

> While most people belong to a Church and they would not consider themselves anything but Christians, they disdain evangelism. The Protestant church concerns itself with baptizing members, rather than training disciples and calling people to repent and follow Jesus as Lord and Savior.[68]

When a Catholic or Protestant begins regularly attending a Free Church, a concerned friend or family member may contact the *Sektenbeauftragten* (cult expert) of the Catholic or Protestant Church in an effort to give the person information warning of the dangers of attending a Free Church.[69]

Geldbach points out that, when discussing current social and political issues, the German print and electronic media often only refer to the position of the two *Großkirchen*. Referring only to the *Großkirchen* implies that all other churches in Germany are non-existent or irrelevant.[70] Although the media commonly refers to one Protestant church, in actuality, the Protestant church has twenty-two state or territorial synods. Although unknown to the lay people, these synods each have differing theological and ecclesiological practices.

The primary reason Free Churches are hardly noticed in Germany society is due to their minimal size when compared to the two *Großkirchen*.[71] At present, the VEF has a total of 286,000 members, representing fourteen Free Churches, including the Pentecostal fellowships in this study.[72] Approximately 150,000 Germans belong to Free Churches unaffiliated with the VEF.[73] Presently, less than one-half of one percent of the German population

---

[68] Schindler, 27.

[69] The *Volkskirchen* have hired *Sektenbeauftragte* (cult experts) who specialize in understanding the teaching of diverse religious groups and the worldviews of organizations outside of their own church. Primarily, their function is to warn and educate church members about the dangers of such religious organizations.

[70] Geldbach, 11.

[71] Ibid.

[72] "Die Freikirchen wehren sich."

[73] Jürgen Tischler, VEF Researcher, e-mail message to author, October 21, 2009.

belongs to a Free Church. As with the *Großkirchen*, Free Churches, with a few exceptions, are slowly declining in number each year.

The Methodist Church in Germany is declining on an average of 1 to 2 percent every year. At its central conference in Dresden during 2008, Bishop Rosemarie Wenner related this loss of members directly to the ever-shrinking German population. Wenner stated that small numbers are not something to fear, because in many European countries the Methodist Church is much smaller in size than in Germany, but those smaller churches are very much alive.[74]

Pentecostal and Charismatic migrant congregations from Africa, Latin America, and Asia are often permitted by local Protestant or Catholic Churches to use their facilities for worship services. Due to the social engagement of the *Großkirchen* to help the poor and newly arrived immigrants, such practices are acceptable. However, fearing eventual membership loss, a local Catholic or Protestant Church would generally not allow a German-speaking Free Church to meet in their buildings. In recent years, the Rhineland Protestant Synod has established a ministry department to work specifically with the special needs of immigrant church groups, most of which reflect a Pentecostal or charismatic tradition.[75] This reveals a social engagement that takes precedence over theological differences, as long as such groups clearly exist outside of the normal boundary of German culture. As soon as a person speaks the same language and is native to the German culture, theological differences are magnified, and tolerance and mutual support quickly disappear. As revealed in the following chapter, the Protestant Church, as a whole, encourages the cultural and social marginalization of German Pentecostal believers.

---

[74] "Mitgliederrückgang: Methodisten erwarten keine Trendwende," *IdeaSpektrum* (November 24, 2008), http://www.idea.de/nachrichten/freikirchen/detailartikel/artikel/mitgliederrueckgang-methodisten-erwarten-keine-trendwende-1.html (accessed August 23, 2009).

[75] Anna Lisa, "Foreign Protestant Churches in Europe Increases as Reverse Mission is Seen," *Christianity Today*, (June 18, 2005), http://www.christianitytoday.com/article/foreign.protestantchurchesin.urope.increases.as.reverse.mission.is.seen/3188.htm (accessed October 14, 2009).

CHAPTER 5

TTH TURBULENT BEGINNINGS OF PENTECOSTALISM IN GERMANY

Introduction

Pentecostalism does not begin in a vacuum; and it remains the task of trained historians to understand its shaping influences.[76] The roots of Pentecostalism in Germany go back to the beginning of the twentieth century. The influence of the Holiness Movement in Great Britain and the United States left its mark on German Pietism, which was officially organized within the *Gemeinschaftsbewegung* in the late nineteenth century.[77] Over time, Pietist communities were organized in Germany—sometimes within a local Protestant church and, more often than not, outside the local Protestant church.[78] The *Gemeinschaftsbewegung* placed greater emphasis on personal

[76] Everett A.Wilson, "They Crossed the Red Sea, Didn't They?' Critical History and Pentecostal Beginnings," in *Globalization of Pentecostalism: A Religion Made to Travel*, ed. Murray W. Dempster, Byron D. Klaus, and Doug Petersen (Carlisle, UK: Regnum Books International, 1999), 94.

[77] "Die Geschichte des Evangelischen Gnadauer Gemeinschaftsverbandes," Evangelischen Gnadauer Gemeinschaftsverband e. V., http://www.gnadauer.de/cms/der-verband/geschichte.html (accessed December 27, 2010).

[78] The author translates *Evangelisch* by using the generic term Protestant. In Germany, there are twenty-two state or territorial Protestant Church synods with slightly different theology and ecclesiological practices, which most church members do not know or understand. Some of the Synods tend to be more Reformed while others tend to be more Lutheran. Some Synods combine the various theologies. All twenty-two synods belong to *Evangelische Kirche in Deutschland* (EKD), which officially has just under twenty-five million members. Most translators, including Protestant Church theologians translate, *Evangelisch* in English as Evangelical. For present day English-speaking people, Evangelical has a very different meaning, implying churches that are Bible-centered and preach an evangelistic message similar

holiness, Bible reading, and evangelism than the Protestant Church as a whole. The *Gemeinschaftsbewegung* was the cradle of German Pentecostalism, even though most of its adherents remained members of the Protestant State Church.

The Mülheim Association

Jonathan Paul (1853–1931) is considered the father of German Pentecostalism. As a Lutheran Reformed minister, he founded the German Tent Evangelistic Mission and became one of the most influential evangelists in the *Gemeinschaftsbewegung* at the beginning of the twentieth century.[79] Paul, like many other German Pietists, was thrilled to hear the glowing reports of revival taking place in Wales during 1903–1904. In 1904, several influential leaders of the *Gemeinschaftsbewegung* went to Wales and witnessed first-hand how thousands of men and women were touched by a mighty move of the Holy Spirit.[80] Ekkehard Vetter asserts that the spiritual awakening in the city of Mülheim occurred as a result of expectations raised among holiness believers that revival fires would soon be ignited in Germany.[81]

In early May 1905, an annual leadership conference took place in Brigg, Silesia, where ministers of the *Gemeinschaftsbewegung* and other Free Churches discussed and studied the contemporary spiritual matters of the day. The theme for the 1905 conference was, "Did the First Church Grieve the Holy Spirit?"[82] One of the speakers at the conference answered this question in the negative. Those who had witnessed the Welsh revival were taken back by this assertion. Otto Stockmayer, a respected elderly holiness minister,

---

to Billy Graham or Rick Warren calling men and women to personal conversion. Granted, there are some Protestant ministers in Germany who are Evangelical in this sense, but the overwhelming majority has a more liberal theological bent tied strongly to a historical critical approach to theology. Thus, the author in this study will use the term Protestant and sometimes Lutheran to imply *Evanglisch*, and not Evangelical.

[79] Hans Gerald Hödl, "Biographie Jonathan Paul," Biographisch-bibliographisches Kirchenlexikon, http://www.kirchenlexikon.de/p/Paul_j.shtml (accessed December 28, 2010).

[80] Vetter, *Jahrhundertbilanz,* 30.

[81] Ibid.

[82] Ibid., 41.

stood up and prophetically asked whether the present-day church had grieved the Holy Spirit. This simple question led to a spirit of deep repentance that marked the entire conference, leaving a spilling-over effect on the participants as they returned to their places of ministry.[83]

In May 1905, in the city of Mülheim, located in Germany's industrial Ruhr Valley, two Lutheran pastors, Ernst Modersohn (1870–1948) and Martin Girkon (1860–1907), began nightly cross-denominational prayer meetings that lasted for several weeks. Jonathan Paul spoke four nights in a row at the beginning, calling the believers to true spiritual renewal and deep personal repentance.[84] At the end of the prayer emphasis, citywide evangelistic meetings began that lasted for a period of six weeks. Modersohn reported that people attended these meetings not only from Mülheim, but from neighboring cities and that a total of 3,000 individuals gave their lives to Christ.[85]

The Evangelical Alliance, headquartered in Bad Blankenburg in central Germany, hosted annual retreats attended by Christians from various denominations. R. A. Torrey was the keynote speaker in 1906. During Torrey's ministry, many people received the baptism of the Holy Spirit. Later, some of these believers became pioneers in the German Pentecostal movement—still deeply rooted in the *Gemeinschaftsbewegung*.

After hearing about a Pentecostal revival in Norway during 1906, Jonathan Paul and Emil Meyer (1869–1950) traveled north in the beginning of 1907 to witness events first-hand. Determining that the revival was genuine, Emil Meyer invited two Norwegian missionaries, Agnes Telle and Dagmar Gregersen, who were on their way to India, to share their personal Pentecostal experience in Germany. As a result of Telle's and Gregersen's ministry in Kassel during July 1907, Germany experienced its first Pentecostal revival. Heinrich Dalmayer, an evangelist connected to the *Gemeinschaftsbewegung,* sponsored the four-week series of meetings in Kassel. Due to a lack of sound spiritual leadership, emotional excesses occurred that eventually led local authorities to close the meetings on charges of disturbing the peace. In spite of the emotional excesses in Kassel, many believers shared

[83] Ibid.

[84] Ernst Modersohn, *Die Erweckung in Mülheim an der Ruhr 1905* (Mülheim, Germany: Christus Gemeinde, 1995), 2.

[85]Ibid., 40.

their own Pentecostal experiences when they returned to their home churches scattered throughout Germany. Several months after the Kassel meetings ended, Heinrich Dalmayer went on record stating that he had been deceived by demonic powers in the Kassel meetings and the entire revival was to be rejected.[86]

The church established in Mülheim as a result of the 1905 revival became the focal point of early Pentecostalism in Germany. As various conferences held in Mülheim drew hundreds of believers from all parts of Germany who were open to the Pentecostal message.[87] These meetings taught and inspired leaders from various groups who were joining Pentecostal ranks.[88]

The Berlin Declaration

In the *Gemeinschaftsbewegung*, a great number of men and women experienced a renewed dimension of spirituality in their own lives as a result of the new Pentecostal Movement. At the same time, a growing numbers of Pietist leaders, as well as ministers from other Free Churches, categorically rejected this new form of spirituality, due in part to the emotional excesses in Kassel and other negative reports. Resistance to the Pentecostal Movement reached its peak on September 15, 1909, when fifty-six respected Evangelical leaders, mostly from the *Gemeinschaftsbewegung*, after nineteen hours of intense deliberation, signed the Berlin Declaration.[89] The signers asserted that Pentecostalism, as a movement, was from "below," implying its satanic nature. A few major points highlighted in the Berlin Declaration include:

- This so-called Pentecostal movement is from below and is therefore, the result of demonic activity in which Satan intertwines truth with lies.

[86] Stephan Holthaus, *Heil – Heilung – Heiligung: Die Geschichte der Deutschen Heiligungs- und Evangelisationsbewegungen (1874–1909)* (Gießen, Germany: Brunnen Verlag, 2005), 579.

[87] Adelheid Junghardt und Ekkehart Vetter, "Ruhrfeuer:" Erweckung in Mülheim an der Ruhr 1905" (Mülheim an der Ruhr, Germany: Christus-Gemeinde, 2004), 107.

[88] Ibid.

[89] Krust, *50 Jahre,* 67.

- It is impossible to recognize this movement as sent from God.
- The Church of God in Germany must reject this movement.
- The issue is non-biblical teaching from the above statements.
- We believe there is only one Pentecost. We do not expect a new Pentecost. We are waiting for the soon return of Christ.[90]

The Berlin Declaration officially sanctioned hostile anti-Pentecostal sentiment among Evangelicals and Protestants in Germany that lasted through most of the twentieth century. Stephan Holthaus' detailed analysis of the German holiness and evangelism movements at the end of the nineteenth century and the beginning of the twentieth century believes the publication of the Berlin Declaration brought an end to the holiness movement in Germany.[91]

Only a few days after the Berlin Declaration was signed, another conference was held in Mülheim with 2,500 people in attendance. In this conference, the Mülheim Declaration was formulated as a clearly defined rebuttal to the accusations that came from Berlin. "We are thankful to our Lord for this present spiritual movement. We view what is now beginning to take place as a divine answer to years of prayers that have been offered in faith for a worldwide revival. We clearly recognize this gift is from 'above' and

[90] Fleisch, 112–115.

[91] Holthaus, 594–595. Holthaus's seminal work of dissecting the German holiness movement describes how Pentecostalism was born out of the holiness movement. After the Berlin Declaration was signed, the *Gemeinschaftsbewegung*, as a whole, no longer discussed such topics as Holy Spirit baptism, spiritual gifts, the committed lifestyle, and general holiness teachings. These topics were readily addressed at various conferences and seminars within the *Gemeinschaftsbewegung* right up until the Berlin Declaration. For German Pietists, tongues speakers like Jonathan Paul were a clear expression of holiness extremes, and such extremes needed to be avoided at any cost. In a sense, the *Gemeinschaftsbewegung's* rejection of Pentecostalism is an example of the proverbial baby being thrown out with the bathwater. Also, see Holthaus pages 592–596 and 604–605 for a more detailed analysis of the dilemma faced by both Pentecostals and Pietists.

not from 'below.'"[92] The writers of the Mülheim Declaration went to great lengths to explain that they would not seek separation, since the love of Christ remains the center of their fellowship. However, with the passage of time, the gap between the infant Pentecostal movement and the *Gemeinschaftsbewegung* grew ever wider. By 1914, the Mülheim Association was officially organized as the first Pentecostal Fellowship of churches in Germany.[93]

Forced out of the *Gemeinschaftsbewegung,* due to their Pentecostal experience and Pentecostal teaching, Lutheran leaders and the numerous fellowship groups they represented had no choice but to organize. Walter Hollenweger believes that the Pietist leaders overplayed their hand, categorically rejecting the Pentecostal movement by never meeting face-to-face with their former friends and colleagues to discuss the various points of contentions.[94] For Hollenweger, the emotional excesses of early Pentecostalism in Germany, which the *Gemeinschaftsbewegung* strongly deplored, were created by its own overemphasis on personal holiness, along with an obsessive expectation that a great revival was immanent.[95]

Exact figures regarding how many members left the *Gemeinschaftsbewegung* to join the new Pentecostal ranks are not available. Christoph Morgner, recent president of the *Gemeinschaftsbewegung*, believes that in the Eastern German provinces and especially in Silesia, half of their members joined the Pentecostal movement in the first two decades of the twentieth century. This left behind "traumatic memory tracks" in the fellowship of German Pietists.[96] From the beginning, and even many years after the Mülheim Association was organized, its leadership longed for and expected to someday be reunited with the *Gemeinschaftsbewegung.* The Mülheim Association undertook repeated attempts toward reconciliation, but all these efforts proved to no avail.[97] As Vetter points out, "Most of the

[92] "Orte der Erweckung (II)."

[93] Krust, 122.

[94] Hollenweger, *Enthusiastisches Christentum,* 216.

[95] Ibid., 206–209.

[96] "Orte der Erweckung (II)."

[97] Ernst Giese, *Und flicken die Netze, Dokumente zu Erweckungsgeschichte des 20. Jahrhundert* (Metzingen, Germany*:* Ernst Franz Verlag, 1987). Giese presents detailed documentation throughout his book of the numerous attempts made by the Mülheim Association to be reunited with its brethren in the *Gemeinschaftsbewegung*.

Pentecostals back then felt that they belonged to the *Gemeinschaftsbewegung*, but dialogue is next to impossible with someone who says you have the 'spirit from below.'"[98] Richard Krüger, reflecting during the centennial of the Berlin Declaration, aptly states, "It was not actually a reaction toward the Pentecostal movement, but rather a reaction to Pentecostal-charismatic occurrences within the framework of the *Gemeinschaftsbewegung*, that could not be reasonably directed or steered."[99]

The Free Pentecostal Churches

As the first stream of German Pentecostalism spread and developed after World War I under the auspices of the Mülheim Association, another stream of Pentecostalism gradually found its way into Germany. The Free Pentecostal tradition, holding to a more baptistic congregational orientation, had little interest of affiliating with the Mülheim Association or the Protestant Church as a whole. This second group, very small in the beginning compared to the Mülheim Association in the first two or three decades of the twentieth century, would become the largest stream of German Pentecostalism by the end of the twentieth century. The Mülheim Association later evolved into a traditional German Free Church, no longer practicing infant baptism and breaking official ties to the Protestant State Church. In 2002, the Mülheim Association went on record declaring it was no longer Pentecostal.[100] The following discussion provides an overview of the origins of the major Free Pentecostal groups that would develop to form their own fellowship of churches. These groups are central to this study on church planting.

Official correspondence from both sides of this conflict presented in Giese's work, show the gap of differences that in the end could not be bridged.

[98] "Orte der Erweckung (II)."

[99] Richard Krüger, "100 Jahre Berliner Erklärung." Symposium des Vereins für Freikirchenforschung (VFF) und des Interdisziplinären Arbeitskreises Pfingstbewegung (Erzhausen, Germany, March 27–28, 2009), *GeistBeweg*t, http://www.geistbewegt.de/pages/posts/100-jahre-berliner-erklaerung98.php?p=30 (accessed December 14, 2010).

[100] "Einheit und Klarheit: Eine Stellungnahme des MV zum Forum Freikirchlicher Pfingstgemeinden (FFP)," *Gemeinde KONKRET* 6 (2002): 3, http://www.muelheimer-verband.de/fileadmin/downloads/MVzumFFP.pdf (accessed May 22, 2010).

The Elim Movement

In 1922, evangelist Heinrich Vietheer (1883–1968), son-in-law of Jonathan Paul, established the Berlin Tent Mission and eventually began planting Elim Pentecostal churches as a result of his evangelistic work. Vietheer, rooted in the *Gemeinschaftsbewegung*, joined the Mülheim Association for a short time, but due to theological and personal differences broke with the movement in 1912. In 1914, Vietheer moved with his family to Tallinn, Estonia, and began evangelistic work, but difficulties with governmental authorities caused him to return to Germany.

Vietheer's Elim movement had a very strong evangelistic emphasis, and unlike the Mülheim Association, practiced water baptism by immersion following conversion and taught a Holy Spirit baptism.[101] In 1926, his evangelistic meetings led to the founding of the Elim church in Hamburg, which is still the largest Pentecostal church in Germany today.[102] In 1932, headquarters for the new movement was located in Lauter in the Ore Mountains south of Dresden. In that location, a short-term Bible School was established and training courses were held for Elim church workers.[103]

After the Nazis came to power, the Elim movement was outlawed in 1936; in 1938, its congregations and ministers were officially incorporated into the Union of Baptist churches, which kept legal recognition with Hitler's government.[104] In a period of approximately ten years (1926–1936), forty churches were established with a total of approximately 5,000 members.[105] Other than Hamburg and a few other locations in northern Germany, most of the Elim churches were located in the Eastern provinces. Concerning Vietheer, Bernhard Olpe writes, "He was for that very difficult point in time the right man who would present the Pentecostal message in a stabilized outward

[101] Bernhard Olpen, *Gekämpft mit Gott und Menschen: Das Leben von Heinrich Vietheer* (Erzhausen, Germany: Leuchter Edition, 2007), 70.

[102] Karl-Heinz Voigt, "Biographie Heinrich Vieteer," Biographisch-bibliographisches Kirchenlexikon, http://www.kirchenlexikon.de/v/vietheer_h.html (accessed December 10, 2010.)

[103] Olpen, 81.

[104] Hampel, Krüger, and Oertel, 180.

[105] Olpen, 156

form."[106] After WWII, the Elim churches in West Germany joined together with other Pentecostal fellowships to form the ACD, which is known today as the BFP. However, the Elim churches in East Germany remained under the legal umbrella of the Baptist Union until joining with the BFP after the fall of the Berlin Wall in 1991.[107]

Freie Christengemeinde

Gustav Herbert Schmidt (1891–1958) was born into a family of German settlers who lived in Anapol (Wolynien), Russia. Later, he immigrated to the United States. After completing Bible School in Rochester, New York, Schmidt was sent to Poland in 1920 as an Assemblies of God missionary.[108] In 1930, together with other ministers, Schmidt established the Bible School in the Free City of Danzig, which is present day Gdansk, Poland.[109] Through the influence of this Bible school, several hundred ministers were trained and took the Pentecostal message into Eastern Europe and Russia.[110] In June 1938, the School was forced to close due to the Nazi regime.[111] Germans living in Poland, who were connected with the Bible School, played an instrumental role in helping form the *Freie Christengemeinde* fellowship of churches.

As a result of the Potsdam Conference in 1945, all Germans living in the Polish provinces were forced to move to Germany. Many of the German ministers trained by the Danzig Bible School, including Gerhard Krüger, Rheinhold Radke, Oskar Lardon, and Oskar Jeske, joined together as part of the *Freie Christengemeinde* fellowship of churches and helped establish the ACD after the war.[112]

---

[106] Ibid., 10.

[107] Hampel, Krüger, and Oertel, 254.

[108] Gottfried Sommer, "Anfänge freikirchlicher Pfingstgemeinden in Deutschland zwischen 1907 und 1945" (Free Evangelical Theological Seminary, Gießen, Germany, 1998), 25–26.

[109] Tom Salzer, "The Danzig Gdanksa Institute of the Bible Part 1" *Heritage* 8, 3 (1988): 10.

[110] Ibid.

[111] Tom Salzer, "The Danzig Gdanksa Institute of the Bible Part 2," *Heritage* 8, 4 (1988): 11.

[112] Sommer, 27.

In April 1946, Artur Bergholz, who led the *Freie Christengemeinde* among German Pentecostals in Poland, called his former workers together for a meeting near Bremen. Fifteen ministers and lay workers attended the meeting, including Gerhard Krüger who would play a key role in establishing refugee churches. At this meeting, the group decided to officially contact Pentecostals in Germany since Bergholz had a good relationship with Erwin Lorenz who would later lead the ACD. Also, Bergholz knew Paul Rabe of the Elim Church in Hamburg and several Assemblies of God missionaries from the United States.[113] This inaugural meeting determined that all refugee churches should break legal contact with the Baptist Union, and use *Freie Christengemeinde* as a unified name for their own fellowship of Pentecostal churches.[114] In 1948, when twenty-five workers showed up for the first meeting in Stuttgart to form a united Pentecostal fellowship, the *Freie Christengemeinde* had good representation. This first meeting in Stuttgart served as the impetus to form the ACD Fellowship of churches, which is now the BFP.[115] The *Freie Christengemeinde*, along with the Elim movement, played a key role in joining together and forming the new ACD fellowship of churches.

The Church of God

Herman Lauster (1901–1964) was born outside of Stuttgart and immigrated to the United States with his fiancée in 1926. As a young married couple, the Lausters came in contact with a Pentecostal church where Herman recommitted his life to Christ.[116] In 1935, Lauster received ministerial credentials with the Church of God Cleveland, Tennessee. One year later, the General Assembly of the Church of God officially sent the Lausters to the Stuttgart area.[117]

After unsuccessfully sharing his Pentecostal experience and Pentecostal teaching with his friends and former contacts in the *Gemeinschaftsbewegung*,

[113] Dietze, 34.

[114] Ibid.

[115] Eisenlöffel, 55.

[116] Herman Lauster, *Vom Pflug zur Kanzel*, 2nd ed. (Urbach, Germany: STIWA Druck und Verlag, 1985), 18.

[117] Ibid., 46.

Lauster realized that he would have to plant churches that believed the full gospel message, including baptism by immersion after conversion and the baptism of the Holy Spirit as evidenced by speaking in other tongues. Lauster, put in jail by the Nazis for his ministry activities, also spent time interned in a concentration camp. After his release from confinement, the German military drafted him and stationed him on the Isle of Guernsey. During this time, he won several fellow soldiers to Christ; they later joined the Church of God after the war. Before the end of WWII, Lauster had established twelve home church cells in the Stuttgart area.[118]

Volksmission

Karl Fix (1897–1969), a soldier returning from World War I, became an avid pacifist, joining the Social Democratic Party and working for many years as a successful journalist. Before his conversion to Christ in 1932, Fix fell into a deep depression as the result of his wife's untimely death. For years, he had consumed large amounts of alcohol and had severe physical problems. After coming in contact with evangelist Emil Meyer, Fix surrendered his life to Christ and a short time later experienced a spectacular physical healing.[119]

Following his conversion and healing, Fix spent time working with and being mentored by Meyer. In 1934, Fix started the first *Volksmission* church in Berlin. During the first year, he ministered to a minimum of 1,000 people. He claimed that 95 percent of new converts also experienced physical healings.[120] Even though the Gestapo closed the church down for a time, his ministry continued. Eventually, the *Volksmission's* legal status was reinstated by the Nazis at a time when all other Pentecostal churches in Berlin were outlawed. Many Pentecostals found refuge in Fix's church because their own churches had been closed. The *Volksmission* initiated several branch churches in Berlin during the Nazi era.

Through the efforts of Fix and his mission, millions of evangelistic tracts were printed and distributed throughout German-speaking countries. He

---

[118] Paul Schmidgall, "Biogprahie Herman Lauster," Biographisch-bibliographisches *Kirchenlexikon, 2005*, http://www.kirchenlexikon.de/l/lauster_h.shtm (accessed December 12, 2010).

[119] Röckle, "Born in Difficult Times," 25–27.

[120] Ibid., 30.

ministered in many other German cities, but eventually moved back to his home in Southern Germany after WWII. In the Stuttgart suburb of Zuffenhausen, Fix, along with Karl Keck and Paula Gassner, established the *Volksmission,* which planted new Pentecostal churches in southern Germany after 1945.[121] Even though good relations existed between the *Volksmission* and the young ACD, it would take more than thirty years to join together with the BFP in 1988.

Ecclesia Fellowship of Churches

Hermann Zaiss, founder of the Ecclesia movement, was born near Stuttgart in 1889 and committed his life to Christ at age nineteen. His father, so infuriated that his son was now associating with Pietist believers, threatened him with the following words: "If you go one more time to that cult, we will throw you out of our home. We do not want to do this, for we are good Lutherans. It has been proven that our forefathers were Lutheran since 1542, and you are to be Lutheran, too."[122]

Zaiss walked away from the family inheritance and later attended Bible School for one year in Berlin. After this time, he spent several years in London preparing for overseas missionary service. In 1912, he went to Ghana, working with the Basel Mission. When World War I broke out, he was sent to England as a prisoner of war.[123] Following the war, Zaiss returned home and eventually began ministry in northern Germany, pastoring within the *Gemeinschafts-bewegung*. In 1924, he experienced the darkest moment of his life after separating from his wife and becoming embittered toward fellow ministers due to his own personal moral failure.[124] In his own words, he describes willfully turned his back on God:

> I decided then and there for a period of 20 years, to no longer pray, read the Bible, or have fellowship with other Christians. I said to the Lord: "If you are alive and truly interested in me because of your great love, you can bring me back to you in twenty years."[125]

[121] Ibid., 49.

[122] Linder, 25.

[123] Ibid., 30.

[124] Ibid., 33.

[125] Ibid., 34.

For the next twenty years, Zaiss worked as a successful manufacturer and businessman, never entering the door of a church. In the summer of 1944, Zaiss knelt with his second wife, Clara, in their Solingen home, recommitting his life to Christ in a very emotional time of prayer. Immediately, God again used Zaiss, encouraged by his wife, as he ministered to a small home group to which his wife belonged. In Solingen, the work began humbly in this home group like other revivals in Germany.[126] Eventually, the group led by Zaiss moved into a building, which could seat 120 people; later, they moved into building that held over 250 people. The Solingen church became the base of Zaiss's ministry throughout Germany and other parts of Europe. By the mid 1950s, Ecclesia churches were located throughout Germany.[127]

Other independent Pentecostal churches existed before WWII in Germany, but they did not have the long-lasting impact of the aforementioned groups. Several of the oldest independent free Pentecostal churches established within the first decade of the twentieth century eventually joined the ACD and the Church of God.[128]

Nazi Terror and Destructive War

The Nazi reign of terror and the utter destruction of WWII dramatically affected Pentecostalism in Germany. From 1933 to 1939, individual church members and pastors were spied upon, harassed, thrown into prison, and congregations were often forced to meet underground. The war caused the death of countless believers. Pentecostal churches located east of the Oder and Neiße Rivers, including those in the Balkan region, were dissolved as

[126] Hampel, 298.

[127] In the section on "Ecclesia and Healing Evangelism," on page 133, more detail will be given regarding this movement, which began as a result one man's return to serve Christ.

[128] An independent Pentecostal congregation was founded in St. Ingbert during 1909 and joined the Church of God in 1959. See *Soli Deo Gloria: Chronik eine Pfingst-gemeinde* (St. Ingbert: Germany, Freie Christengemeinde Saarpfalzkreis. e. V., 2009). The Velbert Pentecostal church founded in 1908 joined with the ACD when it was formed after World War II. The Velbert church would also become the official foreign missions agency of the ACD and later the BFP. See Helmut Timm, *... bis an das Ende der Erde: Eine Pfingstgemeinde geht ihren Weg* (Velbert, Germany: Christliche Gemeinschaft e. V., 2008).

ethnic Germans living in these former German provinces were forced to seek new homes in central and West Germany.[129]

As a result of the Potsdam Agreement following the war, West Germany was occupied by the British, French, and Americans and became a democracy. East Germany, although named the Democratic German Republic, was occupied by the Soviet Union; it became a totalitarian communist state, forming the frontline of the Iron Curtain dividing NATO in the West and the Warsaw Pact nations in the East. At the peak of the Cold War era, Germany, a divided nation and a tense locale of confrontation, had approximately one million troops positioned on each side of the Iron Curtain, expecting the commencement of WWIII. Until the Berlin Wall fell in 1989, Pentecostalism in East Germany would not enjoy the freedom of religious expression than its counterpart in West Germany.[130]

World War II left Germany in ruins. Not only were German cities and factories reduced to rubble, but even individual relationships were out of sync. Nazi propaganda had directed the focus of the people to the state and the *Führer.* There was no place for a God, but now the *Führer* was dead and the dreams and identity of a nation that he propagated were in tatters and died with him. All the promises and propaganda of the Third Reich turned out to be untrue and the German people desired a new beginning. During the economic difficulties of the post-war era, German church attendance swelled. The German people were looking for new purpose in their lives and there was a new openness to the preaching of the gospel.[131]

Social upheaval and the quest for survival marked the first three years following WWII. In Germany's larger cities, streets were narrow passages through the rubble. Twenty percent of all residential dwellings in West Germany were completely destroyed through the systematic aerial bombardment by the British and American Air Forces.[132] On top of hunger and a shortage of life's basic necessities, millions of German refugees from the eastern territories, formerly under German control, sought shelter in

[129] Hampel, 17.

[130] Ibid.

[131] Ibid., 299.

[132] Sommer, "Die Sammlung 1945–1955," 12.

makeshift barracks or dark basements. In 1950, 36 percent of all German households lived as sub-renters.[133]

The turbulent historical setting from 1933 until the late 1940s would set the stage for a small and infant Pentecostal movement to plant new churches throughout Germany. Between 1945 and 1959, over 160 churches were planted which continue to reach out to their local communities with the gospel. These churches are identified in this study (see Appendix A, "Church Plants (German-Speaking) For Five Pentecostal Fellowships of Churches Including Current Membership Statistics").

Plato, in his *Republic*, asserted that "necessity is the mother of invention."[134] The following chapters bear witness to how Pentecostal believers, often in great need and with few resources, established new congregations committed to the Great Commission.

[133] Ibid.

[134] Plato, *Plato's Republic*, Book II, The Phrase Finder, www.phrases.org.uk/ bulletin _board/17/messages/517/html (accessed November 22, 2002)

CHAPTER 6

THE FIELD STUDY

Introduction

This study has twenty-five years of observation and reflection. In the last five years, its importance came into clear focus. Three years ago, my wife and I planted another new church in Germany. We continue to be "learners by doing" in the subject matter of this study. As the German expression states, we are experiencing the subject matter of church planting *hautnah* (skintight or first-hand).

Chapters 2 through 5 provided the groundwork to better understand the intricate historical and cultural context as well as the contemporary setting in which post-WWII German Pentecostal church planting endeavors exist. After preparing the mind and heart by thinking about the larger picture, an individual must take steps to ensure that the study will provide insight and the necessary stimulus to encourage present and future church planters in their efforts to establish New Testament orientated churches in the country of Germany.

Preparation of the Study

In preparation for this study, I kept in mind countless conversations with German pastors and missionaries who raised the following questions:

- How can one think of planting churches in a country where generally so little spiritual fruit is enjoyed and church growth rates are measured in centimeters rather than meters?
- Why do so many church plants fail in the first few years?

- What can we learn from the successes and failures of the past?
- What is the most effective approach to church planting today?

From the outset of this study, defining the scope, intent, and limitations of the field research provided helpful parameters. After looking at Pentecostal church planting in Germany, I determined to present an overview of the five largest Pentecostal fellowships of churches currently in existence that were formally organized within ten years after WWII. The only exception is the Mülheim Association, which was founded in 1914. It must be pointed out that most independent congregations were not active in church planting efforts either locally or nationally; these groups are not included in the research for this study. However, a person must understand that numerous Pentecostal and Charismatic congregations, which are now part of a German Pentecostal fellowship, especially the BFP, were originally launched as independent works without any intention of joining a fellowship or denomination. The following list identifies the five groups of churches in Germany that are the focal point of this study:

- The BFP, whose name was changed from the ACD in 1982
- The *Volksmission*, which officially came under the BFP legal umbrella in 1988
- The Ecclesia Fellowship of Churches, which first came under the BFP umbrella with 30 churches in 2000 and its remaining 28 churches in 2008
- The Mülheim Association
- The Church of God, which directly comes under the legal umbrella of its mother organization headquartered in Cleveland, Tennessee

During the preparatory stages for this study, I determined to survey only German-speaking churches planted between 1945 and 2005. During the 1980s and especially in the 1990s, numerous international non-German-speaking congregations were initiated, yet most of these churches have not effectively reached, as a whole, the German population with the claims of Christ. This study focuses on the German-speaking population. In the future, it

would be very beneficial for researchers to look closely at the planting of international Pentecostal churches within the movements listed above.

Conversations with Gerhard Oertel, who heads up the BFP Archives Center in Erzhausen and former Secretary of the BFP, were extremely helpful. His extensive knowledge regarding the workings of the five Pentecostal fellowships in this study assisted me by providing focus for the execution of the study so that students of German Pentecostal church planting would gain the most insight and understanding. Two helpful concepts developed out of our discourse.

First, a Church Planting Data Bank (CPDB) should be compiled. This data bank would list each individual Pentecostal church planted from 1945–2005 and is currently affiliated with one of the five Pentecostal fellowships of churches included in this study. The CPDB should include the date when the church was founded, the circumstances or events, which lead to the church plant, the key initiator and/or key people who launched the new work. Second, after completing the data bank, each church plant should be categorized, helping the researcher to understand patterns and discuss implications effecting Pentecostal church planting for the future (See Appendices A-N and R-V).

In preparation for data gathering, it was helpful to communicate with denominational representatives, since each of the five Pentecostal fellowships of churches in this study display individual characteristics of which the researcher must be cognizant. Congregations planted in the first few years after WWII in the Mülheim Association did not see themselves as typical local Free Churches. They perceived themselves as fellowship congregations similar to their counterparts in the *Gemeinschaftsbewegung* who were affiliated with the State Protestant Church.[135] Only later, in the 1960s and 1970s, did the Mülheim Association congregations recognize themselves as traditional Free Churches without formal ties to the Protestant Church.

The other four groups in this study clearly understood their standing as Free Churches from the inception and expressed little desire to belong officially to the Protestant Church. Most local Free Churches, including Pentecostals, attempted to have a good working relationship with the local Protestant Church, in spite of the general rejection of this body.

[135] Ekkehart Vetter, e-mail message to author, May 11, 2010.

The congregations that joined the Ecclesia during the 1950s viewed themselves more as Free Church fellowship groups or preaching points since they did not have their own pastors to shepherd the flock as is common for a local church. Usually, a layperson from the area lead the group organizationally and set-up meetings, yet itinerating lay ministers from the mother church in Solingen provided direct oversight through teaching and preaching ministry. However, during the 1970s and 1980s, this approach to ministry began to change as more and more Ecclesia local churches hired their own pastors or designated someone to be the lay pastor from their own ranks.

Execution of the Study

The first task of this study focused on determining, how many churches were planted between 1945 and 2005 and still exist within the five Pentecostal denominations included in this study. Many Pentecostal churches started during this time frame, but have since been dissolved. To gather this data would require even more extensive research. As movements plant new churches, other churches might need to be closed. As an example, within the BFP Rhineland Palatinate/Saarland district, seven churches have closed since 1985; however, during this same period of time, twenty-four new churches have been planted.[136] The North American church researcher, David Olson, notes that when denominations close fewer churches, they also tend to start fewer churches.[137]

For the BFP, including the *Volksmission* and Ecclesia, Hartmut Knorr, the BFP Secretary, provided an Excel spreadsheet listing each local church along with its founding year. Ekkehard Vetter, president of the Mülheim Association, provided a similar spreadsheet listing each church and most of the founding years. The Church of God was not able to provide a list disclosing when individual congregations were initiated; consequently, this information was gathered through email communication, phone interviews, and web

[136] The author of this study has been actively involved in church planting in this BFP District since 1985 and compiled his own list of works that were closed since 1985.

[137] "How Many People Really Attend Church? Interview with Dave T. Olson," *Enrichment Journal* 14, 1 (Winter 2009): 15.

research. The Church of God's website lists individual congregations, providing a basis for the research at hand.

Realizing that each individual Pentecostal church plant has unique characteristics, the study's intent was to determine overriding patterns or categories relative to local strategy and denominational organization weathering. This study also attempts to identify challenges and other factors that would facilitate a better understanding of the dynamics gleaned for future church planting in Germany. Reflections on the past twenty-five years as an experienced church planter in Germany and conversations with Gerhard Oertel helped categorize church plants by regularly observed and identified characteristics. The following list of church categories provided a basis for analysis and interpretation of the answers to open-end questions posed in this study:

- Churches are planted by German refugees forced to leave their homeland in the former pre-war eastern provinces at the end of WWII.
- A clergy or layperson plants a church in his or her own community; or minister or layperson will move to target community and plant a church.
- A mother church plants a daughter church in another community.
- Evangelistic meetings are held that result in the planting of a new church.
- A church plant is initiated by foreign missionary, sent out and financially supported by sending agency.
- A church plant develops out of the Charismatic movement.
- A minister or layperson initiates a new work in a community where he or she does not reside.
- A home cell group initiated work that over time develops into a church.
- Churches are planted as a result of a national or international ministry locating in the area.

- A church plant develops over time out of youth-orientated ministry, that is, Jesus People, coffeehouse, or student ministry.
- A church plant is initiated because core group split off from another church due to doctrinal or other differences.

Some churches fall into more than one category, but the aim is to find the one category that "best describes" the individual church plant. Even though church planting cannot be viewed in simplistic categories, insights will be gained by analyzing the patterns discovered.

The first question sent to each church asked for the year the church was founded. For the purpose of this study, in conversation with Gerhard Oertel, a church is first planted when the core group decides they are a church and begins to hold church meetings open to the public. Some churches define the beginning of the church as the date of registration as a non-profit local organization. This presents a problem, since many congregations in the study operated for years without legal status, but actively engaged in local church ministry.

The second question for the CPDB was: "How did it come about that the church was planted? Was there a key person or key persons who initiated the church plant? Were there unique circumstances that led to the church start?" By carefully analyzing the answer to the second question, the researcher is able to find the best fit for categorizing the individual church plant.

The overwhelming challenge was to gather the data from almost 500 churches and then compile this information into the CPDB.[138] Information was gathered through a variety of means, including:

- Several books provided the necessary data as to how congregations were formed.[139]

[138] A total of 491 German-speaking churches was indentified and compiled into the CPDB during the sixty year period of this study. See Appendix A, "Church Plans (German-Speaking) for Five Pentecostal Fellowships of Churches including Current Membership Statistics," which gives a break-down of the number of churches planted by the five fellowship of churches in this study. Also, membership statistics are included with the total number of churches that each fellowship lists today.

[139] For the Volksmission, Günther Kaupp and Herbert Ros' book, *Missionarisch in die Zukunft: 50 Jahre Volksmission entschiedener Christen* provides, in alphabetical

- Gerhard Oertel helped identify BFP churches, especially in northern Germany, that were started by refugees, forced to leave their homeland in the former East German provinces after WWII.
- Denominational officials and pastors, as first-hand observers of church plants, provided the necessary information for the CPDB.
- Some churches responded to email questionnaires.
- Through internet research, a small number of churches featured the history of their congregation on the church's website.
- In the end, phone questionnaire interviews were conducted with the pastors of local churches, since many emails went unanswered and some churches did not list an email address.

In a few cases, some pastors were able to email or mail their church's chronicle, explaining in detail the church's beginnings. Sometimes, I would have to contact a former pastor or an older parishioner who had first-hand knowledge of the church's founding. Some leaders had already passed away and I was unable to reach some leaders.[140] Another pastor recommended that I contact an elderly parishioner, whom he described as very fit even though she was over ninety years of age. She was an eyewitness to the church's founding in the late 1940s. By the time I contacted her, she had become terminally ill. Through this study, a person discovers that most local churches do not have a written chronicle explaining how the church was founded. By asking the above questions, several churches have now put together written chronicles of their churches' history.

order by city, a short history of each church planted since 1945.The book by Hampel, Krüger, and Oertel, *Der Auftrag bleibt* documents the beginings of several BFP churches compiled in the CPDB.

[140] Alfred Koschorreck was instrumental in helping plant several ACD churches in the Ruhr Valley during the1950s and 1960s. Before I could reach him, he passed on July 19, 2010, at the age of 88.

The BFP, including the *Volksmission* and Ecclesia along with the Mülheim Association, provided membership data for each local church for the years of 2004 and 2009. First, the data provide helpful insight in understanding general church planting growth rates over given periods of time. Second, the data are helpful in understanding which sizes of churches consistently involve themselves in planting daughter churches. Third, the analysis of church growth patterns requires focused attention on particular regions of the country. The Church of God was not able to provide local church membership data through their central office and numerical membership analysis was prohibited.

CHAPTER 7

THE FINDINGS OF THE STUDY

Introduction

This chapter will focus on the nine categories of church plants listed in Chapter 6. The other two categories, focusing on evangelistic meetings that result in a church plant and mother churches who plant daughter churches, will be discussed in Chapter 8. Each of these categories provides the reader with understanding of the historical context and the social conditions of post-WWII Pentecostal church planting in Germany.[141] At the end of each category of churches planted, a numerical breakdown will show exactly how many churches were planted within each of the five Pentecostal fellowships of this study. Also, at the end of the numerical breakdown, a footnote will indicate the appropriate Appendix, which lists individual church plants by denomination.

German Refugees from the East Plant Churches in the West

The expulsion in 1945 through 1949 of all Germans living in East Prussia, Pomerania, Silesia, Sudetenland, Poland, and the Balkan Region is one of the largest examples of forced ethnic emigration/migration that the world has ever witnessed.[142] Estimates indicate that from 600,000 to 2,000,000 German

[141] Please see Appendix B, "Church Planting Categories (German-Speaking) for Five Pentecostal Fellowships 1945–2005," for a numerical overview of each category of church planted from 1945–2005 listed by denomination.

[142] "Die Vertreibung der Deutschen aus dem Osten in der Erinnerungskultur," Konrad-Adenauer-Stiftung, http://www.kas.de/wf/de/33.5727/ (accessed March 16, 2010).

civilians died as a result of revenge atrocities and hardship conditions caused by this forced expulsion.[143] More than twelve million German expellees, who survived the war and arrived in Germany, were called upon to integrate into a country in ruins.[144] Victor Gollancz summarizes the nature of this expulsion and the manner in which it was carried out:

> If the conscience of men ever again becomes sensitive, these expulsions will be remembered to the undying shame of all who committed or connived them. The Germans were expelled, not just with an absence of over-nice consideration, but with the very maximum of brutality.[145]

After WWII, most of the world was unaware of these expulsions or viewed them as not problematic. The expulsions seemed like legitimate retribution for the atrocious acts of terror and violence committed by Nazi Germany. Germany's extermination of six million Jews and the wanton destruction that occurred in Europe and elsewhere, as a result of Germany's war mongering, left a permanent scar on the landscape and psyche of the world.

In the midst of such turbulent times, German Pentecostals and other believers were forced to leave homes in which their ancestors had lived for centuries. Nevertheless, they brought an undying faith to their new homes. Ralf Dammann, referring to Baptists who arrived in Germany from the east provinces, describes the situation that Pentecostals and other believers faced:

> They had lost their homes and entire possessions, but not their Christian faith or love for the church. When they moved to a community where there was not a church, they sought out like-minded believers and started a church themselves.[146]

---

[143] "Die Flucht der deutschen Bevölkerung 1944/45," Deutsches Historisches Museum, http://www.dhm.de/lemo/html/wk2/kriegsverlauf/massenflucht/index.html (accessed February 11, 2011).

[144] Alfred de Zayas, "The Expulsion of Germans," Museum of European Art, http://www.meaus.com/Expulsion_of_Germans.html (accessed: March 16, 2010.)

[145] Ibid., quoting Victor Gollancz.

[146] Rolf Dammann, "1945–1955: Ein zweifacher Neuanfang: Baptisten im Nachkriegsdeutschland," Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland, http://www.baptisten.de/fileadmin/ user_upload/bgs/pdf/Baptismusreihe/175_Jahre_Baptisten_-_September.pdf (accessed May 24, 2010).

Just as the disciples did in Acts 8 when forced to leave Jerusalem due to persecution, the German Pentecostal refugees, as they were scattered, "preached the word wherever they went" (Acts 8:4a). The local churches they established have been a blessing for generations.

The Ministry of Gerhard Krüger

Gerhard Krüger received a call to the ministry and attended the Pentecostal Bible School in Danzig before WWII. After completing his education, he pastored a church among the *Volksdeutschen* (ethnic Germans) living in Poland. Along with millions of other Germans during WWII, Krüger was drafted into the armed forces. Upon his release as a prisoner of war by the British four days after WWII ended, Krüger, still wearing his jackboots, made his way to East Friesland in northern Germany and began ministry to a small group of Pentecostal believers who did not have a pastor.[147] Krüger sensed a very strong call to locate Pentecostal believers from the former eastern provinces of Germany who now lived as refugees scattered throughout the country. With the support of Artur Bergholz and other ministers of the *Freie Christengemeinde* fellowship that were forced out of Poland, believers were located and organized into home cell meetings that eventually developed into local churches. During this time, Krüger rode hundreds of kilometers on his bike throughout Germany, staying overnight in barns or wherever he could find lodging, as he searched for individual Pentecostal believers from the former eastern provinces.[148]

BFP minister, Waldemar Sardaczuk, relates how his own family was forced to leave Poland after WWII. They settled in Jheringsfehn, East Friesland. His father, a Ukrainian, came in contact with Gerhard Krüger and invited him to hold evangelistic meetings in the village restaurant. Sergeij Sardaczuk prayed fervently in his mother tongue that God would send revival and that people would be baptized in the Holy Spirit.[149] As Krüger conducted

[147] Gerhard Krüger, *Gott aber baut auf* (Erzhausen, Germany: Leuchter Verlag, 1978), 8.

[148] Ibid., 19.

[149] Waldemar Sardaczuk, *Der Grenzgänger* (Erzhausen, Germany: Leuchter Verlag, 1985), 54.

evangelistic meetings in the village restaurant, many people committed their lives to Christ and soon the village restaurant became too small.

Following these special meetings, Krüger located a pastor who could lead this new community of believers.[150] Church services then were held in the Sardaczuk home, with thirty to sixty people in attendance. With financial help from the Assemblies of God in the U.S., the people eventually erected a wood building as a church.[151]

The following eyewitness account by Krüger, when in the city of Krefeld, portrays a typical picture of how numerous refugee Pentecostal churches were started throughout Germany within the first ten years after WWII:

> We started our first meeting with nine people on December 31, 1950, in the apartment of the Tewitz family in Jäger Street Number 13. The first meetings were unforgettable. These brothers and sisters had definitely kept the Pentecostal spirit alive. They were not ashamed in unison to lift their voice in praise to the Lord. God blessed these first gatherings and soon we were able to meet in the Joseph Public School. The school janitor was very friendly toward us and we were able to organize numerous evangelistic meetings and various Bible conferences. Souls were saved and other scattered Christians were added to the church and soon Krefeld became a place where many Christian conferences were held. Eventually, about forty people in the church immigrated to Canada and the fifty people who remained were fortunate to have a full-time minister come from the Bible School to assume the pastorate.[152]

Along with starting the Krefeld church, Krüger played an instrumental role in helping to organize and plant twenty churches, which today are a part of the BFP.[153]

---

[150] Ibid.

[151] Ibid., 56.

[152] Krüger, 76.

[153] Horst Krüger, son of Gerhard Krüger, email message to author, September 10, 2010.

Pentecostal Church
Beginnings in Ahrensbök

Before refugees from the eastern German provinces arrived in Ahrensbök after WWII, one Protestant church existed in the community. The city's population doubled in size to around 10,000 due to a steady flow of German refugees from the eastern provinces.

Among the new arrivals were a number of believers from Baptist, Free Pentecostal, and Mülheim Association backgrounds. At first, the believers met in home groups and later rented buildings to hold church services. Due to doctrinal differences and being the largest group, the Free Pentecostals organized their own church. They are now known as the *Freie Christen-gemeinde* and are affiliated with the BFP.[154]

The new church, like many refugee churches after the war, was lay-driven. Elder August Peter, who had fled with his family from Falkenburg, Pomerania (modern Poland), led the church in Ahrensbök. Peter and his wife accepted Christ in Falkenburg and later erected a building on their farm where worship services would be conducted in cooperation with the Mülheim Association. Like many refugee families, the Peters lived for four years in cramped quarters with extended family members in a one-room apartment located on a farm. Their family included a daughter, who had lost her husband in the war, along with her two small children and another relative.[155]

In the beginning, the Ahrensbök Pentecostal church, like so many others refugee churches, attracted mostly people who had migrated from the German eastern provinces. Tension between the new arrivals and the native population often existed because the locals were struggling after the war just to make ends meet, and were forced to take in a large population of strangers. Furthermore, people viewed Free Church believers as sectarian, since they had no desire to affiliate with the local Protestant Church. The refugees bound themselves together in unity due to the common experience of being forced out of the homeland they dearly loved and the sense of great loss.[156]

---

[154] Ingrid Gerlach, email message to author, June 17, 2010.

[155] Ibid.

[156] Ibid.

Pentecostal ministers in the area offered support to the church in Ahrensbök by preaching, teaching, and giving direction. Often Pentecostal ministers from Scandinavia would preach in Ahrensbök, holding special evangelistic meetings. In the beginning, the church experienced rapid growth and overflowed with many young people. They developed a large choir, which they used for evangelism. Over time, many younger refugee families moved away, as they found employment in other areas of Germany. The church, consequently, went into decline and was not able to reach the native population.

One of the struggles in establishing the ACD centered on the fact that many Pentecostal refugees arriving in Germany after the war were transitory. Their ultimate goal was to immigrate to Canada or the United States where they could find better housing or employment opportunities. Not only did a large number of members leave many of the young churches planted after the war, but many pastors and key leaders, including Artur Bergholz, immigrated to North America. This left a leadership vacuum that the new fellowship of churches in its infancy could not easily overcome.[157]

In the ACD alone, German refugees from the eastern provinces initiated twenty-five churches between 1945 and 1950, most of which were located in northern Germany.[158] Twenty-five additional churches planted by German refugees during the 1950s also joined with the ACD.[159] By the end of the 1960s, refugees from the former eastern provinces no longer established churches since most of them had either integrated into German culture, as a whole, or left the country.

Refugees from the former eastern provinces initiated eight out of a total of sixteen Mülheim churches planted from 1945–2005. All eight refugee churches were planted by 1950.[160] Adolf Hodan, who fled from Arnswalde, Pomerania, under very difficult circumstances, became a key person, along with other leaders, in organizing the new Mülheim Association works

[157] Eisenlöffel, 94–95.

[158] See Appendix D, "Churches Planted by German Refugees Forced to Leave their Homeland in Former Pre-War Eastern Provinces at the End of World War II, 1945–2005."

[159] Ibid.

[160] Ibid.

throughout northern Germany.[161] In 1946, Hodan officially began the work in Stade, holding meetings with his small flock first in a hotel room located near the local fish market.[162] Another Mülheim Association church was officially organized in Bad Malente during 1969, where German refugees from the East had already been meeting for twenty years as a home cell group.[163]

Pentecostal believers forced out of their homeland made the very best out of a bad situation by taking on the responsibility to preach the gospel and establish churches in areas where they were often treated as unwelcomed strangers. Such church planting endeavors are reminiscent of the events described in Acts 8 where intense persecution broke out in the city of Jerusalem. Believers in the mother church, forced to scatter to other regions, shared the Good News of the gospel wherever they went. Even as rulers or borders changed, which would seemingly hinder the preaching of the gospel, one observes the sovereignty of God extending the Kingdom of God.

Vetter, reflecting on the radical decline in membership within the Mülheim Association following WWII, assesses that the church did too little to incorporate these refugees from the lost eastern provinces into the movement once they settled in West Germany.[164] In East Prussia, Silesia, and Pomerania before WWII, the Mülheim Association had 7,000 adherents led by forty-one full-time ministers, eleven full-time *Gemeindeschwestern* (church deaconesses), and owned twenty buildings.[165] In 1959, fourteen years after the end of the War, the Mülheim Association's monthly periodical, for the first time, placed a special notice requesting readers to provide names and addresses of Mülheim members who had settled in West Germany from the eastern provinces. For all practical purposes, this was a bit too late.[166] Data from the CPDB indicates that Mülheim Association members from the former

[161] Markus Liebelt, "Chronik einer Gemeinde: 1946–1996," Gemeinde Aktuell (August 1996): 7.

[162] Ibid., 9.

[163] See Appendix D, "Churches Planted by German Refugees Forced to Leave their Homeland in Former Pre-War Eastern Provinces at the End of World War II, 1945–2005."

[164] Vetter, *Jahrhundertbilanz*, 340.

[165] Krust, 186.

[166] Vetter, *Jahrhundertbilanz*, 340.

eastern provinces often joined other Free Pentecostal Churches in West Germany.

In 1951, the new communist government outlawed all Mülheim Association congregations in East Germany. Ruling authorities discovered that several local congregations had bylaws reflecting a pro-Nazi stance; for example, not allowing Jews to become members.[167] In 1950, the Mülheim Association alone had over 119 local congregations with 7,500 adherents in all of former East Germany including greater Berlin.[168]

Table 7.1
Church Plants by German Refugees, 1945–2005

Number of Churches	***EC***	***CG***	***BFP***	***MA***	***VM***
Church planted by German refugees forced to leave their homeland in the former pre-war eastern provinces at the end of WWII	1	0	55	9	1[169]

[167] Ibid., 300–301.

[168] Ibid., 306. Vetter presents detailed documentation looking at the events leading up to and following the Mülheim Association being outlawed in former East Germany, pages 298–309. Christian Krust, who led the Mülheim Association from 1957–1973, published his book in 1959 titled *50 Jahre Deutsche Pfingstbewegung* gives no explanation why the churches in former East Germany were closed by the communist authorities. It would seem that Pentecostals, too, need a relatively long time to deal with the unpleasant matters in the past.

[169] See Appendix D, "Churches Planted by German Refugees Forced to Leave their Homeland in Former Pre-War Eastern Provinces at the End of World War II, 1945–2005."

A Burden Causes the Church Planter to Move

It is interesting to see God calling communities and individuals to plant a church and put faith into action. It is not enough to simply hear or receive the call. True obedience implies, at some point, taking steps to fulfill the divine call. Church planters who move to new areas are inspired by studying and preaching about the call of Abraham, Moses, and Joshua, who were called to leave that which was familiar and venture out to new places, as God directed them. Each of the church planters in this category has his very own story of God's personal direction and leading.

Church planters in this category often respond to an inward call, without the support of a mother church or the denomination itself. For the church planter in this category, his or her priority is to respond to the call, no matter despite the financial consequences. After a prospective church planter shared with Herman Lauster, from the Church of God, his burden to go to a specific city and start a church, Lauster responded in his own folksy way: "My brother, be assured, you are guaranteed plenty of bread and water."[170] Many of the church planters in this category will have to work a secular job, especially in the beginning, since often there is little or no financial support available. For most of them, financial sacrifice is a normative experience.

The BFP has especially profited from men and women who have sensed a call to begin a work in a new city, where the Holy Spirit has directed them to go. Interestingly, thirty-six of the fifty-nine BFP churches initiated in this category were planted by trained ministers, most of them having attended Bible college.[171] From time to time, lay people and ministers alike criticize formal theological education, feeling it is a hindrance to effective ministry. However, the results of this study indicate that the BFP is enjoying the fruits of formal Bible college training, as graduates have gone out and planted churches.

---

[170] "50 Jahre Gemeinde Gottes Emmendingen: 1958–2008" (Emmendingen, Germany: Gemeinde Gottes Emmendingen, 2008), 54.

[171] See Appendix E, "Minister or Lay Person Initiates Church in their Own Community, or Minister or Lay Person will Move to Target Community and Plant a Church, 1945–2005."

Twenty of the fifty-nine churches in this category were initiated by lay men and women who experienced a burning desire to see lives surrendered to Christ and committed to a Bible-believing church. Several of the lay people who initiated churches eventually received ministerial training and ordination through the BFP. All five Pentecostal Church fellowships included in this study are committed to a two-track system of local church leadership. This not only allows, but encourages local church leadership to be either lay-driven or theologically trained, depending upon local church circumstances.

The following is a brief snapshot of four presently thriving lay-initiated German Pentecostal churches:

- Businessman Johannes Henning planted the Church of God in Aschaffenburg in 1974 after moving to this city. Henning was saved through the Church of God in Backnang in 1952.
- Businessman Samir Jacoub planted the BFP church in Babenhausen in 1984 after buying a nursing home in the city. Later, Jacoub requested BFP minister Herbert Ehrecke to assume leadership for the new work.
- The Ecclesia church in Schwabmünchen is planted in 1996 as a result of Thomas and Sabine Hoffman moving to the area after buying a home there.
- The *Volksmission* church in Maulbronn-Zaiserweiler was initiated in 1984 due to the efforts of Gretel and Richard Bahnmaier, who, as a retired couple, had a burden to see a new work planted in their hometown.[172]

Below is a sample of several Pentecostal churches initiated by Bible School trained ministers who sensed a call and moved to the target city:

- The *Volksmission* church in Reutlingen was started in 1958 as Rudolf Schwabe held church services in a rented facility in the middle of the city. Through the years evangelistic meetings are conducted, along with evangelistic street meetings and Bible conferences. In 1977, the church

[172] All four churches are to be found in Appendix E, "Minister or Lay Person Initiates Church in their Own Community, or Minister or Lay Person will Move to Target Community and Plant a Church, 1945–2005."

purchased its own building. The Reutlingen church today is the largest congregation in the *Volksmission* with over 450 members.

- The BFP church in Bonn began in 1963 with evangelistic tent meetings, conducted by church planter, Waldemar Sardaczuk and his wife Kriemhilde, who move to Bonn. Pioneer teams from other ACD churches provided support outreach in the city.
- The *Volksmission* work in Mannheim began in 1967 as evangelistic tent meetings were conducted with the support of fifteen people from various *Volksmission* churches. Church planters Günther and Erni Kaupp moved to Mannheim and began holding regular worship services in a school.
- The BFP Nuremberg Church began in 1971 with evangelistic tent meetings coordinated by church planter Peter Kierner, a graduate of the Berea Bible School in Erzhausen. Evangelistic tent meetings featuring seven different evangelists were conducted for twelve consecutive years.
- Helmut Füssle held evangelistic tent meeting at the Mannheim trade fair grounds, which led to the establishment of the Church of God in Mannheim in 1981. A group of young people from the Waldorf Church of God, which presently is located in Heidelberg-Leimen, provided support outreach efforts primarily through street evangelism.
- The BFP church in Rosenheim began in 1990, as evangelistic meetings were held, supported by the BFP church in Regensburg. Church planter Anton Kerkel moved to the city and assumed a secular job to support his family in the beginning.
- Freimut and Joanna Haverkamp planted the BFP church in Constance in 2004 after the couple completed training at Hillsong College in Australia. Freimut and his wife moved

back to his hometown, began home cell meetings, and worked a secular job. By 2009, the Lakeside Church had an official membership of 130, which qualifies the church as the fastest growing church in the BFP.[173]

Table 7.2
Minister Plants Church in His Own Community or Moves to Target City to Plant a Church, 1945–2005

Number of churches planted 1945–2005	***EC***	***CG***	***BFP***	***MA***	***VM***
Minister or lay person initiates church in his or her own community, or minister or lay person moves to target community and plants a church	5	10	59	1	9[174]

Foreign Pentecostal Missionaries Planting Churches in Germany

The BFP and Church of God have especially reaped the benefits of working closely with foreign missionaries in the planting of new churches. It must be pointed out that the *Volksmission* has enjoyed the benefits of Assemblies of God missionary evangelists like Willard Cantelon, Eddie Washington, Harold Schmitt, and Bob Waters who have done extensive ministry, even though they themselves did not move to a city and plant a church.[175] However, their evangelistic efforts were often put to good use through preaching in cities where new churches had just been established.

The roots of the Church of God in Germany are directly connected with the mother church in Cleveland, Tennessee. Herman Lauster served as their first missionary to the Stuttgart area before World War II.[176] After the war, Herman Lauster and his son Walter, also a missionary sent out by the Church of God, were instrumental in starting new churches, which went hand-in-hand

[173] Ibid.

[174] Ibid.

[175] Kaupp and Ros, 41–46.

[176] Paul Schmidgall, "Herman Lauster kehrt nach Deutschland zurück: Eine kurze Biographie des Gründers der Gemeinde Gottes," *InSpirt* 2 (2006): 11.

with establishing the Church of God Fellowship of churches in Germany. Hermann Lauster helped many of the newly formed churches in the Stuttgart area with funds, raised in the United States, for the purchase of existing buildings or the construction of new church facilities.[177]

By 1954, thirty churches had been established with approximately 1,000 adherents; by 1964, the number of churches had grown to forty-two.[178] Currently, 75 percent of the Church of God churches are located in the southern state of Baden Wurttemberg, which was home to Herman Lauster. For the Church of God, the era of missionary church planting ended by the early 1960s.

The ACD, in its formative years after WWII, had a very close working relationship with missionaries from the U.S. Assemblies of God and the Swedish Pentecostal movement. Erwin Lorenz, the ACDs first superintendent, received theological training in Sweden, and had a special affinity for the Swedish people. Swedish Pentecostalism stressed the autonomous sovereign position of the local church to such an extent that any kind of national organization, as practiced by the Assemblies of God or the Church of God, was considered biblically unacceptable.[179] Understandably, some contention existed among the ministers of the young ACD fellowship, as some supported the Swedish approach to ecclesiology while others felt drawn to the Assemblies of God approach. At the national level, the American approach won out, as the ACD readily encouraged Assemblies of God missionaries to establish the Berea Bible School in Stuttgart during 1951. Due to a lack of space, the school relocated in 1954 to the village of Erzhausen near Darmstadt, moving into a dilapidated former rubber factory in need of drastic repair.[180] The Berea Bible School, through its committed teaching staff of missionaries and German ministers, brought unified instruction for the training of Pentecostal ministers. Over time, this fostered unity in a diverse movement, which was often known for extreme independence. The Berea

[177] Ibid.

[178] Paul Schmidgall, "Biogprahie Herman Lauster," Biographisch-bibliographisches Kirchenlexikon http://www.kirchenlexikon.de/l/lauster_h.shtml (accessed December 12, 2010).

[179] Sommer, "Die Sammlung 1945–1955," 27–28.

[180] Eisenlöffel, 86–91.

School played in an important part in releasing workers to plant churches throughout Germany.

The era in the BFP for foreign missionaries moving to German cities and planting churches began in the 1970s and became more prevalent in the 1980s and 1990s.[181] Table 7.3 provides a numerical overview, by country and sending agencies, which provided missionaries for the planting of thirty-nine churches that still exist in the BFP.[182]

Table 7.3
Sending Agency and Country Planting
BFP German-speaking churches, 1945–2005

Sending Agency and Country	***Number of BFP German-speaking churches planted, 1945–2005***
Assemblies of God, USA	19
Pentecostal Movement, Norway	6
Pentecostal Movement, Sweden	3
Pentecostal Movement, Finland	2
Pentecostal Movement, Netherlands	1
Liberty Church, USA	2
Pentecostal Church of God Holiness, USA	1
Independent, USA	3
Independent, Canada	1
Team represented by several countries	1
Total of churches planted by foreign missionaries in the BFP	39[183]

Most of the churches listed above have been turned over to German leadership. The duration of a missionary's ministry in a church plant can last

[181] See Hampel, Krüger, and Oertel, *Der Auftrag bleibt*, pages 88–89 for more detailed documentation of missionaries from the U.S. Assemblies of God and Scandinavia who have assisted the ACD and later the BFP in church planting and other ministries.

[182] Clark, "Missionary Church Planting" 12–14, 18–28. Here a detailed picture describes how Assemblies of God missionaries work with the BFP in church planting. Roman Siewert, presently BFP Superintendent, comments on the validity of missionary church planters.

[183] See Appendix H, "Church Plant Initiated by Foreign Missionary, Sent Out and Financially Supported by Sending Agency, 1945–2005."

up to more than ten years. The ultimate missiological goal remains for foreign workers to turn a work over to national leadership as soon as possible.

Table 7.4
Church Plant Initiated by Foreign Missionaries, 1945–2005

Number of churches planted	***EC***	***CG***	***BFP***	***MA***	***VM***
Church plant initiated by foreign missionary sent out and financially, supported by sending agencies	0	7	39	0	0[184]

Unintended Church Plants Intended by God

Beginnings of the Charismatic Movement in Germany

The Charismatic movement began to make inroads into the established churches in Germany by the 1970s. As in other parts of the world, Lutherans, Catholics, and members of other churches personally experienced Pentecostal phenomena by opening themselves to the work of the Holy Spirit, resulting in personal spiritual renewal. Wolfram Kopfermann, a former Lutheran minister from Hamburg, who initiated his own Charismatic fellowship of Free Churches in 1990, sums up what most Charismatics believed then and today:

- A Charismatic desires to be continually filled with the Holy Spirit and is open for the workings of the Spirit in the fullest dimension.
- A Charismatic accepts the biblical *Charismen* (spiritual gifts) and asks in prayer that they be evident. He or she does not take the position that speaking in other tongues is evidence of being filled with the Holy Spirit.
- A Charismatic believes that the signs and wonders accompanying the proclamation of the gospel in the New

[184] Ibid.

> Testament church should be expected today and sought after.[185]

From 1975 to 1983, the ACD participated in a regular theological dialog with Charismatic representatives from the two German State Churches, along with other Free Churches. These meetings helped the various groups represented, in an atmosphere of Christian unity, to better understand differences and similarities in a pneumological context. A total of ten meetings took place during this eight-year period; eventually other Pentecostal groups, including the Church of God, the Mülheim Association, and the *Volksmission*, joined in the dialogue.[186]

During the 1970s and especially in the 1980s, individual Charismatic Christians throughout Germany began to come more in contact with traditional Pentecostal churches. The two non-denominational Charismatic ministries, Women's Aglow (currently Aglow International) and the Full Gospel Businessmen's Fellowship, especially left a mark on traditional Christians, who for the first time experienced Charismatic and Pentecostal phenomena on their faith journey. As a result of attending Charismatic meetings and conferences, many traditional Christians were no longer spiritually satisfied to attend their home churches. Consequently, they began looking for new avenues of spiritual expression and participation.

In the beginning, as traditional German Christians came in contact with the Charismatic movement, many believers thought it possible to bring change and create reform in their own churches, due to their own spiritual renewal. For instance, during the 1980s, Wolfram Kopfermann held Charismatic worship services on Sunday evenings in his Hamburg St. Petri Lutheran church, with up to 1,000 people in attendance. During the same time period, Kopfermann also directed the Charismatic Renewal within the Lutheran Church for all of Germany.[187] He, like so many other Charismatics,

---

[185] "Unsere Entstehung," Anskar Kirche Deutschland, http://anskar.de/index.php?page=akd-wer (accessed November 17, 2010).

[186] Eisenlöffel, 281–319. In this section of his research work, Eisenlöffel gives a very detailed description in agenda form of the 10 ecumenical-charismatic encounters that took place, listing the participants and their church background, along with highlighting the theological positions of those who interacted with each other.

[187] "Etappen der Erneuerung," Geistliche Gemeinde-Erneuerung, http://www.gge-online.de/bundesweit/index05.php (accessed December 28, 2010).

sincerely desired renewal for his own church and originally did not intend to break with tradition. However, as time went on, Kopfermann and others discovered that renewal of an institutional church was not possible due to its inflexible ecclesiological structures and lack of interest or sympathy for a Charismatic renewal—which church leaders viewed as irrational and emotionally based.

Charismatics Plant New Churches

By the late 1980s, Kopfermann formed his own Free Church. After leaving the Lutheran Church, he clarified his position by writing a book with the appropriate title, *Abschied von einer Illusion* [Saying Good-bye to an Illusion].[188] The illusion for Kopfermann and so many Charismatics, then and now, remains; it is next to impossible for someone filled with the Holy Spirit to renew a traditional church. His decision directly affected others in Germany. For instance, John Dorrough served as the pastor of a non-denominational fellowship now called the BFP *Christus Zentrum* Augsburg. After Kopfermann's decision to become a Free Church, the Augsburg leadership decided not to remain a "service station" for Lutheran youth.[189] Presently, Kopfermann heads the Anskar Kirche with ten congregations located throughout Germany.[190]

During the 1980s and 1990s, Kopfermann and many other Charismatics in Germany, realized they could no longer stay in their traditional churches. Not only were these Charismatic believers unable to bring renewal, but they and their families sensed a need to be in a spiritual environment where they could grow and develop as born-again, Spirit-led Christians. Some Charismatic believers attended Pentecostal churches and eventually found a new spiritual home. Other Charismatic believers met first in home groups and eventually organized independent Charismatic churches. During the 1980s and 1990s, approximately 1,000 new independent churches were planted in Germany, half of which were Charismatic or stemming from an international

[188] Wolfram Kopfermann, *Abschied von einer Illusion: Volkskirche ohne Zukunft* [Saying good-bye to the illusion] (Glashütten, Germany: C & P Verlag, 1990).

[189] "Geschichtlicher Abriss nach Protokollen" (Augsburg, Germany: Christus Zentrum Augsburg, no year given).

[190] "Unsere Entstehung."

background.[191] I contend that more Lutheran pastors, like Kopfermann, would have left the Protestant Church for the reasons discussed above, but due to the financial security offered, similar to German civil service employees, most clergy were not willing to take such a risk for their families.

Peter Zimmerling, a Protestant theologian teaching in Leipzig, has done extensive research concerning the Charismatic movement in Germany. In his most recent work, he laments that Charismatics within the Protestant and Catholic Churches have too easily broken with tradition by planting their own churches. Since parochial churches already exist in Germany and other churches are not needed, he does not accept the theological perspective that, based on accounts in the Book of Acts, new churches should be started in Germany.[192] He pleads for renewal in the existing State Churches and criticizes German church planters as simply following the church planting methodologies of C. Peter Wagner, which Zimmerling believes is an American transplant that does not fit into the spiritual landscape of Germany.[193] However, he notes the two main reasons why Charismatics continue to leave traditional churches: (1) Charismatics have grown tired of an institutional and stringently structured church; and (2) Charismatics believe that openness for the work of the Holy Spirit implies elimination of the top down approaches to spiritual control.[194]

Charismatics Join with Pentecostals

The Pentecostal Churches in this study profited from the Charismatic renewal in the 1980s and the 1990s as individuals rooted in the Charismatic movement joined their congregations. A number of former independent churches or fellowships were also incorporated into Pentecostal fellowships.

The Senden *Volksmission* church in southern Germany near Ulm is a typical example of how a Charismatic group was eventually incorporated into a Pentecostal fellowship:

---

[191] "1500 'neue' Evangelische Gemeinden," *IdeaSpektrum* 36 (1999), 6.

[192] Peter Zimmerling, *Charismatische Bewegungen* (Göttingen, Germany: Vandenhoeck & Ruprecht Verlag, 2009), 223.

[193] Ibid., 225.

[194] Ibid., 233.

> During the mid 1980s a home group was initiated as a part of the Catholic Charismatic Renewal in Senden. Many of the members of the home group also attended the monthly Full Gospel Businessmen's meeting in Ulm. At the beginning of the 1990s, a special morning prayer group was organized with the goal of interceding for the people of Senden, that they too would come to know Christ. Hermann Schneider, who then led the Full Gospel Businessmen in Ulm, put the home group in contact with the *Volksmission* church in Blaubeuren-Asch whose leadership offered to give oversight and assistance in starting a new church in Senden. During 1993, a small storefront was rented where weekly Bible Studies were [sic] held along with various seminars. In 1994, weekly Sunday services began, led by Martin Lütjohann, who was the youth pastor of the *Volksmission* church in Asch. By 1998, the church was able to rent a larger building and employ their own pastor who then moves to the community.[195]

The BFP has traditionally opened its arms to Charismatics and has profited greatly, as many independent groups seek affiliation. Ingolf Ellßel, pastor of a church in northern Germany, led the BFP as its superintendent from 1996 to 2008. His recognized teaching ministry took him into many Charismatic churches. During his tenure as Superintendent, Ellßel belonged to a network of Charismatic German leaders who met regularly for prayer and mutual encouragement. Over the past fifteen years, the BFP's annual conference has featured a host of well-known Charismatic ministers from overseas and from within Germany. The Charismatic *Biblische Glaubensgemeinde* (Bible Faith Church) in Stuttgart, reporting a weekend attendance of 4,000, is not affiliated with the BFP; however its pastor, Peter Wenz, is an ordained minister with the BFP.[196]

Reinhard Bonnke, who for years was part of the BFP, also lends credibility to Pentecostals among Charismatics. The Charismatic Bible School *Glaubens-zentrum* (Christ for the Nations) in Bad Gandersheim has a close working relationship with the BFP. Many of its graduates have been fed into BFP

[195] Reinhard Wenk, email message to the author, March 17, 2010.

[196] "Die etwas andere Kirche," Biblische Glaubens-Gemeinde, http://www.bgg-stuttgart.de/ (accessed December 28, 2010). Interestingly enough, this is the church that Paula Gassner planted after separating from the *Volksmission* in the early 1950s.

churches as workers and some as pastors.[197] In spite of the euphoria about the BFP's openness to various groups, some critical voices in recent years have expressed concern that the creation of a doctrinal melting pot is causing the movement to lose its own way and is lacking sense of clear identity.

In 2009, the Protestant Church in the region of Kurhessen and Waldeck conducted a study regarding why Charismatic churches are so attractive to Germans and why traditional Protestant churches are so unattractive:

> Charismatics have been very successful in incorporating pop culture forms into their worship services and expressions of faith, especially in utilizing "emotionalized" music, which fosters a more simplistic form of spirituality. In this area, the Protestant churches have much to learn from Charismatics, especially in allowing more space for expression of feelings, getting people involved, and making fellowship something to experience. In this manner Charismatics are better able to cross borders of nationality, age, education, and social status creating a fellowship where people can live and feel at home in.[198]

Most Pentecostal churches in Germany presently do not appear much different in forms or styles of worship than their independent Charismatic church counterparts. The Mülheim Association, as the first Pentecostals in Germany, never intended to form their own separate organization, but rather determined to bring a genuine renewal experience inspired by the Holy Spirit into the *Gemeinschaftsbewegung*. What the Mülheim Association discovered almost one hundred years ago is what Charismatics in Germany have discovered in the past few decades, namely that traditional churches are seldom open for Holy Spirit renewal. During the 1980s and 1990s, BFP records indicate that many churches were formed because traditional German Free Churches were not open for a renewal of the Holy Spirit. Fourteen groups broke away from local German Free churches because the groups felt their home churches were not open to the working of the Holy Spirit as expressed in divine healing, speaking in tongues, prophecy, and other spiritual gifts listed in 1 Corinthians 12. Individual groups separated from the German Free Churches to form their own churches or fellowships and eventually join the

[197] "Gott erleben … im GlaubensZentrum," GlaubensZentrum Bad Gandersheim, http://www.glaubenszentrum.de/ (accessed December 28, 2010).

[198] "Wie hält es die Kirche mit den Charismatikern?" *IdeaSpektrum* 28 (2009): 27.

BFP: four Free Evangelicals, three Baptists, two Independent Charismatics, one Nazarene, one Wesleyan Methodist, one Church of the Brethren, one YMCA Group, and one Lutheran.[199]

Table 7.5
Church Plant Develops out of the Charismatic Movement, 1979–2005

Number of churches planted	***EC***	***CG***	***BFP***	***MA***	***VM***
Church plant develops out of the Charismatic movement	0	1	36	0	1[200]

Church Plants Directed from a Distance

The results of this study indicate the encouraging reality that individuals exist who not only pray that a new church would be initiated in other communities, but also are willing to do everything in their power to establish a new church. They do not move to the target city, but play an active role in insuring that a church start takes place. These men and women have a special call and are not satisfied in their own local church comfort zone. Deep in their hearts, they sense that new lands are to be conquered. They proactively look for individuals or groups of believers that could possibly establish a home group—which could ultimately lead to the planting of a new church. These pastors and lay people keep their spiritual ears close to the ground and understand the meaning of Paul's words to the Ephesians:

> It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Eph. 4:11–13)

[199] See Appendix I, "Church Plant Develops and Originates Out of the Charismatic Movement, 1945–2005."

[200] Ibid.

It is one thing to plant a church when the leader moves to the target city; it is quite another situation to provide leadership for an infant work while traveling a distance in order to engage with the fledgling ministry. The results of this study indicate that Pentecostal churches in Germany are initiated in a variety of ways. There is no ideal method except to clearly determine what the Holy Spirit is saying and then take the necessary action steps. Schindler gives an excellent picture concerning the type of man or woman who hears what the Spirit is saying, moving from a hearing to being an initiator:

> Church planting emanates from committed leadership. Jesus desires to start new churches, thus he seeks people with whom to risk such a venture. Such people are those who influence others. These we deem leaders. A leader is a disciple of Jesus Christ who influences others toward the goals of Jesus. Churches don't just happen by chance, but come to life through people who let themselves be used of God.[201]

Karl-Otto Böhringer serves as a case in point. As a layperson, he traveled great distances from his home in southern Germany for many years in order to establish various Church of God churches. As a high school teacher, he utilized most of his six–week summer vacations between 1961 and 1989 to hold evangelistic tent meetings, usually assisted by teams of young people or Bible school students. Several of these evangelistic campaigns led directly to the planting of a new church. After Böhringer planted the Ingolstadt church in 1969, he provided oversight and direction to this new work with the assistance of a Bible School student for four years.[202] During the school year, Böhringer made arrangements with his principal to teach Monday through Thursday so more time could be dedicated to weekend church ministry.

One of Böhringer's greatest ministry challenges was finding pastors to oversee the works that he initiated. Even after retirement in 1992, he and his wife moved to Schwerin, in former East Germany, to help start a church there. Sharing a two-room apartment with another couple in Schwerin, the Böhringers also assisted a new work in Ludwigslust. Former Lutheran members in Ludwiglust, baptized by immersion, formed a core group that eventually affiliated with the Church of God. On top of Böhringer's

---

[201] Dietrich Schindler, *Das Jesus-Modell: Gemeinden gründen wie Jesus* (Witten, Germany: SCM R Brockhaus Verlag, 2010), 17.

[202] Karl-Otto Böhringer, phone interview with author, August 27, 2010.

evangelistic church planting ministry, he worked as the editor of the Church of God's monthly periodical.[203] Referring to her husband, Beryl Ann Böhringer commented: "He has fire in his bones and an anointing for church planting and evangelism. No sacrifice in ministry is ever too great for him."[204]

As the CPDB affirms, Pentecostal fellowships in Germany have greatly benefited from men and women who willingly made personal sacrifices—much like the church planting heroes exemplified in the book of Acts. Pentecostals have a special relationship to the commission of Jesus, as He states, that the Holy Spirit will empower men and women to witness to all parts of the world, beginning in their home communities (Acts 1:8). Pentecostal church planters literally take this scripture as marching orders, implementing ministry in new target cities. This study only mentions a few names, but countless unnamed men and women have played a vital role in establishing Pentecostal churches in the communities of their calling.

Albert Bühler, in the late 1940s, experienced a revival among the youth in Schorndorf (near Stuttgart) where a church met in his family's home. Bühler played an instrumental role in working with youth and helping to establish the *Volksmission* church in Schondorf.[205] In 1954, a group of people became converts through a tent meeting in Plüderhausen. Bühler, based in the Schorndorf church, along with Friedrich Schock provided leadership for this new work.[206] As the Heidenheim *Volksmission* church began in the mid 1950s, Bühler and Schock also oversaw this new work. In 1960, Bühler left his profession as a master brick layer to devote himself to full-time ministry. In 1962, he moved to Heidenheim and took over the new work there. The church experienced gradual and steady grow so that by 1964 the congregation held services in a renovated building they had purchased. After a short time, this building was not large enough for the congregation. By 1970, the young church moved into a larger facility which volunteers from the church renovated.[207] Based in the Heidenheim church, Bühler initiated new works in Gerstetten, Ulm-Söflingen, and Dillingen/Donau between the late

[203] Ibid.

[204] Beryl Ann Böhringer, phone interview with author, August 27, 2010.

[205] Kaupp and Ros, 110.

[206] Ibid., 105.

[207] Ibid., 90.

1970s through the end of the 1980s. Bühler also exhibited the gift of finding pastors to take over the works he started.[208] "He simply saw where something was missing and had a great love for the lost. He was able to find a gateway to the heart of people."[209]

Table 7.6
Minister or Layperson Initiates New Work in Community Where he or she Does Not Reside, 1945–2005

Number of churches planted	***EC***	***CG***	***BFP***	***MA***	***VM***
Minister or layperson initiates new work in a Community, where he or she does not reside.	0	6	24	0	5[210]

From the Living Room to a Church

This study indicates that home group meetings played an important role in the development of German Pentecostalism. The Church of God had its beginnings under the dynamic leadership of Hermann Lauster during the Nazi era. Not being able to meet publicly due to fear of Nazi repression, home cell group gatherings were the key to initiating the Church of God. The roots of the *Volksmission* in southern Germany are connected with the ministry of Paula Gassner and several home groups, which met under her leadership during the Nazi era in the Stuttgart area. Gassner describes one such group that met in her sister's home located in a north Stuttgart suburb:

> The house was on a factory grounds, set off by itself. There was a large parlor, which we immediately transformed into a chapel. A large dining room opened off this and was used for any overflow crowds. We met here for the rest of the war for our prayers and muted songs. Here I

[208] Ibid., 92.

[209] Ibid., 33.

[210] See Appendix J, "Minister or Lay Person Initiates New Work in Community Where He or She Does Not Reside, 1945–2005."

> comforted, exhorted, and encouraged all who could attend, at the same time going to other areas of the city too as needs arose.[211]

Even as the *Volksmission* officially organized after WWII, home group meetings served as the basis for launching at least fourteen churches.[212] Many of the groups met in homes for one year or longer before they could rent a building for their church services. Some *Volksmission* groups held evangelistic meetings in tents or in public halls while they still met in homes. After the war in Germany, Pentecostals whole-heartedly dedicated themselves to aggressive evangelism, whether they met publicly in rented buildings or privately in church members' living room.

After WWII, the Mülheim Association, especially in northern Germany, initiated many of its new works as home groups among refugees who were forced to leave the former German eastern provinces. The work in Niebüll, just south of the Danish border, began in 1950 as a satellite work of the Flensburg church with preaching and pastoral leadership provided by rotating Mülheim pastors residing in northern Germany.

> In the beginning the small group of believers met in different locations, but mostly in the living rooms of individual families. Worship services were held at two PM on Sunday afternoon, and following church everyone stayed together for coffee and cake enjoying a time of fellowship together.[213]

As more people attended their services, the Niebüll group rented a building owned by a local Pietist community for their Sunday afternoon service. In 1998, the Niebüll church became an autonomous church and ceased to be a satellite work of Flensburg. In 2002, the people purchased their own facility.[214]

In Germany, home groups have played a much more important role in local church life than in the Pentecostal church in North America. Most Pentecostal and Evangelical churches in Germany do not have traditional mid-

---

[211] Paula Gassner, *In the Potter's Hands* (Jeffersonville, IN: Christ Gospel Churches International, 1977), 137–138.

[212] See Appendix K, "Church Planting Through Home Cell Groups, 1945–2005."

[213] "Eine kurze Geschichte der Arche Nordfriesland," Arche Nordfriesland, http://www.arche-nordfriesland.de/werwirsind.html (accessed August 26, 2010).

[214] Ibid.

week services; instead, believers meet in homes for fellowship, prayer, and Bible study. A typical mid-week service in most North American Evangelical churches focuses on families gathering for age-specific activities. In Germany, pre-school and school-age children customarily do not attend evening church gatherings during the week—due to school. When I lived on the French border in Saarbrücken, I found it rather interesting that during evening services in a French Pentecostal church, children were always included. Home groups facilitate an intimacy among believers, which fits European culture better than North American culture where individualism prevails.

In the BFP, many home groups led to the planting of churches. Four Catholic couples who were touched by the Charismatic renewal before the fall of the Berlin Wall in Heiligenstadt, located in former East Germany, met as a home group for eight years before organizing a Pentecostal church in 1986.[215] It is encouraging, indeed, to hear the testimony of individuals who have come to faith in Christ by attending a home group where people gather for prayer and Bible study.

In 1975, Brigitte Sommer, who lived in Regensburg, became interested in spiritual matters and started meeting regularly for Bible study with a Jehovah Witness worker. When Erwin, her husband, came home from work, Brigitte shared with him what she had learned in her Bible study and, together, they started comparing Jehovah Witness teaching with what they read in their Bible. Brigitte's sister, who attended the ACD church in Sängerwald, helped Brigitte and Erwin understand biblical teachings. Within a short time, Brigitte realized that she could no longer meet with the Jehovah Witness and she began studying the Bible with her husband. Shortly thereafter, convicted by the Holy Spirit of her sins, Brigitte surrendered her life to Christ, experiencing a radical conversion, which her husband first thought was over-exaggerated.[216]

> However, the sudden change in Brigitte's disposition after her conversion, along with the persistent pleading of the Holy Spirit made it impossible for Erwin to resist. Ten days after his wife's conversion, Erwin,

[215] Reinhard Weis, email message to author, May 31, 2010.

[216] Monika Deml, email message to author, June 7, 2010.

too, surrendered his life to Christ in a construction trailer on his birthday.[217]

Werner Geiger, the pastor of Brigitte's sister in Sängerwald, located 200 kilometers from Regensburg, happened to visit the couple on the same day of Erwin's conversion. Geiger eventually put the couple in contact with Emil Krohn, pastor of the ACD church in Dingolfing, located about 100 kilometers away. From that time on, a home group was held in the Sommer home under the leadership of Krohn. Soon, another couple came to Christ through Brigitte and Erwin's testimony and joined the home group. Later, Martraud and Wolfgang Schmalz came in contact with the home group; eventually they became the pastors of the new work in Regensburg when it became an official church plant in 1978.[218]

The Ecclesia fellowship of churches influenced by the phenomenal healing evangelism meetings of Zaiss, initiated many of their churches as home groups. When people open their homes, someday maybe a church will open its doors.

Table 7.7
Home Cell Group Initiated that Develops into a Church, 1945–2005

Number of churches planted	***EC***	***CG***	***BFP***	***MA***	***VM***
Home cell group initiated that over time develops into a church	10	0	16	0	15[219]

Church Plant Grows Out of a National or International Ministry

Churches planted in this category were truly unintentional, much like married couples that were not planning to have children but, at some point, changed their minds. These churches were planted because denominational workers moved into an area where a ministry was based with a national and or international emphasis.

[217] Ibid.

[218] Ibid.

[219] See Appendix K, "Church Planting Through Home Cell Groups, 1945–2005."

The ACD Berea Bible School's relocation from Stuttgart to Erzhausen in 1954 not only blessed the nation of Germany and young ACD fellowship of churches, but it had a spiritual impact on the surrounding communities. The Darmstadt and Langen churches, founded in 1960 and 1964 respectively, came into existence as a result of Berea Bible School instructors and students who evangelized in these two communities. The Langen and Darmstadt churches are well established and continue to reach out to their respective communities. They also provide a spiritual home for Berea Bible School students who are required to work with a local church during their four years of higher education. The Darmstadt church has been instrumental in starting several other churches in the area.

Employees from the Christian Magazine, *Stimme des Glaubens* [Voice of Faith], an evangelistic publication read throughout German-speaking Europe, planted an independent church in Gaildorf in southern Germany in 1974.[220] In 1999, the church joined the BFP. In 1985, the BFP Altenstadt church, located thirty kilometers northeast of Frankfurt, was founded by Alfred Korschorreck, who moved to the area and assumed leadership of the BFP Naumburg Retreat Center. Although the center was sold several years later, the Altenstadt church continues to reach out to the surrounding area.

In the mid-1980s, BFP ministers, Thorsten Moll and Andreas Wachtel, assumed leadership of the youth retreat center *Neue Mühle* [New Mill], founded in the Harz foothills of northern Germany in the 1970s by Assemblies of God missionary, Paul Williscroft. Moll and Wachtel actively supported and encouraged the efforts of Frank Eschmann who, in 1988, was planting a BFP church in the next largest community of Clausthal-Zellerfeld. Eschmann himself came from a Charismatic Methodist background. As a side note, the first evangelistic outreach team that assisted Eschmann as the work developed was comprised of Catholic and Lutheran young people sent out by Youth with a Mission.[221]

In 1989, a new work started in the community of Nidda, located just sixty kilometers north of Frankfurt. Workers from the *Aktionskomitee für verfolgte Christen* (AVC) [Action Committee for Persecuted Christians], comprised the

[220] "Ein geschichtlicher Rückblick – Entstehung und Entwicklung bis heute," Stimme des Glaubens, http://www.stimmedesglaubens.de/de/index.php?id=35 (accessed December 17, 2010).

[221] Frank Eschmann, phone interview with author, July 21, 2010.

core group of this new church plant due to the relocation of their administration and storage area from the Bonn area. Waldemar Sardaczuk, who has been on the forefront of evangelism and church planting within the BFP, served as the director of AVC–a foreign missions agency of the BFP. AVC's main focus is ministering overseas to persecuted Christians, as well as being involved in relief and development in the Majority World.[222]

Paul Westerink, in the city of Wiehl located fifty kilometers east of Cologne, founded one of the largest churches in the Ecclesia fellowship. Westerink strategically moved to the Wiehl area in order to create a base for full-time evangelistic work in Germany and Holland. Until he felt impressed to start a home group in 1994, Westerink did not intend to start a church; nevertheless, the home group developed into a vibrant church.[223]

Due to the establishment of the Church of God European Theological Seminary in Rudersberg, forty kilometers from Stuttgart, Martin Halbgewachs, a seminary student, received a burden for this small city in the early 1990s. Although the next Church of God congregation was in Krehwinkel, only five kilometers away, the Church of God leadership, along with the Krehwinkel church agreeing to give up members, approved the commencement of the new work, which officially began in 2000.[224] In 2002, the Church of God European Seminary relocated near the city of Freudenstadt in the Black Forrest. There students and faculty again initiated and supported an international church in the new location. This church continues reaching out to the entire region.[225]

[222] "Porträt: Auftrag," AVC Deutschland, http://www.avc-de.org/de/portraet/auftrag.html (accessed December 17, 2010).

[223] Paul Westerink, phone interview with author, August 28, 2010.

[224] Martin Halbgewachs, email message to author, July 19, 2010.

[225] "Welcome," Crossroads International Church, http://www.cicfds.de/1.html (accessed October 15, 2010).

Table 7.8
Church Planted as a Result of a National or International Ministry Locating in the Area, 1960–2005

Number of churches planted	***EC***	***CG***	***BFP***	***MA***	***VM***
Church planted as a result of a national or international ministry locating in the area.	1	1	6	0	0 [226]

Church Planting In a New Generation

The youth and student counter culture movements of the late 1960s and 1970s rejected, in part, the established norms of the day. Baby boomer youth wanted to "make love and not war," experimented with drugs, and practiced a lifestyle of non-committal sex. Political protests in the United States and Europe became often turned violent as the younger generation read the "Little Red Book" from China's *Mao Zedong,* along with dabbling in Eastern religions propagated by the Beatles and other well-known youth personalities. The Jesus People, a Christian revival movement, came out this youth subculture. It began on the West Coast of the United States and, within in a few years, spread to Europe. Young people with long hair and hippie-style clothing began sharing the gospel with other youth in a more non-conventional casual way. At first, many of the established Pentecostal churches looked down on this approach. At the same time, a smaller group of churches opened their arms to this new way of doing things; many churches took on new life, influenced by the vitality and authenticity exuded by the youth culture.

Teen Challenge, a ministry founded by David Wilkerson, an Assemblies of God pastor in New York during the late 1950s, began its work in Germany in 1970. This ministry fit well with the Jesus People movement by reaching out to a generation caught-up in drugs and searching for meaning. Five graduates of the Berea Bible School in Erzhausen began a Teen Challenge work in Berlin

[226] See Appendix L, "Church Planted as a Result of a National or International Ministry Locating in the Area, 1945–2005."

in the same year, going to the streets and establishing induction centers—one for men and one for women.[227]

Teen Challenge opened rehabilitation centers and coffeehouses throughout Germany and Europe during the 1970s, with the goal of reaching a lost generation.[228] Then, as now, Teen Challenge sees its ministry as building a bridge between the lost on the street and the saved in the church. Many Pentecostal churches in Germany during the 1970s took notice of the Teen Challenge ministry. They, too, began reaching out to the younger generation, opening coffeehouses where young people could come and hear the gospel in a non-threatening environment. Unchurched young people often stopped by a coffeehouse for an hour or two and then went to a party, their favorite pub, or disco.[229]

The Steinfurt-Burgsteinfurt and Lingen BFP churches, planted in 1975 and 1980 respectively, both have their roots in the Jesus People movement. As young people came to Christ, they provided leadership for the two new works. Karl-Heinz Teismann, who still pastors the Lingen church, came to Christ through the Jesus People movement in the 1970s.[230] The *Mobile Christen* [Mobile Christians], led by Tobias Mussler, was a group of young people saved through the Jesus Movement and itinerated throughout Germany in their *Wohnmobil* [Camping vehicles/RVs], working with BFP churches in the 1980s. They focused on street evangelism in conjunction with local church outreaches. In 1988, the entire group moved to the southern German city of Lahr and initiated the BFP church there.

The BFP church in Fulda, founded in 1983, developed out of a Teen Challenge coffeehouse and drug-counseling ministry. Gino Galmarini committed his life to Christ in the mid-1970s during a tent meeting hosted by an ACD

---

[227] "Die Geschichte von Teen Challenge Berlin," Teen Challenge Berlin, http://www.teenchallengeberlin.de/geschichte.html (accessed December 1, 2010).

[228] "Geschichte: Entstehung," Teen Challenge Deutschland e. V., http://www.tcd-teenchallenge.de/index.php?option=com_content&view=article&id=84&Itemid=89 (accessed December 1, 2010.

[229] The author worked with Teen Challenge in Germany from 1973–1977, having the opportunity to coordinate the Teen Challenge coffeehouse in Wiesbaden for two years and visited countless other Christian Coffee Houses. At that time, it was common for youth "drop ins" to stop by and visit awhile, drinking a cup of tea or coffee, hearing the gospel shared, then moving on to their next place of interest.

[230] Karl-Heinz Teismann, phone interview, June 24, 2010.

church in the area. He began the Teen Challenge work in 1980 and later became the first pastor of the *Jesus-Haus* church in Fulda.[231] In Mainz the BFP *Der Fels* [The Rock] church also began in 1981 as a Teen Challenge coffeehouse in an old basement in the center of the city. From this base, a team of young people went to the streets two or three times a week, sharing the gospel with all who would hear.[232] Twenty years later, *Die Basis* [the basis or grass roots] church was planted in Mainz. This church developed over a period of several years out of a youth and student ministry with origins in the Lutheran church. It recently joined the BFP.[233]

Kürt-Jürgen Gleichmann describes the beginnings of the BFP church he planted in Euskirchen, which had a coffee house ministry that lasted for almost ten years.

> In 1981, we began a coffee house ministry that was open each Saturday evening. Mostly young people came into our building and over the years and this became the first intensive contact point for some of them as they committed their lives to Christ, later becoming church members. By the late 1980s most coffee houses went out of vogue.[234]

Hans Krapp, installed by Herman Zaiss to oversee youth ministry within the Ecclesia fellowship, worked as an evangelist throughout Germany. He held youth retreats from the 1950s until the 1970s with numerous young people committing their lives to Christ.[235] In 1967, Krapp directed a youth retreat in Lübeck; as a result of many young people surrendering their lives to Christ, the Ecclesia church in Lübeck was initiated with the help of these new believers. Many of the young people Krapp reached formed the spiritual leadership of the Lübeck church.[236]

The *Aufwind* [upwind] BFP church in Cologne was established in 1987 out of a coffeehouse ministry directed to a large population of university students in the area. In 1997, Davies Mulenga from Zambia, an architectural student in

---

[231] Thomas Siebold, phone interview, April 15, 2010.

[232] Lukas Weyl, phone interview, May 3, 2010.

[233] Thore Runkel, phone interview, June 17, 2010.

[234] Kurt-Jürgen Gleichmann, email message sent to author, March 22, 2010.

[235] "Hans Krapp," ECCLESIA aktuell Zeitschrift (May 2008): 12.

[236] Rüdiger Bartz, email message sent to author, May 1, 2010.

Weimar, initiated a prayer meeting among university students. Eventually, this developed into a church, which later joined the BFP.

Table 7.9
Church Plant Develops Out of Youth Oriented Ministry, 1967–2005

Number of churches planted	***EC***	***CG***	***BFP***	***MA***	***VM***
Church plant develops over time out of youth-orientated ministry; i.e., Jesus People, coffeehouse, student ministry	1	0	7	0	0[237]

Church Divisions Lead to Church Plants

One of the criticisms leveled against Pentecostals is that they regularly experience conflict, division, and groups continually splitting-off from one another. Consequently, unity among Pentecostals is a scarce commodity. This study, in contrast to this criticism, revealed that only 13 out of the 491 Pentecostal churches surveyed started due to division. Eleven churches split off from Pentecostal churches, one church split off from a Methodist church, and one formed a group that was part of the *Gemeinschaftsbewegung*. All of the thirteen new churches joined the BFP or Church of God.[238] None of the Ecclesia, *Volksmission*, and Mülheim Association churches in this study were founded due to splitting-off from another church.

The two ACD churches in Moers and Karlsruhe, planted in 1952 and 1973 respectively, started when groups of people left the Mülheim churches in both cities because they objected to infant baptism as taught and practiced by their churches. In the meantime, the Mülheim Association broke all ties with the Lutheran church. The Association no longer practices infant baptism and their doctrine on this issue is in line with Pentecostal teaching. Due to the same issue, a core group of believers founded the ACD church in Datteln during 1955 and separated from the *Volksmission*, a local Pietist community.

[237] See Appendix M, "Church Plant Develops Over Time Out of Youth Orientated Ministry (i.e. Jesus People, Coffeehouse, Student Ministry), 1967-2005."

[238] See Appendix N, "Church Plant Initiated, Because Core Group Splits Off from another Church Due to Doctrinal or Other Differences, 1945–2005."

Maria Beckort founded the BFP church in Nürtingen in 1950. She and other believers broke with the local Methodist church over the issues of divine healing. Beckort had experienced healing personally, but the Methodist church forbade propagating the idea that healing was still available to contemporary believers. The ACD church started in Singen during a 1955 split from an Ecclesia church without any reason given. Three BFP churches were planted in the cities of Cologne-Porz, Karlsruhe, and Cuxhaven as a result of separating from another BFP church due to personal differences.

The three Church of God churches, located in the northern cities of Kiel, Lübeck, and Wilhemshaven, were planted as splits from existing BFP churches. The Spraitbach Church of God split from the Durlangen Church of God. A new work started in Berlin during 2005 is the remaining core group left over from former Church of God minister Johannes Matutis, who pulled his entire congregation out of the fellowship. This study indicates that the majority of German Pentecostal churches were started because men and women intentionally desired to reach the lost with the claims of Christ.

Table 7.10
Churches Planted by Splitting-Off from another Church, 1945–2005

Number of churches planted	***EC***	***CG***	***BFP***	***MA***	***VM***
Churches planted by splitting-off from another church due to doctrinal or other differences	0	3	5	0	8
Churches planted due to split-off from own fellowship of churches	0	2	3	0	0 [239]

This chapter identified nine church planting categories and discussed each category within the context of German Pentecostalism. The unique characteristics of congregational formation that are directly tied to the founder or core group who senses the need to initiate a new work is multifaceted indeed. The category of German refugees came as a result of the events of World War II, where new geographic boundaries were determinded by the Allied victors. The category of church split is not an ideal approach to

[239] Ibid.

church planting, unless two parties peacefully agree that more good will be accomplished by dividing as opposed to staying together. The other seven categories discussed in this chapter still provide viable means for church planting, both presently and in the future. Chapter 8 focuses attention on the the last two categories of mother church planting and evangelistic outreach church planting.

CHAPTER 8

MOTHER CHURCHES PLANT DAUGHTER CHURCHES AND EVANGELISTIC OUTREACHES LEAD TO CHURCH STARTS

Planting Daughter Churches

Established German Pentecostal churches commonly provide financial support or send short-term evangelism teams to assist new congregations being planted in their surrounding area or even distances further away. However, most established churches do not voluntarily give away some of their best workers and tithe-paying members to join a church plant being established in a neighboring community.[240]

The mother-daughter concept of church planting remains one of the most viable means of reaching new communities with the message of the gospel.[241] An established local church will experiences great satisfaction by intentionally giving birth to a daughter congregation in a neighboring community, generously providing personnel, prayer support, finances, and know-how to assure its success.

The results of this study indicated that very few German Pentecostal churches are willing to take steps of faith in intentionally planting churches in

[240] I recall visiting a neighboring BFP church just before initiating a new church in the area and after greetings were exchanged the pastor simply stated: "Just so you know, there is nothing we can do to help in the church plant." My wife and I were not asking for help and thought later how unusual that such a statement would be made. Alone, we were initiating a new work, and a neighboring church with approximately 100 adherents cannot or will not do anything to help. However, later the neighboring church gave a generous offering to help purchase a building for the new church.

[241] Ed Stetzer, "The Most Effective Evangelistic Strategy Under Heaven," SBC Life, http://www.sbclife.org/articles/2003/06/sla14.asp (accessed March 23, 2011).

neighboring communities. The five Pentecostal church fellowships in this study currently include a total of more than 600 local German-speaking churches; however, only fifty-seven (less than ten percent) of these congregations have intentionally planted a daughter congregation by voluntarily giving away members in support of a new church plant.[242] Out of the fifty-seven mother churches identified below, seventeen of these churches have planted two or more daughter churches.

Table 8.1
Daughter Churches Planted, 1945–2005

Daughter Churches Planted	***EC***	***CG***	***BFP***	***MA***	***VM***
Number of churches that have planted at least one daughter church 1945–2005	5	7	40	2	3
Number of churches that have planted two daughter churches or more 1945–2005	0	2	13	2	0[243]

Church Planting And Larger Churches

A small Pentecostal congregation with less than twenty-five members would find it difficult to plant a church and support it by giving financial and membership support. The natural inclination would be to think that the largest churches in this study would be able and most active in birthing new churches. However, of the thirty-one largest BFP churches, ranging in membership from 180 to 900, less than half of these have planted a daughter church. The largest BFP church planted its last daughter church in 1964, while the BFP's second and third largest church planted their last daughter church in 1990.[244]

[242] See Appendix A, "Church Planting (German-Speaking) for Five Pentecostal Fellowships of Churches Including Current Membership Statistics."

[243] Ibid.

[244] The largest BFP church is the Elim Hamburg with over 900 members. Christus Centrum Tostedt and the Freie Christengemeinde Bremen both have more than 500

The thirty-one BFP congregations mentioned above have, over the years, assisted church planting initiatives with finances and other forms of support. Nevertheless, this study contends that there is no substitute for a mother church planting a daughter church, since stronger numerical growth and congregational stability in the beginning allows for higher impact in reaching the lost of the target community. George Hunter states, "Churches after fifteen years typically plateau. After thirty-five years, they typically can't even replace those [members] they lose. New congregations reach a lot more pre-Christian people."[245] This assertion explains why it is so necessary to initiate as many new congregations as possible.

As evidenced in Table 8.2, of the forty BFP churches who planted a daughter church, twenty-two had a membership of less than 100.

Table 8.2
Congregational Size of Churches Planting Daughter Churches, 1945–2005

BFP churches planting a daughter church	***Number of Churches***
Number of churches with over 100 members	18
Number of churches with less than 100 members	22
Total:	40[246]

The pattern of larger churches not planting daughter churches is also prevalent in the three smaller Pentecostal fellowships of churches in this study. Apparently, the underlying motivation for church planting has less to do with the membership size of individual congregations and more to do with taking steps of faith.

members. Membership data for 2009 is based on an Excel spreadsheet provided by BFP Secretary Hartmut Knorr.

[245] George Hunter cited in Tim Stafford, "Go and Plant Churches of All People," *Christianity Today,* http://www.christianitytoday.com/ct/2007/september/36.68.html (accessed September 21, 2010).

[246] Data is based on Appendix F, "Mother Church Plants Daughter Church in a Neighboring Community, 1945–2005," utilizing BFP membership Excel spreadsheet provided by BFP Secretary Hartmut Knorr.

Table 8.3
Number of Churches Planting Daughter Churches, 1945–2005

Denomination	***Number of churches over 100 members***[247]	***Number of churches planting daughter churches***
EC	11	3
VM	14	3
MA	12	2[248]

Church Multiplication

One surprising aspect that surfaced as a result of this study was that seven daughter congregations successfully planted by BFP churches have now also planted one or more daughter churches. Dietrich Schindler takes the mother daughter church concept to an even higher level:

> How effective a mother church is in forwarding itself via ensuing church starts reflects the issue of generational distance. Thus great churches focus not so much on the churches they have spawned, but on the number of generations that they have spawned. Great church planting counts the generations, not just the number of children it has fostered.[249]

[247] Ibid., including data provided by Ekkehart Vetter of the Mülheim Association. See Appendix F, "Mother Church Plants Daughter Church in a Neighboring Community, 1945–2005."

[248] The Church of God was not able to provide membership data for local congregations.

[249] Schindler, *Das Jesus-Modell*, 174.

Table 8.4
BFP list of Three-generation Churches

Mother	***Daughter***	***Granddaughter***
Dresden Elim	Dresden-Gorbitz CGO	Dresden-Pohlis EC
Bremen FCG	Bremen-Nord Agape	Delmenhorst BGG
Lichtenfels (FCG Sonnefeld)	FCG Schwarzenbach	Hof/Saale FCG
Kitzingen FCG	Würzburg LW	Lohr-Sackenb. FCG
Idar-Oberstein Arche	Kirchberg CZ	Kastellaun OCZ
Baden-Baden GH	Ohlsbach (Offenb.) FCG	Oberkirch FCG
Bad Reichenhall FCG	Traunreut FCG	Bernau FCG[250]

A person can see the benefits of church multiplication in terms of every daughter church planting another church. Church multiplication remains a dream for the five Pentecostal fellowships of churches represented in this study. Keeping the dream alive must be a priority. Daughter churches that plant new churches are an encouraging sign.

In this study, several churches stood out as having excelled in strategically planting birthing churches in their surrounding area. The BFP church in Ravensburg has proactively initiated six churches since its inception in the early 1960s. The Ravensburg church, along with several of its daughter churches, has created a church planting "incubation center" in the Lake Constance, Upper Swabish region. They assist in the planting of churches and developing an organic form of fellowship between congregations that stimulate church starts. The Ravensburg work, the first BFP church in the area since the late 1950s, through intentional leadership has created an atmosphere which encourages home groups and other groupings of Christians to initiate new churches.

[250] Databased on Appendix F, "Mother Church Plants Daughter Church in a Neighboring Community, 1945–2005."

A Noteworthy Model in Hamburg

The Mülheim Association Christ's Church in Hamburg planted a daughter church in Lüneburg in 1998, giving away one of its pastors and a church elder. In 2003, the Hamburg church unanimously decided to begin looking for another target location to birth a daughter church. Regina Gassmann, a part of the leadership core group, summarizes the attitude of the mother church then and the present church thinking:

> We are convinced that church planting is a principle of multiplication and "giving away" is a viable strategy. This strategy is applicable for existing churches, as well as new churches, since growth and blessing is an intrinsic expression of God's kingdom. We do not see church planting as a necessary evil due to limited church space, but rather as an endeavor that is intentional and strategically planned. As a church we have experienced time and time again God's blessings through giving in other areas and, we are not worried the least that the mother church will not continue to grow when again a group of experienced and qualified workers are released and sent out.[251]

After prayerful consideration of various locations for the church plant, North Barmbek, the neighboring community located only three kilometers from the mother church, became the target site. Regina Gassmann sensed an ever-growing burden for the target community, as home groups, an alpha course, and various activities were held in the area for a period of thirty-one months. Gassmann described this period of time as a lengthy pregnancy. The church was officially "birthed" in November 2005 with Regina Gassmann as the designated pastor. She and one intern were put on salary by the mother church. Thirty members and about twenty adherents were released to be a part of the new work. Gassmann reports that as of November 2010, forty-one individuals have been baptized in the new congregation, which meets in twelve different home groups, and the congregation is now made up of over 100 members. She stated, "When our average attendance exceeds 120, we will initiate a new church plant, keeping eighty people in the mother church

[251] Regina Gassmann, email sent to author, June 23, 2010.

and sending out fifty people in cooperation with our partner church about five kilometers northeast of here."[252]

High Impact Church Planting

The Free Evangelical Church in Germany has actively planted new churches. Its leadership has strategically worked with local churches by encouraging the planting of daughter churches. Stereotypically, Pentecostal ministers have been viewed as independent-minded leaders who so not want to be coerced into doing anything, such as planting daughter churches—even when encouraged by denominational leadership. With the inception of the Gemeindegründungswerk (GGW) [Church Planting Task Force] in 1997 within the BFP, a new culture of cooperation has been created among BFP pastors, thereby encouraging and facilitating greater collaboration in church planting endeavors.[253]

This study reveals that most German Pentecostal church planters initiate works alone or with only few workers, and over a longer period of time other individuals join to form a core group. This process requires a great deal of time and patience before witnessing a harvest. The difficulties of this method are apparent as opposed to the mother-daughter model of church planting, where finances and, more importantly, workers are supplied. Church plants that are not supported by a mother church usually struggle with a variety of issues, including, but not limited to the following:

- Low impact from the beginning in target community due to small core group
- Small core groups which lack strength and finances
- A few workers shouldering all the responsibility leading to discouragement and burnouts
- Small attendance in worship service which is unattractive to first-time visitors
- Small groups offering limited ministries

[252] Regina Gassmann, Facebook message sent to author, November 22, 2010.

[253] Clark, "Missionary Church Planting," 18–19.

Schindler offers excellent practical insight as he lists values and distinctives for high impact church planting in Germany. His concepts underscore the mother daughter church planting mode.[254] Each church planter needs to take these ten considerations prayerfully to heart, as he or she attempts to reach a target community. The following considerations apply more in the mother daughter church planting concept, yet offer insight for use in small core groups:

- Create an image of ministry that is greater than present reality: "One Has No Second Chance to Make a First Good Impression."
- Diversify evangelism venues: "He Who Sows Bountifully, Will Also Reap Bountifully."
- Spare almost nothing to provide quality and excellence: "People Expect Quality from the Business Community But Not from the Church, Therefore Surprise Them!"
- Prayer and fasting open closed doors: "Hidden Sacrifices Secure Public Victories."
- Create the future by setting challenging, reachable goals: "The Most Important Step Is Not the Next One, It's the One after That."
- Enlarging the leadership base will lead the way to greater quantitative and qualitative growth: "If You Want Height and Depth, Then Expand Your Width."
- Grow big, but remain small: "Great Churches Have Great Community."
- Difficult people disciple congregations: "Poor Qualities in People Bring Out the Best in Healthy Congregations."
- Anticipate growth barriers and induce birth pains: "The Impetus for Current Growth Can Be the Blockage for Future Growth."

[254] Schindler, "Creating and Sustaining," 108.

- Work toward initiating a church planting movement: "We Need to Move from Church Planting by Addition to Church Planting by Multiplication."[255]

Despite the lack of acceptance and putting into place the model of church multiplication and high impart church starts, the BFP including the *Volksmission* and Ecclesia, has initiated more new churches than any other Free Church denomination in a German Post-Christian context (see Tables 8.5 and 8.6).[256]

Table 8.5
German-speaking Church Plants by the Leading Free Churches in Germany, 1970–2005

Total number of German-speaking church plants by the leading Free Churches in Germany, 1970–2005	
Baptist Union	70
BFP	245[257]
Free Evangelical Church	160[258]

Table 8.6
Mother Church Plants Daughter Church in Neighboring Community, 1945–2005

Number of churches planted	***EC***	***CG***	***BFP***	***MA***	***VM***
Mother church plants daughter church in another community	5	8	67	5	3[259]

[255] Ibid., 109–123.

[256] Paul Clark, "Intentional Mission in Post-Christian Germany: Considerations and Implications for Missionary Church Planters" (Unpublished manuscript available from the study author, 2009), 19–21.

[257] Paul Clark's 2009 study entitled "Intentional Mission," 275 BFP churches were planted from 1970–2006. This number has been reduced in this study to 245, because research was only done through 2005. Also, the present study does not include ethnic German-Russian congregations that were considered in the 2009 study.

[258] Clark, "Intentional Mission," 21.

[259] See Appendix F, "Mother Church Plants Daughter Church in a Neighboring Community, 1945–2005."

Evangelistic Outreach Meetings Lead to the Planting of New Churches

Post-World War II Pentecostal church planters are accustomed to planning and carrying through evangelistic meetings. From the 1950s until the 1980s, tent meetings were a popular venue for reaching the lost in Germany. The duration of such evangelistic meetings ran from one to six weeks at a time. Often, evangelistic tent meetings would be held before a church was officially planted. Through this methodology, leaders hoped to make contacts within the target community and, after a crusade ended, regular church services could begin.[260] Evangelistic meetings were not only held in tents, but also in schools, restaurants, or other public halls available to Pentecostal believers.

The Hal Herman Tent Crusades In Berlin, 1952–1956

The former Hollywood photographer, Hal Herman, turned Assemblies of God missionary-evangelist actively held tent meetings in Germany during the 1950s. Working together with Karl Fix and Karl Keck of the *Volksmission,* Herman's first "evangelistic crusades," as they were called then, were held in the Stuttgart area. Eventually, he borrowed a tent from U. S. Evangelist Tommy Hicks and shipped it by airfreight to Berlin in 1952. The tent with a seating capacity of 3,000 was first set up on Potsdam Square. Over a period of four years, 15,000 decision cards were filled-out by people who attended the services.[261] The meetings in Berlin led to the planting of Christian Center Church, which was a part of the BFP from 1997 to 2010. Over the years, this local church had a strong impact, not only in Berlin, but throughout all of Germany, especially during the Jesus People movement in the 1970s with

[260] The term evangelistic "crusade" was used by most English-speaking Evangelicals and Pentecostals up until the end of the twentieth-century and described larger ministry outreaches, gathering people together in a tent or public hall to win the lost for Christ. In recent years the term "crusade" has been eliminated by most Evangelicals and Pentecostals out of concern not to offend Islam, as well as taking a more critical look at the crusades of the eleventh and twelfth centuries, which were anything other than Christian.

[261] Sommer, "Die Sammlung 1945", 20.

Volker Spitzer as its pastor, who was a spokesman for the movement. A church publication of Christian Center describes the historical events that took place near where Hermann set up his tent in the early 1950s.

> Harold Herman freely admitted that no experience in Hollywood would ever be able to compare with what happened in Berlin during the summer of 1952. The red flag was waving over the historic Brandenburg Gate. Hundreds of people from both sides of the Iron Curtain flocked to the tent to hear the gospel. These people, sobered by war, were eager to learn about the truth. They were in the same situation as Harold Herman himself, when he had returned from war feeling inwardly stranded. The old idols had proven to be false![262]

As Hal Herman held his tent meetings in 1953 in Berlin, the entire world would witness an uprising among workers in the communist eastern sector of the city:

> On the morning of June 17th, the anti-communist uprising broke out, and the clattering chains of "red" tanks as well as the chattering of machine guns were audible only a block away from the tent. Reacting instinctively, Harold Herman went out to capture this scene. From a tall pile of rubble he took—it is said—the only color photographs of this dramatic moment, as hundreds of people fled for their lives in the face of advancing communist tanks. Troops sealed off the border and for the time being shut down the gospel meetings. The tent now stood in "no-man's land." On one side were the communist tanks and machine guns; on the other side were the West Berlin police who sealed off the area in order to stem further attacks. The only thing left for them to do was to find a new site for the tent. The uprising forced the brothers to set up the tent at a much better location. From then on it stood at the end of the Kurfürstendamm at the famous Kaiser-Friedrich Memorial Church in the heart of free West Berlin. From 1953 to 1956, gospel tent meetings were held at this excellent location for about ten to fifteen weeks at a time. Large crowds of people took part in these meetings and thousands came forward to the altar to publicly accept Jesus Christ as Lord and Savior. God performed

[262] "It Began in Hollywood: The First Chapter in the CZBs History," Berlin Christian Center, http://billpriceweb.com/hollywood-eng.html (accessed November 25, 2010).

wonderful miracles of healing and deliverance. Hundreds of believers received the baptism of the Holy Spirit.[263]

Gerhard Klemm's Evangeslistic Outreaches in the ACD

Most tent meetings in Germany were not as sensational, nor did they attract large crowds as in Berlin. Nonetheless, in hundreds of smaller and obscure communities throughout Germany, Pentecostals worked to bring the gospel to the man or woman on the street by planting new churches. During the 1950s, men like Gerhard Klemm, who pastored a growing ACD church in Bremen, was an inspiration for a new generation of German Pentecostal ministers committed to intensive evangelism. Klemm, the son of a communist, came to know the Lord while in prison during the late 1940s.[264] As a new believer, he was discipled by the Elim Hamburg church, which had a reputation for taking an aggressive approach to open-air evangelism. Klemm, based out of the Bremen church, continually held street meeting outreaches in his own community and conducted evangelistic tent meetings in other cities in northern Germany where new churches were being planted. While attending the Berea Bible School, he wrote the following song that depicts the Pentecostal heart committed to evangelism:

> Germany needs Jesus, its millions
> are sinking down into the eternal night.
> Brother and Sisters who is our neighbor?
> Germany needs Jesus, Christians awake![265]

Klemm inspired many young men called to the ministry. Often Bible school students were assigned to work with him and experienced first-hand his evangelistic zeal. Assemblies of God missionary John Kolenda, director of the Berea Bible School, recommended one of his graduates, Waldemar Sardaczuk, to Klemm with the following remark: "He has a lot of potential, but like a diamond in the rough he still needs to be smoothed out a bit."[266] Klemm

[263] Ibid.

[264] Gerhard Klemm, *Gerhard, Ich habe dich bei deinem Namen gerufen* (Hamburg, Germany: Skopus Verlag, 1999), 27–28.

[265] Ibid., 120.

[266] Ibid., 135.

became a mentor to Sardaczuk, who worked alongside him for several years in Bremen. Sardaczuk played an important role insuring vision for church planting and evangelism throughout the ACD movement from 1960–1990.

Waldemar Sardaczuk and Pioneer Team Evangelism in the ACD

During Sardaczuk's time in Bremen, he had an eye-opening experience as he observed a group of Pentecostal young people from Sweden. They came to Germany, not as tourists, but to minister in intentional evangelism. Sardaczuk was personally moved by this Scandinavian approach to team ministry:

> Their ministry was inspirational indeed, as they sung, played music and gave testimony to their faith in Christ. As a result of their ministry, a very important question was raised, "Are there not in Germany also young people who could be mobilized to do the same type of ministry?" Such a group could use their vacation time for pioneer ministry. We could then organize in a particular city a systematic approach to evangelism. This thought deeply touched my heart and I decided then and there to pursue this form of ministry.[267]

In 1961, based out of the Bremen church, Sardaczuk organized youth pioneer outreaches in Nienburg, Whilhelmshaven, and Cuxhaven. Young people came from mostly ACD churches and dedicated themselves to evangelistic outreaches in conjunction with evangelistic tent meetings:

> There was only one free day during the week for tourist-like excursions. The rest of the time was given to intensive outreach. The morning schedule included prayer, devotions and time for practicing music for the evening services. After a short break for lunch the teams went door-to-door evangelizing and inviting people to our evening meetings. During the late afternoon there would be a street meeting, again inviting those who listened to the evening tent crusade. Many people heard the gospel for the first time during these open-air meetings.[268]

---

[267] Waldemar Sardaczuk, *Der Grenzgänger* (Erzhausen, Germany: Leuchter Verlag, 1985), 71.

[268] Ibid.

This pattern of ministry, where young people gave a week or two of their vacation for pioneer outreach evangelism, often in a church planting setting, became a typical form of youth ministry for most Pentecostal groups throughout Germany—a method still presently employed.

Sardaczuk was a true evangelist and pioneer. In 1962, he married the children's evangelist Kriemhilde Roth. After their wedding meal, he conducted an open-air street meeting in Kehl along the Rhine River. Various ministers attending the Sardaczuk wedding took turns preaching the gospel to the people of Kehl. He could not let this opportunity slip by to proclaim the gospel to the lost and preach the good news.[269]

Less than one year later, the newlyweds began a summer-long evangelistic pioneer outreach in Bonn, which resulted in the planting of a new church. The Sardaczuks remained in Bonn for several years overseeing the new work.[270] The church they pastored in Bremerhaven had only given the young couple permission to minister in Bonn during that summer, assuming that things would not work out and the newlyweds would return humbled in spirit for continued ministry in the north. After five weeks of tent meetings, a core group of fifty people came together in Bonn. They renovated an old building with horse stalls for their new church home.[271] During the 1960s and up through the 1990s, Waldemar Sardaczuk was one of the leading voices for evangelism and church planting within the BFP.[272]

Tent Evangelism and the ACD

A strong vision for pioneer evangelistic initiatives existed within the ACD; therefore, beginning in the 1950s, various committees were organized for evangelistic outreach with the goal of staring new churches. In 1959, the ACD set up a pioneer missions account for churches and individuals who wanted to make donations for the specific goal of supporting new church endeavors. During that era, people commonly spoke about the "tent season", which

[269] Ibid., 75.

[270] Ibid., 77.

[271] Ibid., 79.

[272] Waldemar Sardaczuk left the BFP in 2010 due to the BFP becoming an associate member of the Ecumenical Council in Germany (ACK).

began in May and ended in September. Five tents used in twenty-three outreaches were already in operation within the young ACD fellowship during 1958. By 1961, it operated ten tents in fifty different outreaches.[273] Until 1985, at least twelve different tents with seating capacities ranging from 150 to 1,000 were pitched each "tent season" in various cities and villages throughout Germany.[274]

The BFP Hessen region owned a tent, appropriately called the "Hessen tent." Olga Olson, an Assemblies of God missionary, donated the tent and, for several years, conducted tent meetings throughout Germany until becoming a full-time instructor at the Berea Bible School in 1955.[275] Gerhard Stedtler, member of the Bad Hersfeld church, was designated as *Zeltmeister* [tent master] from 1955 to 2000.[276] Each season, Stedtler held the responsibility of making sure the tent was properly set-up and taken down in five or six different locations. The establishment of a church in the three locations in Hessen of Lauterbach, Eschwege, and Humberg was the intended goal of these tent meetings. However, this never came to fruition.[277] Other churches in southern and northern Germany also used the Hessen tent. However, many tent outreaches did not lead to planting a church.

The Hessen Region purchased a second, more modern tent in the 1980s. It was easier to utilize, since it could be easily taken down and fitted into a custom-built trailer along with chairs, podium and other tent meeting supplies. By the late 1990s, Stedtler conceded that tent meetings for most churches had gone out of vogue. He regrets that many Pentecostals are no longer willing to sacrifice two to three weeks of their time for evangelistic outreaches.[278]

---

[273] Hampel, Krüger, and Oertel, 460.

[274] Eisenlöffel, 195.

[275] Ibid.

[276] Gerhard Stedtler, interviewed by author in Bad Hersfeld, Germany, April 27, 2010.

[277] Ibid.

[278] Ibid.

Ecclesia and Healing Evangelism

The growth and development of the Ecclesia Fellowship of Churches, more than the other four Pentecostal groups in this study, can only be attributed to the healing evangelism ministry of one man. Hermann Zaiss's preaching style deeply touched the hearts of his audience and, at the conclusion of each meeting, he offered an extended time of prayer for the sick. The many healings reported lent spiritual credibility to a move of God that began with one man recommitting his life to Christ in 1944. Zaiss, as other revival preachers before him, did not intend to start his own fellowship of churches, but rather desired to bring renewal to existing local churches and denominations. However, many of the people reached by Zaiss did not have ties to a particular church and pleaded to have their own fellowship church meetings in line with their spiritual father.[279]

As Zaiss's popularity grew, more and more ministers become critical of him and the way he conducted his evangelistic meetings. Eventually, Zaiss realized he could no longer work within the existing churches, so he chose to organize a church home for an ever-growing number of people attending his meetings. Zaiss, a businessman and lay preacher, felt it best to organize local fellowship groups who would be led and mentored from a distance by the lay-leaders connected to the Solingen mother church.

Just how strongly a movement can be identified with its charismatic founder is best exemplified by reading the history of the Solingen church presented on its webpage. Nothing is mentioned about the church itself; rather it recounts a detailed description focusing on the ministry of Hermann Zaiss:

> Wherever Hermann Zaiss preached, large churches and halls would be filled to capacity. Thousands of people were impacted by his proclamation ministry, personally experiencing that God through Jesus Christ not only forgives our sins, but he gives new life. Through God's wonderful intervention, especially as the hopeless sick were healed, great joy filled the meetings being held. As a result of this spirit-directed movement, in the years following World War II the Ecclesia Christian church was established. Men from every profession, who had a personal relationship

[279] Hampel, Krüger, and Oertel, 303.

> with Jesus, ministered and gave direction to the groups, which met from Holland to Austria, from the Baltic Sea all the way to Switzerland. With great commitment, these men offered every free hour of their time. They never received a salary, but seeing the joy in the faces of men and women who had experienced the love of God, that was all the pay they ever needed.[280]

Zaiss attracted many people to his meetings who were a part of the Protestant Church, but as he became more popular, many Lutheran ministers vehemently opposed his ministry. Heiner Moll wrote a 14-page history of the Lutheran church in Milspe after WWII, critically evaluating the ministry of Zaiss in his community, which was located about fifty kilometers from where the Ecclesia movement began in Solingen.

> During this rebuilding phase up until 1949 there was great agitation amongst our church members and the community as a whole. The razorblade factory owner Hermann Zaiss from Solingen, who traveled throughout the country, held several meetings in Milspe at the Küpers Hall preaching that sickness does not exist for believers and also claiming that by the laying on of hands he could heal diseases. For several years after this time, it was necessary to proclaim a balanced gospel message, including comprehensive counseling, to counteract this non-Biblical message, which caused some individuals psychological and emotional damage [281]

Zaiss never proclaimed that Christians were not allowed to experience sickness. As most Pentecostals, he taught that an individual should pray for healing in the name of Jesus and expect to be healed. He was convinced that God could heal. However, if someone was not healed, he recommended medical care.[282] Richard Habeck, one of Zaiss's associates who often prayed with him for the sick, admits that Zaiss, at times, would not pray for certain individuals. If he thought a person's life was not in order, he would tell the

---

[280] "Wie entstand die Ecclesia?" Ecclesia Sollingen-Ohligs, http://www.ecclesia-solingen.de/index.php?option=com_content&view= section&id=2&Itemid=4 (accessed July 20, 2010).

[281] Heiner Moll, "Evangelische Kirchengemeinde Milspe von 1945 bis 1995, "Evangelische Kirchengemeinde Milspe, http://www.ev-kirche-milspe.de/Chronik/ Chronik_Moll.htm (accessed May 29, 2010).

[282] Rüdiger Bartz, phone interview with author, November 25, 2010.

person to first make things right with the living God.[283] Harbeck also states that not everyone was instantly healed when prayer was offered. Some people received their healing days later and some did not receive healing at all. Writing the foreword to Zaiss's book on healing, Harbeck states emphatically that people who do not experience healing are definitely not second-class Christians. God uses such individuals to glorify him, in spite of their sickness.[284] A women confined to a wheelchair managed the Solingen church book table for years during Zaiss's ministry. An active member of the Solingen church, she did not give the impression that she felt under self-condemnation due her sickness.[285]Zaiss made it clear that he was only a tool that God used; Jesus did the healing.

The disturbance in Milspe was probably the fact that many of the people who experienced Zaiss's ministry left the Lutheran church and joined Ecclesia groups initiated in the area. No denomination, especially the Protestant Church, enjoys losing church-tax paying members. Most people considered Zaiss to be Pentecostal because of his healing ministry emphasis, something he did not categorically reject. However, he never spoke of himself as being Pentecostal and, according to Linder, never spoke in other tongues.[286] The Ecclesia Fellowship movement took forty-five years before officially identifying themselves as Pentecostal. In 2000, a large portion of Ecclesia Fellowship churches joined the BFP, while the remainder followed suit in 2008.

Thirty-six of the fifty-six churches currently affiliated with the Ecclesia Fellowship were initiated before 1960 as a direct result of Herman Zaiss holding evangelistic healing meetings in neighboring cities, as well as throughout Germany.[287] The Ecclesia church planting initiative in the 1950s usually followed the pattern described in the following three reports.

---

[283] Hermann Zaiss, *Gottes Imperativ: Sei Gesund*, 4th ed. (Neumünster, Germany: CVD Verlagsgesellschaft, 1999), 5.

[284] Ibid.

[285] Bartz, phone interview.

[286] Linder, 55–56.

[287] See Appendix G, "Evangelistic Meetings are Held that Result in the Planting of a New Church, 1945–2005."

During 1955, Herbert Dietrich, a local businessman, and several other believers invited Herman Zaiss for ministry in Ulm. The small group took a very risky financial step of faith by renting the largest public hall in Ulm. On Sunday morning of the weekend crusade, 4,000 people attended and brought hundreds of sick to the meetings. As a result of Zaiss's ministry in Ulm, a core group of believers was organized and started holding regular church meetings in 1956.[288] Presently, the Ulm church is the largest congregation in the Ecclesia Fellowship with a membership of over 300.

In 1955, H. Wulf and his wife were deeply touched and inspired by the ministry of Herman Zaiss in Hanover. They also experienced healing through his ministry. In 1956, in the city of Stadthagen, Wulf started holding cell meetings in his home, which later organized into church meetings in local restaurants. Typical for the Ecclesia in the first years, all preaching ministry for the group would be supplied and coordinated by the Solingen mother church.[289]

The Roth Ecclesia group was organized in 1957, as its founding members had previously witnessed the inspiring ministry of Zaiss in Nuremberg and in the Solingen church. Lutherans and Christian believers closely connected with the Pietist Fellowship movement comprised the core group. Several members of the founding group had experienced healing as the new church met in a local restaurant. Here, too, the preaching and teaching ministry was organized and supplied by the Solingen church.[290]

The following describes what church life looked like for the young Duisburg Ecclesia fellowship in 1957. One year before, Zaiss held a weeklong evangelistic outreach in the city. Only one month later, three men from the area organized the Ecclesia church and began meetings in a local school. The following snapshot provides insight into what many new Pentecostal church plants looked like during the 1950s:[291]

---

[288] "50 Jahre Ecclesia Ulm … Gott erlebt" (Ulm, Germany: Ecclesia Gemeinde, 2005), 4.

[289] "Chronik – Anfang 1956" (Stadthagen, Germany: Ecclesia Publication, n.d.), 2.

[290] Alvin Fengel, phone interview with author, July 31, 2010.

[291] "Die Historie der Gemeinde der Christen 'Ecclesia' Ortsgemeinde Duisburg" (Duisburg, Germany: Church publication, n.d.), 1.

> Church services are held on Wednesday and Sunday, mostly led by the brethren from Solingen, who proclaim to us the richness of God's grace. We continue to experience deliverance from sicknesses like stomach ulcers, smoking etc. Before our favorite place was the soccer field. Today we rejoice attending church meetings, free from all kinds of burdens including smoking, drinking etc. About thirty people attend weekly choir practice. We hold regular street meetings where the choir sings. Other people come to the street meetings. At the end of each street meeting a few people always make decisions for Christ. Sad to say, only eight to ten people attend the weekly prayer. When the church has a special gathering where food is offered, 150 to 170 people fill the school gymnasium. August's and Friedrich's singing in duet is always wonderful.[292]

One of the innovations of Zaiss and the Ecclesia movement was to purchase Volkswagen Beetles to shuttle the "ministering" brothers from Solingen and other parts of Germany for weekend ministry in the various fellowship groups springing up around the nation. At its peak, the Ecclesia Fellowship had a car pool of forty Volkswagen Beetles. Each weekend a driver picked up three or four men, taking them to various preaching points in a particular area. Then, on Sunday evenings, after conducting three or four meetings, the drivers would pick up the lay preachers and deliver them home by five o'clock on Monday morning, so they could begin work on time.[293]

By 1955, the Ecclesia fellowship had already established 250 meeting points. In 1958, the year of Zaiss's untimely death due to an auto accident, 300 meeting points existed where people gathered for prayer and ministry of the word.[294] Ecclesia had a team of approximately 200 lay ministers who, in their free time, preached at different meeting points throughout Germany.[295]

Since the Ecclesia movement was so closely identified with its charismatic founder, Hermann Zaiss, critics of the day quickly pointed out this over-emphasis of hero worship. Zaiss himself made it very clear, shortly before his death, what the response should be:

---

[292] Ibid.

[293] Linder, 59.

[294] Hampel, Krüger, Oertel, 303.

[295] Ibid.

> Fight for Christ and not men. Be cursed if you fight just for the Ecclesia fellowship. I am not fighting for the Ecclesia. I fight for Jesus! And even if we gave the Ecclesia this name, it is only because it is a biblical name that means we are called out apart from the world. And to those who say they are the followers of Zaiss, I say they cannot belong to this Ecclesia.[296]

In the past, Ecclesia church meetings often took place during the week, so its adherents attended other churches on Sunday. Also, scores of people who desired a resident pastor left the Ecclesia and eventually joined other churches. In the beginning, the Ecclesia's emphasis on lay-ministry seemed to work, but lack of leadership development led to closing many works throughout Germany. Replacing the charismatic leadership style of Zaiss proved difficult as the extreme lay-leadership emphasis, in the long–run, proved to be shortsighted in the face of an ever-changing culture during the 1970s and 1980s. Lay pastors, who often held secular employment, had limited time to shepherd the flock entrusted to them. Many lay pastors also lacked theological training and could not offer the biblical insight and leadership oversight desired by a new generation of believers.[297] Currently, the Ecclesia sees itself as a traditional Free Church where full-time ministry is encouraged and no longer frowned upon.

The Evangelistic Spearhead Of the *Volksmission*

The *Volksmission*, led by Karl Fix, Karl Keck, and Paula Gassner, developed a very strong evangelistic dynamic from its inception in Stuttgart, the capital city of Baden-Wurttemberg. In September 1945, the church held its first public meetings in a partially bombed-out school with forty to fifty people attending. The following Sunday, the first street meeting outreach was held in Stuttgart. This form of evangelism played an important role in defining the future missional development of the *Volksmission*:

> A time of blessing had begun. People came to Jesus, believers rededicated their lives to the Lord, the sick were healed, the fire of the Spirit fell. One person reports about this new beginning, "This is living

[296] Linder, 59.

[297] Hampel, Krüger, and Oertel, 311.

Christianity. The gospel is proclaimed with great joy, and there is praise, thanksgiving, singing, and intensive prayer."[298]

In the following weeks, many people came to Christ through street meetings and church services held in the Hohenstein School. In 1946, 250 people were baptized in a public indoor swimming pool in the Untertürkheim district of Stuttgart. The Zuffenhausen church functioned as the mother congregation, conference center, and mission headquarters for the new churches initiated through the *Volksmission* in southern Germany.[299]

The first evangelistic tent meeting was held on the Cannstatter Wasen in 1948, an area well known along the Neckar river, which flows through Stuttgart. An annual *Volksfest*, similar to *Oktoberfest* in Munich, takes place along the river. For many consecutive years, evangelistic tent meetings were held on this spot and people would come, not just from Stuttgart, but other neighboring communities, to hear the preaching of the gospel. By 1950, the *Volksmission* bought its own tent named *Christopheruszelt.* In the same year, Canadian missionary, Willard Cantelon, held evangelistic meetings in this tent and hundreds of people came to Christ.[300] Later, two other tents named "Maranatha" and *Zeltkirche* [tent church] were set up on the Cannstatter field where hundreds would listen to the good news of Christ. Eventually, the *Zeltkirche* was shipped to Kenya, where the *Volksmission* was active in evangelistic outreach.[301]

Many of the *Volksmission* churches planted between 1950 and 1989 used the tent venue as a productive form of evangelism, with outreaches lasting between two to six weeks. The Esslingen work began in 1945 and, from the beginning, had a very strong evangelistic emphasis. They conducted street meetings and later held various evangelistic outreaches.[302] The Wannweil church was initiated first as a home group, after ten people from the community committed their lives to Christ at the Stuttgart tent meetings. In 1951, Karl Keck installed Dieter zum Felde to head up this new work.[303] In

[298] Kaupp and Ros, 19.

[299] Ibid.

[300] Ibid., 20.

[301] Ibid.

[302] Ibid., 81–82.

[303] Ibid., 120.

1954, the *Volksmission* initiated a work in Plüderhausen, as several people were converted in a tent meeting and subsequently formed the core group for starting the church. Albert Bühler, from the Schorndorf *Volksmission*, oversaw this new church plant.[304] By 1955, the *Volksmision* mother church in Zuffenhausen had groups of believers meeting in twenty-six different locations in the greater Stuttgart area.[305]

The Heidenheim work began in 1956, as evangelist Alfred Musalf held special meetings. Karl Fix held the first tent meeting in 1959 in this new work that had a very difficult start.[306] In Backnang, the Austrian evangelist Gabriel Germ started the new work in the Maranatha tent.[307] Gottlob Ling held evangelistic meetings in Calw, using the Maranatha tent. After these meetings, a home group began and later evolved into a church. The *Volksmission* in Bietigheim-Bissingen also began with evangelistic tent meetings in 1960. The founders of the *Volksmission* were gifted evangelists who spent much of their time preaching in a tent setting or other missional venues.

Church of God
Evangelistic Tenacity

The Church of God, led by Herman Lauster who had the heart of an evangelist, worked actively conducting tent outreaches. Reading some of the reports during the late 1950s regarding the extensive tent evangelism in several communities outside of Freiburg in southern Germany, near the French border, evangelistic zeal is evident. While holding evangelistic meetings in Freiburg, Lauster met several people from various communities north of the city who pleaded with him to organize evangelistic meetings in their area. He quickly recognized this encounter as a "divine appointment." He arranged for Eugen and Martha Hoffmeister, the pastors at the Church of God work in the city of Balingen, to come to hold tent meetings in the

[304] Ibid., 105.

[305] Sommer, "Die Sammlung 1945-1955," 45.

[306] Kaupp and Ros, 90.

[307] Ibid., 64.

Freiburg area.[308] Ottomar Volz describes what happened at these meetings that began in 1957:

> The mission tent was set-up in Gundelfingen. As sermons were preached under the power of the Holy Spirit, decisions were made by Gustav Klinger, Irmgard Hanser, Ema Frey, Brother Mundinger, Humbert Mittelsted and soon the first home cell could begin. Tenningen was the next location, and in spite of massive resistance, some people were obedient to the Lord, including the Klinger Family, sisters Huber & Andris, Alfred Wickersheim, Ernst and Martha Schmidt, and Otto Huber from Malterdingen.[309]

The resistance Volz mentions had to do with the local population who had already heard about the tent meeting in Gundelfingen and swore their village must be protected from these religious fanatics.[310] At night, local hooligans slit the tent with knives. When tent meetings were held, villagers intentionally produced loud motor noises along with brawling and yelling, making it almost impossible to hold church services. The tent had to be guarded at night as some of the local youth hinted that a cigarette "just might accidentally hit the tent." By the end of the tent crusade a home cell group was started in the community.[311]

The next location for the traveling tent was Emmendingen:

> The tent meetings were attended mostly by the converted, but also a few of the curious showed up. The word reached its mark; sins were confessed, conversions took place, baptisms were held, the sick were healed, and some were baptized in the Holy Spirit. A room was rented for church services in the Three Kings Restaurant, also used by a local wrestling club for practice. At the first church service I (Volz) bowed my knee before the almighty God, who I could feel, experiencing my redemption. Also at these church services there was speaking in other

[308] Ottomar Volz, "Gemeinde Gottes e. V. Emmendingen: Chronik u. Entstehung u. Entwicklung zum 40 Jubiläum" (Emmendingen, Germany: Gemeinde Gottes, 1997), 1.

[309] Ibid.

[310] "50 Jahre Gemeinde Gottes Emmendingen: 1958–2008" (Emmendingen, Germany: Gemeinde Gottes Emmendingen, 2008), 29–30.

[311] Ibid.

> tongues, prophecy, and the healing of diseases, which had already occurred in the tent meetings.[312]

After Emmendingen, the traveling tent was set up seven kilometers away in Malterdingen. From the very first meeting, the tent was filled to capacity. However, the tent meetings came to an abrupt end due to the outbreak of mouth and hoof disease in the area. Local health officials were forced to close all public meetings for fear that the epidemic would spread further.

> Even though the evangelistic meetings in Malterdingen were well attended, there came from the community at large all kinds of ridicule, mockery and verbal abuse. However, this opposition did not discourage the local believers and they decided to look for a place to hold church services. In the meantime, church services were conducted in the home of Alfred Wickersheim and Ernst Schmidt who lived on Main Street. During these home meetings God affirmed his power through healings, spiritual gifts and the pouring out of the Holy Spirit. Even though space was limited, twenty-five to thirty people would meet together, with some seated in the kitchen and others seated in the living room.[313]

In 1958, twenty-two people were baptized in the neighboring community of Tenningen with most of the baptismal candidates being from Malterdingen.[314] Due to the lack of space for church meetings, the Wickersheim family put an addition on their home. A curtain separated the church meeting room from the family's private living area. "It did not take long until repairs needed to be made. The linoleum floor had to be taken out and replaced, because it was not able to withstand the wear and tear of modern high heel shoes."[315]

From time to time, the new work in Malterdingen rented a room for larger meetings in a local restaurant. During these times they often experienced major conflict with local patrons, sometimes leading to physical violence. Eventually, some of the new converts officially deregistered from the local Protestant church, which caused even more turmoil in the community. Afterward, the Pentecostal group was labeled a dangerous cult

---

[312] Volz, 1.

[313] "50 Jahre Gemeinde Gottes Emmendingen," 33.

[314] Ibid., 29.

[315] Ibid., 34.

and was accused of causing division and strife. Although people officially enjoyed the privilege of freedom of religion and freedom of opinion, the Malterdingen community did not practically observe this freedom.[316] Pentecostals in Malterdingen were at a disadvantage, whether as students in the classroom, at government offices, or in terms of business relationships. For some of the Pentecostals, this pressure was too much to handle; eventually, they distanced themselves from the local Church of God church.[317] Regular church services were held in Malterdingen until 1975, when the congregation merged with the Church of God in Emmendingen, which had just purchased a new church facility.[318] From that time on, only home group meetings were held in Malterdingen under the leadership of the Emmendingen church.

In spite of the many challenges and opposition, the Church of God carried through their tent mission in 1958 in the city of Breisach, located forty kilometers from Malterdingen. Although many people in the area were critical of the meetings,

> God's Word went forth, bringing deliverance to some who were bound. One evening, there was a great disturbance at the tent, as some local citizens tried to tear it down and throw it into the Rhine River. However, everything worked out and we could continue with the tent meetings.[319]

Volz reports that, over the next few years, people conducted various evangelistic campaigns, with or without a tent, in eight other communities in the surrounding area of Freiburg. "There were few individual conversions, but we were not able to plant anymore new churches."[320] Volz's assessment is

[316] The persecution experienced in Malterdingen by Pentecostal believers was more of an exception, but I have found that smaller communities in Germany tend to be less tolerant of Free Churches in general. I recall once asking a mayor to speak at the dedication of a BFP church and his answer was no. He implied that he could not risk his political party or him being associated with a group that the community felt was sectarian. Officially leaving the Lutheran or Catholic churches in smaller communities is viewed as a type of cultural and religious treason, which did have an effect in Malterdingen.

[317] "50 Jahre Gemeinde Gottes Emmendingen," 35.

[318] Ibid., 34–35.

[319] Ibid., 31.

[320] Volz, 2.

reminiscent of Jesus' parable of the sower; recognizing that not all seed falls on good ground (Matt. 13:5–7). Still, the Pentecostal church planter presses on, until he finds people areas where a plentiful crop will be harvested (Matt. 13:8). The Church of God, as other German Pentecostal groups, discovered that a new church could not always be started just because a tent crusade was held or evangelistic meetings were conducted.

In terms of desiring to see the lost reached in Germany with the gospel, the quote accredited to the nineteenth-century American evangelist, D. L. Moody, sums up what Pentecostal ministers and lay people alike sense, especially during the tent evangelism era: "I look upon the world as a wrecked vessel. God has given to me a lifeboat and said to me, 'Moody, save all you can.'"[321]

Table 8.7
Evangelistic Meeting Resulted
in the Planting of a New Church, 1945–2005

Number of churches planted	***EC***	***CG***	***BFP***	***MA***	***VM***
Evangelistic meetings are held that result in the planting of a new church.	27[322]	5	4	0	14[323]

Chapter 8 stressed the importance of mother churches intentionally planting daughter churches that will continue to produce their own spiritual offspring. Raw data suggests that very few Pentecostal churches in Germany desire to become a mother church for a variety of reasons. However, the last part of this chapter shows that no substitute for a public proclamation of the gospel message in the German context exists. Methodologies in gospel proclamation will be debated and sometimes disagreed upon. Nevertheless, the gospel proclamation must be presented in a language that is understood

[321] D. L. Moody, as quoted in Harold Netlannd, *Encountering Religious Plurlaism: The Challenge to Christian Faith and Reason* (Downers Grove: InterVarsity, 2001), 29.

[322] This number reflects one half of all Ecclesia churches that currently exist. These local congregations were founded directly as a result of Hermann Zaiss holding evangelistic healing meetings in their espective cities, before his untimely death in 1958.

[323] See Appendix G, "Evangelistic Meetings are Held that Result in the Planting of a New Church, 1945–2005.

in its cultural context. Chapter 9 will draw conclusions and assessments concerning the categories of church plants identified in this study.

CHAPTER 9

SUMMARY OF THE STUDY

The Study's Contribution to Ministry

After examining the eleven categories of church planting described in this study, Chapter 9 will assess the raw data and present conclusions that will benefit proponents and practitioners of Pentecostal church planting in the German context. In the end, I hope this study will impact missionally minded men and women to avidly pursue intentional church planting, even in a post-Christian society.

First, this study summarizes church growth, as the CPDB identifies almost 500 German-speaking Pentecostal churches planted between the five fellowships of churches in this study from 1945–2005. During this time span, German culture has become increasingly post-Christian with marked animosity toward biblical truths and morality. Nevertheless, Pentecostal men and women, heeding God's call upon their life, have gone forth planting New Testament churches in an environment that is anything other than "Free Church" friendly. The fellowships in this study do not compile statistical data concerning conversions or baptisms.[324] However, I am convinced that thousands of children and adults have come to know Christ through the ministry of these nearly 500 local churches over the course of sixty years. No matter how challenging this endeavor may be, the CPDB demonstrates that church planters, both currently and in the future, can initiate new congregations in Germany as the church planters respond to the call of almighty God.

[324] The BFP has just recently began requesting local churches to include the number of annual baptisms on their membership data form, which is gathered bi-annually by the secretary's office. No infomation is requested regarding the number of conversions.

Second, even with the planting of almost 500 churches, additional efforts are needed to plant new churches in Germany. By dividing sixty years into the 500 churches planted, it is sobering to note that the five Pentecostal groups in this study have only started eight German-speaking churches each year. This fact alone, in a country with eighty-two million people, implies that every denomination in this study should develop an action plan for reaching the lost in Germany.[325]

Third, through the categorization of church plant types, future church planters will be better equipped in understanding the various approaches and options available for initiating new works. Intentional church planting in Germany does not take on a cookie cutter approach; each new work has a set of individual characteristics that create a unique DNA from the very beginning and continues as the church develops. The CPDB shows that men and women with specific and unique callings directly influence the methodologies and approaches utilized in church planting. The CPDB also shows that certain historical factors, such as the expulsion of Germans from Eastern Europe, the Jesus People Movement, the Charismatic Movement, and the fall of the Berlin Wall, inadvertently created circumstances that paved the way to plant new churches.

Fourth, the study shows that lower numerical growth rates in churches planted tend to be the rule in Germany, rather than the exception. Most newly planted churches, even after five years, are not able to financially support a pastor and his family.[326] This particular situation requires that all five Pentecostal groups in this study strategically pursue the training of lay pastors as well as those who are preparing for full-time ministry. This study shows that aggressive church planting implies that pastors will work full-time and lay-leaders will be an essential part of establishing dynamic new communities.

---

[325] See Appendix P, "Kraus Research Study 2006 Concerning the Lack of Conversions in BFP German-Speaking Churches." The Lothar Kraus study of BFP German-speaking congregations in 2006 shows how few men and women are being reached for Christ through local BFP churches.

[326] See Appendix C, "BFP (German-Speaking) Churches Planted 1980–2005 by Region Including Ecclesia and *Volksmission*," highlighting membership averages for BFP churches initiated by districts 1980–2005. The average membership of thirty-one BFP churches in former East Germany planted between 1989 and 2005 is 27.2. The median value for these churches is a membership of 22.5.

Fifth, this study shows how two Pentecostal fellowships of churches can radically change their doctrinal and ecclesiological orientation within a sixty-year period. Everett Wilson, looking at global Pentecostalism, offers insight relative to the German context:

> Moreover, Pentecostal groups have sometimes changed directions unpredictably or defied their own once unalterable standards. The impressive feature of this muddled picture is that despite its contradictions the movement is far from dissipating into oblivion or following a sharply downward spiral. On the contrary, Pentecostalism has recurrently found new life and vigor.[327]

The Ecclesia, during its inception in the late 1940s and 1950s under the dynamic leadership of its charismatic businessman and founder Hermann Zaiss, did not intend to establish local Pentecostal churches that would be led by pastors with theological training. The Ecclesia established "Christian meeting points" without formal church membership and lay ministers from the Solingen mother church, often traveling long distances, led most of these meetings. The young movement did not consider itself Pentecostal, even though it did not take an official position against Pentecostals, as did most Free Churches in Germany during the 1950s. At the present time, the Ecclesia is an integral part of the BFP. Most churches now have formal membership and, if a local congregation is strong enough financially, a minister with theological training will be hired. The Ecclesia fellowship leadership encourages young people called to the ministry to attend Bible school. Johannes Schneider, from the Ecclesia fellowship, serves as an instructor at the BFP Berea Bible School in Erzhausen. The Ecclesia has decisively moved into the mainstream of German Pentecostalism.

At the end of WWII, the Mülheim Association was the oldest and largest Pentecostal fellowship in Germany with 600 congregations, considering itself the first official "German Pentecostal Movement." Due to the strong link to Lutheran Pietism, many of its ministers and members practiced infant baptism. Local congregations were loosely organized as fellowship groups, characteristic of the *Gemeinschaftsbewegung,* which, in some mysterious

[327] Everett A. Wilson, "'They Crossed the Red Sea, Didn't They?' Critical History and Pentecostal Beginnings," in *Globalization of Pentecostalism: A Religion Made to Travel*, edited by Murray W. Dempster, Byron D. Klaus, and Doug Petersen, 85–115 (Carlisle, UK: Regnum Books International, 1999), 92.

way, was affiliated with the Protestant State Church. Hollenweger asserts that the Mülheim Association was an unsuccessful attempt to develop a Pentecostal movement in the Reform tradition.[328] Under the leadership of Erwin Lorenz and others, the ACD invited various Free Pentecostal groups, including the Mülheim Association, to join in this effort to promote Pentecostal ecumenism in Germany. The Mülheim Association, after some consideration, decided not to join. They made their decision based on their opposition to the acquisition of Bible school training, since they already had the leading of the Holy Spirit, and on their fear of American influence and dominance through the Assemblies of God who supported ACD efforts to organize the diverse Pentecostal groups in Germany.[329]

Sixty years later, the Mülheim Association has become a traditional German Free Church, practicing baptism by immersion after conversion and no longer considers itself Lutheran. In 2002, the Mülheim Association officially broke with mainstream Pentecostalism. This change of affiliation came not because of strife or conflict, but because its network of churches fits better into an Evangelical Charismatic classification.[330] Since the Mülheim Association has declined from over 20,000 adherents in 1945 to under 4,000 adherents in 2005, people question the validity and future existence of this movement. Ekkerhard Vetter, president of the Mülheim Association, was asked, in an interview by the *Idea Spektrum* news magazine in 2007, whether it would not be better for the Mülheim Association to join together with a larger Pentecostal fellowship like the BFP. Vetter replied, "We have discussed this often. Probably our local congregations would join different denominations. Who knows if we will continue to exist in ten or twenty years? God's Kingdom is more important than our own church."[331]

---

[328] Hollenweger, *Enthusiastisches Christentum,* 216–230.

[329] Richard Krüger, "100 Jahre Pfingstbewegung Deutschland" (Seminar, 112th BFP Conference, Kirchheim, Germany, September 25, 2007). MP3 Recording.

[330] "Einheit und Klarheit: Eine Stellungnahme des MV zum Forum Freikirchlicher Pfingstgemeinden (FFP)." *Gemeinde KONKRET* 6 (2002): 3. http://www.muelheimer-verband.de/fileadmin/ downloads/MVzumFFP.pdf (accessed May 22, 2010).

[331] "Orte der Erweckung (II): In Mülheim an der Ruhr fand einer der umstrittensten Aufbrüche statt." *IdeaSpektrum* 26 (April 2007): http://www.idea.de/ pressed ienst/detailartikel/archive/2007/april/artikel/warum-einer-erweckung-die-spaltung-folgte.html?tx_ttnews[day]=26&cHash=3d56fa25cb (accessed September 23, 2010).

At the present, the Mülheim Association seems quite content to sit on the fence between various theological and ecclesiological orientations. However, in recent years it has experienced numerical growth in its fellowship due to a renewed interest in planting new churches.[332]

Sixth, the other three groups of churches in this study have stuck to their theological course from the beginning, continuing to plant new churches. In many ways, the BFP is a real success story. Very diverse Pentecostal groups and traditions, along with their strong individualistic leaders, came together following WWII to form a union that created a basis for genuine fellowship among churches and ministers alike. At the same time, they trained men and women for Pentecostal ministry and intentionally took the gospel throughout the country and to all ends of the world. Gottfried Sommer states that Germany has never had one German Pentecostal movement, but rather a number of independent-minded groups, each bringing to the table its own biblical interpretations and doctrinal positions that, at times, have been very contradicting and diffuse.[333]

Sommer contends that one of the weaknesses of the BFP is the lack of identity because it truly is a diverse mix of varying theological positions and Pentecostal traditions.[334] On the other hand, that which appears to one person as a weakness might be strength to another person. The true ecumenical Pentecostalism exemplified in the BFP attracts Christians with various perspectives and orientations sensing a strong call to fulfill the Great Commission through intentional church planting. Hollenweger compliments Pentecostal ecumenicalism by stating, "Across divided theology, it is possible to pray together, to sing together, and to act together. That's what Pentecostals do at their best."[335]

---

[332] Ekkerhart Vetter, "Die Identität des Mülheimer Verbands zwischen Pfingstbewegung und Evangelikalismus," (Paper, Symposium des Vereins für Freikirchenforschung (VFF) und des Interdisziplinären Arbeitskreises Pfingstbewegung, Erzhausen, Germany, March 27–28, 2009), 2, 8–9.

[333] Gottfried Sommer, email message sent to author, August 7, 2007.

[334] Sommer, "Die Sammlung 1945–1955," 142.

[335] "The Rise of Pentecostalism: Christian History Interview with Walter J. Hollenweger," *Christianity Today*, April 1, 1998, http://www.christianitytoday.com/ch/1998/issue58/58h042.html?start=2 (accessed May 8, 2009).

Reinhold Ulonska, who led the BFP for twenty-five years, continually reminded his flock that a believer can not have less brothers and sisters on this earth than the sum total of all our heavenly Father's children on this earth. The results of this study indicate that the BFP, in spite of or because of its ecumenical approach, has been more proactive numerically and proportionally in the planting of churches throughout Germany than the other four Pentecostal groups in this study.[336] Hollenweger's description of the ACD during the 1960s as a "very aggressive Free Church" still applies.[337]

The Church of God has experienced slow but steady growth within the sixty-year period of this study and remained true to its Pentecostal roots tied to the mother denomination in Cleveland, Tennessee. Similar to the *Volksmission*, the Church of God largely kept its regional flavor, with 75 percent of its churches being located in the southern state of Baden-Wurttemberg. The *Volksmission's* identity is also tied closely to the state of Baden-Wurttemberg, where 90 percent of its churches are based. The *Volksmission* has stayed the course in its Pentecostal orientation, joining the BFP in 1988. However, even before the *Volksmission* joined the BFP close cooperation existed between these two fellowships of Pentecostal churches.

Evaluation of the Study

This study addressed the factors of how Pentecostal churches were initiated in a sixty-year period since the end of WWII. Several historical developments played an important role, effecting how and when churches were initiated. In 1945, the expelled Pentecostal German refugees from the former eastern provinces led to planting of churches mostly in northern Germany where these men and women settled with their families after losing their homes and belongings. The BFP and Mülheim Association especially profited from this forced exodus, as churches were established for the first

[336] See Appendix A, "Church Planting (German-Speaking) for Five Pentecostal Fellowships of Churches Including Current Membership Statistics," where comparisons can be made between the five fellowships of churches in this study by number of church starts 1945–2005. Also, see Appendix C, "BFP (German-Speaking) Churches Planted 1980–2005 by Region Including Ecclesia and *Volksmission*," which shows by regions where BFP churches have been planted since 1980, along with average membership and median data.

[337] Hollenweger, *Enthusiastisches Christentum*, 231.

time in communities without a Pentecostal witness. These churches still continue to reach out to their surroundings.

The utter destruction and ruin of WWII left its mark and created an openness toward the gospel among many Germans between the late 1940s until the end of the 1950s. One-third of church plants described in the CPDB came into existence during this period of time.[338] This same time frame provided a necessary window for four of the five Pentecostal groups in this study to lay groundwork for organizational development that created ecclesiological structures still presently in place. The tent meeting approach to evangelism, which dominated in this era continuing for several decades. However, an individual rarely hears of this method of preaching the gospel at the current time. The findings of this study identify challenges for church planters and denominational leaders in a Post-Christian culture and provide insight for improvements in intentional church planting.

Keys to Effectiveness

First, this study provided an avenue for investigating nearly 500 Pentecostal churches planted from 1945–2005 affiliated with the five church fellowships in this study. The information relative to these church plants has been gathered and put into the CPDB, yielding respectable data concerning when and how individual church plants were initiated.

Second, this study exposed the need for an increase in intentional church planting within the five church fellowships surveyed. Out of the 500 church surveyed, just over 10 percent willingly gave away members and workers to start a daughter congregation.[339]

Third, the findings and results of this study should provide ample opportunity for more robust discussion among foreign missionary church planters, German church planters, and denominational leaders regarding the importance and complex aspects of intentional church planting in a Post-Christian Germany. The awareness of certain facts should, in itself, serve as a

[338] See Appendix A, "Church Planting (German-Speaking) for Five Pentecostal Fellowships of Churches Including Current Membership Statistics," for an overview of when churches were started during the first fifteen years after World War II.

[339] Ibid.

wake-up call to bring about more tenacious and aggressive planting of churches in Germany.

Fourth, the findings of this study indicate that more open dialogue needs to occur at the national and regional level within the five Pentecostal groups surveyed. These dialogues would increase understanding regarding geographic and demographic data and help identify regions where greater need exists for intentional Pentecostal church planting. The BFP has excelled in this regard by developing relatively strong regional fellowships of churches, often in line with German states, identifying the need in their respective regions, and taking the necessary initiative to plant new churches.[340] Based on the finding of this study, several of the church fellowships in this study have a high concentration of local churches in certain geographic regions, while seemingly ignoring other geographic regions where few free churches exist.[341]

Fifth, by examining closely the findings of the CPDB, key church planting models and key church planters can be identified, thereby providing inspiration and motivation for a new generation of church planters to go into the fields that are white for harvest. Pentecostalism is known for sharing inspirational testimonies in church services that touch the heart of the listener. Intentional church planting should not be an exception, as German Pentecostals have inspiring narratives from the past that need to be shared with its members and churches. As David Steinmetz states,

> A church, which has lost its memory of the past, can only wander about aimlessly in the present and despair of its future. Having lost its identity, it will lose its mission and its hope as well. Only when we have regained our identity from the past can we undertake our mission in the present.[342]

---

[340] See Appendix C, "BFP (German-Speaking) Churches Planted 1980–2005 by Region Including Ecclesia and Volksmission," for a breakdown by regions/districts within the BFP.

[341] The Church of God and *Volksmission* could strategically identify target areas for church planting outside of Baden-Wurttemberg where there is low concentration of Free Churches.

[342] David Steinmetz, "The Necessity of the Past," *Theology Today* 33, 2 (July 1976), http://theologytoday.ptsem.edu/jul1976/v33-2-article5.htm (accessed August 26, 2010).

This type of examination, looking at the past, is an expression of a German Pentecostal heritage that must be recalled to give testimony in the future.

Keys to Improvement

This study addressed the broad and complex topic regarding the intentional planting of Pentecostal churches in Germany for the sixty-year period from 1945–2005. Assembling the CPDB for approximately 500 local Pentecostal churches was a daunting task. Due to the enormity of this topic, additional study remains necessary in order to encourage effective and intentional church planting. The open-ended email questionnaire was brief, yet answered by only a few churches; thus, no in-depth questioning could be raised. Most of the survey questioning was done in the form of phone interviews. The survey questionnaire touched only the surface of various topics relating to intentional church planting, yet, it laid a foundation for future missiological investigation in this important field of study within the context of German Pentecostalism. More in depth possibilities for future survey research are included in the following section, "Recommendations for Future Study."

First, the study did not reveal whether denominational leadership played an important part in encouraging the initiation of individual churches. The email questionnaire and the phone interviews provided opportunity to respond to this question, but most answers implied that an individual believer or groups of believers caught the church planting vision and then took the appropriate actions steps. This causes a person to wonder if more churches would have been planted during this era if denominational leaders would have proactively encouraged intentional church planting.

Second, designing a questionnaire that specifically addressed the variances of churches planted by geographic regions would have been beneficial. This, however, requires and in-depth understanding of the cultural and historical traditions of particular geographic areas in Germany. Nevertheless, this approach could have facilitated a better understanding of the best approach for church planting in such regions.

Third, acquiring data from various churches proved rather difficult because many pastors are not aware of the historical beginnings of the

church. Furthermore, most churches did not have any kind of documentation or historical record explaining how the church was planted. Gathering information often required the very tedious work of getting in contact with someone other than the pastor who knew about the church's history. In a few churches, no information whatsoever could be provided concerning the church's history.

Fourth, the study did not ascertain if any approaches and methodologies unique to Pentecostal church planting and evangelism hindered the spread of Pentecostalism in Germany. Most hindrances in church planting seemed more related to leadership failure or other local circumstances that had nothing to do with ministry approach.

Implications of the Study

Reflecting upon sixty years of German Pentecostal church planting, with its victories and defeats, is an overwhelming task. However, by focusing on the larger picture, one can offer insights that will help church planters navigate the future more effectively. When reflecting upon the past, a person recognizes that he or she must often abandon peripheral matters.[343] Hopefully, this study sheds some light on which activities or methodologies should be emphasized or eliminated.

German Pentecostal churches, on the whole, are small, which creates a great challenge for planting new churches throughout the country. In the BFP today, including the *Volksmission*, Ecclesia, and international congregations, 35 percent of all churches have a membership of less than twenty-five, and 60 percent of all BFP churches have less than fifty members.[344] Currently, in the Mülheim Association congregations, 23 percent of all local churches have less than twenty-five members, and 41 percent of all local churches have less than fifty members.[345]

[343] Ibid.

[344] Hartmut Knorr, "BFP Gemeinde-Statistik: Bericht vom Bundessekretär" (report, 115th BFP Conference, Willingen, Germany, September 28, 2010).

[345] These numbers are based on 2009 membership statistics provided in the Mülheim Association Excel spread sheet, computed by the author.

This study addresses the disparity that often exists between what people publicly state regarding church planting and the reality of what actually takes place. Everyone, generally speaking, in Pentecostals circles supports church planting. The hype and loud promotions of church planting endeavors can almost be deafening at times. I am reminded of the great German poet and writer, Goethe, who once said, "Enough words have been exchanged; now at last let me see some deeds!"[346] I pray that deeds will indeed follow quickly on the heels of these suggestions and recommendations in this chapter.

The denominations in this study do not need to establish more committees. Once I heard someone state, "Committees take minutes, but waste hours." As Christians draw ever near to the return of the risen Lord, there is no time to waste in the church planting endeavor. The Apostle Paul so appropriately states how we should approach ministry:

> Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is. (Eph. 5:15–17)

First, in Acts chapters 13–18, Luke describes the intentional activities of Paul, Silas, and Barnabas, as they planted churches in the Roman world. The five groups of churches in this study are reminded that God still calls forth individual men and women in the twenty-first century to intentionally initiate the Kingdom of God in cities and regions where spiritual darkness prevails. The CPDB lists and introduces individuals who have heard this missionary call and have taken the appropriate action steps, birthing new churches that continue reaching out to their communities with the good news of the gospel.

Leaders in the five Pentecostal fellowships of churches are implored, with all due expediency, to intentionally seek out and identify men and women called to church planting and then do everything in their power through morale boasting, prayer, practical, and financial support to stand behind these courageous warriors as they operate on the front lines of spiritual warfare. Believers must do more and denominational leaders are encouraged to give added support to people called to plant new churches throughout the Federal

[346] Johann Wolfgang von Goethe, *Faust I*, "Vorspiel auf dem Theater," Lines 214–230, http://german.about.com/library/blgoethe_faust01.htm (accessed December 23, 2010).

Republic of Germany. Action steps should be initiated to encourage and foster greater apostolic ministry.

Second, local church pastors need to lead by example. This could include holding church meetings in a neighboring community or opening a coffee house as a center for outreach. As indicated through the CPDB, these types of intentional actions, in previous generations, resulted in the establishment of new churches.[347] A generation ago, German Pentecostal churches commonly held both Sunday morning and evening services. Pastors and teams of workers need to prioritize church planting and use the open time to hold one additional service per week with the goal of starting a new church.

Third, the importance of large scale public evangelistic meetings, evidenced by almost forty years of Pentecostal tent meetings and other such outreaches, came to an end by the beginning of the twenty-first century. With the current postmodern emphasis in German society, effective church planting will focus on relationships as opposed to large events with a strong proclamation orientation. Seeker-friendly church services still have their place in the church planting setting, but building and establishing personal relationships will play an even greater role in reaching the lost in the years to come. Pentecostal church planters should take note of Andreas Malessa's description of the missional church: "A missional church is a listening church. A missional church is able to dialog. A missional church emphasizes accompanying men and women in their life journey with less emphasis on public proclamation."[348] Pentecostal church planters in Germany must understand the importance of this paradigm shift.[349]

Fourth, leaders in the five fellowships of churches are encouraged to proactively and tenaciously encourage mother churches to plant daughter churches. The results of this study indicate that even larger churches that could plant daughter churches in Germany are reluctant to take steps of faith by giving up members in order to reach the surrounding communities. I once

[347] See Appendix J, "Minister or Lay Person Initiates New Work in Community Where He or She Does Not Reside, 1945–2005."

[348] Andreas Malessa, "Vortrag über das Postmoderne" (Lecture, Bad Blankenburg, Germany, Allianz Tag, September 25, 2009).

[349] See Appendix O, "Reasons Why So Few Europeans Become Christians." Here a concise explanation is provided from a missional perspective why so few Europeans come to Christ.

heard the church planting consultant Bob Logan state that Christians who believe in the tithing principle should also be willing to give away at least 10 percent of their members or workers to help start a church in a neighboring city. The results of this study indicate that leaders from all five fellowships of churches should expose the shortsightedness of local churches, which for a variety of reasons are unwilling to plant daughter church. Too few churches are involved in birthing new churches in all five denominations studied.

Finally, the five fellowships in this study need to keep the Pentecostal fire alive. Reinhold Ulonska, who led the BFP for twenty-four years, reminded the 2007 BFP Conference that a person dare not just reminisce about Pentecostal heritage. He further reminded the people of the days of the Azusa Street outpouring in Los Angeles:

> When the Pentecostal movement begun in 1906, Brother Seymour held meetings in an old run-down Methodist church building on Azusa Street that had a pulpit constructed out of three old wooden crates stacked on each other. The building, no doubt, smelled like a stable with its sawdust, and one was reminded of the manger in Bethlehem. In this atmosphere God allowed the Holy Spirit to fall on all those present.[350]

Ulonska then pleaded with the pastors and delegates of the BFP not to linger in the past by preserving the ashes of Pentecostalism and forgetting the flames. "A fire must burn before you experience its warmth. If the fire remains only a memory, it will have no affect at all."[351] Intentional mission is dependent upon the flames of the Spirit that empower and bid believers to go. Jesus promised the power for effective evangelism when He said, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Whether a revival breaks out now or at a later time, the Church must be faithful in bringing the good news of freedom to everyone who would have an ear to hear in post-Christian Germany.

---

[350] Reinhold Ulonska, "Bevollmächtigt beauftragt zum Zeugnis auf dem Weg in die Zukunft: 112. BFP-Bundeskonferenz vom 23.–26. September 2007," *BFP-Presse-stelle* (September 27, 2007): 1.

[351] Ibid.

Recommendations for the BFP

First, the BFP is only three times larger than the *Volksmission* and Ecclesia fellowships of churches combined, in terms of German-speaking churches identified in this study. However, proportionally the BFP has started four times as many churches as these two movements combined from 1990–2005 (see Table 9.1).

Table 9.1
Number of Churches Started by Denominations, 1990–2005

Denominations	***Number of Churches?***
Volksmission	5
Ecclesia	6
BFP	134[352]

The Ecclesia and the *Volksmission* are encouraged to consider giving up their own organizational and structural identities and amalgamate completely into the BFP, as the *Freie Christengemeinde* and the Elim movements both did at the end of WWII by joining the ACD. Without question, both fellowships of churches are functioning and working relationally well under the BFP umbrella—even as the *Volksmission* and the Ecclesia still preserve their own identities and traditions intact. Intentional church planting in Germany must be such a high priority that all forces should unite together to accomplish the one goal of initiating as many churches in Germany as possible.

Presently within the BFP, even after the *Volksmission* and Ecclesia have come under their umbrella, parallel structures continue in operation with the consumption of extra finances. For example, every local Ecclesia congregation is required to give ten percent of its yearly church income to the Solingen headquarters, and every *Voksmission* congregation must pay three and one half percent of their annual income to their central office. Furthermore, people attend extra meetings, consuming unnecessary time. Ministers could definitely use their time more wisely. Also, active, regional, and intentional church planting implies that the BFP, the *Volksmission*, and the Ecclesia join

[352] See Appendix A, "Church Plants (German-Speaking) for Five Pentecostal Fellowships of Churches Including Current Membership Statistics."

together as one entity to identify and facilitate the planting of new churches in strategic target cities. Presently, in several state regions, pastors from Ecclesia or *Volksmission* fellowships meet separately, even though they serve in the same areas or sometimes even in the same city. However, in Berlin, Ecclesia and *Volksmission* churches meet with the BFP as one region, because their nearest churches are located hundreds of kilometers away. Berlin should serve as an example of what could happen in the future, especially in the states of Baden-Wurttemberg and North Rhine-Westphalia, where parallel districts operate. This unity could foster greater effectiveness in church planting efforts.

Second, the BFP emphasis that every student at the Berea Bible School must participate in a six-week church planting internship is admirable. In so doing, the BFP clearly communicates to theological students its commitment to church planting as a high priority. I would recommend that Bible school students involve themselves in longer internship opportunities in a church planting setting.

Third, the BFP currently operates separate ministries geared for encouraging and coordinating the planting of new churches in former East Germany, as well as a drive to initiate churches in the populous industrial Ruhr Valley.[353] In addition, the Church Planting Task Force has been involved with training and coaching church planters throughout Germany for over ten years.[354] All three of these initiatives are up and operating; nevertheless, the BFP lacks an overall national coordination thrust for effective church planting.

[353] *Gemeinsam Gemeinde bauen* (GGB) [together establishing churches] is a BFP initiative led by Manfred Obst to help plant churches as well as support the development of newer churches in former East Germany. A special call is being made to encourage university students, lay people, and ministers to move to the Eastern part of Germany to partner with new BFP works. See, *Gemeinsam Gemeinde bauen* http://www.gemeinsamgemeindenbauen.de/dt/ (accessed December 10, 2010). GROWEB is the abbreviation for the first letter of six major cities in the densely populated Ruhr Valley where churches are to be planted, and smaller works are to be revitalized. The cities in GROWEB include: Gelsenkirchen, Recklinghausen, Oberhausen, Witten, Essen, and Bottrop; "Neue geistliche Familie?" GROWEB, http://www.groweb.de/ (accessed December 22, 2010).

[354] The BFP Church Planting Task Force offers boot camp training for future church planters as well as coaching and mentoring for church starts; "Partner für Gemeindegründung" Gemeindegründungswerk des BFPs. http://www.partner-fuer-gemeindegruendung.de (accessed December 23, 2010).

For over ten years, national leaders have engaged in heated discussion and dialogue over the concept of establishing an *Inland Mission* (Germany mission), which would coordinate church planting efforts. Due to a lack of consensus, this idea has continually been tabled. The BFP should no longer put this topic on the back burner, but consider bringing this process of discussion to an abrupt end and establishing an *Inland Mission* to facilitate more effective church planting throughout the entire country.

Fourth, in the past few years, the BFP has rightly emphasized the training of church consultants and church planting coaches who provide assistance and advice to pastors and their congregations for more effective ministry. However, this study indicates that no substitute exists for men and women called by God who move into areas and cities with the express goal of planting new churches. The BFP should avoid producing too many top-down denominational church consulting experts, who themselves have never moved to a city and planted a new church as lead pastor. *The church needs vibrant communities, not consultants.* A task force of men and women who move into new regions and areas and initiate dynamic churches must take priority over all other secondary and time-consuming efforts. Denominational leaders should avoid getting caught up in institutional development, which can actually impede the establishment of new churches.

Fifth, the BFP holds great potential for effectively utilizing the 263 international congregations that are part of the movement as a means for planting new churches and evangelizing in geographic areas with fewer free churches.[355] Just as overseas missionaries receive extensive training through language acquisition, cross-cultural communication, and contextualization studies, the BFP leadership should provide such learning opportunities to pastors and members of international churches. This could include discovering and implementing creative means and effective methods of continuing education so as to empower Pentecostal internationals living in Germany, mostly from the Majority World, to reach the German population with the claims of Christ.

Finally, the BFP national, district, and sectional leadership should make an all out effort to proactively encourage all eighty-five BFP churches with 100

[355] Knorr, "BFP Gemeinde-Statisik."

members or more to plant at least one daughter church by the year 2016.[356] BFP leadership should also encourage smaller churches, in cooperation with other congregations, to plant daughter churches.

Recommendations For Future Studies

Since completing this research, I recommend the construction of a follow-up, closed-ended survey questionnaire that focuses on identifying what leads to planting or initiating German-speaking Pentecostal churches. Data provided in the CPDB could serve as a base for developing an effective questionnaire that would provide answers in the following areas for future church planters.

First, a closed-ended questionnaire should be assembled that focuses on pastoral perception concerning the subject of church planting. The survey must keep in mind that pastors can create a bottleneck or serve as the key person in facilitating the planting of daughter churches. Questions on the survey could include:

- What does the local Pentecostal pastor truly think about church planting?
- Does his or her perception differ from denominational promotion?
- What are the underlying attitudes or fears that keep pastors from planting new churches or raising up daughter congregations?
- What factors influence a pastor's decision to move away from a maintenance mode to a forward approach in intentional church planting?

Second, a structured sample should also be taken of church members, asking the same questions as stated above. Effective church planting requires an understanding of membership perception at the grass roots level. This could provide the large picture of what the movement truly thinks within a fellowship of churches.

[356] This figure includes Ecclesia, *Volksmission*, and international churches.

Third, it would be helpful to analyze why certain church plants flourish and others do not. This could address a variety of questions such as:

- Why do some churches planted grow rapidly over time as opposed to other church plants that peak quickly and stagnate?
- What attributes are necessary from the beginning in initiating healthy churches that later facilitate the planting of other churches?

Membership statistics could be studied over five, ten, or twenty years to help leaders make informed predictions. It would be beneficial to not only look at how German Pentecostal churches are initiated, but to understand what underlying factors produce suitable soil leading new churches to better health.

Future researchers should look closely at Christian Schwarz's Natural Church Development paradigm where distinctive qualities and characteristics that lead to fruitful local church ministry are identified.[357] Although church planting is vitally important to the spreading of the gospel, churches must also be equipped for healthy growth and the ability to multiply.

Fourth, further research could focus on identifying why church planting growth and health develop more readily in certain geographic areas or regions in Germany. For example, why is it that a person finds larger Pentecostal churches in cities like Hamburg, Bremen, and Stuttgart, but not in Essen, Cologne or Munich? Research could seek to identify underlying cultural and regional aspects that predict fruitful church planting.

Fifth, an extensive study on the dynamics of comparative denominational church planting should be undertaken between the BFP and the Free Evangelical Church in Germany. Both fellowships are similar in membership size and both Free Churches have aggressively pursued church planting during the past thirty years—planting more churches than any other two German denominations. Especially for the BFP, it would be helpful to identify denominational structures practiced by the Free Evangelical Church that could

[357] Christian Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream: Church-Smart Resources, 1998).

facilitate effective strategies when applied in a Pentecostal church planting setting.

Final Thoughts

It many ways, concluding a study on church planting is similar to reading Acts Chapter 28 in the New Testament. There is no Chapter 29, yet the book of Acts continues on in spirit for the next generation of committed Christ-followers who go forth proclaiming the gospel to men and women in search of true meaning. Just as the Apostles took the gospel to new cities and provinces as the Holy Spirit led them, twenty-first- century Christians are also implored to obey their apostolic calling and establish the Kingdom of God in unreached areas. With Paul, church planters declare, “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile” (Rom. 1:16).

APPENDIX A

Number of Church Plants (German-Speaking)
For Five Pentecostal Fellowships of Churches
Including Current Membership Statistics, 1945–2005

	EC	CG	BFP	MA	VM	Total
1945–1959	35	10	80	9	28	162
1960–1969	5	8	33	1	5	52
1970–1979	7	7	32	0	5	51
1980–1989	2	4	49	0	5	60
1990–1999	5	7	80	4	4	100
2000–2005	1	8	54	2	1	66
Churches planted, 1945–2005	55	44	328	16	48	491
Churches planted before 1945	1	5	24	26	1	57
German-speaking churches planted, 2006–2010	0	1	20	4	2	27
Number of international churches for as of 2010	0	17	233	0	1	251
Emigrant German-Russian churches 2010	0	4	30	0	0	34
Churches no information available	0	4	0	0	0	4
Total of churches 2010	56	75	635	46	52	864
Total membership 2009	3,285	3,418[358]	38,300	3,801	4,164	52,968
From above total:						
Churches planted in former East Germany, 1989–2005	1	3	31	2	0	37
Churches that have planted at least one daughter church, 1945–2005	5	7	40	2	3	52
Churches that planted two or more churches	3	2	13	2	0	17

[358] Membership data for 2004 provided by Wilfried Mann, Director of the Church of God's *Deutschlandmission.*

APPENDIX B

Church Planting Categories (German-speaking)
For Five Pentecostal Fellowships, 1945–2005

Church plant categories, 1945–2005	EC	CG	BFP	MA	VM
Daughter church planted by mother church becomes self-supporting or remains branch satellite church (Church initiative):	5	8	67	5	3
Church planter senses burden for a community where he or she already lives or he or she will move to and plant church (Individual Initiative):	5	10	59	1	9
Church planted by refugees forced to leave homeland in former pre-war eastern German provinces at the end of WWII (Diaspora initiative):	1	0	55	9	1
Church plant initiated by foreign missionary sent out and supported financially by sending agency (Foreign Initiative):	0	7	39	0	0
Church plant rooted in the Charismatic movement that originally never intended to join Pentecostal fellowship of churches	0	1	36	0	1
Minister or layperson initiates new church in a community where he or she does not live (Individual Initiative):	0	6	24	0	5
Home group initiated that develops into church	10	0	16	0	15
Church planted as a result of national international ministry locating in the area	1	1	6	0	0
Evangelistic meetings are held that eventually lead to the planting of a new church lead to the planting of a new church	27	5	4	0	14
Church plant develops over time out of youth orientated ministry, i.e., Jesus People, coffeehouse, etc.	1	0	7	0	0
Church planted through split-off from another Church due to doctrinal or other differences	0	5	8	0	0
No information available as to how church was initiated	5	4	7	1	0
Total Number of churches planted in Categories, 1945–2005	55	48	328	16	48

APPENDIX C

BFP (German-Speaking) Churches Planted, 1980–2005
By Region Including Ecclesia and *Volksmission*

Region/State	Number of churches planted	Average church membership 2009	Median membership 2009
Southern Bavaria	23	39.6	20
Northern Bavaria	13	73.3	52
Baden-Wurttemberg	22	74.0	44
Berlin-Brandenburg	5	21.2	27
Ecclesia	8	55.7	45
East Lower Saxony	9	44.0	30
Hamburg-North Heide	5	70.8	27
Hessen	16	44.8	39
Mecklenburg-Western Pomerania	3	33.0	37
North Rhine-Westphalia	16	72.7	42
Rhineland Palatinate/ Saarland	22	59.4	41
Saxony	9	35.2	28
Saxony-Anhalt	7	25.0	23
Schleswig Holstein	4	51.2	43
Thuringia	10	22.7	13
Volksmission	10	49.7	31
Weser Ems	11	37.9	25
Churches planted, 1980–2005	**193**	**47.7**	**33.3**

APPENDIX D

Churches Planted by German Refugees Forced To Leave their Homeland in Former Pre-War Eastern Provinces at the End of World War II, 1945–2005

Ecclesia

Year	*City*	*Historical Data*
1950	Grevenbroich/ Orken	• Church initiated by refugees from the pre-war eastern German provinces. • Preaching ministry supplied and coordinated by the Solingen mother church.

Mülheim Association

Year	*City*	*Historical Data*
1946	Stade	• The church was made up by a core group of refugees from former German eastern provinces. • The first official service was held in the hotel room of Adolf Hodan, who would help to establish various Mülheim groups in Northern Germany. • Hodan himself is a refugee from Arnswalde, Pomerania. • Church services are held in different homes until 1950, when the congregation begins regular meetings in a local school.
1947	Vaale	• The work begins with a core group of fifteen German refugees. • Emanuel Ziebart led the first metings. • Mr. Rolke and Mr. Niedsel led evangelistic meetings in a local school during 1948 and approximately seventy people attend. • In 1950, the young congregation began holding services in a converted barn on the Siever farm. By this time, many of the refugees in the church had moved to other areas of Germany.

(Continued) Appendix D: German Refugee Church Plants / Mülheim Association		
Year	*City*	*Historical Data*
1948	Lauenburg/ Elbe	• Bruno and Helene Marquardt, along with Grete Doege and Friederike Grams, refugees form Schwanebeck, Pomerania, initiate home cell meetings.
	Itzehoe	• Eight German refugees meet to form core group. • Various intenerating ministers from the Mülheim Association provide leadership and direction for the group. • Soon after the work begins, church services were held in a local school. • In 1966, the church purchases its own building.
	Rendsburg	• The work began with a Sunday afternoon worship service held in the Christ Lutheran church. • The core group had previously met since 1945 as home cells and was made up of refugees already affiliated with the Mülheim Association in Pomerania and East Prussia.
1949	Westover-ledingen	• Itinerating ministers from the former German eastern provinces initiated the work. People native to the local community joined refugees as the core group formed.
1950	Flensburg	• German refugees living at the Weiche Refugee Camp began the church ministry in Flensburg. • The core group originated from Pomerania and East Prussia.
	Niebüll	• Germany refugees from Pomerania formed a core group and began the work.
1969	Bad Malente	• Refugees from the former German eastern provinces met for twenty years as home cell before church was officially planted in 1969.

Volksmission

Year	*City*	*Historical Data*
1946	Winnenden	• Church began as a home cell, initiated by the German refugee family of Josef Schal, who were forced to leave their homeland of Yugoslavia.

Bund Freikirchlicher Pfingstgemeinden (BFP)

(Continued) Appendix D: German Refugee Church Plants		
Year	*City* *Church Name*	*Historical Data*
1945	Glückstadt *FCG*	• Refugees from pre-war eastern German provinces formed the core group and began church services. • The church joined BFP in 1994.
	Krempe *Elim*	• Refugees from pre-war German eastern provinces formed the core group and began church services.
	Lilienthal *CG*	• Refugees from pre-war eastern German provinces formed core group and began church services. • In the beginning, different ministers preached and gave direction to the new work on a rotating basis.
	Salzgitter *CG Elim*	• Refugees from pre-war German eastern provinces formed core group and began church services. • Church joins ACD in 1957.
	Schnever- dingen *CK*	• Refugees from pre-war German eastern provinces formed core group and began church services.
1947	Achim *FCG*	• The church started as a home cell group formed by refugees from pre-war eastern German provinces.
	Kiel *FCG*	• Refugees from pre-war German eastern provinces and other Christians in the area formed a core group and began church services.
	Löbau *Elim*	• Refugees from pre-war German eastern provinces formed core group and began church services. This was a satellite of the Elim church in Dresden.
	Moormerland/ Jheringsfehn *FCG*	• Refugees from pre-war eastern German provinces formed core group and began church services.
	Neuenkirchen (Lüneb. Heide) *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services. The church joined the BFP in 2007.

(Continued) Appendix D: German Refugee Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
1947	Oldenburg *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services. • The church joined the ACD in 1957.
	Sonnefeld *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services. • The congregation relocated to Sonnefeld in 1989 from Lichtenfels.
1948	Husum *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Rendsburg *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
1949	Ahrensburg *Elim*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Bielefeld *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services. • Gerhard Krüger serves as the driving force behind the new work.
	Bockenem-Bornum *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services. • Gerhard Krüger serves as the driving force in organizing new work. • The church joins the ACD in 1957.
	Lübeck *Agape*	• Refugees from pre-war German eastern provinces formed core group and began church services. • The new work is a satellite of the Elim church in Hamburg. • The church joins the ACD in 1957.

(Continued) Appendix D: German Refugee Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
1949	Lüneburg *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Müllheim *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Neumünster *CG*	• Refugees from pre-war German eastern provinces formed core group and began church services. • The church joined the ACD in 1957.
	Soltau *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services. • The church joined the ACD in 1961.
1950	Dingolfing *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Fürstenau *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services. • The church joined the ACD in 1961.
	Weener *CK*	• Refugees from pre-war German eastern provinces formed core group and began church services. • One of church's first convert's son, Friedhelm Holthuis, will someday serve as the pastor of this work. • The church joined the BFP in 1994.
1951	Bad Hersfeld *FCG*	• After contact is made with Erwin Lorenz, who pastors the FCG Frankfurt, the FCG home cell formed. • A refugee from one of the pre-war German eastern provinces works briefly in the community and makes several Baptist members aware of the Pentecostal experience. These believers will later form the core group.

(Continued) Appendix D: German Refugee Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
1951	Eutin *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Krefeld *CG*	• Refugees from pre-war German eastern provinces formed core group and began church services. • Gerhard Krüger is a driving force. • Werner Gunia becomes the first pastor of the church in 1961.
1952	Bergheim *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Hildesheim *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Karlsruhe-Durlach *Agape*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Cologne-Ehrenfeld *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Speyer *Arche*	• Refugees from pre-war German eastern provinces formed core group and began church services.
1953	Ahrensbök *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services. • The city doubled in size after WWII due to the arrival of German refugees. • Church meeting had already begun in 1948.
	Tostedt *CC*	• Refugees from pre-war German eastern provinces formed core group and began church services.
1954	Andernach *FCG*	• Erich Kern and his family move from pre-war German eastern provinces and began holding church services.

(Continued) Appendix D: German Refugee Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
1954	Buchholz *FK*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Grevenbroich *FCG*	• Refugees from Stolp, Pomerania formed core group and began holding church services.
	Hanover *CE*	• Refugees from pre-war German eastern provinces formed core group and began church services. • Gerhard Krüger helped initiate work. • During the beginning years of ministry, the work was supported by Assemblies of God missionaries Olga Olson and John P. Kolenda.
	Nordhorn *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services. • Gerhard Krüger helped initiate the work.
1955	Furtwangen *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
1956	Gifhorn *FCG*	• Refugees from pre-war German eastern provinces formed core group and began church services.
	Ingolstadt *FCG*	• Russian and Polish refugees formed the core group. • The church planter was a Swedish missionary. • Several years later, many of the refugees immigrated to the United States.
1957	Celle *CZ*	• Refugees from pre-war German eastern provinces formed the core group and began church services.
	Hagen *FCG*	• Refugees from pre-war German eastern provinces formed the core group along with other believers from an Evangelical background. • The work is lay-driven; however, various ACD ministers in the area provide assistance and ministry.

(Continued) Appendix D: German Refugee Church Plants / BFP		
Year	*City / Church Name*	*Historical Data*
1957	Pfedelbach *PG*	• Refugees from pre-war German eastern provinces formed the core group and began holding public meetings in renovated metal workshop building.
1958	Clenze *FCG*	• Refugees from pre-war German eastern provinces formed the core group and began holding public meetings. • The church remained a satellite work for twelve years—first of the Lüneburg church and later of the Uelzen church. • Numerous evangelistic meetings were held during the first few years after the founding of the church.
1959	Elmshorn *CZ Arche*	• Two couples, originally from East Prussia, held public meetings. • The Elim church in Hamburg provided support and ministry direction.
1959	Kitzingen *FCG*	• Refugees from pre-war German eastern provinces formed the core group and began holding public meetings. • The group received support from Erwin Lorenz of the FCG Frankfurt. • Karl-Heinz Neumann served as the church's first pastor.
1962	Uelzen *FCG*	• Refugees from pre-war German eastern provinces formed the core group and began holding public meetings. • A large family forms the core group. They are gifted musically, which was a great support in initiating the new work.
1966	Seesen *FCG*	• Refugees from pre-war German eastern provinces formed the core group and began holding public meetings.
	Zeven *FCG*	• Refugees from pre-war German eastern provinces formed the core group and began holding public meetings.

(Continued) Appendix D: German Refugee Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
1969	Hameln *FCG*	• Refugees from pre-war German eastern provinces formed the core group and form cell groups. • The new work became a satellite of the Elim Church in Hanover.
	Verden/Aller FCG	• Refugees from pre-war German eastern provinces formed the core group. • The new work was supported by Gerhard Klemm of the FCG Bremen and by Reinhold Ulonska.
1972	Norden FG	• Refugees from pre-war German eastern provinces formed the core group. • New work was supported by the Freie Christengemeinde in Leer.

APPENDIX E

Minister or Lay Person Initiates Church in their Own Community, or Minister or Lay Person will Move to Target Community and Plant a Church, 1945–2005

Church of God

Year	*City*	*Historical Data*
1963	Westerstede	• A lay couple began a cell group in their home. • The wife of the founder grew up in the Church of God in southern Germany. Today, the daughter of the church founder serves as the pastor of the church.
1973	Augsburg	• The Matutis family, from a German-Russian background, lived in the city and planted the church. • Evangelistic meetings in the beginning were held in a public hall.
1974	Aschaffenburg	• Johann Henning, a businessman, started the independent work by holding street meetings. • The church planter was saved in 1952 at the Backnang Church of God. • The church joined the Church of God Fellowship in 1996.
1975	Bad Säckingen	• Bernhard Sack, based in the Wehr church, began the work by conducting a two-week long evangelistic meeting with evangelist Johannes Oppermann. • Pioneer teams of twenty young people from other Church of God churches supported the outreach.
1981	Mannheim	• Church planter, Helmut Füssle, held evangelistic tent meetings at the Mannheim trade fair. • A group of young people from the Waldorf Church of God, which today is located in Heidelberg-Leimen, supported the evangelistic efforts.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / Church of God		
Year	*City*	*Historical Data*
1991	Schwerin	• Karl-Otto Böhringer, a retired schoolteacher, and his wife, moved from Southern Germany and initiated the new work
1995	Andernach	• Church planter, Rudi Schepik, lived in the community and worked for several years with the Church of God foreign missions agency. • Mannheim pastor, Helmut Füssle, supported the Schepik family, who begin the new work by conducting an evangelistic outreach.
	Bad Malente	• Church planter, Wolgang Westermann, lived in the area and initiated the new work.
2003	Breisach	• Church planter, Lothar Schönbach, began work with a core group of six people. • In the beginning, only ten to twelve people attend church services.
2005	Salem	• Several years previous, a core group met as a home cell. • Christian Krumbacher, who pastors the Trossingen Church of God, oversaw the new work. In 2010, the church had approximately fifteen members.

Ecclesia

Year	*City*	*Historical Data*
1973	Bad Marienberg	• A layperson moved to city because of new job and started home cell in 1969. This ultimately led to a church plant.
1975	Darmstadt/ Kranichstein	• Helmut and Margita Vierheller, as lay people, were inspired and encouraged by a Finnish evangelist to begin holding regular church services. • As the founders, they placed great emphasis on healing and deliverance.
1993	Bitterfeld	• The Ecclesia sent Martin Lieske to plant a new church in former East Germany.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / Ecclesia		
Year	*City*	*Historical Data*
1993	*Continued:* Bitterfeld	• Before and after 1993, various evangelistic outreaches were conducted in the area with teams of Ecclesia youth from different parts of Germany.
	Laupheim	• A church planter moved into the community and received support from a mother church in Ulm. • In the beginning, several other Ecclesia churches helped the new work financially. • Part of the core group belonged to a home group that was started in the 1980s.
1996	Schwabmünchen	• Thomas and Sabine Hoffmann moved their family to the area and began cell meetings in their home. • The Hoffmanns were members of the Augsburg Ecclesia, which is located about thirty kilometers away. Eventually a church developed as several people in the group were thrilled that they did not have to travel so far to attend church. • In the beginning, the Augsburg Ecclesia was not supportive of church plant because they did not want to lose members and workers.

Mülheim Association

Year	*City*	*Historical Data*
1998	Weil der Stadt	• Church planter moved to the city and started the new work. • Eventually, the new work constructed a new building. • Funds became available due to the sale of a former Mülheim church that had closed in the area.

Volksmission

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city		
Year	*City*	*Historical Data*
1945	Stuttgart/ Zuffenhausen	• A church developed out of two home cells that met secretly during the war, as all such meetings were outlawed by the Hitler regime. • In September 1945, the first public meeting was held in a partially bombed-out school with forty to fifty people attending. • Karl Fix served as the initiator; he later led the *Volksmission* Fellowship of churches. • The following Sunday, the first street meeting was held, and in the coming weeks many men and women came to know Christ as there was a spirit of revival in the air. • In 1946, 250 people are baptized in a public indoor swimming pool in the Untertürkheim district of Stuttgart. • The *Volksmission* was officially organized in 1945 with the Zuffenhausen church being the mother congregation and mission headquarters for Southern Germany. • Paula Gassner, a key leader in the beginning of the *Volksmission* work, later founded her own independent work.
1946	Aichwald	• In the beginning, the church affiliated itself with the Mülheim Association fellowship and later became independent. • In 2006, the church joined the *Volksmission*.
1947	Stuttgart/ Vaihingen	• The church held its first services in the Fanny Leicht School with close contact to the Zuffenhausen church. • In 1955, the first of many evangelistic tent meetings were conducted.
1949	Göppingen	• The church held its first services in a school. • Mr. Singer, who initiated the work, had personal contact with the leadership of the Volksmission in Stuttgart. The church met until 1972 in a Seventh Day Adventist church.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / Volksmission		
Year	*City*	*Historical Data*
1954	Pforzheim	• Church services began under difficult circumstances with a core group holding meetings in a former bomb shelter. • In 1959, Gottlob Ling became pastor of the church. • Later, Ling led the *Volksmission* Fellowship of churches.
1958	Reutlingen	• Rudolf Schwabe began church services in a rented facility in the city center. • Through the years, the church conducted evangelistic meetings along with evangelistic street meetings and Bible conferences. • In 1977, the church purchased its own building. • The Reutlingen church is the largest congregation in the *Volksmission* today with over 400 members.
1967	Mannheim	• Evangelistic tent meetings were conducted with support from about fifteen other people from various *Volksmission* churches. • Church planters, Günther and Erni Kaupp, moved to Mannheim and began holding regular worship services in a school.
1982	Altdorf/ Nuremburg	• Cell meetings began in the home of church planter Manfred Bleile. • In 1984, the young church rented a storefront building for conducting services.
1984	Maulbronn-Zaiserweiler	• A retired couple plays a key role in starting this new work. • Gretel Bahnmaier began children and youth ministry, as her husband, Richard, led house church services. • In 1991, the young congregation purchased a former Methodist church building.

Bund Freikirchlicher Pfingstgemeinden (BFP)

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city		
Year	*City* *Church Name*	*Historical Data*
1947	Wendlingen *CG*	• The first church meetings started after diverse Christian groups united to form a core group.
1950	Lörrach F *CG*	• Public meetings were held with accompanying street evangelistic ministry featuring a very effective youth choir.
1952	Wolfsburg *CZ*	• Church meetings began in local school after a core group was formed from Volkswagen factory workers who moved to the area from different parts of Germany. • In 1953, Ewald Kropp became the pastor with support from Oskar Lardon and later Oskar Jeske.
1956	Stralsund *Elim*	• The core group began as a home cell. • Heinz Danker, a survey engineer, first founded the church in 1950, affiliating with the Mülheim Association. However, several months later, all Mülheim churches were closed by the East German government. • After seeking government permission for several years, finally the communist authorities allowed the church to begin holding public meetings. • As a child, Heinz Danker converted to Christ through the ministry of Erwin Lorenz who, at that time, pastored in Berlin-Steglitz.
1960	Düsseldorf *JH*	• A core group established after a former Pentecostal work in the city was dissolved.
	Osnabrück *CC*	• Public meetings were led by Hulda Kruppa, a German, who had returned to her homeland as an American missionary.
1961	Bad Nauheim *FCG*	• Church planter, Wiltraud Bechthold, began holding meetings in a hotel. Bechthold also held regular children's meetings. She always sensed a missionary burden to work in India, but was never able to attain a visa.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / BFP		
Year	*City* *Church Name*	*Historical Data*
1963	Bonn *Elim*	• Church planter Waldemar Sardaczuk and his wife, Kriemhilde, moved to Bonn and held evangelistic tent meetings. A pioneer team made up of young people from various ACD churches assisted in evangelistic outreaches.
1964	Flensburg *FCG*	• Church planter, Reinhard Bonnke, moved to the city and conducted evangelistic tent meetings. • Bonnke later formed his own mission's agency called "Christ for all Nations." Its main focus was on conducting mass evangelistic outreaches in Africa—reaching millions of people with the gospel.
1964	Münster *CG*	• A member of the FCG Bochum moved to the community and desired the initiation of a Pentecostal church. • Kurt Zembitski, pastor of the FCG Bochum, encouraged church planter Otto Lehndorff to move to Münster. • Lehndorf received financial support only through his wife, who was a public school teacher and worked in the area.
1966	Kall *FCG*	• Lay pastor, M. Soll, initiated the church after he bought a vacation home in the area. His main residence remained in Cologne. • The new work received support from churches in Aachen and Bonn.
1971	Nuremberg *FCG*	• Evangelistic tent meetings were conducted in the beginning. • Church planter Peter Kierner, after graduating from the Berea Bible School in Erzhausen, moved to the city. • Evangelistic tent meetings were conducted for twelve consecutive years, featuring seven different evangelists.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / BFP		
Year	*City* *Church Name*	*Historical Data*
1972	Bensheim *CZ*	• Cell group began in Zwingenberg in the home of the Bodenhöfer family. • Congregation relocated to Bensheim in 1994.
1974	Bomlitz-Uetzingen *AG*	• Church planter built home in the area and began home cell ministry, which developed into a church.
1975	Stuttgart-Mühlhausen *BH*	• Evangelistic meetings were conducted by a group of students from the Berea Bible School in Erzhausen. • After one of these outreaches, regular church services were held by a student.
1976	Bad Kreuznach *FCG*	• Several years before public meetings began, the Böttner family, who were refugees from one of the pre-war German eastern provinces, hosted a home cell group. • Originally the family had contacts with the Freie Gemeinde Neugraben, which held an evangelistic outreach in Bad Kreuznach during 1963. • The church affiliated with the BFP in 1993.
	Neustadt/Aisch *FCG*	• Evangelistic meetings were held with support of pioneer outreach teams from various ACD churches. • Helmut Starr and his family moved to the city to plant the church.
	Quakenbrück *FCG*	• A church planter moved to the city and held home cell meetings several years before the work officially started in 1976.
1977	Biberach *FCG*	• A large family moved to the city and received a vision to plant a church. The church affiliated with the BFP in 1990.
1978	Garching *FCG*	• After a church planter moved to the city, a home cell group formed.
1979	Augsburg *NL*	• Otto Köln, who lived in Wuppertal, sought direction about moving to a new city and starting a church.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / BFP		
Year	*City* *Church Name*	*Historical Data*
1979	*Continued:* Augsburg *NL*	• After sensing the Lord's leading, he moved to Augsburg, took a secular job, and began home cell meetings in 1978. • He did not receive support from other churches, but Köln received moral support through the Waldvogel Pentecostal fellowship network. The church joined the BFP in 2007.
1980	Lippstadt *FCG*	• Church planter, Ralf Kühnast, lived in the city and started the new work. • Previously, Kühnast planted churches in Soest and Paderborn.
	Euskirchen *FCG*	• Hans-Jürgen Gleichmann hosted home cell for three years prior to the establishment of the church. • In the beginning, numerous street meetings were held along with setting up an information booth. Church began coffeehouse ministry in 1981 and reached many individuals for Christ.
1983	Stockach *FCG*	• Home cell leader, Zucs, moved to the area with a vision to start a church. • One year later, after beginning home cell meetings, he unexpectedly passed away. Others in the core group took ownership of the vision and initiated the church plant.
1984	Babenhausen *FCG*	• Ingrid and Samir Jacoub opened a nursing home in the community and organized home cell group. • Church planter, Herbert Ehrecke, graduate of the Berea Bible School, became the pastor of the new work.
1987	Bad Kreuznach *BH*	• Norbert Ossendorf graduates from Berea Bible School and moved with his family to help establish the new work. • Alfred Ziefle and Assemblies of God missionary, Paul Clark, provided coaching and financial support.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / BFP		
Year	*City Church Name*	*Historical Data*
1987	*Continued:* Bad Kreuznach *BH*	• Several people in the original core group came to faith in Christ after being witnessed to by individuals who sold Amway
1987	Bad Reichenhall *FCG*	• Church planter, Anton Bergmair, moved to the city and began working with a home cell that was established 20 year previous by the FCG in Salzburg, Austria. • Out of the home cell group, a church developed.
	Goslar *JG*	• Church planter, Gerald Schultz, a graduate of the Berea Bible School, moved with his family to the community. • A pioneer group of the BFP Neuland Mission assisted in an evangelistic outreach.
1988	Gronau *FCG*	• Home cell started as Nigel Sheldrick had burden to start a church.
1990	Rosenheim *BH*	• Evangelistic meetings were held with the support of the FCG Regensburg. • Church planter, Anton Kerkel, moved to the city and initially worked in a secular job to support his family.
	Schüttorf *FCG*	• A family moved to the city and began home cell meetings with a vision to plant a church.
1991	Magdeburg *PG*	• Church planter, Thorsten Moll, and family move to the city in former East Germany and started the work. • Financial support of the new church came from the BFP, other local churches, and the U. S. Assemblies of God.
	Schleswig *IG*	• Church planter, Burghard Neuwald, moved to the city with his family from Kassel. • The work was supported by the BFP national office and the Jesus Centrum church in Kassel, where Neuwald was on staff as a youth pastor.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / BFP		
Year	*City* *Church Name*	*Historical Data*
1991	Trier *GLG*	• A core group forms home cell led by Horst and Charlotte Gräve, who moved to the area from Bonn. Assemblies of God missionary, Paul Clark, and the BFP Rhineland Palatinate/Saarland district provided support for the new work.
1992	Ludwigshafen *CC*	• Church planter, Udo Herbold, lives in the city and initiated the new work. FCG Heidelberg gave direction and supported the new work.
1993	Freiberg *PG*	• Church planters Dieter and Heike Palten moved to the city from West Germany. • The new work was supported by the BFP national office, the Elim church in Hanover, and the BFP Saxony district.
	Schwerin *Arche*	• A church planter moved to the city from West Germany and received support from the BFP national office and the Arche Church in Hamburg.
1994	Bonn *Elim*	• The work, led by Gerhard Uphoff, remains on Römer Street. • The majority of the CLW congregation moved to Bad Godesberg after construction is completed on a new church facility.
	Steinau a. d. Str. *FCG*	• Church planter, Haymo Jansen, lived in the area and with the support of the FCG Hanau started a new work.
1995	Achim *CG*	• Two families, who prayed for a new church in their city, formed the core group. • The core group came in contact with Uwe Schäfer, pastor of the BFP church in Wuppertal, and he helped initiate the work. • After the work started, several Russian German families joined the church, which affiliated with the BFP in 1998.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / BFP		
Year	*City* *Church Name*	*Historical Data*
1995	Rüsselsheim *JG*	• Church planter, Andreas Gens, youth pastor of the FCG Wiesbaden, moved to the city and began the work. • Two years previous, a home group met in the city under the covering of the FCG Wiesbaden. • Church plant receives no outside support.
	Walsrode *Agape*	• Former church was officially dissolved by the BFP one year before. • Georg Gottwald, as lay pastor, replanted church with core group out of BFP churches in Uetzingen, Solltau, and Krehlingen. • Andreas Timm, from the BFP Tostedt church, assisted and coached new work.
1996	Büdingen *BG*	• Church planter, Henoch Leinberger, moved back to hometown and received a burden to begin a new work. • No support was provided for the new church, so the church planter found secular employment. • Church joined the BFP in 2006.
	Heidelberg *TL*	• Church planter, Anton Buchholz, began church in his neighborhood with support of CC in Ludwigshafen.
1997	Jena *CG*	• Church planter, Johnson Olowookere, began independent work in Jena. • Olowookere, a native of Nigeria, attended the university in Jena. • In 2001, the church joins the BFP.
1998	Ebstorf *Arche*	• Pastor Frank Herzfeldt moved to the community and built his home in the city. Even though Herzfeldt had made plans to leave after several years, it never worked out. At some point, he sensed God's direction to plant a church. • The church joined the BFP in 2005.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / BFP		
Year	*City* *Church Name*	*Historical Data*
1998	Mühlhausen *CG*	• Church planter, Robert Franz, moved back to the city where he lived as a child. • The new work was supported by the BFP national office and individual supporters.
	Sangerhausen *PG*	• Church planters, Dieter and Heike Palten, moved to the city and began the work. • Initially, support was provided by the BFP national office.
2000	Erfurt *CZ*	• Church planter, Markus Brandt, moved with his family to the community and began the new work. • The church received support from the BFP national office, the Rhineland Palatinate/Saarland district, and several BFP churches. • Assemblies of God missionary, Paul Clark, helped coach the new work.
2001	Mosbach *FCG*	• Matthias Hetz, as layperson, moved to the area with a vision to start a church. • Church plant received no outside support.
	Jena *PG*	• Church planter, Uwe Kaul, moved to the city with his wife, Anke, and began the new work. • The church received support from the BFP Thuringia District and BFP national office. • Assemblies of God missionary, Paul Clark, helped to coach the new work.
2002	Berlin *CGZ*	• Church planter, Siegfried Preusser, moved to the city with a burden to start a work. • Assemblies of God missionary, Hans Theerman, assisted in the core group.
2003	Haina (Kloster) *FCG*	• Home cell group forms after church planter, Reinhold Scharwey, received a burden for the area. • Motivational training and moral support were provided by the BFP church in Frankenberg.

(Continued) Appendix E: Minister / Lay Person Initiates Church Plant in own community or moves to target city / BFP		
Year	*City* *Church Name*	*Historical Data*
2004	Berlin *Elim*	• Church planters Herbert and Chung-Sook Bachmann conducted church services in their home.
	Bornheim *FCG*	• Church planter Burkhard Grimske began holding meetings in the community and received supported by the BFP churches in Bonn and Euskirchen.
	Constance *LC*	• Church planters Freimut and Joanna Haverkamp, trained at Hillsong College in Australia, moved back to hometown area and began home cell meetings. • In the beginning, Haverkamp worked a secular job. • Lakeside Church, with an official membership of 130 by 2009, is the fastest growing church in the BFP. Name changed to Hillsong Church Germany.
	Gelnhausen-Roth *JZ*	• Church planter, Volker Speck, and his wife, Angelika, lived in the area and sensed a burden to start a church. • Home cell meetings were held; eventually it evolved into a church.
	Woernitz *CG*	• Church planter, Uwe Braun, moved to the community and joined with a core group that was determined to initiate a new church. • The church did not receive support from outside. • The church joined the BFP in 2009.
2005	Fellbach *CG*	• Three couples formed a home cell group for prayer and vision casting. • A postmodern emphasis was the foundation for the church plant.
	Neunkirchen-Seelscheid *GZ*	• Church planter, Dietrich Krause, began holding church meetings in the community and several years later the work became a daughter church of the CLW church in Bonn.

APPENDIX F

Mother Church Plants Daughter Church
In a Neighboring Community, 1945–2005

***Church* of God**

Year	*City*	*Historical Data*
1948	Allmersbach im Tal	• Cell meetings began on a Sunday evening in the home of the Gotthilf Wächter family. This new work is daughter church of the Backnang Church of God.
1955	Herrenberg	• The work began as a home cell and was a satellite of the Krehwinkel church.
1967	Lauchringen	• Work was initiated by Erwin Sack, pastor of the Wehr church, in the community of Waldshut-Tiengen. • In 2001, the church relocated ten kilometers away to Lauchringen.
1973	Rheinfelden	• Erwin and Bernhard Sack, along with Helmut Petchke from the Wehr Church of God, began a new work with evangelistic tent meetings. • The new church was administered under the leadership of the Wehr church for approximately six years.
1992	Karlsruhe-Neureut	• New work was a daughter church of the Landau CG church. • Several people in the core group became followers of Christ through contact with born-again believers in the Amway Company.
	Trossingen	• The new work was a daughter church of Villingen-Schwenningen. • In 1991, church planter, Christian Krumbacher, moved to the city. • Church of God national leadership encouraged church plant initiative, after consulting with the church in Villingen-Schwenningen, which is located only twelve kilometers away. •

(Continued) Appendix F: Mother Church Plants Daughter Church / Church of God		
Year	*City*	*Historical Data*
1992	*Continued*: Trossingen	• It was decided to begin with Sunday morning services, so people immediately had to make a choice regarding joining the new work or staying with the mother church. • Eight members from the mother church officially join the new work. • In 1992, the young church moved into a rented building and held various evangelistic outreaches. • Eight people were baptized in the first year.
2000	Rudersberg	• The new work was a daughter church of Krehwinkel. • Church planter, Martin Halbgewachs, as a Bible School student, sensed a burden for Rudersberg, which is where the Church of God European Theological Seminary was located at that time. • Beginning in 1993, pilot church services were held from time to time in Rudersberg with a ten-member team from the mother church. • Krehwinkel has a population of 250 and Rudersberg has a population of 5,000, and only five kilometers separate the two communities. • After it was determined that there was a large enough core group with twenty members and an additional twenty adherents, the new work began in a movie theater. • A commissioning service was held in the mother church, supported by Church of God national and regional leadership
2005	Neulußheim	• The new work was a daughter church sponsored by the Church of God in Mannheim. • Approximately fifteen people left the mother church, along with ten people from the Heidelberg-Leimen church, to form core group. • The new work was able to purchase a church building, formally owed by an independent Baptist church.

Ecclesia

(Continued) Appendix F: Mother Church Plants Daughter Church		
Year	*City*	*Historical Data*
1958	Hilden	• A core group of people travels for Sunday services to mother church in Solingen. During the week, an evening service was held in a local school. • In the beginning, most members of the core group came from a Lutheran background.
1960	Siegburg	• The new work was a satellite of the Cologne Ecclesia church. • The church became firmly established when Erich Hentschel moved to Siegburg from Cologne, assuming the leadership of the new congregation. • Eventually, a dilapidated building was purchased and was thoroughly renovated as a home for the new church.
1970	Bad Reichenhall	• The new work was a satellite church of the Munich Ecclesia • A core group met as a house cell beginning in the late 1950s with the group being inspired and influenced by Zaiss's ministry in Salzburg
1976	Krefeld/Linn	• The new work was a daughter church sponsored by the Ecclesia Duisburg. • Initially, the work began as a coffee house ministry.
1980	Groß-Umstadt/ Klein-Umstadt	• The new work was a daughter church of the Ecclesia in Brensbach. • Several people in the area were released from the mother church to join the new work.

Mülheim Association

Year	*City*	*Historical Data*
1993	Berlin / Spandau	• The new work was a daughter church of the Mülheim Lukas church in Berlin. • Forty people from the mother church form the nucleus of the new work. • In the beginning, the new congregation met in a Catholic Church facility.

(Continued) Appendix F: Mother Church Plants Daughter Church Mülheim Association		
Year	*City*	*Historical Data*
1994	East Berlin/ Marzahn	• The new work was a daughter church of Mülheim Lukas church in Berlin. The church faced many challenges trying to establish ministry and core group in the first ten years.
1997	Lüneburg	• The new work was a daughter of the Mülheim Hamburg church. • Church planter, Reiner Tudzynski, on staff at the Hamburg church, began holding meetings in a hotel in 1995. • After eighteen months of such meetings, a core group was formed to plant the new church. • Church planter moves to the city and is supported for some years by the mother church.
2005	East Berlin/ Friedrichshain	• The new work was a daughter church of the Mülheim Lukas church in Berlin
	Hamburg Barmbek/Nord	• The new work was a daughter church of the Mülheim Hamburg church located on Glückstrasse. • The church plant was located only three kilometers away from mother church. • The new church plant underwent a three-year process for planning and vision casting before the work actually started. • The mother church released thirty members and twenty adherents for the new work. • Staff member, Regina Gaßmann, from the mother church, led daughter church.

Volksmission

(Continued) Appendix F: Mother Church Plants Daughter Church		
Year	*City*	*Historical Data*
1984	Ehingen	• Frank Reiner Schultz conducted Evangelistic tent meetings and assisted with an outreach pioneer team. • The Volksmission Asch functions as the mother church. • Initially, the worship services were held in a Red Cross building.
1995	Donzdorf	• The new work was a daughter church of the *Volksmission* Geislingen. • In 1993, a home group was initiated, hosted by a couple whose son had experienced a physical healing. • Several members left the mother church to join the Donzdorf work, which is the first Free Church in a very Catholic city.
	Pfullingen	• The new work was a daughter church of the *Volksmission* in Reutlingen. In the beginning, about ninety children and adults attended church services that were held in a former sewing factory. • In 2003, the church becomes fully self-supporting and today has over seventy adult members.

Bund Freikirchlicher Pfingstgemeinden (BFP)

Year	*City* *Church Name*	*Historical Data*
1947	Großschönau *Elim*	• The new work was a satellite work of the Elim Church in Dresden.
	Zittau *Elim*	• The new work was a satellite church of the Elim Church in Dresden, originally formed as a home cell group.
1950	Wilhelmshaven *CC*	• A home cell group formed as various ministers in the beginning conducted worship services. • New work became a satellite of the Oldenburg FCG.

(Continued) Appendix F: Mother Church Plants Daughter Church / BFP		
Year	*City* *Church Name*	*Historical Data*
1950	Geesthacht *Elim*	• The new work was a daughter church of the Elim Church in Hamburg.
1952	Bremerhaven *FCG*	• The new work was a daughter church of the FCG Bremen.
1953	Bayreuth *FCG*	• The new work was a daughter church of the FCG Lichtenfels.
1958	Hille-Eickhorst *FCG*	• The new work began as a home cell with contact to the Freie Gemeinde in Neugraben near Hamburg. • In 1963, the church affiliated itself with the ACD.
	Hirzenhain *FCG*	• The new work began as a satellite work of the FCG Frankfurt and was pastored by Erwin Lorenz.
1960	Dorsten *FCG*	• The new work was established as a satellite of FCG Oberhausen • Alfred Koschorreck led the new work.
	Nienburg *FCG*	• The new work was a daughter church of FCG Bremen and was formed after evangelistic meetings were held. • One year later, FCG Verden took over as mother church.
1961	Friedrichshafen *FCG*	• Core group formed as Günther Stengel of the FCG Ravensburg brought three separate home groups together to form one church. • The Ravensburg FCG provided legal and spiritual covering.
1962	Sängerwald *FCG*	• The new work was a daughter church of the FCG Lichtenfels.
1964	Hamburg-Harburg *FCG*	• Core group began holding public services as a satellite of the Elim Church in Hamburg.
1969	Sigmaringen *FCG*	• The new work was a daughter church of FCG Ravensburg. • For twelve years, Günther Stengel and Hans Weilemann led a home group based out of the FCG Ravensburg.

(Continued) Appendix F: Mother Church Plants Daughter Church / BFP		
Year	*City Church Name*	*Historical Data*
1969	*Continued:* Sigmaringen *FCG*	• After Reinhold Ulonska conducted evangelistic meetings in 1969, regular worship services were held in the city.
1970	Würzburg *LW*	• The new work was a daughter church of the FCG Kitzingen.
1972	Bremen-Rönnebeck *Arche*	• Core group began with public meetings. • The core group was strongly influenced by the Freie Gemeinde in Neugraben near Hamburg.
1972	Hof/Saale *FCG*	• The new work was a Daughter church of the FCG Sängerwald. • Previous to 1972, a home group was held for children's ministry for many years in the community.
1973	Schramberg *FCG*	• The new work started ten years previous as a home cell and daughter church of the FCG Schwenningen.
1978	Trossingen *CK*	• The new work was a Daughter church of the FCG Schwenningen. • Church planter, Hans-Peter Lehmann, moved with his family to the city to lead the new work.
1983	Troisdorf *CC*	• The new work was a daughter church of the FCG Cologne-Porz. • Previously, several unsuccessful attempts were made to plant a church in Troisdorf during the 1960s and 1970s by the ACD church in Bonn.
1985	Landau *FCG*	• The new work was a daughter church of FCG Speyer whose pastor, Alfred Ziefle, was the driving force for planting the new work.
1987	St.Wendel *FCG*	• The new work was a daughter church of the Arche Idar-Oberstein. • In 1989, Assemblies of God missionaries, Paul Clark and Sharon Reeves, assume leadership of new work. • In 1990, the church relocated from Ottweiler to St. Wendel.

(Continued) Appendix F: Mother Church Plants Daughter Church / BFP		
Year	*City* *Name Church*	*Historical Data*
1988	Bad Saulgau *FCG*	• The new work was a daughter church of the FCG Ravensburg.
1989	Neustadt/ Weinstraße *FCG*	• The new work was a daughter church of the FCG Speyer. • Church planter, Christine Artemeier, graduate of the Berea Bible School, moved to the city. She was accompanied by a team of three other young adults who also moved to the city. • Assemblies of God missionaries, Paul Clark and Mike McNamee, support the new work
	Ohlsbach (Offenburg) *FCG*	• The new work was a daughter church of the GH Baden-Baden, which itself was only two years old at the time. • In the beginning, teams from area BFP churches, along with Berea Bible School students, support the evangelistic outreaches.
1990	Bad Krozingen *FCG*	• The new work was a daughter church of FCG Müllheim.
	Bremen-Nord *Agape*	• Home cell began with the support of the FCG Bremen and Bremen Social Work Ministry.
	Buxtehude *JG*	• The new work was a daughter church of CC Tostedt. • The mother church sent a church planter to begin the work in the community. • For fifty years, different believers prayed that an "autonomous" church would be started in the community with its own pastor. • For many years previous, a satellite work existed sponsored by the Elim church in Hamburg.
1991	Weißenburg *FCG*	• The new work was a daughter church of the FCG Nuremberg. • Church was originally located in Treuchtlingen until it moved to Weißenburg in 1999.
1992	Burgdorf *Elim*	• The new work was a daughter church of the Elim Church in Hanover. • The group met for six years as a home cell before officially planting the new church.

(Continued) Appendix F: Mother Church Plants Daughter Church / BFP		
Year	*City* *Church Name*	*Historical Data*
1993	Lohr-Sacken-bach *FCG*	• The new work was a daughter church LW Würzburg. • Five years previous to the church plant, home cell met in the community under the covering of LW Würzburg.
	Tettnang *CZ*	• The new work was a daughter church of the FCG in Ravensburg, Lindau, and Friedrichshafen.
	Wunstorf *FCG*	• The new work was a daughter church of the Elim Church in Hanover. • A core group met since 1990 as home cell.
1994	Bad Wurzach *FCG*	• The new work was a daughter church of the FCG Biberach.
	Illmensee *FCG*	• The new work was a daughter church of the FCG Ravensburg.
	Traunreut *FCG*	• The new work was a daughter church of FCG Bad Reichenhall.
1996	Kronach *FCG*	• The new work was a daughter church of the FCG Sängerwald.
1998	Delmenhorst *BGG*	• The new work was a daughter church of Agape Bremen Church. • Church planter, Waldemar Kontschak, and five other people left the Agape church to start the new work. • FCG Bremen Pastor Werner Gunia supported the new church. • Home cell met for one year before launching the church. • Kontschak had close contact with Peter Wenz pastor of the BGG in Stuttgart.
1998		
	Offenbach *CZB*	• The new work was a daughter church of the FCG Frankfurt.
	Pocking *CZ*	• The new work was a daughter church of the FCG Passau.

(Continued) Appendix F: Mother Church Plants Daughter Church / BFP		
Year	*City* *Church Name*	*Historical Data*
1999	Grimma *Elim*	• The new work was a daughter church of the Elim Church Leipzig. Home cell met for two years before church was planted.
	Kulmbach *JG*	• The new work was a daughter church of the FCG Sonnefeld.
	Wangen *FCG*	• The new work was a daughter church of the FCG Ravensburg.
2000	Düren *CZ*	• The new work was a daughter church of CZ Neuwied.
	Kirchberg *CZ*	• The new work was a daughter church of Arche Idar-Oberstein. • Church planter, Hans-Claus Ewen, began home group in 1993 and moved to city in 1994. • Joe and Shelli Sellars, U. S. missionaries, supported the work by establishing a youth ministry. • In beginning, Alpha Courses were one of the most successful methods of reaching the non-churched. • First baptism is held in 2001, with eighteen people being baptized. • Already in 2004, CZ plants daughter church in Kastellaun.
2001	Altötting *FCG*	• The new work was a daughter church of the FCG Garching.
	Dietzenbach *JG*	• The new work was a daughter church of the FCG Frankfurt. • Several home cells meet in the area previous to church plant, which was connected to various BFP churches. • Herbert Ehrecke worked to bring groups together so a unified core group could be formed. • Church planter is Magdalena Fischer, who is a staff member of the Frankfurt FCG.

(Continued) Appendix F: Mother Church Plants Daughter Church / BFP		
Year	*City* *Church Name*	*Historical Data*
2001	Königslutter *FCG*	• A worker from the BFP church in Wolfsburg started the work with a home cell. • Church planter, Reinhard Hochhalter, who moved to the area, was asked to take over the new work. • Wolfsburg church continued to support new work as mother church.
	Michelstadt *Citykirche*	• The new work was a daughter church of the Citykirche Darmstadt. • Church planter, Marei Krämer, mentored by Herbert Ehrecke, pastor of the mother church, started this work. • Twenty people in the area left the mother church in Darmstadt to form a core group.
2002	Fuchsstadt *CG*	• The new work was a daughter church of LW Würzburg. • Over time, church developed out of the Charismatic renewal in the area among Lutheran and Catholic members.
	Neuburg *PG*	• The new work was a daughter church of the PG Ingolstadt. • Church planter ministers in both churches. • Mother congregation is a Romanian language church and the daughter church is German-speaking.
2002	Preetz *LG*	• The new work was a daughter church of the FCG Kiel. • Church planter, Hans-Gerd Starr, elder in the mother church, started holding home group meetings four year before the work officially began. • New church meets in Lutheran building with support from the mother church
2003	Nordenham CG	• The new work was a satellite church of the FCG Wildeshausen.
2004	Altenkirchen *CZ*	• The new work was a daughter church of CZ Neuwied.

(Continued) Appendix F: Mother Church Plants Daughter Church / BFP		
Year	*City* *Church Name*	*Historical Data*
2004	Birkenfeld *GQ*	• The Arche Idar-Oberstein mothered this new church. • Jürgen Pauli and his family had lived in the community for many years and led a home group under the covering of the Idar-Oberstein church.
	Dresden-Gorbitz *CGO*	• The new work was a daughter church of the Elim Church in Dresden. • Fifteen people were released from the mother church along with two Assemblies of God missionary families (Walent and Kuechler) to form core group. • Church planter, Rainer Klotz, was a former elder in the mother church. He received a call to the ministry and today leads the BFP district in the state of Saxony.
	Kastellaun *OCZ*	• This was a daughter church of the BFP church in Kirchberg. • Church planter, Winston Tjong Ayong, moved with his family to the community and started the new ministry.
	Oberkirch *FCG*	• The new work was a daughter church of the FCG Offenburg.
2005	Bernau *FCG*	• Started as a daughter church of the FCG Traunreut. • It was a granddaughter of the FCG Bad Reichenhall church.
2005	Dieburg *CG*	• The new work was a daughter church of FCG Darmstadt. • In 2000, a prayer group started. • In 2002, the first home cell group met. • By 2005, two home cells met in Dieburg, leading to the church plant.

(Continued) Appendix F: Mother Church Plants Daughter Church / BFP		
Year	*City* *Church Name*	*Historical Data*
2005	Landstuhl *FCG*	• The church of GZ Pirmasens mothered this new work. • Church planter, Markus Christ-Ernst, elder of the GZ Pirmasens, moved with family to the city in 2000 and initiated home cell group.
	Marktoberdorf *CG*	• The new work was a daughter church of CGG Füssen.
	Schönebeck *PG*	• The new work was a daughter church of VH Magdeburg. • Church planter, Udo Illner, as a layperson, led the home group of Magdeburg church in Schönebeck for ten years before holding public meetings in 2005.

APPENDIX G

Evangelistic Meetings are Held that Result In the Planting of a New Church, 1945–2005

Ecclesia

Year	*City*	*Historical Data*
1949	Schwelm	• This was one of the first Ecclesia works established in Germany. • Hermann Zaiss ministered together with Gottlob Espenlaub who owned a partially bombed-out factory where evangelistic meetings were held. • During these meetings a Swedish Pentecostal minister named Forsgreen preached and spectacular healings took place. That would lay an important groundwork for the healing ministry of Hermann Zaiss.
1951	Langenfeld	• A core group formed after being inspired and motivated by the ministry of Herman Zaiss. • The new church group was led directly by the Solingen mother church, which also provides preaching and teaching ministry.
1953	Cologne/ Höhenhaus	• The new work began as Hermann Zaiss preached each Sunday afternoon in a public hall in the city center. • The wife of a lay pastor had a life-threatening illness and experienced healing through the ministry of Herman Zaiss.
	Wuppertal/ Barmen	• Herman Zaiss began holding regular Sunday morning services in one of the city's largest movie theaters with a seating capacity of 1,000. • Eventually, the church bought its own facility.
1954	Bielefeld	• Group forms after Herman Zaiss held evangelistic healing meetings in a public hall. • The preaching ministry was supplied and coordinated by the Solingen mother church.

(Continued) Appendix G: Evangelistic Meetings Lead to a Church Plant / Ecclesia		
Year	*City*	*Historical Data*
1954	Bremen	• The group formed after Herman Zaiss held evangelistic healing meetings in a public hall. • A core group of people was made up of people from all different walks of life. • Preaching ministry was supplied and coordinated by the Solingen mother church.
	Essen	• The new group formed after Herman Zaiss held evangelistic healing meetings in local public hall. • Preaching ministry was supplied and coordinated by the Solingen mother church. • In the beginning, the new church met twice a week in a local school.
	Hameln	• People from the community, who hear Hermann Zaiss speak in Hanover, invited Zaiss to hold meetings in Hameln. • Group forms after Herman Zaiss held evangelistic healing meetings in local public hall.
	Hanover	• Waldemar Nitschke, Kurt Nitschke and Bernhard Scharf, who led a small Christian ministry, organized evangelistic meetings for Herman Zaiss in Hanover. Approximately three hundred people attended. • As a result of the Zaiss meetings, a core group was established and begain meeting regularly in a school.
1954	Kierpse	• A core group formed after hearing Herman Zaiss. • The preaching ministry was supplied and coordinated by the Sollingen mother church. • Most of the members in the core group came from a Brethren Church background.
	Nuremberg	• The new work formed after being inspired and motivated by the evangelistic healing ministry of Herman Zaiss in Nuremberg.

(Continued) Appendix G: Evangelistic Meetings Lead to a Church Plant / Ecclesia		
Year	*City*	*Historical Data*
1954	*Continued:* Nuremberg	• The new work formed after being inspired and motivated by the evangelistic healing ministry of Herman Zaiss in Nuremberg. • The preaching ministry was supplied and coordinated by the Solingen mother church.
	Schwenningdorf Rödinghausen	• A core group forms after being inspired and motivated by the ministry of Herman Zaiss. • The preaching ministry was supplied and coordinated by the Solingen mother church. • In the beginning, church services were held Sunday afternoon in a local school.
1956	Alfeld	• Frieda and Tilo Schimmeyer organized Sunday afternoon meetings that were held in a hotel and later in a small rented hall. • In December 1957, Herman Zaiss spoke in Godenau, and buses were rented so that Alfeld residents could attend his meetings. • Typical for the Ecclesia, the preaching ministry was supplied and coordinated by the Solingen mother church.
	Duisburg/ Wannheimerort	• A core group formed after Herman Zaiss held evangelistic meetings in a public hall. • Preaching ministry for the church was supplied and coordinated by the Solingen mother church.
	Stadthagen	• A farmer from the area, H. Wulf, started holding cell meetings in his own home. • In 1955, he and his wife were deeply moved by the ministry of Herman Zaiss that they experienced in Hanover. • Wulf and his wife also experienced physical healing through Zaiss's ministry. • Eventually, meetings open to the public were held in local restaurants. • The preaching ministry was supplied and coordinated by the Solingen mother church.
1957	Dortmund	• A core group formed after Herman Zaiss held evangelistic meetings in a public hall.

(Continued) Appendix G: Evangelistic Meetings Lead to Church Plant / Ecclesia		
Year	*City*	*Historical Data*
1957	*Continued:* Dortmund	• The preaching ministry for the new church was supplied and coordinated by the Solingen mother church.
	Roth	• A core group formed after witnessing the inspirational ministry of Herman Zaiss in Nuremberg and Solingen. • Most of the core group was made up of former Lutherans out of the *Gemeinschaftsbewegung*. • Several members of the core group experienced healing. • The new church held meetings in a local restaurant.
1958	Heidenheim	• A core group formed after two friends heard Herman Zaiss speak in Ulm. • The preaching ministry was supplied and coordinated by the Solingen mother church up until the 1990s. • The new church met in a local school until it is able to rent a permanent facility in 1975.
	Peine	• A core group formed after being inspired and motivated by the ministry of Hermann Zaiss in Hanover. • This group was a mix of former Lutherans and Catholics. • The preaching ministry was supplied and coordinated by the Solingen mother church. • The present lay pastor, Wilfried Rust, came to know Christ in the 1970s through the church's ministry.
	Munich	• A core group formed after being inspired and motivated by the ministry of Herman Zaiss. • The founding group was made up of individuals from Lutheran, Baptist, and other church background. • The church began meeting in the German Museum. • Preaching ministry was supplied and coordinated by the Solingen mother church.

(Continued) Appendix G: Evangelistic Meetings Lead to Church Plant / Ecclesia		
Year	*City*	*Historical Data*
1958	*Continued:* Munich	• Rudi Weise, the present lay pastor, came to Christ through the church's ministry in 1961
1959	Gießen	• A postal worker received Christ at Hermann Zaiss evangelistic meeting and eventually began church services in a local school. • In 1980, the church purchased its own building
1960	Augsburg	• A core group formed after Hermann Zaiss held evangelistic meetings in the area.
1969	Lehrte	• A Lutheran family was converted through evangelistic meetings sponsored by the Ecclesia church in Braunschweig. • This family became the key to forming a core group. • Public meetings began in 1970, supported by the Ecclesia church in Hildesheim.
1970	Brensbach	• The church was initiated as a result of the efforts of evangelist Hans Krapp, youth director for the Ecclesia, who held a tent meeting and youth retreat. • Since 1958, a cell group has met in the home of August Kreim.
1975	Menden	• Through the evangelistic outreach ministry of Horst Rebbe, several young men committed their lives to Christ. • These men today form the church's leadership base.

Church of God

(Continued) Appendix G: Evangelistic Meetings Lead to a Church Plant		
Year	*City*	*Historical Data*
1956	Villingen-Schwenningen	• The work started with evangelistic tent meetings held by Willy Ruf.
1958	Emmendingen	• The new work began as an evangelistic tent meeting held with different ministers. • Part of the core group attended Tommy Hicks evangelistic meetings in Karlsruhe, which opened the way for the Pentecostal message.

(Continued) Appendix G: Evangelistic Meetings Lead to a Church Plant / Church of God		
Year	*City*	*Historical Data*
1967	Dillingen/Saar	• First church services were held in the Jewish Synagogue in Saarlouis. • Leading up to the church plant, various tent meetings were held in the area several years previous by missionary Walter Lauster. • The church relocated from Saarlouis to Dillingen, which is only five kilometers away.
1971	Sinsheim	• Helmut Füssle and Karl-Otto Böhringer began work with tent evangelistic meetings that lasted for six weeks. • Helmut Füssle, as pastor of the Heilbronn church, oversaw the new work and, several years later, moved to the city to serve as the pastor of the new work.
1977	Heidelberg-Leimen	• Helmut Füssle and Karl-Otto Böhringer began the work by holding six-week evangelistic tent meeting in Waldorf. • Several people were converted and the new church held its first meetings in a former cigar factory. • Later the church relocated to Heidelberg-Leimen.

Volksmission

Year	*Church Name*	*Historical Data*
1947	Nördlingen	• Karl Keck held evangelistic meetings that led to forming a church.
	Loßburg/Wälde	• Karl Keck and Missionary Stäuble held evangelistic meetings and, consequently, a home cell church began. • In 1957, evangelistic meetings resulted in a revival among the village youth.
1951	Weikersheim	• Dieter zum Felde held evangelistic meetings. • A core group was formed from two separate home groups that meet in the area.

(Continued) Appendix G: Evangelistic Meetings Lead to a Church Plant Volksmission		
Year	*City*	*Historical Data*
1956	Heidenheim	• The new work started when evangelist Musalf held special meetings. • First tent meeting was held by Karl Fix in 1959. • New work supported and led by the Schorndorf *Volksmission.*
	Waiblingen	• Work started with evangelistic tent meetings held by Karl Fix, Friedrich Schoch, and Albert Bühler from the Schorndorf *Volksmission*.
1958	Backnang	• The new work begins with evangelistic meetings held by Reverend Germ from Austria, who utilized one of the *Volksmission* owned tents with the name "Maranatha."
1959	Calw	• Home cell meetings begin after Gottlob Ling holds evangelistic meetings in the *Volksmission* tent named "Maranatha."
1960	Bietigheim/ Bissingen	• The new work started with evangelistic tent meetings. • The new church renovates a former stable on Fräulein Street adjacent to the medieval city wall. • In 1970, the congregation constructed its own building.
1961	Crailsheim	• Ernst Göhner held evangelistic meetings in a separate room of a local restaurant. • In 1966, the church purchased its own building.
	Sachsenheim	• After an evangelistic tent meeting, house church meetings commenced. • In 1980, the congregation purchased their own building.
1972	Ansbach	• Ernst Göhner, from the Crailsheim *Volksmission*, began work with evangelistic tent meetings.
1975	Sulz	• Various evangelistic meetings were held for several years before the church was officially founded.

(Continued) Appendix G: Evangelistic Meetings Lead to a Church Plant Volksmission		
Year	*City*	*Historical Data*
1979	Böblingen/ Dagersheim	• Work started with tent meeting conducted by evangelist Jost Müller-Bohn, along with a pioneer team of six young people.
1990	Horb/ Heiligenfeld	• The new work started by *Volksmission* pioneer team with Pastor Herman Wolf. • A local movie theater as rented for conducting church services.

Bund Freikirchlicher Pfingstgemeinden (BFP)

Year	*City* *Church Name*	*Historical Data*
1956	Berlin *CZ*	• Church formed as a result of evangelistic tent meetings conducted for several consecutive years previously by Assemblies of God missionary evangelist, Hal Hermann. • Thousands of people attended these tent meetings over a four-year period, with many reports of healings and conversions being given.
1961	Cuxhaven *FCG*	• Evangelistic tent meetings were held with the support of a pioneer outreach team. • The new church developed out of evangelistic meetings.
1974	Passau *FCG*	• Church planted after evangelistic tent meetings were held with the support of pioneer team.
1975	Ibbenbüren *FCG*	• Evangelistic tent meetings were held with the support of a pioneer outreach team. • Following the outreach, regular church services commenced.

APPENDIX H

Church Plant Initiated by Foreign Missionary,
Sent Out and Financially Supported by
Sending Agency, 1945–2005

Church of God

Year	*Church Name*	*Historical Data*
1947	Plüderhausen	• A "small" cell group rented a "large" public hall, where Hermann Lauster held evangelistic meetings. Up to 300 people attend the nightly meetings. • In 1948, the Plüderhausen church helped start a daughter church in Urbach.
1950	Albstadt	• Hermann Lauster played a key role in planting the church.
1951	Balingen	• Herman Lauster held evangelistic tent meetings, which led to the initiation of the new work. • Walter Lauster, the son of Herman Lauster, pastored the church from 1951 to 1954.
1959	Pirmasens	• Missionary Walter Lauster held evangelistic tent meetings and a group that already met in the area formed the nucleus for the new church. • Roland Görtel, a successful architect, committed his life to Christ during this first outreach and, for many years, he led the church as a lay pastor.
	Saarbrücken	• The new work was started by missionary Walter Lauster, who was sent out by the Church of God Cleveland, Tennessee.
1966	Mosbach-Neckarelz	• During 1964 and 1965, evangelistic tent meetings were held by Lambert DeLong, missionary and superintendent of the Church of God in Germany. • In 1966, church services began in a local restaurant, and for eight years the new work was under the covering of the Church of God Heilbronn

(Continued) Appendix H: Foreign Missionary Church Plants / Church of God		
Year	*City*	• *Historical Data*
1992	Magedeburg	• In 1989, after the Berlin Wall fell, Gerhard and Eva Becker, pastors in Ansbach, sensed a strong burden for East Germany. • Gerhard and Eva Becker moved to Magdeburg in 1992 and started home cell meetings. • Initially, the Beckers were financially supported as missionaries sent out by the Church of God Cleveland Tennessee. • A building was rented for church services and later that year the first baptism took place.

Bund Freikirchlicher Pfingstgemeinden (BFP)

Year	*City* *Church Name*	*Historical Data*
1957	Griesheim *CG*	• Refugees from pre-war German provinces formed the core group. The church plant was led by Assemblies of God missionary, Paul Williscroft, after the group requested his assistance. • John P. Kolenda, Assemblies of God missionary, held evangelistic meetings for the new church.
1975	Worms *FCG*	• An Assemblies of God missionary, Barry Eisenhart, moved to the city with his family and started the new work. • The church opens a coffeehouse ministry. • Eisenhart led the church for five years, before he turned over the work to Gerhard Roth, a recent graduate of the Berean Bible School.
1976	Koblenz *CZ*	• Norwegian missionary, Even Grüner, moved to the city as a church planter. • Evangelistic tent meetings were held with the support of a pioneer outreach team. • The Koblenz church was missionary-led for nine years.

(Continued) Appendix H: Foreign Missionary Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
1981	Mainz *CZF*	• The church evolved out of a Teen Challenge coffee house ministry initiated by Dutch missionary, Jan Barendse. • Young people from other countries assisted in the beginning. • U.S. Assemblies of God supported with workers and finances. • Reinhold Ulonska, BFP Superintendent's encouragement was key for Barendse to establish a church out of youth ministry. • The church was missionary-led for ten years.
1983	Winsen *FCG*	• Swedish missionary, Daniel Persson, moved to community and planted church, assisting Dieter Höpken from the Lüneburg FCG. • For seven years, the church was missionary-led.
1984	Augsburg *FCG*	• Norwegian missionary, Even Grüner, moved to the city and started work. • Wolfgang Wegert, pastor of the Arche in Hamburg, provided financial support and held evangelistic meetings with his church team. • The church was missionary-led for nine years.
	Saarbrücken *FCG*	• Assemblies of God missionary, Paul Clark, and his family moved to the city and began holding church services in a rented building across from the Castle Church. • The church was missionary-led for fourteen years.
1985	Fürth *FCG*	• Bob Lidfors and his family started the church. • The Lidfors were supported by a local church in the U. S. and led the church for seven years.
	Hamm *FCG*	• U.S. missionary, Hugh Smith, moved to the city with his family and started the new work. • Otto Künstler, pastor of the FCG Cologne-Porz, provided moral and financial support for the new work. • Smith pastored the church for twenty years.

(Continued) Appendix H: Foreign Missionary Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
1987	Augsburg *CZ*	• U. S. missionary, John Dorrough, started this new work in the city. • John Dorrough was supported by Liberty Church and Globe Mission. • Dorrough pastored the church for nine years and, in 2000, the church joined the BFP.
	Bingen *Der Fels*	• This was a daughter church of the missionary-led Rock Church in Mainz. • Church plant was assisted by a team of missionaries from several different countries. • The church was missionary-led for four years.
1991	Dortmund *JK*	• U. S. missionary, Tim Carter, began the work in the city. • The Carters were supported by Liberty Fellowship. • The church joined the BFP in 2003.
1991	Neuwied *CZ*	• Assemblies of God missionary, Jesse Owens, started the work in the city and appointed Ekkehart Kneilmann as pastor. • At the beginning of the church, Owens held evangelistic meetings supported by an American team. • In 1995, Assemblies of God missionary, John Gustafson, assumed leadership of the new work. • For a total of eight years, the church was missionary-led.
1992	Bad Tölz *FCG*	• A home cell met for several years as a daughter of Charismatic Center Munich. • Assemblies of God missionary, Rick Boettiger, and his family moved to the area and initiated church. • The church was missionary-led for four years.
	Donauwörth *CG Arche*	• Norwegian missionary, Even Grüner, moved to the area and planted the new church. • For ten years, the church was missionary-led.

(Continued) Appendix H: Foreign Missionary Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
1992	Halberstadt *PG*	• A Finish missionary moved to the community and initiated the new work. • For fifteen years, the church was missionary-led.
1993	Buchen *FCG*	• Assemblies of God missionary, Joseph Baralle, lived in the area. He taught at the BFP School of Evangelism and started a new church. • For six years, the church was missionary-led.
	Rostock *CZ*	• Assemblies of God missionary, Jerry Weis, and family moved to the city and started a work. • Several years later, Assemblies of God missionary, Sharon Reeves, oversaw the work. • The church was missionary-led for a total of seventeen years.
	Görlitz *FCG*	• Assemblies of God missionary, Heinz Heistermann, moved to the city and began the new work. • The church was missionary-led for six years.
	Greifswald *Elim*	• Finnish missionary, Jarmo Palomäki, moved to city and started the new work. • Currently, the church is missionary-led.
1994	Gera *EC*	• Assemblies of God missionary, Alfred Ziefle, began the work in Gera, based in Zwickau. • A building was remodeled for the new church. The facility was previously a Christian retreat center that the East German government had confiscated in the 1960s. • After the fall of the Berlin Wall, the building was signed over to the BFP by its former owners. • For nine years, the church was missionary-led.
1995	Moosburg *NL*	• Assemblies of God missionary, Steve Dunn, moved to the area and started the new work. • Today, the work is still missionary-led.
	Plauen *CZ*	• Swedish missionary, Christer Birgersson, moved to the city and started the new work. • The church was missionary-led for seven years.

(Continued) Appendix H: Foreign Missionary Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
1995	Potsdam *NG*	• Assemblies of God missionary, Wayne Nestor with his family, moved to the city and started the new work. • The church was missionary-led for three years.
1997	Garmisch-Partenkirchen *CZO*	• Norwegian missionary, Frank Erlandsen, moved to the city and started the new work. • The church was missionary-led for eleven years.
	Hoyerswerda *CZ*	• Assemblies of God missionary, Heinz Heistermann, moved to the city and started the new work. • For four years, the church was missionary-led.
1998	Quedlinburg *FCG*	• Swedish missionaries, Helena and Rolf Vestman, initiated the new work. • Today, the church continues to be missionary-led.
	Merzig *FCG*	• Assemblies of God missionary, Paul Clark, had a burden for the community of Losheim and appointed Stefan Kollmann as the pastor of the new work. • Kollmann also pastors the FCG St. Wendel. • The work begins with evangelistic meetings in a local hotel with evangelist Matthias Brandtner. • New work is support by BFP national office and Assemblies of God missionary, Paul Clark. Church relocates to Merzig in 2005. • The church was missionary-led for five years
1999	Norderstedt *CG*	• Assemblies of God missionary, Steve Pecota, initiated a new work beginning with a core group of approximately twenty-five people. • The core group was made-up of previous members of several BFP churches in Hamburg who had a burden for Norderstedt. • The church was missionary-led for eight years.
	Weißwasser CZ	• Assemblies of God missionary, Heinz Heistermann, based in Hoyerswerda, started ministry in the community. • For three years, the church was missionary-led.

(Continued) Appendix H: Foreign Missionary Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
1999	Füssen *CGG*	• Norwegian missionary, Yngvar Aarseth, started work. • For seven years, the church was missionary-led.
2000	Berlin *TG*	• Church planter, Mark McClung of the U. S. Pentecostal Church of Holiness, initiated the new work. • In 2005, church leadership was turned over to pastor Peter Kressin. • In 2008, the church joined the BFP. • The church was missionary-led for five years.
2001	Moselkern *MG*	• A church planter and U. S. missionary began the new work with a home cell group. • Present pastor, Josef Schmitt, came to faith in Christ just after work was started.
2003	Eisenach *CZE*	• A home cell met for over ten years connected to JH Bad Langensalza. • Assemblies of God missionary, Paul Clark, initiated the work, and church services were held in a local community center. • The church was missionary-led for two years.
	Berlin-Lichtenberg CZ	• Assemblies of God missionary, Chuck Kackley, initiated the new work in East Berlin. • Assemblies of God missionary, Paul Clark, assisted in the beginning as coach and mentor. • The church was missionary-led for six years.
	Erding *FCG*	• Assemblies of God missionary, Steve Dunn, initiated the work and then turned it over to Assemblies of God missionary, Richard Crabb, who led the work until 2007. • The church was missionary-led for three years.
2004	Neunkirchen am Brand *FCG*	• Work as initiated by Canadian missionary, Rob Schroeder, who started a home cell, under the covering of the FCG Fürth since 2000. • Part of core group came from a Charismatic Lutheran background. • The work is still missionary-led.

(Continued) Appendix H: Foreign Missionary Church Plants / BFP		
Year	*City* *Church Name*	*Historical Data*
2004	Kaufbeuren *JZ*	• Norwegian Missionary, Even Grüner, initiated the new work. • The group met one year previously as a home group. • In 2008, the worked was turned over to Rainer Höfner. • The church was missionary-led for four years.
2005	Kamenz *EC*	• The church was initiated by Assemblies of God missionary, Steve Walent. • The church was missionary-led for three years.

APPENDIX I

Church Plant Develops and Originates Out of the Charismatic Movement, 1945–2005

Church of God

Year	*City*	*Historical Data*
1991	Ludwigslust	• Church planter, Gerhard Lewerenz, a former Lutheran pastor, was strongly influenced by the Jesus People and Charismatic movement. • After he and a group of his parishioners were baptized by immersion, they are forced to leave the state Protestant Church. • He made contact with Karl-Otto Böhringer in Schwerin and the new work became affiliated with the Church of God.

Volksmission

Year	*City*	*Historical Data*
1993	Senden/Ulm	• Church services began with a core group that originated out of a Charismatic Catholic prayer gathering in the area that goes back to the 1980s.

Bund Freikirchlicher Pfingstgemeinden (BFP)

Year	*City* *Church Name*	*Historical Data*
1979	Idar-Oberstein *Arche*	• The new work was strongly influenced by the Charismatic movement in the area—primarily through the Full Gospel Businessmen's work. • Ernst Hermann, a lay person, owned a farm and initiated a new church. From the beginning, he had a vision to see other works established in the area. • Hermann initiated the new work in Ottweiler that later relocated to St. Wendel. Only after his death was the vision realized for new churches to begin in the area.

(Continued) Appendix I: Church Plant Develops out of the Charismatic Movement BFP		
Year	*City* *Church Name*	*Historical Data*
1979	Braunschweig CZ	• The new work began as a non-denominational Charismatic cell group that met in a coffeehouse. • Over time, the work evolved into an independent Charismatic church. • In 2009, the church joined the BFP with 250 members.
1980	Hamburg-Sasel *Arche*	• The new church developed out of a non-denominational Charismatic home cell meeting, which joined the BFP in 1990.
1981	Annaberg-Buchholz *PG*	• The church developed out of non-denominational Charismatic home cell that received support and direction through the Elim church in Chemnitz. • The church joined the BFP in 2003.
	Schopfheim *"Kaleo"*	• An evangelist successfully encouraged two separate home groups to merge together. • As a result, eventually a church developed. • Church joined the BFP in 2003.
1986	Heilbad Heiligenstadt *Elim*	• Home cell developed when four couples out the Charismatic Catholic Renewal desired to start a church. • The Christus Kirche in Berlin, Anklamer Sreet, supported the efforts of the new work.
1988	Pirmasens *Glaubenszentrum*	• Michael Moore, who held non-denominational Charismatic meetings in the area, initiated the new work. • Michael Moore worked actively with the Full Gospel Businessmen and other Charismatic groups. • After Moore moved back to U. S., Ulrich Schubert, who has roots in Charismatic Methodism, led the work. • Ulrich Schubert became a credentialed minister with the BFP in 1997.

(Continued) Appendix I: Church Plant Develops out of the Charismatic Movement BFP		
Year	*City* *Church Name*	*Historical Data*
1988	*Continued:* Pirmasens *Glaubenszen-trum*	• in the same year, the church officially joined the BFP.
1989	Tuttlingen *FCG*	• The new work developed out of a non-denominational Charismatic home cell that met for three years before becoming a church. • One of the key leaders of the group originated from of the Catholic Charismatic Renewal.
	Wuppertal *CG*	• Church planter, Uwe Schäfer, returned to his hometown after being involved in ministry in South Africa and started an independent Charismatic work. • Schäfer, from a Baptist background, became involved with various Charismatic ministers and pastors from South Africa and the U. S. before moving back to Wuppertal. • In 1994, the church joined the BFP.
	Münster *CZ*	• Church planter, Jan Boelsen, moved to city and began an independent Charismatic home cell ministry. • In 1999, the church joined the BFP.
	Herborn *FCG*	• A core group formed out of a non-denominational Charismatic prayer meeting. • The church joined the BFP in 2005.
1990	Krogaspe *CG*	• The new church developed out of an independent Charismatic group that was lay driven. • The church joined the BFP in 2003.
1991	Forchheim *EG*	• Church developed out of a non-denominational Charismatic home cell with most of its members coming from a Catholic background. • The church joined the BFP in 1999.
	Bad Langensalza *JH*	• Church planter, Manfred Obst, began an independent Charismatic work.

(Continued) Appendix I: Church Plant Develops out of the Charismatic Movement BFP		
Year	*City* *Church Name*	*Historical Data*
1991	Continued: Bad Langensalza *JH*	• Obst is supported by a neighboring Charismatic Baptist church in Gotha. • The church affiliated with the BFP in 2001
1995	Dettingen *Arche*	• Home cell organized with early contact with the Full Gospel Businessmen and Charismatic Movement. • The church joined the BFP in 2008.
1996	Claußnitz/ Markersdorf *CC*	• A core group formed and a church eventually evolved out of an independent Charismatic home group. • The church joined the BFP in 2008.
1997	Freyung *FCG*	• A church planter who lived in the area held special meetings before church as founded. • Most of the members of the core group came from a Catholic background.
1998	Cologne *Weinberg*	• An independent Charismatic home cell developed into a church. • The church joined the BFP in 1999.
	Osterrode/Harz *CG*	• The work began as a home cell with support coming from the Christ for the Nations Bible School in Bad Gandersheim. • A church planter moved to the community after completing studies at the Christ for the Nations Bible School. • The church joined the BFP in 2002.
1999	Frankenberg *GW*	• A home cell formed as an independent Charismatic group for five years before the church plant began. • The church joined the BFP in 2000.
	Pfaffenhofen FCG	• The core group developed out of a non-denominational Charismatic women's ministry in the area.

(Continued) Appendix I: Church Plant Develops out of the Charismatic Movement BFP		
Year	*City* *Church Name*	*Historical Data*
1999	*Continued:* Pfaffenhofen *FCG*	• Many of the women in this group desired a new church in the area and had come into contact with Norwegian missionary, Even Grüner, who had just begun evangelistic ministry in the city. • The church joined the BFP in 2007.
2001	Schönebeck *OG*	• The new work began in a Charismatic Lutheran home cell group, which, over time, evolved into a church. • The church joined the BFP in 2008.
2003	Vlotho *FCG*	• An independent home cell organized with vision to become a church. As time progressed, home cell joined with the FCG Eickhorst (BFP), which became a model for the new work. • The church joined the BFP in 2006.

The following churches developed out of a Charismatic core group that left an existing Evangelical or Protestant church and eventually joined the BFP:

Year	*City* *Church Name*	*Historical Data*
1988	Dernbach *FCG*	• A core group formed after leaving church of the Brethren due to differences over legalism and the doctrine of the Holy Spirit. • The church joined the BFP in 2005.
1989	Bassum *FCG*	• The new church developed out of a Charismatic home group that was originally part of a local Free Evangelical Church. • Due to theological differences concerning the work of the Holy Spirit, the group formed an independent home cell, which eventually became a church. • In 2006, the church affiliated with the BFP.

(Continued) Appendix I: Charismatic Core Group Leave Existing Evangelical or Protestant Church and Eventually join the BFP		
Year	*City* *Church Name*	*Historical Data*
1992	Kaiserslautern *FCG*	• The work started as an independent Charismatic church after church planter, Ricardo Fink, left the Nazarene denomination due to differences concerning the work of the Holy Spirit. • The church affiliated with the BFP in 2001.
1995	Dinslaken *JG*	• The core group left an independent Charismatic church and began the new work and immediately joined the BFP.
	Munich *CG*	• Church planter, Peter Kierner, left the Charismatic Center Church with a group of people and began the new BFP work as a result of doctrinal issues. • Assemblies of God missionary, Harold Schmitt, initiated the Charismatic Center in the early 1970s.
1996	Wildeshausen *FCG*	• A church planter along with a group of thirty people left a local Baptist church due to theological differences concerning the work of the Holy Spirit. • The church joined the BFP in 1998.
1999	Hann. Münden *FCG*	• Church planter, Andreas Salzmann, left a Baptist church with twenty other people. The split took place due to theological differences concerning the work of the Holy Spirit. • The new work immediately joined the BFP.
2000	Extertal *FCG*	• A home cell met for seven years as part of a local Free Evangelical Church. • The group left the Free Evangelical Church over theological difference concerning the work of the Holy Spirit and planted a new church. • The church joined the BFP in 2001.
2002	Leipzig-Gohlis *HZ*	• Church planter Dietmar Rieger and about forty other people left a local Baptist church to start a new work.

(Continued) Appendix I: Charismatic Core Group Leave Existing Evangelical or Protestant Church and Eventually join the BFP		
Year	*City* *Church Name*	*Historical Data*
2002	*Continued:* Leipzig-Gohlis *HZ*	• The church split was due to conflict concerning the work and ministry of the Holy Spirit. • The church joined the BFP in 2003.
	Friedenweiler *GLC*	• The new work developed out of a Charismatic home cell that originally was part of a local Free Evangelical Church. • The church joined BFP in 2003.
2003	Schwarzenbach-Wald *JG*	• Church developed over many years as part of a YMCA area work with an Evangelical Charismatic orientation.
2004	Immenstadt *CH*	• Church planter lived in the community and left Free Evangelical Church due to theological differences concerning the work of the Holy Spirit. • The church planter was a former Free Evangelical pastor who led an Alpha Course. This developed into a new church.
2005	Tangermünde *VH*	• Church planter ,Brigitte Barniske, held public meetings, a lay minister in the Lutheran Church with spiritual roots in the Lutheran Charismatic Renewal. • A core group had contact with the BFP Südstern Church in Berlin and eventually broke away from the Lutheran Church. • Barniske's husband continues to pastor a local Lutheran church.
	Unterhaching *JG*	• Church planter, Klaus Weidlich, a former Wesleyan Methodist pastor, left former church in Munich and initiated a new work with another couple by holding home cell meetings.

APPENDIX J

Minister or Lay Person Initiates New Work in Community
Where He or She Does Not Reside, 1945–2005

Church of God

Year	*City*	*Historical Data*
1962	Nördlingen	• Karl Otto Böhringer held evangelistic tent meetings. • A woman in the community had prayed since 1948 that a church would be started. • A Church of God minister who lived seventy kilometers away oversaw the new work. • Karl-Otto Böhringer also ministered regularly at the church during the first few years after the work was established.
1969	Ingolstadt	• Karl Otto Böhringer held six-week summer evangelistic tent meeting. • Bible School students, along with Karl Otto Böhringer, provided oversight to the new work during the first few years.
1978	Rottweil	• Pastor of the Schwenningen work, Karl Kunkel, organized evangelistic tent meetings in Rottweil. • Schwenningen functioned as a mother church, even though in the beginning no members from the mother church lived in Rottweil.
1986	Landau	• Karl-Otto Böhringer held six-week tent evangelistic meetings supported by the Dann Church of God. • Werner Peter, based in Dann, led the new work.
1987	Lahr	• A young man from the city of Lahr committed his life to Christ at a Reinhard Bonnke meeting in Stuttgart. • Church of God pastor, Kurt Weißler, in Emmendingen, established contact with the entire family.

(Continued) Appendix J: Church Plant Led from Distance / Church of God		
Year	*City*	*Historical Data*
1987	*Continued:* Lahr	• Evangelistic meetings were conducted in the same year, followed by regular church services. • The Emmendingen Church of God provided oversight for the new work during the first few years.
1989	Singen	• In 1988, Karl Otto Böhringer organized and conducted evangelistic tent meetings with Church of God youth from the area. • As a result of this ministry, a home cell group was established and Eberhard Kolb became the church's first pastor.

Volksmission

Year	*City*	*Historical Data*
1978	Gerstetten	• Albert Bühler, pastor of the Heidenheim *Volksmission*, began hosting weekly meetings in a school. • In 1980, the building of a former New Apostolic Church was purchased for the young congregation. • In the same year, evangelistic meetings were conducted with the support of a Swedish missions team.
1979	Böblingen/ Wendepunkt	• Winfried Täubert, pastor of the neighboring *Volksmission* church in Magstadt, began holding meetings in the community. • For many years, he oversaw the work in both cities. • In 2002, the Magstadt work was incorporated into the Böblingen work, as it was officially closed.
1982	Ulm/Söflingen	• Albert Bühler, pastor of the Heidesheim *Volksmission*, began with home cell meetings. • In the same year, a building was purchased for the young congregation.

(Continued) Appendix J: Church Plant Led from Distance / Volksmission		
Year	*City*	*Historical Data*
1988	Dillingen (Donau)	• Albert Bühler, who served as the pastor in the Heidenheim Volksmission, initiated a home cell. • Later that year, Claus and Rose Rapp moved to the area and assumed leadership of the new work, which met in a local restaurant. • In 1989, the church rented its own facility and a pioneer team from the Volksmission conducted evangelistic meetings.
2005	Lorch	• Norwregian missionary, Even Grüner, and a team from the Göpingen *Volksmission* began hosting home cell meetings.

Bund Freikirchlicher Pfingstgemeinden (BFP)

Year	*City* *Church Name*	*Historical Data*
1958	Kehl *Gospelhouse*	• A core group formed as a home cell under the leadership of Ernst Tanner, a Swiss minister from the Black Forrest. • Ernst Tanner planted other churches in the Black Forrest area.
1959	Bochum *FCG*	• The church was established as a result of evangelistic meetings. • One ACD minister was assigned as pastor for the three churches in Bochum, Herne, and Dortmund.
	Bramsche *Arche*	• The new work started as a result of evangelistic meetings, supported by the youth group of the FCG Furstenau.
	Essen *Elim*	• The new work initiated as a result of tent meetings held by an American evangelist with support given by students of the Berea Bible School in Erzhausen. • Siegfried Piorr and Alfred Koschorreck, as ACD ministers in the area, supported and gave direction to the new work in the beginning.

(Continued) Appendix J: Church Plant Led from Distance / BFP		
Year	*City* *Church Name*	*Historical Data*
1961	Emden *CG*	• Weeklong evangelistic meetings were conducted by the King's Quartet, sponsored by the pastor of the FCG Leer. • The church planter eventually moved to the city to head up new work.
1962	Lindau *FCG*	• A home group was initiated in 1953 and led by the Hans Weilemann church based out of the FCG Aach/Mogelsberg in Switzerland. • Eventually, the work came under the covering of the FCG Ravensburg.
	Ravensburg *FCG*	• Home cell initiated in 1953 after three people were baptized by immersion in Switzerland. The home cell was led by ministers of the FCG Aach/Mogelsberg in Switzerland. In 1956, Günther Stengel began preaching ministry and eventually assumed the leadership for the new church.
1964	Oldendorf *FCG*	• Hermann Dittert conducted evangelistic tent meetings in Stade, which led to the church plant. • Church relocated from Stade to Oldendorf in 1986.
1967	Mönchenglad-bach *CG*	• Evangelistic tent meetings were conducted with a pioneer youth team of the ACD. • The pastor of FCG Krefeld gave direction and oversight to the new work.
	Villingen-Schwenningen *CG*	• Public meetings, which are lay-driven, were started. • Initially, support came from Pentecostal workers in Switzerland.
1972	Soest *EK*	• Church planter, Ralf Kühnast, based in Lippstadt started the new work. • In 1970, Waldemar Sardaczuk conducted evangelistic tent meeting.

(Continued) Appendix J: Church Plant Led from Distance / Church of God		
Year	*City* *Church Name*	*Historical Data*
1975	Paderborn *FCG*	• Evangelistic tent meetings were conducted with the support of a pioneer outreach team. • Following the outreach, regular church services were held by church planter Ralf Kühnast, who lived in Lippstadt.
1978	Schwalmstadt-Treysa *FCG*	• The work began with evangelistic tent meeting. • The FCG Bad Herzfeld supported the new work, which began in Homberg-Efze. • Later, the church relocated to Schwalmstadt.
	Tübingen *Arche*	• Evangelistic meetings were held with the support of a pioneer youth outreach team. • Theodor Pratz, a neighboring pastor in Ammerbuch-Entringen, initiated the new work.
1981	Landshut *FCG*	• Emil Krohn, pastor of the FCG Dingolfing, started regular church services in the community.
1982	Hanau *FCG*	• Home cell was formed and hosted by Manfred Schwarzkopf, who converted to Christ while living in Australia. • Church planter, Herbert Ehrecke, who lived in the area, assisted and eventually become the church's first pastor.
1985	Germersheim *FCG*	• A home cell was formed by university students who made contact with Alfred Ziefle, pastor of the FCG Speyer. • Two Berea Bible School graduates moved to the community and helped establish the new church. • Alfred Ziefle and several other U.S. Assemblies of God missionaries supported and offered encouragement to the new church.
1987	Baden-Baden *GH*	• Evangelistic meetings were held for a period of four weeks with 100 youths from different BFP churches in the state of Baden Wurttemberg assisting during the outreach.

(Continued) Appendix J: Church Plant Led from Distance / Church of God		
Year	*City* *Church Name*	*Historical Data*
1987	*Continued:* Baden-Baden *GH*	• Helmut Dengel, BFP state youth director, and Siegfried Bessler spearheaded the work in the beginning. • Two years later, leadership was turned over to Karl Oppermann.
	Rheine *FCG*	• Evangelistic tent meetings were held for three weeks as the work started. • Georg Sohl, pastor of the FCG Osnabrück, initiated and led the work.
1989	Gießen *FCG*	• Evangelistic tent meetings were held in the beginning and were supported by neighboring BFP pastor Wolfgang Fahnert based in Limburg. • First contacts were made with a man in the community through the TV program of Wolfgang Wegert. • Church planters, Andreas and Annette Gläß, moved to the community after completing studies at the Berea Bible School in Erzhausen.
1993	Salzwedel *PG*	• Church planter, Egon Busse, who lived thirty kilometers away in West Germany, began holding regular church services. • After the fall of the Berlin Wall, Busse sensed an incredible burden to plant a church somewhere in former East Germany.
1995	Bremen HB *CG*	• FCG Bremen Social Work Ministry director, Heinz Bonkowski, initiated church plant on his campus.
1998	Darmstadt *Citykirche*	• Church planter, Herbert Ehrecke, lived in the area and had a burden for the neighboring city and started the new ministry. • Numerous types of evangelistic outreach took place during the beginning years to reach the non-churched.
2000	Waldkirch *CG*	• A home cell met in the area since 1997. Dietmar Lischetzki led the cell and several people attended from the BFP church in Freiburg.

(Continued) Appendix J: Church Plant Led from Distance / Church of God		
Year	*City* *Church Name*	*Historical Data*
2000	Continued: Waldkirch *CG*	• The Freiburg church did not have the vision to plant a daughter church. • Dietmar Lischetzki received vision to plant church and officially left the Freiburg church. • In 2004, the church joined the BFP.

APPENDIX K

Church Planting Through Home Cell Groups, 1945–2005

Ecclesia

Year	*City*	*Historical Data*
1944	Solingen-Ohligs	• The Ecclesia movement began in this church. • Clara Zaiss held cell meetings in her home, before the "reconversion" of her husband Hermann Zaiss. • Once Herrmann Zaiss returned to his ministry calling, explosive growth took place and the new work eventually purchased a large wood structure, holding up to 250 people. • From Solingen, a base was established for ministry. This gave leadership and direction to the new Ecclesia fellowships that would spring up throughout Germany.
1945	Berlin/ Friedenau	• Home cell group began with personal contact with the Hermann Zaiss family.
1954	Rüsselsheim	• The cell group formed in the home of the founder who moved to Rüsselsheim after taking a new job with Opel, which belonged to General Motors. • The preaching ministry was supplied and coordinated by the Solingen mother church. • For a period of time, yearly evangelistic tent meetings were held in the community.
	Bovenden	• A family moved to the community and started hosting home cell meetings. • The core group primarily came out of the *Gemeinschaftsbewegung* and officially joined the Ecclesia fellowship in 1976.

(Continued) Appendix K: Church Plant Originates as Home Cell / Ecclesia		
Year	*City*	*Historical Data*
1956	Celle	• The first cell meetings were held in the home of clockmaker Klingenhöver. • In the same year, church meetings were moved to a local school. • Hermann Zaiss held evangelistic healing meetings in Celle during 1957 and 1958.
1957	Göttingen	• Eighteen people met to form a core group in March 1957, several months before Hermann Zaiss held his first meetings in Göttingen. • Several people joined the core group. They had left a local Pietist fellowship due to its new pastor publicly stating physical healing was not a promise for today. • Several former Baptists also joined with the core group.
	Pforzheim	• A group formed a home cell as a result of a youth retreat led by Baptist minister Hermann Hofmeister. • During the retreat, several participants experienced personal healing and spiritual renewal. • Eventually, this group began holding their own church meetings in a local Baptist church. • The group considered themselves "Free Baptists" until joining the Ecclesia Fellowship in the 1970s.
1975	Worms	• The new work began as a result of a home cell ministry. Part of the group left a new ACD church which was planted by Assemblies of God missionary, Barry Eisenhart.
1988	Neumarkt	• The new work started as a cell meeting in the home of the Richter family, who lived on Egerländer Street.

(Continued) Appendix K: Church Plant Originates as Home Cell / Ecclesia		
Year	*City*	*Historical Data*
1988	*Continued:* Neumarkt	• As a result of an evangelistic outreach held that same year, more people began attending the home cell. • In 1989, a building was rented for church services.
1993	Eigeltingen	• Before church was officially planted, home cell group meetings were held for a period of ten years.
2000	Bechhofen	• Karl-Heinz and Lydia Rings initiated cell meetings in their own home. Two older women encouraged them to establish the church because they wanted to attend a church in their own community. • In 2001, the church held meeting open to the public with the moral and legal support of the Roth Ecclesia church.

Volksmission

Year	*City*	*Historical Data*
1945	Esslingen	• The new work began as a home cell with close contacts to the Zuffenhausen church. • During the first few years, the church had a very strong evangelism focus. • The young church held many evangelistic meetings and was active in conducting street meetings.
	Freudenstadt	• The new work started as a home cell. • In 1946, regular church services were conducted in a Seventh Day Adventist church. • People who attended the church meetings were overwhelmed by the choruses being sung, by the testimonies given, and by the working of the Holy Spirit. • In 1949, Hermann Zeeb returned home after being a prisoner of war and took over the work that his wife had led “temporarily” for four years in his absence.

(Continued) Appendix K: Church Plant Originates as Home Cell / Volksmission		
Year	*City*	*Historical Data*
1947	Ludwigsburg	• Home cell meetings were held in the home of Maria Theurer. • Pastoral care and preaching ministry were provided by various *Volksmission* ministers, including Gassner, Keck, and Walz.
	Schorndorf	• The church was organized as a home cell in the Bühler family home.
1948	Baiersbronn/ Klosterreichen-bach	• The home cell met in Tonbach. • In 1949, evangelist Heinrich Wolf led the first evangelistic services in the Tanne Hotel. • Gottlob Ling was converted during these meetings; later he became the leader of the *Volksmission*. • Hermann Seidt came to know Christ during these meetings and later became the lay pastor of the work in Baiersbronn.
	Geislingen	• Cell meetings began at the home of two sisters with personal contact with Karl Keck in Stuttgart. • One of the sisters experienced physical healing through the ministry of Karl Keck.
1950	Wannweil	• A home cell group was initiated for ten people in the area who committed their lives to Christ through the *Volksmission* Stuttgart tent meetings. • In 1951, Karl Keck installed Dieter zum Felde as the church's first pastor.
1951	Hemmingen	• The new church started holding services, preceded by various prayer groups. • The first evangelistic meetings were held in 1954.
	Nagold/ Emmingen	• Johannes Harter, from the Mötzingen *Volksmission*, initiated home cell church that met irregularly. • In 1953, regular weekly meetings commenced.

(Continued) Appendix K: Church Plant Originates as Home Cell Volksmission		
Year	*City*	*Historical Data*
1952	Alfdorf	• A church cell met at Maria Nothdurft's home with close contacts to Karl Fix and Karl Keck in Stuttgart. • In 1953, the first evangelistic meetings were conducted by Keck in a local school.
	Mötzingen	• Independent house cell, led by Johannes Harter, came in contact with Karl Keck and joined the Volksmission.
1953	Albstadt	• The new work began with house church meetings.
1954	Aalen	• The new work began with house church meetings. • In 1973, the church purchased its own building.
	Plüderhausen	• A core group was converted through an evangelistic tent outreach and home cell meetings commenced. • The new work was lead and supported by Albert Bühler from the Schorndorf *Volksmission*.
1963	Blaubeuren/ Asch	• Individuals from the area committed their lives to Christ and attended the Ulm *Volksmission*. • Later, home group meetings were started in the area. • In 1978, the church purchased property to construct a church building; facility was completed in 1980.

Bund Freikirchlicher Pfingstgemeinden (BFP)

Year	*City* *Church Name*	*Historical Data*
1946	Leer *FCG*	• The new church work started with home cell meetings. • The Leer church joined the ACD in 1970.

(Continued) Appendix K: Church Plant Originates as Home Cell / BFP		
Year	*City* *Church Name*	*Historical Data*
1949	Aldingen *FCG*	• The core group formed a home cell as a result of an area revival. • Later, the group remodeled a carpenter shop for church services. • The new church was located only ten meters from the Protestant Church.
	Gelsenkirchen *FCG*	• The core group formed as a cell meeting in the home of the Eckhart family. • Eventually, the congregation bought the Eckhart home for church ministry. • The church later experienced a split over the question of whether or not to join the ACD.
1951	Neuss *IG*	• A core group began holding home cell meetings.
1953	Duisburg CG	• Home cell developed into a church as individual Christians in the community held joint prayer meetings.
1955	Erligheim *FCG*	• A core group formed a home cell that developed into a church.
	Heidelberg *FCG*	• Home cell was formed by individuals from different church backgrounds, which eventually leads to starting a Pentecostal work.
1956	Munich *FCG*	• A core group formed a home cell, which developed into a church.
1957	St. Ingbert *FCG*	• The Gebhardt family formed a home cell. They had previous contact with various Pentecostal ministers and groups throughout Germany.
1959	Herne *CG Elim*	• Hertha Kollmeier and Alma Reuther met regularly for prayer and a home cell group was organized that evolved into a church.
1963	Freiburg *CG*	• A core group formed out of a non-denominational home cell group comprised primarily of university students.

(Continued) Appendix K: Church Plant Originates as Home Cell / BFP		
Year	*City* *Church Name*	*Historical Data*
1965	Heppenheim *OH*	• A home cell group was formed; this eventually developed into a church. • The congregation purchased their own tent to conduct evangelistic meetings in the area and elsewhere. • The church joined the BFP in 2003.
	Kassel *JC*	• The new work began as a home cell with lay leadership.
1968	Lünen *FCG*	• A home cell was formed without support from another church. Later, the group held services in a school building. • The church joined the BFP in 1999.
1978	Regensburg *FCG*	• Cell meetings were held for three years in the Sommer family home before church was officially planted. • The Sommers were new converts and Pastor Emil Krohn, from the ACD church in Dingolfing, provided leadership for the home group. • Later, evangelistic meetings were held with the support of a pioneer team from Sweden.

APPENDIX L

Church Planted as a Result of a National or International Ministry Locating in the Area, 1945–2005

Ecclesia

Year	*City*	*Historical Data*
1995	Wiehl	• Paul Westerink, as an evangelist working in Germany and Holland, based himself in the area several years before the church plant. • Westerink did not intend to start a church until he felt inspired to begin a home cell in 1994. • One of the largest churches in the Ecclesia today developed out of the Westerink home cell.

Church of God

Year	*City*	*Historical Data*
2002	Freudenstadt	• The Church of God European Theological Seminary relocated to Freudenstadt and church services started. • Teachers and staff at the Seminary form the church's core group. Church services were held in German and English.

Bund Freikirchlicher Pfingstgemeinden (BFP)

Year	*City* *Church Name*	*Historical Data*
1960	Darmstadt *FCG*	• The new work was initiated through the ACD church which, at that time, was located in Erzhausen and was part of the Berea Bible School. • Students and teachers provided leadership for the new work.
1964	Langen *FCG*	• Evangelistic meetings were conducted in the community. Students and teachers from the Berea Bible School in Erzhausen provided support and leadership.

(Continued) Appendix L: Church Plant Develops Due to Relocation of National/International Ministry / BFP		
Year	*City* *Church Name*	*Historical Data*
1964	*Continued:* Langen *FCG*	• The Bible School was located only ten kilometers from Langen.
1974	Gaildorf *SG*	• Public meetings began as the workers for the Christian magazine *Stimme des Glaubens (Voice of Faith)* had a burden to start a church. • This evangelistic magazine is read even today throughout all of German-speaking Europe. • The church joined the BFP in 1999.
1985	Altenstadt-Waldsiedlung *FCG*	• Church planter, Alfred Koschorreck, started holding church services after he moved to the area. He assumed leadership of the BFP retreat center called the Naumburg Castle. • The retreat center closed in the 1990s, but the church today continues to reach out to the surrounding community.
1988	Clausthal-Zellerfeld *PG*	• In the mid-1980s, BFP ministers, Thorsten Moll and Andreas Wachtel, assumed leadership of the BFP youth retreat center located in the Harz foothills of northern Germany. • The retreat center Neue Mühle (New Mill) was founded in the 1970s by Assemblies of God missionary, Paul Williscroft. • Moll and Wachtel actively supported and encouraged the efforts of Frank Eschmann, who himself came from a charismatic Methodist background and planted a BFP church. • The first outreach team that assisted Eschmann as the work began was made up of Catholic and Lutheran youths sent out by Youth with a Mission

(Continued) Appendix L: Church Plant Develops Due to Relocation of National/International Ministry / BFP		
Year	*City* *Church Name*	*Historical Data*
1989	Nidda *CG*	• The core group of the new church was made up of workers of the Aktionskomitee für Verfolgte Christen (Action Committee for Persecuted Christians, AVC), which had moved their administration offices and storage facilities from near Bonn. • AVC is one of the foreign missions agencies of the BFP. At the time, it was directed by Waldemar Sardaczuk. The AVC was and still is committed to church planting in Germany.

APPENDIX M

Church Plant Develops Over Time Out of Youth-Orientated Ministry (I. E. Jesus People, Coffeehouse, Student Ministry): 1967–2005

Ecclesia

Year	*City*	*Historical Data*
1967	Lübeck	• Evangelist Hans Krapp held youth retreats along with evangelistic outreaches in the community. • Several of the church's leaders today received Christ during these youth retreats.

Bund Freikichlicher Pfingstgemeinden (BFP)

Year	*City* *Church Name*	*Historical Data*
1975	Steinfurt-Burgsteinfurt *FCG*	• The church developed out of the Jesus People movement with youth in the area coming to Christ. • The leadership of the church today is made up of youth who were converted in the 1970s.
1980	Lingen *FCG*	• The new work evolved out of the Jesus People movement. Church planter, Karl-Heinz Teismann, came to Christian faith during the Jesus People movement and continues to pastor the church today.
1983	Fulda *JH*	• Church developed out of a Teen Challenge coffee house and a drug-counseling ministry. • Church planter, Gino Galmarini, came to personal faith in Christ during the 1970s at an ACD evangelistic tent meeting conducted outside of Fulda.

(Continued) Appendix M: Church Plant Develops out of Youth-Oriented Ministry BFP		
1987	Cologne *FCG Aufwind*	• Church developed out of coffee house ministry geared to university students. • The FCG Porz supported the new work and gave spiritual and practical oversight.
1988	Lahr *FCG*	• The *Mobil Christen* (Mobile Christians) who originated from the Jesus Movement moved to city and began home cell meetings. This eventually led to the planting of a church.
1997	Weimar *CG*	• A home prayer group was initiated by university student, Davies Mulenga. He was an Assemblies of God minister from Zambia who was studying architecture at the local university. • Later, the student group evolved into a church and joined the BFP in 2001.
2000	Mainz *Basis*	• The church developed out of a youth ministry originating in the Protestant Church. • Eventually, the group of young people was asked to leave the Protestant church because the pastor was disturbed by their Bible-centered faith. School friends who became Christians during their teenage years in that youth group currently form the leadership team of the church. • The pastor of the new work, Thore Runkel, worked as an IT specialist for several years, before completing studies at the Berea Bible School in Erzhausen in 2009. • The church joined the BFP in 2009.

APPENDIX N

Church Plant Initiated Because Core Group Splits Off From another Church Due to Doctrinal or Other Differences, 1945–2005

Church of God

Year	*Church Name*	*Historical Data*
1962	Kiel	• The new work began as the result of a split-off from the BFP church in Kiel.
	Lübeck	• The new work began with a core group that split-off from the BFP church in Lübeck during 1952. • By the 1970s, the church moved into a building that was used as a bunker during WWII.
2000	Spraitbach	• The church started as a split-off from the Durlangen Church of God.
2005	Wilhelmshaven	• The work began as a split from the BFP church in Wilhelmshaven.
	Berlin	• Church planter, Lee Schneider, lived in Berlin and began new work as the result of pastor Johannes Matutis and his entire congregation pulling out of the Church of God.

Bund Freikirchlicher Pfingstgemeinden (BFP)

Year	*City* *Church Name*	*Historical Data*
1950	Nürtingen *MG*	• Home cell was initiated by Maria Beckort, who experienced personal healing. • Maria was very open to and propagated the ministry of T. L. Osborne, Hermann Zaiss, and Paula Gassner. Because of her healing emphasis, she left the Methodist church along with several other members.

(Continued) Appendix N: Church Initiated Because of Splitt-Off / BFP		
Year	*City* *Church Name*	*Historical Data*
1952	Moers *CG*	• The church began with public meetings after a core group left the Mülheim church due to its doctrine of accepting infant baptism. • At that time, the Mülheim Association accepted and practiced infant baptism.
1955	Datteln *FCG*	• A core group formed after they broke away from the *Volksmission*, a local Pietist fellowship, because of its acceptance of infant baptism.
1958	Singen *Josua*	• A core group formed after splitting-off from the Ecclesia fellowship in Singen.
1960	Cologne-Porz *FCG*	• A core group formed after former members split-off from the FCG Cologne Ehrenfeld, which was a part of the ACD.
1970	Karlsruhe *GH*	• The core group was established and led by two former elders of a Mülheim church. • At that time, the Mülheim Association accepted infant baptism and the elders left their church over this issue.
1994	Karlsruhe *TL*	• A core group formed a new church after splitting off from another BFP church in Karlsruhe.
2001	Cuxhaven *CC*	• Half of the core group came from a split off from the BFP church in Cuxhaven. They planted their own church. • The new work was supported by an Assemblies of God missionary from England.

APPENDIX O

Reasons Why So Few Europeans Become Christians

The effective church planter always looks for ways and means to share the good news with lost men and women. The German Evangelical news magazine, *IdeaSpektrum*, featured an article during May 2009, raising the question, "Why do so few people in Europe become born-again Christians?"[359] Article interviews were conducted with key ministers and lay workers who actively engage in evangelism directed toward the younger generation. The article's assessment sheds light on valid concerns that must be taken into account for intentional mission church planters to be effective in Germany.

- Most Christians have too few genuine relationships with non-Christian.
- Too many Christians are frightened to openly share their personal faith.
- Unchurched Europeans are overwhelmed by countless spiritual and religious offers being made in the marketplace.
- People are easily sidetracked by extreme materialism and are distracted by a constant bombardment of information in the electronic media.
- Most sermons do not address reason.
- Christians and non-Christians alike have little thirst or interest in things of God.
- In churches, too few people have a genuine personal God experience.

[359] "Warum werden in Europa so wenige Menschen Christen," IdeaSpektrum 21 (2009):16-19.

- Too many people have cast their vote against God and have made themselves to be God.[360]

Maike Sachs, who heads the project "Growing Church" in the Wurttemberg Protestant Church, laments that evangelism in Germany requires holding your breath a very long time: "On the average, research studies indicate, that five to six years are required from the initial contact, before an individual makes a public profession of faith."[361]

Here are some answers provided to the above dilemma, where the European church must become more proactive:

- Seekers must be allowed plenty of time to make a decision for Christ.
- Churches need to offer more in-depth spiritual nourishment.
- If people are not coming to church, the church needs to go to the people.
- Through home groups and Bible studies, it is easier to reach people with the gospel.
- Christians need to spend more time alone with God; this will enrich their own life message, making the Christian faith more attractive for seekers.
- The markets of our day must be effectively utilized, for example the internet.
- Christians need to create more mystic in our evangelism. Many young people come from dysfunctional families and they will only be reached through genuine love and unconditional acceptance.[362]

Much discussion in missiological circles has focused on the idea that immigrants coming to Europe, primarily from Africa and Asia, will play a key-role in reaching Europe's unchurched with the gospel through "reverse

[360] Ibid., 19.

[361] "Mission in Deutschland unverzichtbar." *IdeaSpektrum* 39 (2009), 28.

[362] "Warum werden in Europa so wenige Menschen Christen," 19.

mission."[363] The international churches within the BFP bring great zeal and encouragement to the movement, but as of yet, these churches, as a whole, have been unable to effectively reach the German community. I believe great potential exists for "reverse mission" within the BFP, if international congregations strive to contextualize the good news of the gospel for German culture.

I recommend that the leadership of the BFP facilitate training among international church pastors to enable their ministry to be effective in reaching postmodern Germans with the claims of Christ. This will require more than just offering a seminar; the training must include face-to-face contact with local congregations and their pastors.

[363] Anna Lisa, "Foreign Protestant Churches in Europe Increases as Reverse Mission is Seen," *Christianity Today*, June 18, 2005, http://www.christianitytoday.com/article/foreign.protestant.churches.in.europe.increases.as.reverse.mission.is.seen/3188.htm (accessed October 14, 2009).

APPENDIX P

Lothar Kraus Research Study 2006 Concerning the Lack of Conversions In BFP German-Speaking Churches

Lothar Krauss conducted an extensive research study for the year 2006 to provide a detailed analysis of growth for German-speaking congregations within the BFP.[364] Krauss attempted to compare the characteristics of growing BFP churches as opposed to BFP churches that were not growing. The results of this study are sobering, especially when one observes the slow rate of growth through conversions.

First, Krauss tried to determine the level of "Pentecostal" commitment on the part of individual members and churches within the BFP. Seventy-five percent of the members in 60 percent of the churches acknowledge receiving the baptism in the Holy Spirit.[365] Sixty-three percent of people who receive the baptism in the Holy Spirit associate this occurrence with the evidence of speaking in other tongues or one of the other gifts of Sprit. Only 35 percent of believers experiencing the baptism in the Holy Spirit viewed the experience as empowerment to witness.[366] Furthermore, the study found that in less than 60 percent of BFP Sunday services conducted, an individual hears audibly someone praying or singing in tongues.[367] Sixty-five percent of the Holy Spirit gifts shared in a service are categorized as "picture messages or impressions messages." Only 7 percent of the gifts displayed were tongues and interpretation. In 60 percent of all BFP churches, 90 percent of the worshipers are not involved in sharing spiritual gifts or praying aloud in a church service.[368]

---

[364] Lothar Krauss. "Auf dem Weg in die Zukunft," (report presented at the BFP Conference Kirchheim, Germany, September 2007).

[365] Ibid., 9.

[366] Ibid.

[367] Ibid., 10,

[368] Ibid.

The study indicated the following in relation to teaching on healing and prayer for the sick:

- 60 percent of the churches teach on healing at least once or more during a quarter.
- 82 percent of the churches pray at least monthly or more frequently for the sick.
- 63 percent of the churches experience healings from time to time.
- 5 percent of the churches report that healings occur very often.[369]

Table 10.1
BFP Statistics for 2006

BFP statistics for 2006			
Total Number of Members	42,057		
Number of Churches	649	Percentage of international churches	29.0
Number of new members	3,233	Percentage of total growth	7.7[370]

Krauss was unable to analyze the growth among international churches, due to various cultural and language difficulties. Therefore, his efforts concentrated on analyzing German churches alone. Of the 475 BFP German churches in 2006, sixty-six were classified as church plants.[371] In 2006, the German BFP churches experienced a net growth of 376 members for a growth rate of 1.2 percent.[372] The most startling figure coming out of this analysis is that only 97 (23 percent) of all the new members in the BFP's 475 churches in 2006 were new converts reached by the local church.[373] The other new members were transfers or individuals who grew up in the church. In comparison, Krauss notes that in the FEG, about 16 percent of their new member growth each year comes as a result of reaching new converts.

[369] Ibid., 11.

[370] Ibid., 20-23.

[371] Ibid., 24.

[372] Ibid., 25.

[373] Ibid., 27.

Percentage of German BFP churches that contributed to growth in 2006:

- 14 percent of churches 2/3 growth
- 45 percent of churches 1/3 growth
- 41 percent of churches stagnating or declining[374]

The study expressed concern that the younger generation in BFP churches does not seem to have a missional mind-set. First of all, the youth do not know how to communicate the gospel, especially when confronted by difficult questions of the day. Second, BFP young people have tremendous fear of being rejected by their peers once they share their faith. Sadly, I have observed that in the BFP and other Free Churches in Germany, a large portion of the younger generation is dropping out of the church and leaving their faith behind once they go to college or begin to work.

Krauss attempted to determine if a direct relationship exists between growing BFP churches and the various church styles or trends of the day. Here are a few styles or trends that he categorized:

- Classical Pentecostal traditional
- Willow Creek, seeker friendly
- Cell church: G 12 emphasis
- Prophetic emphasis[375]

Krauss concludes that these styles or trends in ministry have little significance on whether a German BFP church grew or not. Instead, Krauss found that leaders in growing BFP churches are intentionally missional and emphasize continual and active outreach. Specifically, growing churches have created a missional climate, where evangelistic opportunities prevail.[376] Krauss is convinced that growing BFP churches clearly understand the gifting of their pastor(s) and actively recruit individuals with leadership skills and giftings in evangelism so they can work together as a team.

[374] Ibid., 28.

[375] Ibid., 29.

[376] Ibid., 30.

For Krauss, growing BFP churches have leaders who persevere in following clear goals and the vision set before them.[377] He warns that "over activity" is not the answer but doing "less of the right things well" will reap harvest.[378] He concludes that the strongest attribute of the BFP is their 25,000 active workers committed to following the leading of the Spirit. The survey found that 45 percent of BFP churches report that their pool of workers is growing.[379]

[377]Ibid., 31.

[378]Ibid., 33.

[379]Ibid., 12.

APPENDIX Q

Religious Opinion in Germany And Declining Churches

Even though church edifices are still prominent in Europe, the church itself, as an institution, has become ever more marginalized in society, especially during the past thirty years. Church buildings and religious edifices are relics of the past that give a sightseer the feeling that he or she is in a museum. David Kettle depicts the dilemma of Christianity in England, which is not unlike Germany. "The church is like the pattern on wallpaper. Religion is visible but meaning has faded, and no longer invites attention."[380]

Survey data from the *Emnid-Institut* shows that in 1999 only 10 percent of all Germans felt that personal faith was of any significant personal value. Nine percent of East Germans felt the same way.[381] The results of a *Bertelsmann Stiftung* study in April 2009 showed that almost 60 percent of all East Germans do not believe in life after death; in West Germany only about 25 percent of the population shares this same belief. The study further found that only 13 percent of East Germans admit to having a strong personal faith, as opposed to 38 percent of West Germans affirming the same.[382] Due to forty years of Marxist influence, less than 25 percent of East Germans currently have nominal church affiliation.[383]

However, interest in religion, in general, has grown in recent years among the German population. Due to the tragic events of September 11, 2001, with continual media attention paid to Islamic terrorism, Germans are focusing

---

[380]David Kettle, "The Haze of Christendom," *The Gospel and Our Culture*, 14, 1 (2002): 1.

[381]"Umfrage: Ist Deutschland gottlos geworden?" *IdeaSpektrum* 36 (1999): 6.

[382]"Umfrage: Zwei Drittel der Deutschen glauben an Auferstehung, " Evangelische Kirche in Deutschland, April 3, 2009, http://www.ekd.de/aktuell_presse/news_2009_04_03_2_religionsmonitor.html (accessed October 5, 2009).

[383]Hartmut Bärend, "Evangelisation – die zentrale Aufgabe der Kirche im 21. Jahrhundert" (Paper, Arbeitsgemeinschaft Missionarische Dienste – Fachtagung Evangelisation in Bonn, Germany, January 2007), http://www.a-m-d.de/fileadmin/user_upload/Texte/weitere_Autoren/HB20070117.pdf (accessed October 5, 2009): 3.

more attention on Islam. Interest in Buddhism and the countless varieties of esoteric thinking continues to greatly interest many Germans. The print media and various television talk shows often present reports and discussion on non-Christian religions.

Religion might be in vogue, but interest in the Christian faith continues to wane.[384] The State Churches themselves have not benefited from the trend toward greater religious interest, but continue to struggle with substantial membership loss and declining church attendance.[385] In 2007, only about 6 percent of the population nationwide attended a Sunday church service. In larger cities like Leipzig, Hamburg, or Frankfurt, approximately 1 percent of the population attends church on a given Sunday.[386]

In West Germany, including former West Berlin, 2.3 million members officially left the Catholic Church in the twenty-five year period from 1970 to 1995. In this same time frame, 4.6 million members officially left the Lutheran Church.[387] In 1970, 44 percent of the German population was Catholic, and 49 percent of the population was Protestant. In 1996, membership declines in both state churches indicate that only a total of 66 percent of the German population was either Catholic or Lutheran.[388] It is worthwhile to analyze Protestant Lutheran Synod statistics in the state of Saxony, which gives a picture of what has been occurring throughout Germany. In 1933, 87 percent of the population was members of the Lutheran Church. Less than sixty years later, in 1991, only 30 percent of the state population was Lutheran.[389]

---

[384]"Umfrage: Religion ist wieder im Kommen," *Idea Pressedienst*, April 18 (2006) http://www.idea.de/ pressedienst/detailartikel/archive/2006/april/artikel/umfragen-religion-ist-wieder-im-kommen.html?tx_ttnews[day]=18&cHash=28f596c9fa (accessed August 22, 2009).

[385]Ibid.

[386]"FeG Vision: 100 neue Gemeinden in 10 Jahren," Bund Freier evangelischer Gemeinden in Deutschland KdöR, http://www.vision.feg.de/ (accessed October 5, 2009).

[387]"Kirchenstatistik Bundesrepublik (alt) und West-Berlin Gesamt-Deutschland," Bund für Geistesfreiheit München, http://www.bfg-muenchen.de/kirstat.htm (accessed October 5, 2009).

[388]Ibid.

[389] Wolfgang Simson, *Wie christlich ist Deutschland? Eine Studie zur Situation des Christentums am Ende des zweiten Jahrtausend* (Weil am Rhein, Germany: Wolfgang Simson Verlag, 1993), 45.

The following figures highlight, at a macro-level, the declining percentage of the German population that belong to the four major Christian groups in Germany. This group includes: Catholics, Protestants, Free Churches, and the Orthodox Churches.

- 1950 96.0%
- 1970 83.6%
- 1990 72.7%
- 2007 63.1%[390]

In 2007, the Catholic Church had just over 25 million members. In the same year, over 121,000 Catholics officially deregistered from their church. In 2007, just under 25 million Lutherans were registered in Germany, with 131,000 of its members officially leaving their church in the same year.[391]

[390] "Warum werden in Europa so wenige Menschen Christen," 17.

[391] "Statistik: Kirchenaustritte in Deutschland," Kirchenausstritt.de.http://www.kirchenaustritt.de/statistik (accessed October 7, 2009).

APPENDIX R

Index for Local Congregations (German Speaking) In Church Planting Database, 1945–2005

Ecclesia

Alfeld ~ 199
Augsburg ~ 171/201
Bad Marienberg ~ 170
Bad Reichenhall ~ 185
Bechhofen ~ 231
Berlin-Friedenau ~ 229
Bielefeld ~ 197
Bitterfeld ~ 170/171
Bovenden ~ 229
Bremen ~ 198
Brensbach ~ 185/201
Cologne-Höhenhaus ~ 197
Celle ~ 230
Darmstadt ~ 170
Dortmund ~ 199/200
Duisburg ~ 125/185/199
Eigeltingen ~ 231
Essen ~ 198
Gießen ~ 201
Göttingen ~ 230
Grevenbroich ~ 159
Groß-Umstadt ~ 185
Hameln ~ 198
Hanover ~ 198
Heidenheim ~ 200
Hilden ~ 185
Hildesheim ~ 201
Kierspe ~ 198
Krefeld ~ 185
Langenfeld ~ 197
Laupheim ~ 171
Lehrte ~ 201
Lübeck ~ 102/241
Menden ~ 201
Munich ~ 200/201
Neumarkt ~ 230/231
Nuremberg ~ 198/199
Peine ~ 200
Pforzheim ~ 230
Roth ~ 125/200/231
Rüsselsheim ~ 229
Schwabmünchen ~ 171
Schwelm ~ 197
Schwenningdorf ~ 199
Siegburg ~ 185
Solingen-Ohligs ~ 59/66/126/229
Stadthagen ~ 125/199
Ulm ~ 129/200
Wiehl ~ 99/237
Worms ~ 230
Wuppertal ~ 197

APPENDIX S

Index for Local Congregations (German Speaking) In Church Planting Database, 1945–2005

Church of God

Albstadt ~ 205
Allmersbach im Tal ~ 183
Andernach ~ 170
Aschaffenburg ~ 80/169
Augsburg ~ 169
Backnang ~ 80/169/183
Bad Malente ~ 170
Bad Säckingen ~ 169
Balingen ~ 130/205
Berlin ~ 243
Breisach ~ 170
Dillingen / Saar ~ 202
Emmendingen ~ 131/132/201/221/222
Freudenstadt ~ 99/231/237
Heidelberg-Leimen ~ 81/184/202
Herrenberg ~ 183
Ingolstadt ~ 92/221
Karlsruhe-Neureut ~ 183
Kiel ~ 243
Krehwinkel ~ 99/183/184
Lahr ~ 221/222
Landau ~ 187/221
Lauchringen ~ 183
Lübeck ~ 104/243
Ludwigslust ~ 92/213
Magedeburg ~ 206
Mannheim ~ 169/170
Mosbach-Neckarelz ~ 205
Neulußheim ~ 184
Nördlingen ~ 221
Pirmasens ~ 205
Plüderhausen ~ 205
Rheinfelden ~ 183
Rottweil ~ 221
Rudersberg ~ 99/184
Saarbrücken ~ 205
Salem ~ 170
Schwerin ~ 92/170/213
Singen ~ 222
Sinsheim ~ 202
Spraitbach ~ 104/243
Trossingen ~ 183/184
Villingen-Schwenningen ~ 183/201/221
Wehr ~ 183/169
Westerstede ~ 169
Wilhemshaven ~ 104/243

APPENDIX T

Index for Local Congregations (German Speaking) In Church Planting Database, 1945–2005

Bund Freikirchlicher Pfingstgemeinden (BFP)

Achim CG ~ 193
Achim FCG~ 161
Ahrensbök ~ 83/84/182
Ahrensburg ~ 162
Aldingen ~ 234
Altenkirchen ~ 193
Altenstadt-Wald. ~ 98/238
Altötting ~ 192
Ammerbuch-Entringen – 225
Andernach~ 164
Annaberg-Buchholz ~ 214
Augsburg CZ ~ 87/208
Augsburg FCG ~ 207
Augsburg NL ~ 176/177
Babenhausen ~ 80/177
Bad Hersfeld ~ 121/163
Bad Kreuznach BH ~ 177/178
Bad Kreuznach FCG ~ 176
Bad Krozingen ~ 190
Bad Langensalza ~ 215/216
Bad Nauheim ~ 174
Bad Reichenhall ~ 111/178/191/194
Bad Saulgau ~ 190
Bad Tölz ~ 208
Bad Wurzach ~ 191
Baden-Baden ~ 111/190/225/226
Bassum ~ 217
Bayreuth ~ 188
Bensheim ~ 176
Bergheim ~ 164
Berlin CGZ ~ 181
Berlin CZ ~ 117/204
Berlin Elim ~ 182
Berlin TG ~ 211
Berlin-Lichtenberg ~ 211
Bernau ~ 111/194
Biberach ~ 176/191
Bielefeld ~ 162
Bingen ~ 208
Birkenfeld ~ 194
Bochum ~ 175/223
Bockenem-Bornum ~ 162
Bomlitz-Uetzingen ~ 176
Bonn ~ 81/175
Bonn-Bad Godesberg ~ 179
Bornheim ~ 182
Bramsche ~ 223
Braunschweig ~ 214
Bremen FCG ~ 111/118/119/167/187/188/191
Bremen HB ~ 226
Bremen-Nord ~ 111/190
Bremen-Rönnebeck ~ 189
Bremerhaven ~ 188
Buchen ~ 209
Buchholz ~ 165
Büdingen ~ 180
Burgdorf ~ 190
Buxtehude ~ 190
Celle CZ ~ 165
Claußnitz Mark. ~ 216
Clausthal-Zellerfeld ~ 98/238
Clenze ~ 166
Cologne FCGA ~ 102/242
Cologne WG ~ 216
Cologne-Ehrenfeld ~ 164
Cologne-Porz ~ 104/189/207/242/244

Constance ~ 81/182
Cuxhaven CCC ~ 244
Cuxhaven FCG ~ 204
Darmstadt FCG ~ 97/194/237
Darmstadt City-kirche ~ 193/226
Datteln ~ 103/244
Delmenhorst ~ 111/191
Dernbach ~ 217
Dettingen ~ 216
Dieburg ~ 194
Dietzenbach ~ 192
Dingolfing ~ 97/163/225/235
Dinslaken ~ 218
Donauwörth ~ 208
Dorsten ~ 188
Dortmund ~ 208
Dresden-Gorbitz ~ 111/194
Dresden-Pohlis ~ 111
Düren ~ 192
Düsseldorf JH ~ 174
Duisburg ~ 234
Ebstorf ~ 180
Eisenach ~ 211
Elmshorn ~ 166
Emden ~ 224
Erfurt ~ 181
Erding ~ 211
Erligheim ~ 234
Essen ~ 223
Euskirchen ~ 102/177/182
Eutin ~ 164
Extertal ~ 218
Fellbach ~ 182
Flensburg ~ 175
Forchheim ~ 215
Frankenberg ~ 216
Freiberg ~ 179
Freiburg ~ 226/227/234
Freyung ~ 216
Friedenweiler ~ 219
Friedrichshafen ~ 188
Fuchsstadt ~ 193
Fürstenau ~ 163
Fulda ~ 101/241
Fürth ~ 207
Furtwangen ~ 165
Füssen ~ 211
Gaildorf ~ 98/238
Garching ~ 176
Garmisch-Partenkirchen ~ 210
Geesthacht ~ 188
Gelnhausen ~ 182
Gelsenkirchen ~ 234
Gera-Ernsee ~ 209
Germersheim ~ 225
Gießen ~ 226
Gifhorn ~ 165
Glückstadt ~ 161
Görlitz ~ 209
Goslar ~ 178
Greifswald ~ 209
Grevenbroich ~ 165
Griesheim ~ 206
Grimma ~ 192
Großschönau ~ 187
Gronau ~ 178
Hagen ~ 165
Haina Kloster ~ 181
Halberstadt ~ 209
Hamburg Elim ~ 118/162/166/188
Hamburg-Harburg ~ 188
Hamburg-Neugraben ~ 176/188/189
Hamburg-Sasel ~ 214
Hameln ~ 167
Hamm ~ 207
Hanau ~ 225
Hann. Münden ~ 218
Hanover CE ~ 165/167/179/190/199
Heidelberg FCG ~ 234
Heidelberg TL ~ 180
Heilbad Heiligenstadt ~ 96/214
Heppenheim ~ 235
Herborn ~ 215
Herne ~ 234
Hildesheim ~ 164
Hille-Eickhorst ~ 188
Hirzenhain ~ 188
Hof/Saale ~ 111/189
Hoyerswerda ~ 210
Husum ~ 162
Ibbenbüren ~ 204
Idar-Oberstein ~ 111/192/213
Illmensee ~ 191
Immenstadt ~ 219

Ingolstadt ~ 165/193
Jena CG ~ 180
Jena PG ~ 181
Kaiserslautern ~ 218
Kall ~ 175
Kamenz ~ 212
Karlsruhe-Durlach ~ 164
Karlsruhe GH ~ 244
Karlsruhe TL ~ 117/244
Kassel ~ 235
Kastellaun ~ 111/194
Kaufbeuren ~ 212
Kehl ~ 223
Kiel ~ 104/161/193
Kirchberg ~ 111/192
Kitzingen ~ 111/166/189
Koblenz ~ 206
Königslutter ~ 193
Krefeld CE ~ 74/164/224
Krempe ~ 161
Krogaspe ~ 215
Kronach ~ 191
Kulmbach ~ 192
Lahr ~ 111/242
Landau ~ 189
Landsdshut ~ 225
Landstuhl ~ 195
Langen ~ 97/237/238
Leer ~ 167/224/233
Leipzig-Gohlis ~ 218/219
Lilienthal CCO ~ 161
Lindau-Weißenburg ~ 224
Lingen ~ 101/241
Lippstadt ~ 177
Löbau ~ 161
Lörrach ~ 174
Lohr-Sackenbach ~ 111/191
Lübeck ~ 162
Lüneburg ~ 163
Lünen ~ 235
Ludwigshafen ~ 179
Magdeburg ~ 178/195
Mainz CZF ~ 102/207/208
Mainz Basis ~ 102/242
Marktoberdorf ~ 195
Merzig ~ 210
Michelstadt ~ 193
Mönchengladbach ~ 224
Moers ~ 244
Moormerland/Jheringsfehn ~ 73/161
Moosburg ~ 209
Mosbach ~ 181
Moselkern ~ 211
Mühlhausen ~ 181
Müllheim ~ 163
Münster CG ~ 175
Münster CZ ~ 215
Munich CG ~ 218
Munich FCG ~ 234
Neuburg ~ 193
Neuenkirchen ~ 161
Neumünster CC ~ 163
Neunkirchen am Brand ~ 211
Neunkirchen-Seels ~ 182
Neuss IG ~ 234
Neustadt/Aisch ~ 176
Neustadt/Weinstr. ~ 190
Neuwied ~ 208
Nidda ~ 98/239
Nienburg ~ 188
Norden ~ 167
Nordenham ~ 193
Norderstedt ~ 210
Nordhorn ~ 165
Nuremberg FCG ~ 81/175/190
Nürtingen ~ 104/243
Oberkirch ~ 111/194
Offenbach CZB ~ 191
Ohlsb. (Offenburg) ~ 111/190
Oldenburg ~ 162
Oldendorf ~ 224
Osnabrück ~ 174/225
Osterrode/Harz ~ 216
Paderborn ~ 225
Passau ~ 191/204
Pfaffenhofen ~ 216/217
Pfedelbach ~ 166
Pirmasens ~ 195/214/215

Plauen ~ 209
Pocking ~ 191
Potsdam ~ 210
Preetz ~ 193
Quakenbrück ~ 176
Quedlinburg ~ 210
Ravensburg ~ 111/188/190/191/192/224
Regensburg ~ 81/96/97/178/235
Rendsburg ~ 162
Rheine ~ 226
Rosenheim ~ 178
Rostock ~ 209
Rüsselsheim ~ 180
Saarbrücken ~ 207
Sängerwald ~ 188
Salzgitter ~ 161
Salzwedel ~ 226
Sangerhausen ~ 181
Schleswig ~ 178
Schneverdingen ~ 161
Schönebeck OG ~ 217
Schönebeck PG ~ 195
Schopfheim ~ 224
Schramberg ~ 189
Schüttorf ~ 178
Schwalmstadt-Treysa ~ 225
Schwarzenbach/Wald ~ 219
Schwerin ~ 179
Seesen ~ 166
Sigmaringen ~ 188/189
Singen ~ 244
Soest ~ 224
Soltau ~ 163
Sonnefeld ~ 111/162/192
Speyer ~ 164/190/191/225
Straubing ~ 201
St. Ingbert ~ 234
St. Wendel ~ 189
Steinau a. d. Str. ~ 184
Steinfurt-Burgsteinfurt ~ 101/241
Stockach ~ 177
Stralsund ~ 174
Stuttgart-Mühlhausen ~ 176
Tangermünde ~ 219
Tettnang ~ 191
Tostedt ~ 164
Traunreut ~ 111/191
Trier ~ 149
Troisdorf ~ 189
Trossingen ~ 189
Tübingen ~ 225
Tuttlingen ~ 215
Uelzen ~ 166
Unterhaching ~ 219
Verden/Aller ~ 167
Villingen-Schwenningen ~ 224
Vlotho ~ 217
Waldkirch ~ 226/227
Wangen ~ 192
Walsrode ~ 180
Weener ~ 163
Weimar ~ 103/242
Weißenburg ~ 190
Weißwasser ~ 210
Wendlingen ~ 174
Wildeshausen ~ 218
Wilhelmshaven ~ 187
Winsen ~ 207
Woernitz ~ 182
Wolfsburg ~ 174/193
Worms ~ 206
Würzburg LW ~ 111/189/192/193
Wunstorf ~ 191
Wuppertal ~ 215
Zeven ~ 166
Zittau ~ 187

APPENDIX U

Index for Local Congregations (German-speaking) In Church Planting Database, 1945–2005

Mülheim Association

Bad Malente ~ 160
Berlin/Friedrichshain ~ 186
Berlin/Marzahn ~ 186
Berlin/Spandau ~ 185
Flensburg ~ 95/160
Hamburg Barmbeck-North ~ 112/186
Itzehoe ~ 160
Lauenburg ~ 160
Lüneburg ~ 112/186
Niebüll ~ 95/160
Rendsburg ~ 160
Stade ~ 77/159
Vaale ~ 159
Weil der Stadt ~ 171
Westoverledingen ~ 160

APPENDIX V

Alphabetic Index for Local Congregations (German-speaking) In Church Planting Database, 1945–2005

Volksmission

Aalen ~ 233
Aichwald ~ 172
Albstadt ~ 233
Alfdorf ~ 233
Altdorf ~ 173
Ansbach ~ 203
Backnang ~ 129/203
Baiersbronn ~ 232
Bietigheim-Bissingen ~ 129/203
Blaubeuren/Asch ~ 89/233
Böblingen-Dagersheim ~ 204
Böblingen-Wendepunkt ~ 222
Calw ~ 130/203
Crailsheim ~ 203
Dillingen ~ 223
Donzdorf ~ 187
Ehingen ~ 187
Esslingen ~ 129/231
Freudenstadt ~ 231
Geislingen ~ 187/232
Gerstetten ~ 222
Göppingen ~ 172
Heidenheim ~ 93/129/203/222/223
Hemmingen ~ 232
Horb ~ 204
Lorch ~ 223
Loßburg-Wälde ~ 202
Ludwigsburg ~ 232
Magstadt ~ 222
Mannheim ~ 81/173
Maulbronn-Zaiserweiler ~ 80/173
Mötzingen ~ 233
Nagold/Emmingen ~ 232
Nördlingen ~ 202
Pforzheim ~ 173
Pfullingen ~ 187
Plüderhausen ~ 93/129/233
Reutlingen ~ 80/81/173/187
Sachsenheim ~ 203
Schorndorf ~ 93/129/203/232
Senden ~ 88/89/213
Stuttgart-Vaihingen ~ 172
Stuttgart-Zuffenhausen ~ 58/129/172/231
Sulz ~ 203
Ulm ~ 222
Waiblingen ~ 203
Wannweil ~ 129/232
Weikersheim ~ 202
Winnenden ~ 160

BIBLIOGRAPHY

"50 Jahre Ecclesia Ulm … Gott Erlebt." Ulm, Germany: Ecclesia Gemeinde, 2005.

"50 Jahre Gemeinde Gottes Emmendingen: 1958–2008." Emmendingen, Germany: Gemeinde Gottes, 2008.

"1.500 "neue" Evangelische Gemeinden." *IdeaSpektrum* 36, (1999): 6.

Allen, Roland. *Missionary Methods: St. Paul's or Ours?* Grand Rapids: Eerdmans Publishing Company, 1962.

Anderson, Allan. "Varieties, Typologies and Definitions in the Study of Global Pentecostalism." Paper presented at the International and Inter-disciplinary Conference for the Study of Global Pentecostalism, Heidelberg, Germany, February 2008. S. 13.

"Arbeitsgemeinschaft Missionarische Dienste—Fachtagung Evangelisation in Bonn, Germany." January 17, 2007. http://www.a-m-d.de/fileadmin/user_upload/Texte/weitere_ Autoren/HB2007011.pdf (accessed October 5, 2009).

Bärend, Hartmut. "Evangelisation-die zentrale Aufgabe der Kirche im 21. Jahrhundert," Paper, Arbeitsgemeinschaft Missionarische Dienste – Fachtagung Evangelisation in Bonn, Germany, January 2007. http://www.a-m-d.de/fileadmin/user_upload/Texte/weitere_ Autoren/HB20070117.pdf (accessed October 5, 2009): 3.

"Bestehendes stärken, Neues gründen!" Gemeinsam Gemeinde bauen im BFP. http://www.gemeinsamgemeindenbauen.de/dt/ (accessed December 22, 2010).

"Chronik – Anfang 1956." Stadthagen, Germany: Ecclesia Publication, n.d.

Clark, Paul. "Missionary Church Planting in Germany: A Survey of Three Evangelical Denominations." Unpublished manuscript, available from the project author, 2006.

———. "Intentional Mission in Post-Christian Germany: Considerations and Implications for Missionary Church Planters." Unpublished manuscript, available from the project author, 2009.

Dammann, Rolf. "1945–1955: Ein zweifacher Neuanfang: Baptisten im Nachkriegsdeutschland." Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland. http://www.baptisten.de/fileadmin/user_upload/bgs/pdf/Baptismusreihe/175_Jahre_Baptisten_-_September.pdf (accessed May 24, 2010).

"Die etwas andere Kirche." Biblische Glaubens-Gemeinde. http://www.bgg-stuttgart.de/ (accessed December 28, 2010).

"Die Flucht der deutschen Bevölkerung 1944/45." Deutsches Historisches Museum. http://www.dhm.de/lemo/html/wk2/kriegsverlauf/massenflucht/index.html (accessed February 11, 2011).

"Die Freikirchen wehren sich: Wir schlagen keine Kinder!" *IdeaSpektrum* 47 (2010): 8.

"Die Geschichte des Evangelischen Gnadauer Gemeinschaftsverbandes." Evangelisch Gnadauer Gemeinschaftsverband e. V. http://www.gnadauer.de/cms/der-verband/geschichte.html (accessed December 27, 2010).

"Die Geschichte von Teen Challenge Berlin." Teen Challenge Berlin. http://www.teenchallengeberlin.de/geschichte.html (accessed December 1, 2010).

"Die Historie der Gemeinde der Christen 'Ecclesia' Ortsgemeinde Duisburg." Duisburg, Germany: Church publication, n.d.

"Die Vertreibung der Deutschen aus dem Osten in der Erinnerungskultur." Konrad-Adenauer-Stiftung. http://www.kas.de/wf/de/33.5727/ (accessed March 16, 2010).

Dietze, Reimer. "Deutschlands freikirchliche Pfingstbewegung auf dem Vormarsch: Ihr Weg von den Anfängen bis zur Gründung der 'Arbeitsgemeinschaft' 1947" [Germany's Free Pentecostals Marching On: The Path of its Beginnings until Founding the ACD in 1947]. Erzhausen, Germany: Unpublished manuscript available from the project author, 1993.

"Einheit und Klarheit: Eine Stellungnahme des MV zum Forum Freikirchlicher Pfingstgemeinden (FFP)." *Gemeinde KONKRET* 6 (2002): 3. http://www.muelheimer-verband.de/fileadmin/downloads/MVzumFFP.pdf (accessed May 22, 2010).

"Ein geschichtlicher Rückblick—Entstehung und Entwicklung bis heute." Stimme des Glaubens. http://www.stimmedesglaubens.de/de/index.php?id=35 (accessed December 17, 2010).

"Eine kurze Geschichte der Arche Nordfriesland." Arche Nordfriesland. http://www.arche-nordfriesland.de/werwirsind.html (accessed August 26, 2010).

"Einheit und Klarheit: Eine Stellungnahme des MV zum Forum FreikirchlicherPfingstgemeinden (FFP)." *Gemeinde KONKRET* 6 (2002): http://www.muelheimer-verband.de/fileadmin/downloads/MVzumFFP.pdf (accessed May 22, 2010).

Eisenlöffel, Ludwig David. *Freikirchliche Pfingstbewegung in Deutschland: Innenansichten 1945-1985* [The Free Pentecostal Movement in Germany: A View from the Inside 1945–1985]. Göttingen, Germany: V&R Unipress, 2006.

"Entstehung in Deutschland." Evangelisch-Methodistische Kirche. http://www.emk.de/emk-geschichte+M5d684964147.html (accessed October 8, 2010).

"Etappen der Erneuerung." Geistliche Gemeinde-Erneuerung. http://www.gge-online.de/bundesweit/index05.php (accessed December 28, 2010).

"FeG Vision: 100 neue Gemeinden in 10 Jahren." Bund Freier evangelischer Gemeinden in Deutschland KdöR, http://www.vision.feg.de/ (accessed October 5, 2009).

Fleisch, D. Paul. *Geschichte der Pfingstbewegung in Deutschland von 1900 bis 1950.* [History of the German Pentecostal Movement 1900–1950]. 2nd ed. Marburg Lahn, Germany: Francke Verlag, 1983.

"Four Square Gemeinden in Germany." Freikirchliches Evangelisches Gemeindewerk, FEGW. http://www.fegw.de/index.php?id=16#c17 (accessed December 21, 2010).

Gassner, Paula. *In the Potter's Hands*. Jeffersonville: Christ Gospel Churches International, 1977.

Geldbach, Erich. *Freikirchen—Erbe, Gestalt und Wirkung* [Free Churches—Heritage, Structure and Workings]. Göttingen, Germany: Vandenhoeck & Ruprecht, 2005.

"Germany: The Church and Missions Today," Lausanne World Pulse (April 2003), http://www.lausanneworldpulse.com/worldpulse/345 (accessed February 18, 2010).

"Geschichte." Apostolische Kirche urchristliche Mission. http://www.apostolische-kirche.de/index.php?page=269 (accessed November 30, 2010).

"Geschichte: Entstehung." Teen Challenge Deutschland e. V. http://www.tcdteenchallenge.de/index.php?option=com_content&view=article&id=84&Itemid=89 (accessed December 1, 2010).

Gemeinsam Gemeinde bauen. http://www.gemeinsamgemeindenbauen.de/dt/ (accessed December 10, 2010).

"Geschichtlicher Abriss nach Protokollen." Augsburg, Germany: Christus Zentrum, n.d.

Giese, Ernst. *Und flicken die Netze, Dokumente zu Erweckungsgeschichte des 20. Jahrhundert.* Metzingen, Germany: Ernst Franz Verlag, 1987.

Goethe, Johann Wolfgang von. *Faust I,* "Vorspiel auf dem Theater." Lines 214–230. http://german.about.com/library/blgoethe_faust01.htm (accessed December 23, 2010).

"Gott erleben… im GlaubensZentrum." GlaubensZentrum Bad Gandersheim. http://www.glaubenszentrum.de/ (accessed December 28, 2010).

GROWEB http://www.groweb.de/index. php?cat=home (accessed December 28, 2010).

Hampel, Dieter, Richard Krüger, and Gerhard Oertel. *Der Auftrag bleibt: Der Bund Freikirchlicher Pfingstgemeinden auf dem Weg ins dritte Jahrtausend* [The Mandate never Changes: The Federation of Free Pentecostal Churches in Germany on the Way into the Third Millennium]**.** Erzhausen, Germany: Bund Freikirchlicher Pfingstgemeinden, 2009.

"Hans Krapp." *ECCLESIA aktuell Zeitschrift* (May 2008): 12.

Helmut Timm, *... bis an das Ende der Erde: Eine Pfingstgemeinde geht ihren Weg.* Velbert, Germany: Christliche Gemeinschaft e. V., 2008.

"Herman Lauster." Biographisch-Bibliographisches Kirchenlexikon. http://www.kirchen lexikon.de/l/lauster_h.shtml (accessed September 5, 2011).

"Herrnhut." Museum of Ethnography Herrnhut. http://www.ses-sachsen.de/index. php?id=64&L=en (accessed, December 19, 2010).

Hödl, Hans Gerald. "Biographie Jonathan Paul." Biographisch-bibliographischenKirchen lexikon. http://www.kirchenlexikon.de/p/Paul_j.shtml (accessed December 28, 2010).

Hollenweger, Walter J. *Enthusiastisches Christentum: Die Pfingstbewegung in Geschichte und Gegenwart.* Zürich, Switzerland: Zwingli Verlag, 1969.

———. *The Pentecostals: The Charismatic Movement in the Churches.* Minneapolis: Augsburg Publishing House, 1972.

Holthaus, Stephan. *Hei – Heilung – Heiligung: Die Geschichte der Deutschen Heiligungs- und Evangelisationsbewegungen (1874–1909*). Gießen, Germany: Brunnen Verlag, 2005.

"How Many People Really Attend Church? Interview with Dave T. Olson." *Enrichment Journal* 14, 1 (Winter 2009): 15.

"It Began in Hollywood: The First Chapter in the CZB's History." Berlin: Christian Center, http://billpriceweb.com/hollywood-eng.html (accessed November 25, 2010).

Johnson, Allan. *The Blackwell Dictionary of Sociology: A User's Guide to Sociological Language.* New York: Blackwell, 2000.

Junghardt, Adelheid und Ekkehart Vetter. "*Ruhrfeuer:" Erweckung in Mülheim an der Ruhr 1905.* Mülheim an der Ruhr, Germany: Christus-Gemeinde, 2004.

Kaupp, Günther, and Herbert Ros. *Missionarisch in die Zukunft: 50 Jahre Volksmission entschiedener Christen* [Missional into the Future: 50 Years of Decisive Christians in the Volksmission]. Stuttgart, Germany: Volksmission entsch. Christen e. V., 1995.

Kettle, David. "The Haze of Christendom." *The Gospel and Our Culture* 14, 1 (2002): 1–2.

"*Kirchenstatistik* Bundesrepublik (alt) und West-Berlin Gesamt-Deutschland." Bund für Geistesfreiheit München. http://www.bfg-muenchen.de/ kirstat.htm (accessed October 5, 2009).

Klemm, Gerhard. *Gerhard, Ich habe dich bei deinem Namen gerufen*. Hamburg, Germany: Skopus Verlag. 1999.

Knorr, Hartmut. "BFP Gemeinde-Statistik: Bericht vom Bundessekretär." Report, 115th BFP Conference, Willingen, Germany, September 28, 2010.

Kopfermann, Wolfram. *Abschied von einer Illusion: Volkskirche ohne Zukunft* [Saying good ye to the illusion].Glashütten, Germany: C & P Verlag, 1990.

Krauss, Lothar. "Auf dem Weg in die Zukunft." Report presented at the 112th BFP Conference, Kirchheim, Germany, September 2007.

Krüger, Gerhard. *Gott aber baut auf*. Erzhausen, Germany: Leuchter Verlag, 1978.

Krüger, Richard. "100 Jahre Berliner Erklärung." Paper, Symposium des Vereins für Freikirchenforschung (VFF) und des Interdisziplinären Arbeitskreises Pfingstbewegung. Erzhausen, Germany, March 27–28, 2009. GeistBewegt. http://www.geistbewegt.de /pages/posts/100-jahre-berliner-erklaerung 98.php?p=30 (accessed December 14, 2010).

———. "100 Jahre Pfingstbewegung Deutschland." Seminar, 112th BFP Conference, Kirchheim, Germany, September 25, 2007. MP3 Recording.

Krust, Christian Hugo. *50 Jahre Deutsche Pfingstbewegung: Mülheimer Richtung* [*50 Years of the German Pentecostal Movement: Mülheim Direction*]. Altdorf, Germany: Missionsbuchhandlung und Verlag, 1958.

Lauster, Herman. *Vom Pflug zur Kanzel*. 2nd ed. Urbach, Germany: STIWA Druck und Verlag, 1985.

Liebelt, Markus. "Chronik einer Gemeinde: 1946–1996." *Gemeinde Aktuell* (August 1996): 7–21.

Lidório, Ronaldo. "The Method of Paul for Church Planting." Empowering Church Planting Initiative. http://www.churchplanting.com.br/v1/index.php?option=com_content&view=article&id=36:the-method-of-paul-for-church-planting& catid=:missiology&Itemid=5 (accessed October 6, 2010.)

Linder, Tim. *Hermann Zaiss: Einblicke in sein Leben* [Hermann Zaiss: Insights into His Life] Wupperthal, Germany: R. Brockhaus Verlag, 2000.

Lisa, Anna. "Foreign Protestant Churches in Europe Increases as Reverse Mission is Seen." *Christianity Today*. (June 18, 2005). http://www.christianitytoday.com/article/foreign.protestant.churches.in.europe.increases.as.reverse.mission.is. seen/3188.htm (accessed October 14, 2009).

"Liste der Vineyards im D. A. CH." Vineyard Dach. http://www.vineyard-dach.net/vineyard/dach-liste.html (accessed December 21, 2010).

Malessa, Andreas. "Vortrag über das Postmoderne." Lecture, Allianztag, Bad Blankenburg, Germany, September 25, 2009.

"Mission in Deutschland unverzichtbar." *IdeaSpektrum* 39 (2010): 28.

"Mitgliederrückgang: Methodisten erwarten keine Trendwende. *IdeaSpektrum* (November 24, 2008), http://www.idea.de/nachrichten/freikirchen/detailartikel/artikel/mitgliederrueckgang-methodisten-erwarten-keine-trendwende-1.html (accessed August 23, 2009).

Modersohn, Ernst. *Die Erweckung in Mülheim an der Ruhr 1905.*Mülheim an der Ruhr, Germany: Christus Gemeinde, 1995.

Moll, Heiner. "Evangelische Kirchengemeinde Mislpe von 1945 bis 1995." Evanelische Kirchengemeinde Milspe. http://www.ev-kirche-milspe.de/Chronik/Chronik_ Moll.htm (accessed May 29, 2010).

Moody, D. L. Quoted in Harold Netland, *Encountering Religious Plurlaism: The Challenge to Christian Faith and Reason*. Downers Grove: InterVarsity, 2001.

"Museum of Ethnography Herrnhut." Staatliche Ethnograpische Sammlungen Sachsen. http://www.ses-sachsen.de/index.php?id=64&L=en (accessed December 10, 2010).

Neubauer, Reinhard. *Auslaufmodell Volkskirche—Was kommt danach?* Stuttgart, Germany: Quell Verlag, 1994.

"Neue geistliche Familie?" GROWEB. http://www.groweb.de/ (accessed December 22, 2010).

Noll, Mark A. "Pietism: Spener und Francke." Believe Religious Information Source. http://mb-soft.com/believe/txc/pietism.htm (accessed October 13, 2009).

Olpen, Bernhard. *Gekämpft mit Gott und Menschen: Das Leben von Heinrich Vietheer*. Erzhausen, Germany: Leuchter Edition, 2007.

"Orte der Erweckung (II): In Mülheim an der Ruhr fand einer der umstrittensten Aufbrüche statt." *IdeaSpektrum* 26 (April 2007): http://www.idea.de/pressedienst/detailartikel/archive/2007/april/artikel/warum-einer-erweckung-die-spaltung-folgte.html?tx_ttnews[day]=26&cHash=3d56fa25cb (accessed September 23, 2010).

"Orte über 5.000 Einwohner ohne eine VeF Freikirche (Stand 2005)." Bund Freier Evangelischer Gemeinden. http://www.feg.de/index.php?id=175 (accessed October 5, 2009).

"Partner für Gemeindegründung." Gemeindegründungswerk des BFP. http://www.partner-fuer-gemeindegruendung.de (accessed December 23, 2010).

"Pietismus in Deutschland." *IdeaSpektrum* 41 (2010): 20–22.

Plato. *Plato's Republic*, *Book II*. The Phrase Finder. http://www.phrases.org.uk/bulletin _board/17/messages/517/html (accessed November 22, 2002).

"Porträt: Auftrag." AVC Deutschaland. http://www.avc-de.org/de/portraet/auftrag.html (accessed December 17, 2010).

"Religion in Deutschland." *Der Spiegel* 25 (1992): 36–57.

Röckle, Bernhard. *Geboren in schwerer Zeit: Karl Fix und die Entstehung der Volksmission entschiedener Christen von 1933 bis 1945* [Born in Difficult Times: The Beginnings of the Volksmission Entschiedener Christen in Berlin (1933–1945), Especially Concerning the Biography of its Founding Father Karl Fix and his Theological Influence]. Stuttgart, Germany: Selbstverlag der Volksmission entschiedener Christen, 2002.

———. "Born in Difficult Times: The Beginnings of the Volksmission Entschiedener Christen in Berlin (1933–1945), Especially Concerning the Biography of its Founding Father Karl Fix and his Theological Influence." MA Theology Thesis, University of Wales, Bangor, 2002.

Rothkegel, Martin. "400 Jahre Baptisten in Europa und 175 Jahre Baptistengemeinden in Deutschland." Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland. http://www.baptisten.de/wer-wir-sind/geschichte/ (accessed December 28, 2010).

Salzer, Tom. "The Danzig Gdanksa Institute of the Bible, Part 1." *Heritage* 8, 3 (Fall 1988): 8–11.

———. "The Danzig Gdanksa Institute of the Bible, Part 2." *Heritage* 8, 4 (Winter 1988–1989): 10–13.

Sardaczuk, Waldemar. *Der Grenzgänger*. Erzhausen, Germany: Leuchter Verlag, 1985.

Schindler, Dietrich. *Das Jesus Modell: Gemeinden gründen wie Jesus*. Witten, Germany: SCM R Brockhaus Verlag, 2010.

———. "Creating and Sustaining a Church Planting Multiplication Movement in Germany." D. Min. diss., Fuller Theological Seminary, 2006.

Schmidgall, Paul. *Hundert Jahre Deutsche Pfingstbewegung: 1907–2007* [A One Hundred Year History of the German Pentecostal Movement: 1907–2007]. Nordhausen, Germany: Verlag Traugott Bautz, 2007.

———. "Herman Lauster kehrt nach Deutschland zurück: Eine kurze Biographie des Gründers der Gemeinde Gottes." *InSpirt* 2 (2006): 11–13.

———."Biogprahie Herman Lauster." Biographisch-bibliographisches Kirchenlexikon. http://www.kirchenlexikon.de/l/lauster_h.shtml (accessed December 12, 2010).

———. *From Oslo to Berlin: European Pentecostalism*. Erzhausen, Germany: Leuchter Verlag, 2003.

Schwarz, Christian. *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches.* Carol Stream: Church-Smart Resources, 1998.

———. *Paradigm Shift in the Church: How Natural Church Development Can Transform Theological Thinking*. St. Charles, IL: ChurchSmart Resources, 1999, 86.

Shawchuck, Norman, and Roger Heuser. *Managing the Congregation: Building Effective Systems to Serve People.* Nashville: Abingdon Press, l996.

"Sie sind herzlich willkommen." Biblische Glaubensgemeinde. http://www.bgg-stuttgart.de/index.php?id=40 (accessed November 18, 2010).

Simson, Wolfgang. Wie Christlich ist Deutschland? Eine Studie zur Situation des Christentums am Ende des zweiten Jahrtausend. Weil am Rhein, Germany: Wolfgang Simson Verlag, 1993.

"Soli Deo Gloria: Chronik einer Pfingstgemeinde." St. Ingbert: Germany, Freie Christengemeinde Saarpfalzkreis. e. V., 2009.

Sommer, Gottfried. "Die Sammlung deutscher freikirchlicher Pfingstgemeinden in der Zeit des Wiederaufbaus 1945–1955 zur Arbeitsgemeinschaft der Christengemeinden in Deutschland (ACD)—Entwicklung und Selbstverständnis." [The Gathering Together of German Free Pentecostal Churches during the Rebuilding Years 1945–1955 in the ACD: Development and self-understanding]. MA Thesis. Gießen, Germany: Free Evangelical Theological Seminary, 1999.

———. *Anfänge freikirchlicher Pfingstgemeinden in Deutschland zwischen 1907 und 1945.* Gießen, Germany: Free Evangelical Theological Seminary, 1998.

Stafford, Tim. "Go and Plant Churches of All People." *Christianity Today* (September 27, 2007). http://www.christianitytoday.com/ct/2007/september/36.68.html (accessed September 21, 2010).

"Statistik: Kirchenaustritte in Deutschland." http://www.kirchenaustritt.de/statistik/ (accessed October 7, 2009).

Steinmetz, David C. "The Necessity of the Past." *Theology Today* 33, 2 (July 1976). http://theologytoday.ptsem.edu/jul1976/v33-2-article5.htm (accessed August 26, 2010).

Stetzer, Ed. *Planting Missional Churches*. Nashville: Broadman and Holman Publishers, 2006.

———. "The Most Effective Evangelistic Strategy under Heaven." SBC Life. http://www.sbclife.org/articles/2003/06/sla14.asp (accessed March 23, 2011).

"Tagung 'Religion und Homosexualität': Kirche soll zu einem klaren Ja finden." *Idea Pressedienst* 260 (2009): 6–8.

"The Rise of Pentecostalism: Christian History Interview with Walter J. Hollenweger." *Christianity Today* (April 1998). http://www.christianitytoday.com/ch/1998/issue58/58h042.html?start=2 (accessed May 8, 2009).

Timm, Helmut … *bis an das Ende der Erde: Eine Pfingstgemeinde geht ihren Weg.* Velbert, Germany: Christliche Gemeinschaft e. V., 2008.

Tucker, Ruth A. *From Jerusalem to Irian Jaya*. Grand Rapids: Zondervan, 2004.

Ulonska, Reinhold. "Bevollmächtigt beauftragt zum Zeugnis auf dem Weg in die Zukunft:" 112. BFP-Bundeskonferenz vom 23.–26. September 2007." *BFP-Pressestelle.* September 27, 2007: 1.

———. "Bevollmächtigt beauftragt zum Zeugnis auf dem Weg in die Zukunft: 112. BFP-Bundeskonferenz vom 23.–26. September 2007," *BFP-Pressestelle* (September 27, 2009).

"Umfrage: In Deutschland glaubt jeder Zweite an Gott." Austrian Braodcasting Network. http://religion.orf.at/projekt02/news/0507/ne050726_umfrage_fr.htm (accessed August 24, 2007).

"Umfrage: Ist Deutschland gottlos geworden?" *IdeaSpektrum* 36 (1999): 6.

"Umfrage: Religion ist wieder im Kommen." *Idea Pressedienst*. (April 18, 2006). http://www.idea.de/pressedienst/detailartikel/archive/2006/april/artikel/umfragen -religion-ist-wieder-im-kommen.html?tx_ ttnews[day]=18&cHash=28f596c9fa (accessed August 22, 2009).

"Umfrage: Zwei Drittel der Deutschen glauben an Auferstehung." Evangelische Kirche in Deutschland (April 3, 2009). http://www.ekd.de/aktuell_presse/news _2009_04_03_2_ religionsmonitor.html (accessed October 5, 2009.)

"Unsere Enstehung." Anskar Kirche Deutschland. http://anskar.de/index.php?page=akd-wer (accessed November 17, 2010).

Van Rheenen, Gailyn. "Syncretism and Contextualization: The Church on a Journey Defining Itself." In *Contextualization and Syncretism: Navigating Cultural Currents*, edited by Gailyn Rheenen, 1–30. Pasadena: William Carey Library, 2006.

Vetter, Ekkehart. *Jahrhundertbilanz: erweckungsfasziniert und durststreckenerprobt: 100 Jahre Mülheimer Verband Freikirchlicher-Evangelischer Gemeinden*. [One Century Evaluation: Fascinated by Revival and Tested by Times in the Wilderness: 100 Year History of the Mülheim Association]. Bremen, Germany: Missionsverlag des Mülheimer Verbandes, 2009.

———. "Die Identität des Mülheimer Verbands zwischen Pfingstbewegung und Evangelikalismus." Paper, Symposium des Vereins für Freikirchenforschung (VFF) und des Interdisziplinären Arbeitskreises Pfingstbewegung, Erzhausen, Germany, March 27–28, 2009.

Volz, Ottomar. "Gemeinde Gottes e. V. Emmendingen: Chronik u. Entstehung u. Entwicklung zum 40 Jubiläum." Emmendingen, Germany: Gemeinde Gottes Publication, 1997.

Voß, Klaus Peter, ed. *VEF Freikirchen Handbuch*. Wuppertal, Germany: Brockhaus Verlag, 2004.

Voigt, Karl-Heinz. "Biographie Heinrich Vieteer." Biographisch-bibliographisches Kirchenlexikon. http://www.kirchenlexikon.de/v/vietheer_h.shtml (accessed December 10, 2010.)

———. *Freikirchen in Deutschland (19. und 20. Jahrhundert* [Free Churches in Germany: 19th and 20th Century]. Leipzig, Germany: Evangelische Verlagsanstalt, 2004.

"Warum werden in Europa so wenige Menschen Christen?" *IdeaSpektrum* 21 (2009):16–19.

"Welcome." Crossroads International Church. http://www.cicfds.de/1.html (accessed October 15, 2010).

"Wie entstand die Ecclesia?" Ecclesia Sollingen-Ohligs. http://www.ecclesia-solingen.de/index.php?option=com_content&view=section&id=2&Itemid=4 (accessed July 20, 2010).

"Wie hält es die Kirche mit den Charismatikern?" *IdeaSpektrum* 28 (2009): 27.

Wilson, Everett A. "'They Crossed the Red Sea, Didn't They?' Critical History and Pentecostal Beginnings." In *Globalization of Pentecostalism: A Religion Made to Travel*, edited by Murray W. Dempster, Byron D. Klaus, and Doug Petersen, 85–115. Carlisle, UK: Regnum Books International, 1999.

"Wir wollen in 25 Jahren die Zahl der Gemeinden verdoppeln," *IdeaSpektrum* 25 (2004): 18–19.

Zaiss, Hermann. *Gottes Imperativ: Sei Gesund*. 4th ed. Neumünster, Germany: CVD Verlagsgesellschaft, 1999.

Zayas, Alfred de. "The Expulsion of Germans." Museum of European Art. http://www.meaus.com/Expulsion_of_Germans.html (accessed March 16, 2010).

Zimmerling, Peter. *Charismatische Bewegungen*. Göttingen, Germany: Vandenhoeck & Ruprecht Verlag, 2009.