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**CRITICAL FACTORS THAT IGNITE A MISSIONS MOVEMENT**

**written by**

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**CRITICAL FACTORS THAT IGNITE A MISSIONS  
MOVEMENT**

By

Francis Damon Friedman

A Dissertation Presented to the  
Faculty of the School of Intercultural Studies

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## **Abstract**

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The need to mobilize missionaries into the mission field and proclaim Christ is more crucial today than in any other time in history. Small sparks of revival or renewal occur daily, but many of these never ignite a movement. The question my research aims to answer is: what are the critical factors seen across various missional movements that ignite a movement and how can these factors be applied in today's mission field?

I researched movement theories and crafted a Movement Rubric that groups movement characteristics into four categories: Human Agent, Ideology, Organization, and Strategy. Through the lens of this Movement Rubric, I conducted document reviews on select historical and contemporary missions movements, as well as semi-structured interviews with leaders of missions organizations across the country. I also conducted a document review on military special operations. Through the research, I identified critical factors that exist in each movement.

To learn how these factors could be applied in today's mission field, I compared them to the current practices within SOF Missions, a non-profit missions organization that I founded in 2011. I developed change initiatives around several critical factors that were currently not in place within the organization. The goal for these initiatives was for SOF Missions to ignite a movement. This research offers missions minded people, churches, and organizations an opportunity to implement critical factors in their cultural context in an effort to ignite a missions movement.

Ryan Bolger, Ph.D.

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## **Dedication**

To SOF Missions

For the sake of strengthening and expanding the Kingdom.

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**My Professors:** Thank you to Ryan Bolger for believing in me. I am so grateful for all you have done. I am in awe of your genius and am appreciative of the magic you bestowed upon my dissertation. Thank you Elizabeth Glanville for taking me by the hand on day-1. Literally, you sat me down and helped me sculpt the beginning of this significant undertaking. And lastly, thank you Paul Jensen for your superb spiritual formation and for sharing your heart. All three of you were instrumental in shaping this dissertation.

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great accomplishment to you. This degree is just as much yours as it is mine. And from this day forward I shall call you “Dr. Dayna” and the professor of our home. I am more in love with your brain now than ever. SOF Missions is a powerhouse because together we are an unstoppable force for good.

**My Jesus:** Thank you for being totally awesome. You are the Commander of the Universe, my King, and my Hope. I will live all the days of my life for Your amazing cause. I will serve in my local community, throughout the nation, and around the world—wherever You call me. You have asked, “Who will go for us?” And I am answering, “Here am I, send me.”

## Table of Contents

Abstract.....	iv
Dedication.....	v
Acknowledgements.....	vi
Table of Contents.....	viii
List of Tables.....	xv
List of Figures.....	xvi
List of Abbreviations.....	xvii
Chapter 1 Introduction.....	1
Background.....	1
Design.....	3
Purpose.....	4
Goal.....	4
Central Research Issue.....	4
Research Questions.....	4
Application Intent.....	4
Significance.....	5
Delimitations.....	5
Definitions.....	6
Assumptions.....	7
Limitations.....	7
Preview.....	8
Summary.....	8
Part I Literature Review.....	10
Chapter 2 Movement Theory.....	11
Development of the Movement Rubric.....	11
Outlines of Movement Theories.....	12
Luther Gerlach.....	12
Roland Allen.....	13
Howard Snyder.....	14
Paul Pierson.....	14



Steve Addison .....	15
Summary of Movement Theory Characteristics .....	16
Movement Theory.....	17
Human Agent.....	17
Leader(s) .....	18
Members .....	18
Ideology .....	19
Commitment .....	19
Spiritual Practices .....	21
Authority .....	21
Organization.....	22
Structures .....	22
Training.....	23
3-Self Principle .....	26
Strategy .....	27
Networks .....	27
Methodology .....	29
Synergy .....	30
Conclusion .....	31
Chapter 3 Historical and Special Operations Movements .....	32
Historical Movement Document Review.....	32
Human Agent.....	33
Early Church Movement.....	33
Society of Jesus (Jesuit Order).....	34
Moravian Movement.....	35
China Inland Mission.....	36
Student Volunteer Movement.....	37
Youth With A Mission.....	38
Summary of Human Agent .....	39
Ideology .....	40
Early Church Movement.....	40
Society of Jesus (Jesuit Order).....	42
Moravians .....	43
China Inland Mission.....	44
Student Volunteer Movement.....	45
Youth With a Mission.....	46
Summary of Ideology .....	47
Organization.....	48
Early Church Movement.....	48
Society of Jesus (Jesuit Order).....	51
Moravians .....	51
China Inland Mission.....	53
Student Volunteer Movement.....	55

Youth With a Mission.....	57
Summary of Organization.....	58
Strategy.....	59
Early Church Movement.....	59
Society of Jesus (Jesuit Order).....	61
Moravians.....	62
China Inland Mission.....	63
Student Volunteer Movement.....	64
Youth With A Mission.....	65
Summary of Strategy.....	66
Special Operations Document Review.....	67
Human Agent.....	70
Ideology.....	71
Organization.....	73
Strategy.....	77
Summary of Historical and Special Operations Movements.....	79
Human Agent.....	79
Ideology.....	79
Organization.....	80
Strategy.....	81
Conclusion.....	81
Part I I: Methodology and Research Results.....	82
Chapter 4 Methodology.....	83
Rationale.....	83
Document Review.....	84
Interviews.....	85
Phases.....	88
General Questions.....	88
Reliability and Validity.....	89
Conclusion.....	91
Chapter 5 Movement Data.....	92
Human Agent.....	93
Ideology.....	95
Organization.....	97
Strategy.....	99
Conclusion.....	101
Chapter 6 Findings.....	103
Human Agent.....	105
Experience.....	105

Humility .....	105
Modeling .....	106
Passion .....	107
Vision and Strategy .....	107
Ideology .....	109
Bible .....	109
Calling .....	109
Christ Centered .....	110
Ecumenical .....	110
Holy Spirit .....	111
Prayer .....	112
Organization .....	113
3-Self Principle .....	113
Board of Directors .....	114
Command and Control (C2) Operations .....	114
Training .....	115
Strategy .....	116
Evangelization .....	116
Events .....	117
Contextualization .....	117
Partnering .....	118
Relationships .....	119
Service .....	119
Unique Data .....	120
Headquarters .....	121
People Group .....	121
Short Fall .....	122
Members .....	122
Research Questions Answered .....	122
Conclusion .....	124
Part III: SOF Missions and Change .....	125
Chapter 7 Shield of Faith (SOF) Missions .....	126
Background .....	126
Human Agent .....	127
Ideology .....	128
Organization .....	129
Strategy .....	130
Conclusion .....	132
Chapter 8 Critical Factors within SOF Missions .....	133
Critical Factors .....	133

Human Agent.....	133
Vision and Strategy.....	134
Experience.....	134
Ideology.....	135
Bible.....	135
Calling.....	136
Christ Centered.....	136
Ecumenical.....	137
Holy Spirit.....	137
Prayer.....	138
Organization.....	139
3-Self Principle.....	139
Board of Directors.....	139
Training.....	140
Strategy.....	141
Contextualization.....	141
Events.....	141
Partnering.....	142
Relationships.....	143
Service.....	143
Conclusion.....	144
Chapter 9 Organizational Change.....	146
Implementation of Change Initiatives.....	146
Human Agent Initiative.....	147
Ideology Initiative.....	149
Organization Initiative.....	152
Strategy Initiative.....	154
Results of Change Initiatives.....	156
Human Agent Initiative.....	157
Ideology Initiative.....	158
Organization Initiative.....	159
Strategy Initiative.....	160
Conclusion.....	162
Chapter 10 Conclusion.....	164
Summary.....	164
Recommendations for Future Initiatives.....	164
Human Agent.....	165
Ideology.....	165
Organization.....	166
Strategy.....	167
Summary of Critical Factors.....	168
Recommendations for Further Research.....	169

Final Thoughts .....	170
Appendix A: Contemporary Movement Data.....	172
Calvary Chapel Cajabamba.....	172
Human Agent.....	172
Ideology .....	172
Organization.....	173
Strategy .....	173
Compassion International .....	174
Human Agent.....	174
Ideology .....	174
Organization.....	175
Strategy .....	176
e3 Partners.....	177
Human Agent.....	177
Ideology .....	178
Organization.....	178
Strategy .....	179
Fred Willie J. Missions .....	180
Human Agent.....	180
Ideology .....	181
Organization.....	182
Strategy .....	182
International Justice Mission .....	183
Human Agent.....	183
Ideology .....	184
Organization.....	184
Strategy .....	185
Missions International.....	186
Human Agent.....	186
Ideology .....	187
Organization.....	187
Strategy .....	188
Overseas Missionary Fellowship International.....	189
Human Agent.....	189
Ideology .....	190
Organization.....	191
Strategy .....	192
Parakletos International .....	193
Human Agent.....	193
Ideology .....	193
Organization.....	194
Strategy .....	194
Samaritan's Purse.....	195

Human Agent.....	195
Ideology .....	195
Organization.....	196
Strategy .....	196
Wycliffe Associates .....	197
Human Agent.....	197
Ideology .....	198
Organization.....	198
Strategy .....	200
Youth With A Mission.....	201
Human Agent.....	201
Ideology .....	201
Organization.....	202
Strategy .....	203
Appendix B: Interview Questions.....	204
Appendix C: Consent Form .....	205
Appendix D: List of Researched Movements.....	207
References Cited.....	209

## **List of Tables**

Table 1: Movement Rubric .....	16
Table 2: Historical Movements.....	33
Table 3: Special Operations Movements .....	68
Table 4: Contemporary Missions Organizations .....	92
Table 5: Movement Abbreviations .....	104
Table 6: Human Agent Critical Factors .....	108
Table 7: Ideology Critical Factors .....	112
Table 8: Organization Critical Factors.....	116
Table 9: Strategy Critical Factors .....	120

## **List of Figures**

Figure 1: Critical Factor Numerical Rating Scale.....	104
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## **List of Abbreviations**

CCC	Calvary Chapel Cajabamba
CIM	China Inland Mission
CI	Compassion International
e3	e3 Partners
ECM	Early Church Movement
FJM	Fred Jordan Mission
IJM	International Justice Mission
MM	Moravian Movement
MI	Missions International
OMF	Overseas Missionary Fellowship
PI	Parakletos International
SP	Samaritan's Purse
SJ	Society of Jesuits
SO	Special Operations
SVM	Student Volunteer Movement
YWAM	Youth With a Mission
WA	Wycliffe Associates

# **Chapter 1**

## **Introduction**

I am convinced that the need to mobilize North American Christians into the mission field and proclaim Christ is more crucial today than in any other time in history. There are small sparks of renewal occurring daily, but like a flint trying to start a fire, most of these movements never ignite; many 21st century missional movement leaders, are often unequipped or incapable of sparking a movement. Several missions and military practices can instruct mission. Germane to each are critical factors that helped ignite each movement. The question is: what are those factors and how can they be applied in today's mission field?

Studying historical and contemporary missions movements, as well as the military special operations arena and identifying critical factors that ignite a movement, will guide me to developing a Movement Rubric. My intent is to apply the Movement Rubric to my organization, SOF Missions, in an effort to spearhead a movement. This Movement Rubric offers a model to follow for missions minded people, churches, and organizations to ignite a missions movement in their cultural context.

### ***Background***

I am the founder and president of Shield Of Faith (SOF) Missions, a 501(c) 3 non-profit organization. SOF's mission is to empower people and proclaim God's love through active service. Its three pillars are missions, outreach, and spiritual growth. Since its inception, we have conducted over fifteen domestic and international mission trips.

Our outreach pillar consists of initiatives that help people in our communities. Currently, our efforts are largely focused on US veterans. Lastly, our spiritual growth pillar is where we develop educational tools for people to strengthen their relationship with God.

Throughout the years, I have engaged in missions with diverse and unique cultures. Within our missions trips we have traveled domestically (to New York, New Jersey, North Carolina, West Virginia, Florida and Texas) and internationally (Haiti, Costa Rica, Honduras, Brazil, Peru, and Philippines). I have connected through missions trips with the Quilombola people, a two percent unreached people group<sup>1</sup> (Peoplegroups 2016, 2) located along the Amazon River; the Migma and Chichir tribes located in the Andes Mountains of Peru; Haitians living in Jacmel; and Ngobe people of Cost Rica. The services we provided opened the doors to several closed communities, whether it was food distribution to the poor, construction projects, medical clinics, or presenting a Vacation Bible School. The local people valued our desire to help, which enabled friendly and welcoming conversations about Jesus. Each of these cultures is unique in their own right, which posed a challenge. However, showing a genuine appreciation for the people and culture has opened doors for further communication and relationship building.

My cross-cultural experience extends beyond my work at SOF Missions. As a military member for over 16 years, I spent approximately two years overseas interacting with various cultures. I lead in cross-cultural engagements as a military operator, establishing relationships with people in Germany, England, Spain, Iraq, and Afghanistan. It has been advantageous to be a part of a military organization because of the process in which the special operations institute trains their soldiers and airmen to conduct the nation's mission of protecting our country. Some lucrative courses during a

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<sup>1</sup> According to Peoplegroups.com an unreached people group is considered unreached when there is no indigenous community of believing Christians able to engage this people group with church planting. Technically speaking the percentage of evangelical Christians in this people group is less than 2 percent.

pre-deployment phase are cross-cultural engagement and intelligence updates that reflect the culture and climate, empowering us to have a strong realistic grasp of the current atmosphere in the area in which we are operating.

Another aspect of our organization involves speaking. The multiple venues include, but are not limited to churches, military bases, businesses, and government agencies that include law enforcement and first responders, and non-profit organizations. Depending on the venue, I speak on leading, discipling and mentoring, serving in the mission field, engaging in local community, and answering God's call. Personally, my intent is not just to motivate people, but also to show them how to live intentionally and to take action.

### ***Design***

The following section outlines my approach to the necessary research that lead to the answer I am seeking. Through this research, I hope to determine how to develop an organization to spearhead a national, if not a global missions movement. I explore four subjects: movement theory, historical missions movements, contemporary missions organizations that are fueling a movement, and military special operations movements. Each of these provides understanding of the critical factors that ignite a missions movement. Researching movement theory helped to develop a Movement Rubric to guide the research. Military contribution further articulated processes and practices that are analogous to those within missions movements.

## **Purpose**

The purpose of this study is to understand factors that have ignited missions movements in order to ignite a missions movement through SOF Missions.

## **Goal**

The goal of this study is to develop a list of critical factors that can be applied within SOF Missions and other North American-based missions organizations.

## **Central Research Issue**

Identify critical factors that ignite missions movements, both current and historical.

## **Research Questions**

1. What is a missions movement?
2. What organizational structures support a missions movement?
3. What are the common factors across a movement that can be grouped together to form critical factors that ignite a movement?

## **Application Intent**

What are the critical factors that ignite a missions movement and how can they be applied within SOF Missions?

## **Significance**

SOF Missions has grown consistently over the past five years. I want to learn how other missions organizations ignite a movement and what the critical factors are that brought them to where they are today. I desire to apply the lessons learned to SOF Missions to ignite a movement in which people across the nation and perhaps the globe learn about God and develop a saving relationship with God's Son, Jesus Christ. I hope SOF Missions can become a model for other missions organizations that want to advance the Kingdom.

The value of this dissertation for the field of missiology will be missions ignition critical factors. Many theorists such as Steve Addison and Paul Pierson have studied movements and movement theory, but no one has looked across missions organizations and determined common factors that ignited those movements. The missions-critical factors will be made available for other organizations that wish to implement them.

## **Delimitations**

This study focuses on selected historical missions movements, contemporary missions organizations that are fueling movements and military special operations movements. This does not mean that the research does not apply to other movements, but simply that they were not within the scope of the research. Within the selected organizations, all are headquartered in North America, except for Overseas Missionary Fellowship (OMF), which operates out of Singapore<sup>2</sup>. Similarly, of all the areas of military special operations, I will focus only on the aspects of military operations that I

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<sup>2</sup> However, OMF does have an International Office in the US that "leads a variety of efforts to move the American church toward involvement in God's mission among East Asia's peoples" (OMF website).

researched. The findings are applied specifically to SOF Missions although they may apply to other missions organizations as well.

Lastly, this study focuses on a Movement Rubric of four missions movement categories. This Movement Rubric was developed by juxtaposing relevant movement theories, identifying the characteristics that consist across a majority of the theories, and then placing them within one of the four categories: Human Agent, Ideology, Organization, and Strategy. The Movement Rubric categories will be the only aspects of the historical movements and contemporary missions organizations that I analyzed. Therefore, only certain features of each movement will be considered.

## **Definitions**

**Mission:** Moreau's definition forms the working understanding of mission in this paper.

Mission is a comprehensive term including the upward, inward, and outward ministries of the church. It is the church as sent (a pilgrim, stranger, witness, prophet, servant, as salt, as light, etc.) in this world. So in essence, "it is everything the church is doing that points toward the kingdom of God" (Moreau 2004, 17).

**Missions:** Moreau defines it as "the specific work of the church and agencies in the task of reaching people for Christ by crossing cultural boundaries" (Moreau 2004, 17). Missions is the physical effort and work conducted by the Church to proclaim Christ as Lord.

**Missions Movement:** Addison defines a movement as:

Informal groupings of people and organizations pursuing a common cause. They are people with an agenda for change. Movements don't have members, but they do have participants. The goals of a movement can be furthered by organizations, but organizations are not the totality of a movement. The movement can have leading figures, but no one person or

group controls a movement. Movements are made up of people committed to a cause. (Addison 2011, 28)

Organization: An organization is a structured body of people with a particular purpose (Merriam-Webster 2017). As I study movements and determine the critical factors that ignite a movement, I will be interviewing contemporary missions movements that are fueling movements today.

Ignition: Merriam Webster defines ignition (ignite, igniting) as giving life or energy to someone or something, or to set in motion. In the book *The Tipping Point*, Malcolm Gladwell defines ignition through the term “tipping point.” “The tipping point is that magic moment when an idea, trend, or social behavior crosses a threshold, tips, and spreads like wildfire” (Gladwell 2000, 9). For the purposes of this research, the words kindle, spark etc. will be used synonymously with ignite.

### **Assumptions**

Several assumptions are included in this research. The first is that there are multiple critical factors within each missions organization that ignite a movement. Second, the factors that have ignited movements in the past are relevant to igniting movements now and in the future.

### **Limitations**

I am researching and writing as the president of SOF Missions. As the organization’s leader I am not a neutral observer of SOF’s activities or the global impact I believe SOF can have. I am a leader who develops our mission and vision, which shapes the future of the organization.



## ***Preview***

In Chapter 2, I review the literature on movement theory and in Chapter 3 the literature on historical and military special operations movements. The review will be conducted through the Movement Rubric I established that classifies the components of missions movements into four categories: Human Agent, Ideology, Organization, and Strategy.

Chapter 4 describes the methodology to identify the critical factors that ignite a missions movement. This occurred through semi-structured interviews with leaders of contemporary missions organizations that are fueling movements. Chapter 5 discusses the data from the research, in which I summarize the data from the contemporary missions organization interviews. In Chapter 6, I report the semi-structured interview findings and convey critical factors from each missions organization. I rate the factors on a scale that reveals a level of significance within the organization.

In Chapter 7, I describe SOF Missions as it existed before I applied change learned from my research. Chapter 8 conveys the critical factors currently present within SOF Missions and discusses factors that I am not able to apply through a change initiative. Chapter 9 presents three change initiatives implemented within SOF Missions. I applied change initiatives in the Movement Rubric categories of Ideology, Organization and Strategy. I then present the initiative outcomes. Finally in Chapter 10, I discuss lessons learned from the change initiatives, review the critical factors needed to ignite a missions movement, and recommend topics for further research.

## ***Summary***

A great deal of research has been conducted on movements. However, research has not identified common critical factors of each movement and discussed how those

factors ignited a movement. In addition, no “how to” manual exists that conveys processes and practices that help leaders spearhead a movement. The question remains: what are critical factors that ignite a movement on a national and/or global scale? This research will develop a group of critical factors needed to spark a missions movement. With the Holy Spirit leading the way, this group of factors will help SOF Missions ignite a missions movement in North America and God willing, the world.

## **Part I**

### **Literature Review**

In this part, I review the literature on movement theory as well as selected historical missions movements and military special operations movements. I present the information within the Movement Rubric I developed based on the commonalities that movement theorists believe ignite a movement.

## **Chapter 2**

### **Movement Theory**

In this review of movement theory literature, I discuss sociological and missional movement theorists and characteristics they deemed essential for a movement. To frame this information, I develop a rubric that groups similar characteristics of movement theory together under four categories. In the first portion of this chapter I will detail how I developed the rubric using the characteristics movement theorists deemed necessary to create a movement. I then conduct a review of literature on movement theory, presenting it within the Movement Rubric. Lastly, I present the data from a literature review of selected historic movements using the Movement Rubric.

#### ***Development of the Movement Rubric***

The development of the Movement Rubric came about through careful examination of the movement theorists researched in this study. I looked at each movement theorist's findings on characteristics needed to create a movement and grouped common characteristics into four categories: Human Agent, Ideology, Organization, and Strategy. The Human Agent category consists of the leaders and members within a movement. The Ideology category consists of the movements system of ideas and ideals. The Organization category consists of the structure, framework, and inner-workings of the movement. The Strategy category consists of the ways in which the movement carries out its goals. Within these four categories are numerous characteristics

that further develop the category. The theorists researched for this study were: Luther Gerlach, Roland Allen, Howard Snyder, Paul Pierson, Steve Addison and David Garrison.

### **Outlines of Movement Theories**

In this section I give a brief and concise overview of each movement theorist's characteristics considered important to ignite or start a missions movement as well as explaining which category I determined they would fall under in the Movement Rubric.

#### Luther Gerlach

Luther Paul Gerlach's specialties are in the fields of economic anthropology, socio-cultural change, human ecology and anthropology of social and religious movements. In his book, People, Power and Change, which focuses on defining social movements, Gerlach develops a list of five factors that are present to qualify something as a movement. The five factors they list are (Gerlach 1970, xvii) :

1. "A segmented, usually polysepalous, cellular organization composed of units reticulated, by personal, structural and ideological ties." This characteristic falls under the Human Agent category.
2. "Face-to-face recruitment by committed individuals using their own preexisting, significant social relationships." This characteristic falls under the Ideology category.
3. "Personal commitment generated by an act or an experience, which separates a convert from the established order, identifies him with a new set of values and

commits him to changed patterns of behavior.” This characteristic falls under the Ideology category.

4. “An ideology, which provides a conceptual framework, by which all experiences or events may be interpreted and be motivated. It provides rationale for envisioned changes, defines the opposition, and forms the basis for conceptual unification of a segmented network of groups.” This characteristic falls under the Ideology category.

5. “Real or perceived opposition from the society or from the established order within the movement has risen.” This characteristic was not added into the Movement Rubric as no other theorist mentioned this or anything similar.

Roland Allen

Roland Allen looks at the structure and methods of the modern missionary movement in his book The Spontaneous Expansion of the Church. As Allen looks at the failures of the church from different aspects, characteristic that ignite successful movements can be extracted from the pages. The first characteristic is the need for missions movements to be self-governing (Allen 2012, 145). As an extension of self-governing, Allen believes missions movements will last longer when they are self-sustaining. Rounding out the top three is self-extending. If a people are self-sustaining and self-governing they can be self-extending, which means they have the ability to propagate the movement on their own (Allen 2012, 45). I grouped these characteristics together under the Organization category and labeled them the 3-Self Principle.

The fourth factor that Allen discusses is education, in which he believes a formal education is not required for mission work. I placed this characteristic under the Organization category. Lastly, Allen discusses the matter of missional support. He

believes missionaries in the field should be supported by various means (Allen 1949, 146). I placed this characteristic under the Organizational category as well.

Howard Snyder

Howard Snyder created a list of characteristics for a renewal movement, which for the purposes of this research will be applied to missions movements. He states that no movement is perfect and that no one movement will exhibit all these characteristics completely.

1. It rediscovers a forgotten or neglected aspect of the gospel.
2. It uses some kind of small group structure: a church within the Church. Thus it keeps a link with the larger Church.
3. It is committed to the unity, validity, and wholeness of the larger Church.
4. It is orientated toward mission beyond itself.
5. It is conscious of being a distinct covenant-based community.
6. It provides the context for the rise, training and exercise of new forms of ministry and leadership. Thus it is flexible in forms of ministry and leadership selection and training.
7. Its members remain in close contact with society, especially the poor.
8. It maintains a balanced emphasis on the Word and Spirit as the basis of authority. (Pierson 2009, 188).

To place these characteristics within categories of the Movement Rubric, I felt it beneficial to group a few together. Characteristics 1, 3, and 8 were placed under Ideology. Characteristics 2, 5, & 6 were placed together under Organization. Characteristics 4 and 7 were placed under Strategy.

Paul Pierson

In Paul Pierson's book *The Dynamics of Christian Mission*, he highlights the contexts by which the movement of the biblical faith has expanded into almost every culture on the globe. For the purposes of this study, I use these contexts as characteristics

that can ignite a movement. The first characteristic on which Pierson focuses is congregational and missional structures (Pierson 2009, 6). I placed this characteristic under the Organization category. Secondly, Pierson says, “in general, mission has been the result of personal and/or corporate renewal, and that such mission movements always appear to have arisen on the periphery of the broader Church” (Pierson 2009, 5). I placed renewal under the Ideology category. Next is synergy, the ability to stimulate similar movements in other places (Pierson 2009, 7). I believe this falls under the Strategy category. For the last three characteristics, Pierson shifts focus to the leaders and members of movements. “A key leader has triggered most mission movements. This leader has typically experienced a profound life with God, felt God’s heartbeat for the world...” (Pierson 2009, 6). Members of movements have always been a minority, often perceived with disdain or rejection by their societies and even their churches. Yet they persevered and, despite their apparent failures, God did ‘exceedingly abundantly’ about all they had hoped (Pierson 2009, 5). I placed these two characteristics of leaders and members under the Human Agent category.

### Steve Addison

Steve Addison draws from biblical, historical and contemporary case studies to isolate characteristics of missionary movements. White Hot Faith begins Addison’s list of essential characteristics. He describes it as an ultra emotional experience that one has through crisis with God (Addison 2011, 47). I placed this characteristic under the Human Agent category.

The second characteristic comes when people commit themselves to a cause worth fighting for (Addison 2014, 67). I placed this characteristic under the Ideology category. The third characteristic Addison describes is the contagious relationships



people form throughout a movement. Movements occur within networks and the relationships in these networks are how people connect rapidly and strengthen the movement (Addison 2011, 75). I placed this characteristic under the Organization category. The last characteristic that Addison identifies is the concept of rapid mobilization. It is a system that identifies and develops leaders (Addison 2011, 95). I placed this characteristic under the Organization category. Lastly, Addison focuses on adaptive methods. “Adaptive methods enable a movement to function in ways that suit its changing environment and its expansion into new fields” (Addison 2011, 104). I placed this characteristic in the Organization Category.

### Summary of Movement Theory Characteristics

Table 1 shows each category within the Movement Rubric and the characteristics from the movement theorists that fall under each.

**Table 1: Movement Rubric**

<u>1. Human Agent</u>	<u>2. Ideology</u>	<u>3. Organization (internal)</u>	<u>4. Strategy (external)</u>
Leader - Event/crisis - Motivational - Members willing to follow	Rediscovered purpose/renewal  Covenant based  Word and spirit	Sodality- mission structures/teams/bands  Modality- structure  Training- members and leadership	Close contact w/ society  Social networks (contagious relationships)  Face-to-face recruitment
Members - Average people - Willing to follow leader	Extraordinary prayer  Commitment	Adaptability/methods  <sup>1</sup> 3 Self Principle: governing, propagating, extending	Cells planting cells  <sup>2</sup> Contextualization/indigenization

<sup>1</sup> 3-Self Principle: Henry Venn, a protestant missionary with the Church Missionary Society, developed the term “3-self principle”. This term has traditionally referred to church plants that were considered viable when they became self-sustaining, self-governing, and self-reproducing. For the purposes of this research, the term will be used as it relates to movements and organizations as well.

	Authority of God's word  Spiritual practices	Leadership: lay and local  Cell churches	Urban strategy: populated areas  Abundant evangelism  Rapid reproduction  Synergy
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### ***Movement Theory***

A movement is a group of people gathered for a common cause with the hope of change (Addison 2011, 28). The people are introduced to an ideology that causes them to become deeply committed and are led by a frontrunner who motivates them towards personal or social change (Gerlach 1970, 158). The movement can gain momentum, become efficiently organized, and eventually establish strategies that expand beyond the movement's original parameters. Each theorist offers their perspective and provides characteristics that comprise a movement. This section discusses different aspects of movement theory and unpacks the Movement Rubric's categories and characteristics.

### **Human Agent**

The first category in the Movement Rubric is Human Agent. The Human Agent component of the Movement Rubric consists of the characteristics of the movement leaders and members.

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<sup>2</sup> Contextualization: "The attempt to communicate the message of the person, works, word, and will of God in a way that is faithful to God's revelation, especially as put forth in the teaching of holy Scripture, and that is meaningful to respondents in their respective culture and existential contents" (Hesselgrave 1989, 200)

## Leader(s)

Leadership is vital in movements. (Addison 2011). Most of these leading figures go through some sort of crisis in which they could “lose everything” (Addison 2011, 46). In this deep emotional experience, or moment of despair, they find God. This crisis leads to a humble surrender, which empowers them to do God’s will. “When God takes the initiative to call a person into his service it is often through a powerful encounter. Profound experience of surrender preceded revelation of God’s purpose, and the outpouring of power to achieve his will” (Addison 2011, 46). “A key leader has triggered most mission movements. This leader has typically experienced a profound life with God, felt God’s heartbeat for the world, and been able to communicate his or her vision to others” (Pierson 2009, 6). They may encounter a long desert period of hardship and struggle with an apparent abandonment by everyone (Pierson 2009, 6). God allows crisis to shape men and women for God’s service. From all accounts, crisis is an essential ingredient that initially molds the leader. In crisis, people submit to God and surrender worldly possession, ridding themselves of potential obstacles that may stand in the way. What comes of this submission to God is what Addison calls “white-hot faith” (Addison 2011, 36). The leader’s personality and passion become contagious and infect everyone around them. As leaders influence and convince people to follow, the movement gains members.

## Members

Followers of a movement are frequently the weak and poor, the shame of society, the insignificant and the outcasts. “Those who have answered the missionary call, have always been a minority, often perceived with disdain or rejection by their societies and even churches. Yet they persevered and, despite their apparent failures, God did

‘exceedingly abundantly’ above all they had hoped” (Pierson 2009, 5). This is often part of God’s tactical plan. In the early church, God used people who were viewed as powerless to spread the gospel to those considered influential. Scripture affirms this in 1 Corinthians 1:26-28:

Remember, dear brothers and sisters, that few of you were wise in the world’s eyes or powerful or wealthy when God called you. Instead, God chose things the world considers foolish in order to shame those who think they are wise. And he chose things that are powerless to shame those who are powerful. God chose things despised by the world; things counted as nothing at all, and used them to bring to nothing what the world considers important. (1 Cor. 1:26-28 NLT)

As leaders rally members, several aspects must materialize before a movement occurs. The first is a deep-set ideology that shapes the movement.

## **Ideology**

Ideology consists of the characteristics or ideals held by the movement’s leaders and members. These are the set of ideas that make up the beliefs, goals and expectations of the movement. Characteristics seen across movement theory are commitment, spiritual practices, and authority.

## **Commitment**

Commitment begins with the leader(s) of the movement and trickles down to each member. Movement leaders provide members with an ideology that can apply to all facets of life. Gerlach and Hine define ideology as “a conceptual framework, by which all experiences or events may be interpreted and be motivated. It provides rationale for envisioned changes, defines the opposition, and forms the basis for conceptual unification of a segmented network of groups” (Gerlach 1970, 97). A movement’s commitment to its

core ideology provides the catalyst for continual learning, renewal, and growth (Addison 2011, 62).

Within movements, people take a stand on what they believe is right and pledge themselves to a cause. Deep personal commitment is one of the most widely noted and least analyzed aspects of movement dynamics (Gerlach 1970, 99). Such deep commitment leads individuals to take risk. One level of risk occurs when a person's devotion to the cause becomes obvious to others. Members want to know their involvement is worthwhile and they depend on each other with the highest level of assurance. They become "fearless and uncompromising agents of transformation in this world" (Addison 2011, 23).

A mechanism of commitment is alignment (Addison 2011, 61). It is a systematic approach in which the committed leader maintains sight of the overall cause, while developing the discipline necessary to keep members focused (Addison 2011, 61). Balance also exists within commitment, called "medium tension." It occurs between people who admire the movement versus those who oppose it. The objective is to get people on the outside to join your cause, rather than to oppose you. A "medium tension" point with the surrounding environment ensures that commitment levels are high, but not so high that potential members view joining the movement as a total break with their relationships and culture (Stark 1987, 15-16). "Personal commitment generated by an act or an experience, which separates a convert from the established order, identifies him with a new set of values and commits him to changed patterns of behavior" (Gerlach 1970, 97). Part of overall commitment entails disciplines that edify members to commune with God.

## Spiritual Practices

Spiritual practices develop a strong bond within the community and bolster commitment for the cause. Spiritual practices from the first-century church include prayer, studying, fellowship, and forms of confession (Acts 2:42). They exist as a continual reminder of selfless service to an all-deserving God. “Spiritual practices may vary from movement to movement but they are all activities that deepen our relationship with God” (Addison 2011, 47). It is important for committed members to gather and study the principles that bring them together, as well as to spend time in prayer and encourage one another. The importance of confession is to remove anything that hinders people from serving and remaining focused on the cause and helping others. (Addison 2011, 47). Each of these spiritual practices flows from the initial crisis experienced by the leader that ignited the movement.

The spiritual practice of prayer is a top priority and can be used in intuitive and counterintuitive ways within a movement (Addison 2011, 175). Praying for the missionaries and the people group that those missionaries will reach are intuitive ways to pray (Addison 2011, 173). This prevents members from growing discouraged. Discouragement is a factor with many missionaries who head out into the mission field, especially during challenges that come along with health, families, and ministry (Addison 2011, 173). Other prayer approaches include prayer for new believers, prayer by the new believers, and prayer for more workers (Addison 2011, 176).

## Authority

As members of a movement develop and strengthen spiritual practices, they must lean on an authority that is sound, consistent, and coherent (2 Tim 3:16). The adherence to an ultimate authority stems from the movement’s core ideology (Pierson 2009, 189).

At the center of ideology, within a missions movement, is the Word of God (2 Tim 3:16). Without it, movements will fragment and allow heresies to seep in (Garrison 2004, 182), which can damage and may destroy and dissolve the movement (Garrison 2004, 182). “Those who have successfully navigated a missional movement are unanimous” in their conviction that God’s word is the final authority on all things (Garrison 2004, 183). The Word of God provides the direction to a healthy spiritual state (Garrison 2004, 182). From the Word, leaders and influential members can build a structure that stands firm.

## **Organization**

Organization consists of the characteristics that make up the organizational structure and inner workings of a movement. The organization that develops during a movement is another essential characteristic.

### Structures

Modality and Sodality are structures that occur within an organization. Modality is a concept that entails “a structured fellowship in which there is no distinction between sex or age” (Winter 2009, 248). Pierson also refers to modality but distinguishes it as a congregation or local church structure (Pierson 2009, 6). These structures are local and include fervent as well as nominal believers, youth and the elderly, new Christians, and mature disciples (Pierson 2009, 6). The second structure is called sodality. (Pierson 2009, 6). Sodality is “a structured fellowship in which membership involves an adult second decision beyond modality membership and is limited by either ages or sex or marital status” (Winter 2009, 248). It is in essence a missionary team or band (Pierson 2009, 35). This missionary structure as a “small, mobile, focused groups of men and/or women who

know that God has called them to a specific missionary task in a different place or culture” (Pierson 2009, 6). The small group structure is like a church within the Church, staying connected with the larger Church, committed to the unity, vitality, and wholeness of the larger Church. Modality and sodality are essential to the churches’ overall mission and both are interconnected and equally necessary for missions (Winter 2009, 248).

Mission structures encompass a kaleidoscope of members (Pierson 2009, 35). “They tend to be elitist in the sense that they expect their people to have a high commitment to their goals and a lifestyle of simplicity. They are task-oriented, outreach-oriented, and often innovative” (Pierson 2009, 35). Missionary teams are small, mobile, focused groups of men and/or women who know that God has called them to specific missionary task (Pierson 2009, 6). They are made up of differently skilled people (Pierson 2009, 35). Some missionaries would have a trade such as a fisherman while others would be tentmakers. They worked together, sharing personal possessions, very similar to Paul and his retinue of disciples (Romans 16). Paul and his companions were able to travel great distances.

## Training

Training prepares leaders and members to carry out their tasks efficiently. Movements should provide “for the rise, training, and exercise of new forms of ministry and leadership” (Pierson 2009, 188). Training is part of rapid mobilization and is a system that identifies and develops leaders (Addison 2011, 24). Developing and implementing “new methods in selecting and training leadership have often been a characteristic of renewal and mission movements” (Pierson 2009, 6).

Addison refers to a 5-phase system: recruit, select, grow, multiply, and ignite (Addison 2011, 85-86). The first phase begins with finding people within your ministry



or place of work (Addison 2011, 85). Organizations develop a reputation of having a successful program and, eventually draw people to them. During the selection process, prayer is most important for leaders as they seek guidance from the Lord (Addison 2011, 85). If prayer confirms the selection, the leader will bring on the particular person for several months, observing their work ethic and how they get along with other co-workers. “They [supervisors and workers] want to see if this new guy is willing to learn, does he embrace the company’s values of honesty, integrity, fun, and commitment to relationships” (Addison 2011, 85). In the third phase, “grow” the leader brings the worker on as an apprentice (Addison 2011, 86). The leader grooms him by giving him special attention and ensuring the worker has the best training. After apprenticeship, the leader works until the apprentice can supervise. From there, the leader continues to mentor the worker so they can develop into a future leader. The leader continues to encourage the new supervisors even to the point of supporting them to have an independent branch or business. This particular leader is not pursuing financial profits, “but his mission profitability” (Addison 2011, 86). Following the 5-phase model helps produce leaders but it takes time, effort, and independence.

Movement theorists claim that local leadership is key to success (Garrison 2004, 187). Missionaries have learned to train local leaders who carry on the vision and lead the movement in the future (Garrison 2004, 187). In past failed movements, mother churches have sent in foreign leaders to take the reigns (Addison 2011, 187). “This type of outside dependency has never been successful in missional movements” (Garrison 2004, 187). Those foreign missionaries who are reluctant to pass on the torch would have done better to realize that a missions movement begins with the torch in the hand of the local leader (Addison 2011, 187).

Successful missional movements give responsibility and roles to local leaders who are unpaid and often uneducated men and women (Addison 2011, 185). While many

would argue that a first rate education is needed to ignite a missions movement, Allen disagrees. When the church sends out a missionary that did not have the preferred academic resume and there is a spontaneous expansion (rapid growth within the church), it is likely that there will follow a request for a more educated teacher (Allen 2012, 516). Allen rebukes this approach. “They [new converts] learn to receive, they learn to rely on paid and trained men (Allen 2012, 516). The more teachers they have the less they feel the need for exerting themselves to teach others” (Allen 2012, 516). Similar to the Apostolic model, missionaries today should have more faith in the Holy Spirit’s ability to develop tribal leaders (Allen 2012, 516). Though new converts may lack education that many westerners possess, God will, in pursuit of teaching sound doctrine, provide the necessary instruction to grow in the Word. “Bishops (missionaries) who bring the Good News must deliver to them what St. Paul called ‘the tradition’ ...The [Apostles] Creed” and the Bible “for spiritual progress...for spiritual instruction” (Allen 1949, 147). Regardless of how slowly locals may learn, missionaries should be patient (Allen 1949, 147). They should have confidence that God is at work. 1 Peter 2:9 reflects that believers are “a chosen people, a royal priesthood.” This means every believer has a role or a part in God’s work. “Each believer is endowed with the right and responsibility to lead the lost to salvation and maturity in Christ” (Garrison 2004, 189).

Adaptive methods are another component of training. This is the ability to adjust the techniques of serving and delivering the message so the recipient can understand. Addison expresses that “adaptive methods enable a movement to function in ways that suit its changing environment and its expansion into new fields” (Addison 2011, 104). The message remains the same—uncompromising. However, the method of adaptability should be effective, functional, flexible, reproducible and transferable (Addison 2011, 108). These methods should not be complicated. They should be simple, fun, and low cost (Addison 2011, 103). Adaptive methods can flex to different-sized audiences who

can relate to both genders and various races (Addison 2011, 104-105). Part of effective adaptive methods requires intimately understanding and appreciating the culture. (Addison 2011, 112). Just as Jesus proclaimed a gospel that anyone could receive (Addison 2011, 113). “Right from the beginning, he modeled a commitment to methods that were adaptable, transferable and readily reproducible” (Addison 2011, 113). Jesus instructed everyone: men and women, educated and the illiterate, religious leaders and the insignificant, in synagogues, small houses, and the open-air with small and large crowds (Addison 2011, 111).

### 3-Self Principle

Henry Venn and Rufus Anderson introduced the three principles of self-governance, self-sustainment, and self-propagation. New Testament patterns of ordination can be used as a template for all missionaries to model to support the principle of self-governance (Allen 1949, 28). Local tribal leaders, who show earnest promise, should be ordained to begin fulfilling the duties of an elder; ministering, baptizing, and conducting communion for their local tribes (Addison 2011, 92-93). These same leaders should be empowered to ordain others (Addison 2011, 92-93). This process should not be prolonged so that new ministers can learn to exercise their responsibilities (Addison 2011, 92-93). This is essential so they can have active leadership within their village (Addison 2011, 92-93). Using this approach will both reveal and train the leaders of the future.

As an extension of self-governing, missions movements will last longer when they are self-sustaining (Allen 1949, 39). The concept of self-reliance is a primary principle for local churches' independence. Floods of outside money can hinder self-sustainment because it causes the reached to depend on others to financially provide.

Self-reliance creates no need for extravagant organizations; something simple and culturally natural is preferable (Allen 1949, 35).

If a people are self-sustaining and self-governing, they can be self-extending, which means they have the ability to propagate the gospel on their own (Allen 2012, loc416). “If the churches [movement] of our foundation are to be self-extending in the sense of self-propagating, they must necessarily possess the power to create their like, and unless they are self-governing and self-supporting they cannot possibly propagate themselves” (Allen 2012, loc416). In self-extending, the message of the gospel remains easy to understand. “The power of this witness is most profound. ‘One thing I know, that whereas I was blind, now I see,’ ‘I sought the Lord and He heard me,’ are arguments for faith in Christ which may be rejected, but cannot be controverted” (Allen 2012, loc872). By keeping the gospel and basic doctrines simple, it helps missions movements be self-extending and gives people an opportunity to preach the message clearly (Allen 1949, loc416).

## **Strategy**

Strategy consists of the characteristics that are a part of the plan of action or policy designed to achieve the organization’s overall aim. Key strategies relate to the formation of networks, methodologies, and the creation of synergy.

## **Networks**

Movements occur within networks and relationships (Gerlach 1970, 33). Through these relationships new people are recruited into the movement. Committed individuals, who are already a part of the movement, make face-to-face contact with potential recruits

and share their devotion to the cause. “Small face-to-face groups in which believers encourage each other to deeper faith and discipleship have been characteristic of the movements...” (Pierson 2009, 7). People form contagious relationships throughout a movement. These relationships are the most important aspect of exponential growth. Even in light of digital and distance communication advances, relationships are still the primary form of communication (Addison 2011, 77). “Face-to-face recruitment by committed individuals, using their own preexisting, significant, social relationships,” is a characteristic of social movement theory (Gerlach 1970, 193).

In these relationships, people consider the significance of being a part of the movement versus being on the outside looking in. “People tend to convert to a religious group when their social ties to members outweigh their ties to outsiders who might oppose the conversion, and this often occurs before a convert knows much about what the group believes” (Stark 2011, 68). Many times the conversion process is simply an act of conformity so people can remain connected. Studies show that social networks play a critical role in the process of conversion (Stark 2011, 68).

In missions’ movements, networks are made up of missionaries who make contact with different social groups (Addison 2011, 77). They mentor and support new converts as these new converts in turn share the movement with others. As the number of recently converted friends and family increases, so does the likelihood of conversion (Gerlach 1970, 79-97). As people share the good news, it is more likely that an acquaintance will be the greatest benefactor, rather than a close friend or relative. This concept is called the “strength of weak ties.” Therefore, your next opportunity may be through your friend, but most likely with an acquaintance (Addison 2011, 77). We see this in reference to Jesus. His brothers did not believe He was who He claimed to be (John 5:7).

Significant individuals with influence socially connect people. Malcolm Gladwell classifies them as connectors, mavens, and salesmen (Gladwell 2000, 13). Connectors

make an astonishing amount of friends and acquaintances. Mavens specialize in knowing products in amazing detail and thrive by sharing knowledge with others. Salesmen convince others. In social networks, the concept of “tight but open” emphasizes the close bond people share in a movement (Addison 2011, 78-79). However, people in a movement need to be aware of being so close that they isolate themselves (Addison 2011, 79). Growth can only continue if the movement remains a tight and open social network (Stark 1987, 23). Relationships are critical. Without them, there is no movement. They need to be close, but not so tight that others are not allowed in.

## Methodology

Abundant evangelism is a key characteristic in missions movements (Garrison 2004, 177-180). Evangelism needs to be shared so that thousands of people hear about Jesus every day. This plethora of sowing yields a full harvest. Not only does the gospel need to be shared in great quantity, it also needs to be shared with a great deal of quality (Garrison 2004, 179). Effective communication of the gospel comes in two ways:

- First, through contextualization, where the gospel is presented through the worldview and cultural forms of the people being reached.
- Secondly, effective gospel communication comes through indigenization, where missionaries hand over the responsibility of spreading the gospel to new indigenous converts (Garrison 2004, 180).

Contextualization and indigenization are both very important aspects when sharing the gospel, however; variations in culture and setting will determine which method best benefits people (Garrison 2004, 180).

A second method involves providing education programs and medical services. Allen recognized the critical need for these. He writes: “Of the reasons for supporting

evangelistic missions I need not speak at length. I believe that they are in themselves supreme, and that without them no educational or medical missions would ever have come into existence” (Allen 1920, 57).

## Synergy

Movements that grow and expand have rapid reproduction at the core. While the exact definition of ‘rapid’ is undefined, healthy movements see reproduction through their labor (Garrison 2004, 194). Movements that exude rapid reproduction have these elements: they are beyond the control of the missionary, they have their own internal momentum, new believers passionately believe their message, and the fields are confirmed to be ripe unto harvest (Garrison 2004, 194-195). These elements create a synergy that energizes growth.

Movements consider their task complete when other missional cells reproduce themselves. Many missionaries have followed this four-stage process: modeling, assisting, watching, and leaving (Garrison 2004, 194). First, missionaries model behaviors and patterns they want the new missionaries to imitate (Garrison 2004, 194). Then, they assist those believers as they follow the model (Garrison 2004, 194). Next, they watch as the new missionaries follows the model independently and can reproduce what they have learned (Garrison 2004, 194). Lastly, when new missionaries carry out the model repeatedly, the original missionaries leave this established church and begin planting a new one (Garrison 2004, 194).

Missional support, another component of synergy, includes resources, skills, and/or services. Support comes from a team effort, which Pierson describes as a “band” a group, with unique gifts. A part of missional support is financial sacrifice. Eusebius wrote that “many of the disciples of the early church age... divided goods among the

needy...and then they set out on long journeys...” to fulfill God’s mission (Pierson 2009, 46) (1 Cor 16:1–4; 2 Cor 8:1–9:15; Rom 15:14–32). Finances can provide a surge to missionary work. Support plays an essential role in assisting missionaries with service opportunities that aid the community’s overall health (2 Cor 8:14). Service also opens doors. Andrew Walls emphasizes the power of medicine. Medical missions has been called the heavy artillery of the mission field in that it helps to be able to share the gospel (Walls 1996, 211). Education is another service that helps build skills towards a literate community. Educational programs and medical services are critical in the support of evangelistic efforts.

### ***Conclusion***

Through a thorough review of the literature on movement theory, I developed a Movement Rubric that grouped movement characteristics into four categories. The review of the literature revealed that movements are comprised of leader(s) and members and often begin with one leader who has experienced a crisis that God used to shape him or her for service. The members of the movement are at times the minority in a culture, but bold enough to answer the call. These members hold to a deep-seated ideology fed by spiritual practices such as prayer, fellowship and adhering to the authority of God’s word. Training members and utilizing the 3-self principle was key to organizational effectiveness. These shaped the methodology of the movement as well as the services provided.

The Movement Rubric will be used going forward as the model to research contemporary missions organizations to determine the critical factors that ignite a missions movement. These characteristics were used to develop interview questions for contemporary organization leaders during the semi-structured interview.



## **Chapter 3**

### **Historical and Special Operations Movements**

In this chapter I discuss a document review conducted on selected historical movements and military special operations movements. Through this document review my goal was to gather Movement Rubric characteristics that could ignite a missions movement. The information is presented within the Movement Rubric format as described in Chapter 2.

#### ***Historical Movement Document Review***

Initially, I began with a list of historical missions movements that I knew from a history of missions class taken as a graduate student. I also conducted an Internet search, choosing movements that met Steve Addison's criteria. I gathered background information such as the mission statement, core values, spiritual practices, statement of works, and operational leaders. The movements selected were diverse; each had a unique mission and served in a particular capacity and place. I pursued diversity so the critical factors existing within each movement were undeniable, establishing the significance of that particular factor. Each organization leading a movement selected:

- Focuses on sharing the gospel of Christ
- Focuses on some form of disciple making
- Reaches globally

- Has existed for at least 10 years

After I selected the historical movements, I conducted a document review. I applied the Movement Rubric that I developed from the review on movement theory to each movement and grouped characteristics together within the Movement Rubric categories of Human Agent, Ideology, Organization, and Strategy.

**Table 2: Historical Movements**

<b>Movement</b>	<b>Leader</b>	<b>Operating Location</b>	<b>Time Period</b>
Early Church Movement	Apostle Paul	Israel and Mediterranean	1st Century
China Inland Mission	James Hudson Taylor	China	1800's- 1900's
Moravians	Count Zinzendorf	Germany	1700's
Society of Jesus (Jesuits)	Ignatius Loyola	Europe	1500's
Student Volunteer Movement	John R. Mott	United States	1800's- 1900's
Youth with a Mission	Loren Cunningham	United States	Mid 1900's

### **Human Agent**

In this section I discuss each movement as it relates to the leader(s) and members of the movement.

#### Early Church Movement

Paul was an elitist among Pharisees, obsessed with hunting and killing Christians (Acts 22:3, Acts 9:1). He committed himself to persecuting and killing Christians in

allegiance to the God of Heaven (Swindoll 2002, 4). He "ravaged the church, and entered house after house, he dragged off men and women and committed them to prison" (Acts 7:3). Receiving permission from the High Priest, Paul traveled to Damascus in an attempt to capture followers of Christ. During his journey Paul encountered Jesus—the Son of God (Acts 9:3-6). It was a life-changing event, a white-hot faith moment, in which Paul became a devoted follower of Christ. His new world revolved around this dramatic experience and the revelation he received from God. After his deep personal experience, Paul went into obscurity for three years in Arabia and received instruction directly from Christ (Gal 1:12,18). Then Paul (with Barnabas) was identified by the Holy Spirit to be a missionary to share the truth about Christ to the known world (Acts 13:2).

Paul had a heart for the Jews—his own people. However, followers were mostly gentile proselytes, and God-fearers. These new Christians came from a myriad of backgrounds, ranging from well-respected physicians (Luke) to runaway slaves (Onesimus). The majority of converts were from "lower commercial and working classes, laborers, freed men, and slaves" (Allen 1962, 15). Like many of Jesus' disciples, converts were comprised of those who were not wealthy and of lower status.

#### Society of Jesus (Jesuit Order)

Ignatius Loyola was born as "Iñigo Lopez de Loyola, to a noble and wealthy Basque family" (Galli 2000, 220-221). Initially, Ignatius' path led him into the military where he served as a Spanish soldier. His duty was that of a courtier until he was wounded in battle by a cannon ball. During his recovery, Loyola had a genuine conversion experience after reading the life of Christ (Miller 2015). He began a yearlong time of meditation, prayer, and fasting. During this period, he started writing his Spiritual Exercises, which was a "manual designed to share Loyola's mystical experiences at a

lower level with ordinary but sincere Christians and to help them reorder their lives to a single-minded service of God” (Elwell 2001, 589). Ignatius, especially during his latter years, was described as a “mystic and religious bureaucrat”. Although Ignatius’ military career was short, his combat experience influenced his spiritual formation.

In 1534, Loyola attended the University of Paris. He met six students who made a pledge and “bound themselves [together] by vows of poverty, chastity, and obedience” (Galli 2000, 221-222). Francis Xavier helped lead the establishment of the Society of Jesus in 1540 along with Loyola (Miller 2015). Eventually, a multitude of followers joined. The Jesuit monastic order elected Loyola as the first superior general (Miller 2015). Loyola stressed discipline and developed strict rules which attracted numerous people. Later Loyola wrote the Jesuit Constitutions, which revolutionized monasticism. The transforming experience and practice was described as: “the cycle of prayer and Divine Office within a cloister was exchanged for a life of mission wherever it was required. Their special vow of obedience to the pope made its members the perfect instrument for the reforming papacy” (Fahlbusch 2005, 621). Jesuit living was strict; and compliance to faith and the Spiritual Exercises fostered communal unification (Galli 2000, 221-222). Loyola led the order until his death in 1556. By that time the order had grown from 10 men to over 1,000 (O’Malley 2014, 3).

### Moravian Movement

Nicholas von Zinzendorf was a charismatic global visionary. Zinzendorf’s strong leadership contributed to the movement’s cohesion. “His theology of mission impacted the movement’s mission motivation and organizational structure, as well as influencing the selection and training of the early missionaries” (Gallagher 2008, 238). It was Zinzendorf’s belief that the members of Herrnhut were called to a worldwide mission

(Hutton 2009, 144). Robert L. Gallagher is convinced that Zinzendorf was able to accomplish so much due to his strong leadership model in which he surrounded himself with smart, dependable, and strong friends called the “pilgrim congregation” (Gallagher 2008, 238) Vogt also describes Zinzendorf as meticulous and well organized, which were essential traits during the development of the movement (Vogt 2006, 19).

Members of a movement are often among the lower members of society in regards to socioeconomic status. This is evident in the Moravian movement where “many of the missionaries were quite simple people, peasants, and artisans whose aim was to live the gospel and to commend it to those who have never heard it” (Gallagher 2008, 238). Members were refugees from Moravia who had been persecuted for their faith. They hailed from various theological backgrounds. They were devout believers who spent their waking hours working, attending meetings and church services. They did not have the time nor the taste for leisure activities (Neill 1965, 237). The community was attracted to the charismatic Zinzendorf and followed him towards the global endeavor of evangelizing to the world.

### China Inland Mission

James Hudson Taylor was a British protestant missionary who spent more than half of his life serving in China. In preparation to becoming a missionary, Taylor learned more than four languages and studied medicine in London (International 2014). He began his missionary work with the Chinese Evangelization Society, but resigned after 4 years due to differences on how missions should be conducted. He resolved to live by faith, confident that "God's work, done in God's way, would never lack God's supply" (Taylor 2008, 10). Taylor yearned to evangelize to the millions of Chinese living in the interior who had never heard of Jesus. Though the political situation in China during the late

1800's was very unstable and foreign travel inland was prohibited, Taylor made his way into the interior on many occasions. He described the spiritual warfare he experienced during his journeys: "We felt persuaded that Satan would not allow us to assail his kingdom, as we were attempting to do, without raising serious opposition; but we were also fully assured that it was the will of God that we should preach Christ in this city, and distribute the Word of Truth among its people" (Taylor 2008). Taylor was described as constantly tuned in to the Spirit. Professor Gustav Warneck wrote that Taylor was "a man full of the Holy Ghost and of faith, of entire surrender to God and His call, of great self-denial, heartfelt compassion, rare power in prayer..." (Taylor 2008, 49-50). His compassion and devotion to spreading the gospel in China was evident when he said, "Let us never forget that a million a month in China are dying without God" (Taylor 1996, vii).

Missionaries serving with CIM also shared in Hudson Taylor's deep and abiding love for Christ and reaching Asians with the Gospel message. The very first missionaries sailing for China in 1866 were unique; 16 total, nine were single woman, only two had overseas experience and none were ordained ministers (Taylor 2008, 126). Drawn to China through God's call and Hudson Taylor's missionary style, these missionaries pledged to "live by faith" in regards to monetary and physical needs.

### Student Volunteer Movement

Several men worked together to expand the SVM into the worldwide organization it became. D. L. Moody, Robert Wilder, Henry Drummond and J. E. K. Studd; all these men converged to bring the SVM to birth (Harder 1980, 143). D. L. Moody had little education (Harder 1980, 141-142), however he was known as a great evangelist, which led several crusades throughout North America and Britain (Harder 1980, 142). In

addition to an intense passion for the mission field, Wilder was an intellect from Princeton and assisted in authoring the declaration of purpose for the SVM (Pierson 2009, 246). Another leader that facilitated the movement was A.T. Pierson. In a pinnacle moment during the Mt. Hermon student conference in 1886, Pierson challenged the students to engage abroad, resulting in 100 students volunteering for overseas missions (Mott 1939, 3). He was instrumental in igniting the first of many volunteers who would serve abroad. In 1888, the SVM became official with John R. Mott, a Cornell University student as its chairperson (Harder 1980, 141). John R. Mott was a military strategist, considering himself a commander with the ability to train and deploy his missionaries as soldiers to be light in any dark destination of the world (Harder 1980, 141). His aim was to activate missionaries in a global setting.

Members of the SVM were mostly students and volunteers. These members held to a strong sense to bring the Gospel beyond Western borders (Harder 1980, 141). Most missionary recruits hailing from the United States and Great Britain came from simple upbringings and had been precluded from becoming ordained in domestic ministries (Harder 1980, 141). These young men and women may not have met the standards for ordination in their local congregation, but certainly met the standard to evangelize in the foreign mission field.

### Youth With A Mission

Loren Cunningham was an Assemblies of God pastor before taking the leap of faith to establish YWAM. He was described as an encourager, unassuming, soft-spoken, whimsical, and approachable (YWAM 2014a). In his book, Loren describes his vision of millions of young kids appearing like waves of an ocean crashing upon the shores. He interpreted this to mean that students on every continent would spread across the globe

and share the gospel (YWAM 2014a). Frustrated with the overseas missions models of the 1960's, feeling they were "top-down, slow-to-innovate enterprises," and that "outreach across denominational boundaries was infrequent and problematic" (Kennedy 2010), Cunningham left his denominational affiliation (YWAM 2014a). Soon after, Cunningham had a life-changing experience. While traveling with his wife, their van blew a tire, causing the vehicle to flip over several times, launching the couple from the vehicle (YWAM 2014a). As he ran to his wife's aid, he picked up her lifeless body and prayed: "Okay, God. Whatever it takes. I give you my life" (YWAM 2014a). His wife survived (YWAM 2014a).

Initially, when YWAM was established, the focus was on mobilizing youth to mission. "Back when we [YWAM] began in 1960 our main focus was to get youth engaged in missions. Today we still focus on youth and we involve people from age 8 to 80" (Kennedy 2010, 42). Those on staff work alongside people from a variety of nations. They come from numerous different Christian denominations and nearly half of our staff come from Non-Western countries, such as Brazil, South Korea, Indonesia, India and Nepal (Cunningham 1984, 198-199). Staff and Volunteers are known as YWAMers (YWAM 2014a). The people involved are in nearly every country. No one type exists; the YWAMers come from a myriad of backgrounds, from college age students, wanting to volunteer their time and looking for a purpose, to doctors utilizing their skills to help treat those in need (Kennedy 2010, 42).

### Summary of Human Agent

The document review of historical missions movements reveals that most historical movements stemmed from one leader. This leader was oftentimes charismatic, bold, and an influential visionary. A few of the leaders experienced what Steve Addison



described as a white-hot faith moment; a dramatic event that caused a major shift in life focus, becoming devout and committed to the Great Commission. The document review also showed that leaders of these movements were strong leaders and members of the movement were willing to follow them in their cause. Lastly, all of these leaders showed a willingness to start a new ministry and implement tactics that people had not considered before. The members of the movement were from multiple backgrounds and were culturally diverse. Economically, the majority were lower class or blue-collar workers; they would be described as people with little influence. These members had a willingness to follow their leader and a sense of commitment that kept them engaged in the cause.

## **Ideology**

In this section I discuss the collection of beliefs held by the leader and members of each movement.

### Early Church Movement

Paul lived a devout life committed to God. He was a student of the Law, which he held as the living and breathing Word of God. As a young man, he studied under the great rabbi Gamaliel and became a Pharisee (Acts 22:3). After his conversion in Damascus, Paul's personal commitment grew stronger. His focus was now to empower the new Christian church, not destroy it (Acts 14:22). Paul learned from that point onward to consciously seek the leading of the Spirit. As such, his piety to Christ had no parallel. Glasser describes Paul reaching out to God by "personal withdrawal, spiritual communion, and divine instruction" during his three years of obscurity in Arabia (Plummer 2012, 162-163). At this time, Paul was empowered and gained a boldness that

resulted in proclaiming Truth (Glasser 2003, 288). Paul was passionate about his Lord and he encouraged others to emulate him (Acts 20).

Paul's display of confidence in God and the truth of the Gospel can be seen throughout his life. Paul never backs down; he continues to preach The Way [Gospel] regardless of personal cost (Acts 20:20). Within his ministry he was continuously persecuted (2 Cor. 11:23-28). During his trips across the Mediterranean, he did not shy away from teaching the whole counsel of God (Act 20:27), no matter what consequences ensued. God was with him. "There is no doubt that Paul had complete confidence in God's power and authority when he preached" (Glasser 2003, 288). To Paul, Christ reigned in heaven and on earth (Allen 1962, 143-144). Although evil exists in the world, God's sovereignty rules the universe. N.T. Wright explains: "Even there [world], however, Paul believes that the forces of evil are already in principle disputed" (Wright 2013, 546) of the persecution Paul experiences, Christ is in control.

Paul's boldness was fueled by an intimate relationship with God. For Paul, this included a fruitful prayer life. He writes "God is my witness, that without ceasing I make mention of you *always in my prayers*" (Rom 1:9). "*I cease not to give thanks for you, making mention of you in my prayers*" (Eph. 1:16). Paul was constantly in prayer and perhaps more importantly asked new believers to focus their prayers on others and "on the extension of the Gospel witness" (Wright 2013, 547). These and many other scripture references reflect a man committed to prayer.

Paul has the absolute confidence that Christ as the saving power to bring the dead (in spirit) to life (Romans 1:4). It is in this power that brings Paul hope. He realized the deep connection between Christians and the Messiah. "Paul saw himself and those who like him were 'in the Messiah', as 'seed of Abraham'" (Wright 2013, 539). In Christ, people were united; there was no longer Jews or Greeks, just one holy lineage (Gal 3:28-29). N.T. Wright answers the question: Who are we as Christians? "We are the

Messiah's people, defined by our membership 'in' him, marked out by our sharing of his *pistis* [faith], celebrating our status as having died and been raised 'with' him, living in the 'age to come' which he has inaugurated" (Wright 2013, 544-545).<sup>1</sup> N.T. Wright describes the people in the "age to come" in "one God, 'we are the new humanity. We are those who look forward to the resurrection of the dead with a new kind of hope because we belong to the Messiah who has already been raised. We are therefore those who anticipate the 'glory.'" (Wright 2013, 545). This hope of "glory" is an eschatological promise where Christ restores humanity (Wright 2013, 546).

#### Society of Jesus (Jesuit Order)

During the early years of the Counter-Reformation, the Jesuits were in favor of reforming the Catholic Church and believed that reformation was possible only through the conversion of an individual's heart. The tool Ignatius and other Jesuits used to bring change was Loyola's Spiritual Exercises. They "lead a person through four "weeks" (a flexible term) of meditations and prayers, guided by a spiritual director, generally during a retreat (though there are provisions for non-retreat direction)" (Galli 2000, 221-222). Each week contains a particular emphasis. The first week consists of purifying your soul, while the second week focuses on attaining a greater knowledge and love for Christ. In the third week students learn to free their will in order to follow Christ's, and finally in week four Jesuits let go of worldly attachments." This month-long spiritual journey fostered high levels of commitment to Christ, each other, and ultimately the order as an institution. The Society of Jesus was very serious in taking "vows of poverty and chastity and promise[s] to devote their lives to missionary work" (Elwell 2001, 1120). The

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<sup>1</sup> Strong's Concordance defines *pistis* (4102) as faith or faithfulness.

monastic life they promote reinforces simple living with the pursuit of serving God by exercising the Great Commission.

## Moravians

Moravians had a deep sense of community; bound together as brothers and sisters in the Lord. This deep connection manifested itself in the structures, practices and customs, which ignited and reinforced the cohesion between the various branches. “Under Zinzendorf’s ingenious leadership, the Moravians developed a distinct culture of piety and devotion that involved both specific theological ideas and a wide variety of liturgical practices” (Hutton 2009, 136). As a testament to their level of commitment, by 1730, more than 50 members had been imprisoned for the cause of Christ and over half of the Protestant missionaries who sailed from Europe in the eighteenth century were Moravians (Vogt 2006, 21).

The Moravians dedication was unparalleled as they intertwined their religious and social lives. Zinzendorf and his followers met three times a day to pray, worship, and study God’s word. In addition, he implemented a 24-hour prayer meeting that met each day consistently for over 100 years (Gallagher 2008, 238) (Hutton 2009, 133-134). “Theology was developed from a firm belief in the divine inspiration of Scripture” (Gallagher 2008, 238). It was this theology that drove their commitment to mission. “The early Moravians were deeply serious about their religious and social lives. They regarded themselves as an army whose captain was Jesus Christ (Gallagher 2008, 238).

Herrnhut housed people from several denominations (Hutton 2009, 128). Zinzendorf, a Lutheran, felt it necessary to make the camp an ecumenical safe haven. Early on, a rift developed between people of different denominations; a bickering over doctrinal differences (Hutton 2009, 128). Zinzendorf encouraged people to set aside their

differences and focus on the centrality of Christ as Savior. Soon Herrnhut became unified. A tremendous sense of belonging and fellowship grew between the believers (Hutton 2009, 131-133).

### China Inland Mission

The missionaries serving with the CIM pioneered a new type of missions movements called “faith missions.” Faith missions were ecumenical in spirit and focused on eschatological factors of Scripture. They held to a deep conviction that time was short and the Gospel must be preached throughout the world. Because of the speed in which many missions were carried out “there was neither time nor need for drawn-out preparation or missionary service. Many who went out had very little training or education...” (Taylor 2008, 120). Missionaries serving within the CIM shared a deep faith in God and were content to live by faith regardless of dire situations. In 1900, the Boxer Rebellion ended Christian missions in China resulting in over 50 CIM Missionaries martyred for their faith (Mundus 2014). Mr. George French commented on CIM missionary Thomas Wellesley Pigott: “It was such a reality that to spend his time, his strength, his mental and physical abilities, and his money freely and wholly in the cause of China was to him the most natural and for him the only reasonable and possible way to live” (Bosch 2010, 333). This and many other similar comments are testaments to the character of missionaries working within the CIM organization.

Since CIM was founded on ecumenical principles, Hudson Taylor established the organization as interdenominational. He believed no competition should exist among missionaries of different denominations; therefore, missionaries were not to impose their distinctives on fellow believers of a different denomination (Taylor 2008, 128).

## Student Volunteer Movement

The SVM embraced God's authoritative Word and the leading of the Holy Spirit in all matters. John Mott and Robert Wilder, leading figures in the movement, focused on the authority of Scripture, the power of prayer, and the passion to evangelize (Mott 1939). Jesus' teachings and commandment to go in the mission field was a major motivator in SVM ideology. "The doctrine of the Holy Spirit, particularly in relation to the need for complete consecration, formed the basis of commitment to missionary work" (Howard 2009).

The SVM movement began in prayer, which remained essential throughout the movement. Luther Wishord, a YMCA secretary at the time, traveled to Williams college where the haystack monument was erected; he knelt and prayed: "Lord do it again. Where water once flowed, let it flow again" (Harder 1980, 144). Every impulse in its beneficent career was generated in prayer. The missionaries had an overwhelming sense of belonging to the Lord and were convicted that they were "God-sent;" able to overcome insurmountable odds through prayer (Harder 1980, 142).

The SVM had an audacious approach in the ideological component. "Much of the unity and contagious power of the movement has been due to its esprit de corps, resulting from the world-wide union of Christian students of like unselfish ambition and purpose" (Harder 1980, 308). The SVM proclaimed a powerful Watchword: "The evangelization of the world in this generation" (Mott 1939, 22). Leaders used declaration cards for student volunteers to consciously commit to the mission field; the card stated: "It is my purpose, if God permit, to become a foreign missionary" (Mott 1939, 22). By signing this declaration, students whole-heartedly committed to the cause of world evangelization.

The SVM leaders stressed the importance of all denominations laboring together towards the cause of Christ (Howard 2009, 308). Volunteers were urged to put aside small doctrinal differences and work as an ecumenical team. In 1898, during the Third

Quadrennial Conference, Robert Speer spoke on this topic. He vehemently stated that the Watchword unified all people regardless of denomination as their missionary task (Howard 2009, 308). Working collectively was a key component to furthering the Gospel. SVM leaders such as John Mott "...agreed that greater denominational cooperation was essential to the future advance of the gospel...denominations and mission organizations made numerous agreements that divided the work on the mission field. Their goal was to collaborate..." (Howard 2009, 309).

### Youth With a Mission

YWAM members pride themselves on being fully committed to reaching each person with the Gospel message. This drive "to reach every person is both our biblical responsibility, and inherent in our earliest roots as a mission, permeating our corporate calling" (YWAM 2014a). Throughout the years members have felt God's calling to write down specific commitments (YWAM 2014a). These commitments can be between members or between members and God. Examples of such commitments include the Christian Magna Carta, which describes the basic rights that are laid out in the gospel (YWAM 2014a). It was created by YWAM leaders in 1981 and is still followed today. Another example is the Manila Covenant, which was created in 1988 (YWAM 2014b). This document was drafted by YWAM leadership and confirmed by over 1,500 workers at the YWAM International Staff and Leadership Conference held in Manila, Philippines. These and other such commitments affirm YWMA's dedication to the mission of reaching every person with the message of Jesus.

YWAM holds a strong position to the belief in God's authoritative word. According to its Statement of Faith, Youth With A Mission "affirms the Bible as the authoritative word of God and, with the Holy Spirit's inspiration, the absolute reference

point for every aspect of life and ministry” (YWAM 2014b). This belief manifests itself in how they relate to the world. YWAM staff and volunteers are encouraged to worship God alone and to lead righteous lives that exude the attributes of Christ (YWAM 2014a). They are also called to share the Gospel of Jesus Christ and pray for people. Lastly, volunteers are to fellowship with their local and extended church (YWAM 2014a).

YWAM defines their missional values in *The Foundational Values of Youth With A Mission*. These eighteen beliefs are “the guiding principles for both the past and future growth of our mission... They are values we hold in high regard which determine who we are, how we live and how we make decisions” (YWAM 2014a). Members seek to know God through continual communication with Him and to share God with the whole world. They are called to be international and interdenominational, working collectively with all believers regardless of the evangelical denomination around the globe (YWAM 2014a). Volunteers work to exhibit servant leadership while functioning in teams during ministry. Lastly, YWAMers focus on the value of each individual God has made and they strive to practice hospitality and communicate honestly (YWAM 2014a).

People in the organization are very driven by the Spirit of God. In an interview, a leader commented: “What I like about the spirit of YWAM is being willing to charge hell with a squirt gun, that go-for-it mentality” (YWAM 2014a). Part of that unrelenting spirit included prayer. Cunningham taught that collective prayer between leaders and students lead to unity and a consensus by the Holy Spirit (YWAM 2014a).

### Summary of Ideology

The ideological aspect of historical movements in the document review showed that each movement had a level of commitment from members. Some levels so profound that heightened a tremendous conviction to live life for a higher calling: God. In other



movements, the commitment level of members was not mentioned, prompting the query, is commitment a critical factor to ignite a movement? Each movement also adhered to a set of spiritual practices, varying from prayer and daily bible reading to fasting and confession. Movements carried out these practices in several ways and in different fashions. This provoked the question, are spiritual practices, the types, frequency, and level of implementation, a critical factor that ignite a movement?

## **Organization**

In this section I discuss the organizational structure and composition of the historical movements.

### Early Church Movement

Paul did not venture out alone to preach the gospel and establish churches (Glasser 2003, 295). A few believers always accompanied him, including men and women of both Jewish and Gentile descent. “ He often was accompanied by a retinue of as many as 40 followers... which made it possible to hold creditable worship...” (Stark 2011, 67). Since Paul’s mission was to evangelize to the gentile, “he made sure his companions were not all of the same cultural background (Glasser 2003, 295). W. H. Ollrog presents three different relationships: those that were closest to him;<sup>2</sup> coworkers that functioned autonomously;<sup>3</sup> and representatives of the church<sup>4</sup> (Glasser 2009, 295).<sup>5</sup> Each associate bore a certain level of responsibility to help plant and ignite the church;

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<sup>2</sup> Barnabas, Silvanus, and Timothy

<sup>3</sup> Priscilla, Aquila, and Titus

<sup>4</sup> Epaphroditus, Epaphras, Aristarchus, Gaius, and Jason

<sup>5</sup> David A. Bosch’s book “Transforming Mission” has a simple explanation on Ollrog’s theory of association. He presents a three tier personal collaborative relationship. Each person in each tier invests their time in the vision of the Church and the overall movement sharing Christ as the Messiah.

making them all critical component's in the overall process. Paul was methodical as to how he planned and orchestrated his organization of missionaries (Ollrog 1979, 92-106).

Paul provided a leadership and discipleship model for the people in the church. Paul encouraged leaders to teach individuals who would one day become leaders themselves. Paul made sure the men that were to lead in his absence possessed the Holy Spirit. "The leaders he left behind are not necessarily highly educated; they were simply Holy Spirit-filled men" (Plummer 2012, 223). He instructed older men to model "Christian living," to be "grounded in true doctrine," and to love God and others (Plummer 2012, 232). Paul also emphasized the importance of older men having a keen interest in developing younger men. "The apostles are to teach the converts everything that Jesus has commanded (Matt. 28:20). If the young converts are to become mature disciples, they must continue to be schooled in the apostles teaching—enabled by Christ's indwelling Spirit to love God and love neighbor (Mt 22:37-40)" (Plummer 2005, 4). He himself is "perhaps best known for developing leaders via mentoring young men in the ministry" such as Timothy and Titus (Stark 2011, 67). Paul also instructs the older women to "live a life of reverence" and "to teach what is good" (Plummer 2012, 232). Overall leadership and mentorship were critical for the growth of the Church.

In Ephesians chapter 6, Paul writes to the church in Ephesus conveying the need to be ready at all times for battle. Paul understood the power of the enemy. He also recognized the weakness of humans. Paul describes a war for souls. This war is not "against flesh and blood but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" (Eph 6:12). Warren Wiersbe explains that believers "use the sword of the Spirit, and we pray in the Spirit: the Holy Spirit empowers us to win the battle" (Wiersbe 1992, 555). Therefore, Paul encourages Christians to stand, be strong and "put on the whole armor of God, that you may be able to stand against the schemes of the devil" (Eph.

6:11). Paul uses military analogies as he instructs Christians to combat the enemy with spiritual armor and weapons.

Understanding the benefit of being autonomous, Paul was not under the authority of a mother church or religious organization. He fell under God's authority and preached the gospel where God instructed him. As Paul traveled around the Mediterranean and worked to grow new churches, he expected those churches to continue evangelizing in their community long after he had gone (Pierson 2009, 47). This self-propagating Gospel was a gospel in which converts hear, believe, and in turn tell others. Allen comments by writing: "St Paul did not go about as a missionary preacher merely to convert individuals: he went to establish churches from which the light might radiate throughout the whole round" (Allen 1962, 81). The propagation of the Gospel occurs through competent and capable Christians that understand and embrace the significance of sharing Christ to a lost world. Allen also mentions the importance of evangelization: "Christian missions move forward only to the degree that they are supported by knowledgeable and committed leaders and believers in the churches" (Plummer 2012, 129).

Providing a form of support to missionaries was also essential and expected. This can be seen in Paul's epistles. "Paul expected the churches to provide for the people whom they had sent out on the task of mission, during the time they served as coworkers with Paul himself or elsewhere. Paul also expected the churches to fund his own mission work, which in many cases could not be separated from the mission work of his coworkers" (Plummer 2012, 81). A "prime example of such gifts is a sum money, sent by the church in Philippi to Paul" (Plummer 2012, 81).

## Society of Jesus (Jesuit Order)

Ignatius Loyola and six of his fellow classmates at the University of Paris first conceived the idea of the Society in 1537. They appealed to Pope Paul III and he ordained them in 1540 (Reid 1990). As the Superior General, Loyola had ultimate power in the highly centralized, highly mobile force (Galli 2000). The Jesuits structured the Society in a hierarchical and autocratic manner operating through submission similar to a military unit. The leader of the Society held the title of the Superior General where a council of assistants who serve as advisors surrounds him (Elwell 2001). The order is then divided into geographic regions, headed by a Provincial Superior who is chosen by the General. The Provincial Superior has authority over all Jesuits and ministries in his area. Due to this command model, the Society was very efficient and functioned similarly to a military unit (Elwell 2001).

## Moravians

Moravian living was strict; Zinzendorf developed his disciples as soldiers for Christ and organized them into "bands" (Gallagher 2008, 238). These were groups, three to five people in size, which met two to three times a week. Within these bands, members prayed, studied, and worked. All of these activities took place in addition to daily responsibilities of village life that were assigned based on a person's abilities or gifts. "These bands were grouped into quasi-military regiments called "choirs," where congregational members were divided according to both gender and station in life, forming a detailed sectionalizing of the community" (Gallagher 2008, 238). Members were divided based on gender and their place in life, which formed specified sections within the community. This strongly accountable work program complemented the spiritual activities, producing highly disciplined soldiers for Christ. The programmed

daily life of Herrnhut became the launching pad for Moravian mission, with the bands acting as the nuclei for mission fervor (Gallagher 2008, 238).

Formal training of new missionaries was intense and rigorous. Students remained busy from early morning until evening. Courses included: Bible teaching, corporate prayer, pastoral counseling, languages, and a trade for earning income based on the areas they were assigned to mission (Hutton 2009, 140, Gallagher 2008, 2). Zinzendorf taught the unmarried men's choir as they learned writing, languages, geography, medicine, and scripture. His approach to education was anything but conventional and his drive and desire to mentor the flock was unbending. "He sought new ways to train his 'warriors through written instruction, pastoral counseling and modeling the concept of 'the whole church as mission'" (Gallagher 2008, 240-241).

Missionary candidates had to fully commit showing absolutely no doubts. Gallagher also refers to the uniqueness of the Moravian program as they discarded the "one size fits all" motto. Each individual, whether pastor or "traveling lay evangelist," had a certain course load that was specifically tailored for his or her missional service (Gallagher 2008, 240). Not only did he train his current members, Zinzendorf began establishing educational institutions in the early 1750's. His goal was to prepare future Moravians for the mission field.

Zinzendorf's revolutionary program attracted numerous theological intellectuals (Gallagher 2008, 241). Gallagher explains the designed selection process, which identified the essential aspects of training for different leaders: pastors and witnesses. Pastors remained stateside and engaged in training that would make them familiar with "civil responsibilities" (Gallagher 2008, 241). However, a witness, was considered a "traveling lay evangelist" and required experience (Gallagher 2008, 241). Zinzendorf's selection process was available to all social and educational classes—he did not discriminate.

The Moravians believed in spreading the Gospel as far as it could go, but did not finance it through the giving of the congregations (Gallagher 2008, 239). For 50 years, the Moravians worked in the West Indies without any aid from other denominations (Gallagher 2008, 239). It wasn't until the Moravians had approximately 13,000 converts that a missionary from another Church even arrived on the scene (Hutton 2009, 151). At the well-known settlements of Bethlehem and Nazareth in Pennsylvania, Bishop Joseph Spangenberg worked tirelessly and resolved to do without one penny of assistance from Germany; He called his plan the "Economy" (Hutton 2009, 151). For eighteen years these two settlements worked together and were responsible for carrying the financial burden of almost all the work being completed in North America (Hutton 2009, 151). The Moravians financed their preachers independently and decided where to mission, based on geographical areas that they felt could benefit from the Gospel message. They also employed their own vessels to transport supplies to mission stations in remote places (Hutton 2009, 251).

### China Inland Mission

Hudson Taylor and William Thomas Berger founded the CIM (Taylor 2008, 122). Taylor served as the General Director based in China. His responsibilities included all operations of local work (Taylor 2008, 122). William Thomas Berger served as the Home Director based in England (Taylor 2008, 122). He was in charge of informing supporters of prayer requests, updating people on the progress of the missions work, and forwarding funds and mail to the workers in the field. As preparations were made for Taylor to depart to China in 1866, he stated, "I proposed, as soon as arrangements could be completed, to go out with the volunteers and take the direction of the work in the field"

(Broomhall 1901, 141). Taylor broke the mold of how current mission organizations were run and opted to have his headquarters located in the country he was serving.

The first 10 years of the mission were very difficult, due to illness and low finances, yet a call for 18 more missionaries was made and 18 new workers answered the call; two by two taking up residence in nine new provinces. (Taylor 2008, 121). CIM also placed missionaries with similar denominational backgrounds in closer proximity to one another in the mission field (Taylor 2008, 121). The belief was that missionaries who share similar denominational backgrounds would work more effectively along side each other. By 1900, a period of expansion occurred before the Boxer outbreak, the CIM expanded: “811 missionaries...171 stations; 223 out-stations...8557 communicants in fellowship, 12,964 having been baptized from the commencement. There were 266 organized churches, 788 boarding scholars, and 6 hospitals. (International 2014). Unfortunately, the communist takeover of China in 1949 caused the CIM missionaries to concentrate on other countries in East Asia (International 2014).

Missionaries wishing to serve in CIM in the late 1800’s and early 1900’s undertook a structured course of study (Mundus 2014). Six months of initial training covered Chinese language, geography, government, etiquette, religion and the communication of the Gospel (Mundus 2014). Trainees were then posted to an inland station where a senior missionary supervised them. After two years, successful candidates became junior missionaries; and after five years they took responsibility for a station (International 2014).

Taylor and the missionaries of CIM were self-supporting, self-governing and self-propagating as a part of CIM’s organizational practices. The CIM and missionaries serving alongside did not directly solicit for funds. Taylor wrote in 1866, “I expected that God would incline the hearts of some of the readers to send contributions: I had determined never to use personal solicitation, or to make collections, or to issue

collecting-books” (Mundus 2014). Taylor made sure his convictions about monetary support were perfectly clear: “I thought the tendency of a collection was to leave the impression that the all-important thing was *money*, whereas no amount of money could convert a single soul; that what was needed was that men and women filled with the Holy Ghost should give *themselves* to the work: for the support of such there would never be a lack of funds” (Taylor 2008, 121). Taylor also believed acquiring debt was against God’s plan. He assumed if funds were lacking for a certain project, then it may not be a part of God’s plan—at least for that season (Taylor 2008, 124). CIM also adhered to a ‘pay-bills-first’ philosophy (Taylor 2008, 124). In the event there was a short fall in missionary salaries afterwards, the team shared the available funds equally.

### Student Volunteer Movement

A movement must have structure in order to be effective (Pierson 2009, 2). As a part of the SVM organizational structure, a committee was appointed to identify the candidates eligible to volunteer. After careful deliberation they determined that the movement should consist of college-aged students; thus it was named the Student Volunteer Movement for Foreign Missions. The majority of volunteers hailed from one of the three largest interdenominational student organizations: Student Young Men’s Christian Association, Student Young Women’s Christian Association, and Inter Seminary Missionary Alliance (Harder 1980, 146) .

As a part of the organizational structure, SVM developed a purpose statement (Harder 1980, 144). Mott identifies five aspects of the purpose statement that will guide the movement.

The five fold purpose of the Student Volunteer Movement is to lead students to a thorough consideration of the claims of foreign missions upon them personally as a lifework; to foster this purpose by guiding



students who become volunteers in their study and activity for missions until they come under the immediate direction of the Missions Boards; to unite all volunteers in a common, organized, aggressive movement; to secure a sufficient number of well-qualified volunteers to meet the demands of the various Mission Boards; and to create and maintain an intelligent, sympathetic and active interest in foreign missions on the part of students who are to remain at home in order to ensure the strong backing of the missionary enterprise by their advocacy, their gifts and their prayers. (Mott 1939, 7).

This thorough purpose statement helps students understand and embrace foreign missions as a personal way of life. It also serves to mentor students academically and in activities that prepare for the mission field. Additionally the purpose statement bonds volunteers together to create unity. Furthermore, qualified members must meet strict requirements for the various mission boards. Finally, the SVM believed one of the most critical components was to receive and maintain strong backing from home toward the entire missionary enterprise.

SVM accepted the Great Commission in foreign missions as a “global military conquest” and using “militant terminology became a standard part of the nomenclature of the SVM leaders” (Mott 1939, 7). A. T. Pierson made a commanding speech at the first quadrennial meeting in 1891: “This is a council of war. In the tent of the Commander we are gathered, and the Commander-in-Chief is here. Here are His subordinates, the heads of departments, the under captains, and here are the volunteers in the army. And nothing but this council of war would have brought me here tonight” (Pierson 2009, 248). Other examples of this militant attitude were present throughout the movement. During the intense Mt Hermon conference, Dr. Ashmore who was a distinguished missionary from China, advocated that we should approach “missions as a war of conquest” (Mott 1939, 8).

As an avenue to recruit volunteers to join the mission field, the SVM dedicated a great deal of time and effort on educating missionaries about mission. SVM leaders took a systematic approach in missional studies and provided the best missionary books, tracts,

periodicals, maps and charts for the student volunteers (Pierson 2009, 248). SVM leaders wrote a great deal of literature on various aspects of missions. They created and increased the amount of missionary materials in universities and colleges (Pierson 2009, 248). Through their effort and diligence, by the turn of the century, missiology had become a recognized discipline (Pierson 2009, 248). One significant development of the movement was the planting of “missionary libraries, or sections in already existing libraries, in over 400 colleges and theological seminaries (Pierson 2009, 248). It was a factor in the establishment of the Missionary Research Library in New York, the largest and richest collection of missionary literature and source material in the world” (Pierson 2009, 248).

### Youth With a Mission

YWAM’s leadership model, the Global Leadership Team (GLT), consists of seven leaders at the top of the organizational structure, which includes Cunningham and his wife (YWAM 2014a). “The international board [GLT] holds the line on vision and values, but has no decision making power on spending or allocation of resources” (Buenting 2009, YWAM 2014a). That responsibility falls to the local boards, which are independent and self-governing. They decide how resources are allocated and how “finances and legal structures are handled at the local level at 1,400 bases” (Kennedy 2010, 45). This gives local boards the ability to make decisions. All volunteers, including YWAM founder Cunningham are responsible for their own personal financial support (Kennedy 2010, 45). Monetary donations from individuals are not used for staff salaries. “Cunningham insisted that youth needed to raise their own support, noting that ‘Joseph, Daniel, David, and John Mark were all teenagers’” (Kennedy 2010, 45). Donations are assigned in three ways: people, projects, or locations (Kennedy 2010, 43).

YWAM believes that every missionary should be trained before going into the field. Thus, YWAM established The University of Nations educational center, headquartered in Kona, Hawaii (Kennedy 2010, 45). It has 500 affiliated campuses in 138 different locations worldwide (Kennedy 2010, 45). At the University of Nations, they provide the Discipleship Training School, which is required for every volunteer (Kennedy 2010, 45). In this six-month program, volunteers, “study the Bible, learn about cross-cultural mission, and pray” (Kennedy 2010, 43). In addition to the Discipleship Training School, the university offers undergraduate and graduate degrees with practical application (hands-on) that are lucrative in the missions field: Bible, counseling, linguistics, etc. (Kennedy 2010, 43).

YWAM focuses on three major aspects of service, which are supported in Mark 16:15 and Matthew 28:18-20: “evangelism, training, and mercy ministries...with the goal of personal redemption and social transformation” (Kennedy 2010, 42). “Leaders focus on what they call the seven spheres of society: family, economics, government, religion, education, media, and ‘celebration,’ which includes the arts, entertainment, and sports” (Kennedy 2010, 42).

### Summary of Organization

All the historical movements were formally structured and well organized. However, the manner in which they were organized differed from movement to movement. Most had a leadership hierarchy and instructions flowed from the top down. Communication and connectivity between leaders and members was also seen as pivotal, regardless of physical distance between leaders and members. Each movement focused on education and trained their leaders and followers. The subjects covered, the level of intensity, and the duration of training varied by movement. Although networks are

identified as a source of collecting and connecting people, as revealed in the document review on movement theory, the historical movements did not disclose this aspect.

Lastly, almost all historical movements adhered to the three-self-principle either totally or in part.

## **Strategy**

In this section I discuss each movement's plan of action, designed to achieve their overall aim.

### Early Church Movement

Paul developed a distinct strategy for missions that proved to be most fruitful. Before traveling to a new area or city, he would make prior arrangements with prominent Christians or people that were interested in hearing the Good News (Stark 2011, 66). Then, he would attend "privately organized meetings under the patronage of eminent persons...who provided him with...an audience composed of their dependents" (Malherbe 2003, 47). This gave him the opportunity to network with other believers and a level of credibility when he spoke in the synagogue or town square. From this, Paul learned that traveling with a large following was safer and played a strategic role as they could congregate wherever they went (Malherbe 2003, 47).

Paul's missionary method consisted of a basic three-step process. First, he would collect all the Christians within the area; then they would use their personal existing social networks to recruit others (Koester 1982, 7). During this time, Paul would instruct the believers until local leaders were sufficiently trained. Once completed, Paul moved on. However, he consistently checked on the churches that were planted. Whether by

written letters or personal visits, Paul maintained close contact. Paul had a method that was pragmatic and well thought out: “Paul’s missionary work, therefore, should not be thought of as the humble efforts of a lonely missionary. Rather, it was a well-planned, large scale organization” (Koester 1982, 110).

Paul’s capability of adapting to cultures and contextualizing the Message was critical in sharing the Gospel. “He must make an adjustment, this adjustment is not limited to the language he speaks, but rather it includes all the ways that humans communicate. This does not mean changing the requirements or content of the gospel, but rather changing the ways in which we communicate it” (Plummer 2012, 178). When he spoke to the Jews, he began preaching in the local synagogues where they gathered. As Paul made his way to the Gentile communities, he preached Jesus in the marketplaces. Paul’s ability to adapt his method made him fruitful in each setting. “Luke considered both models of evangelism as suitable applications of missionary principles since the operation varied depending on the situation and culture” (Plummer 2012, 201).

When Paul moved on, trusted co-workers were often left behind to strengthen and edify the new church body. After traveling to a new area, Paul did not abandon that body to work through doctrinal issues alone. He kept in continued communication with these new congregations by visiting them personally, sending other missionaries on his behalf, or writing letters (DeYoung 2011, 62).

Centrally located and thriving cities were the focal point in Paul’s travels. Allen stressed that Paul had an urban strategy and would evangelize in the city where the people of authority and influence lived (Allen 1962, 12-13). Pierson agrees and states Paul “went to the centers of population, power, and influence. He planted the Church and from there, the Church radiated out into the surrounding areas” (Pierson 2009, 47). The plan was simply to plant the seed in the cities and it would spread to the countryside. As part of his initial evangelism, Paul went into the synagogues (Bosch 2010, 178) to preach

Jesus as Messiah. He encountered Jews, Gentile proselytes, and God-fearers. Paul had a heart for his own people, the Jews, and attempted to share The Way with them, but they rejected it. As a result, Paul preached to the Gentiles, who were very responsive. Many embraced the message of Christ (Acts 13:46).

Another aspect of Paul's strategy was to announce the implications of a rejected Christ as the Messiah. The penalty was eternal separation from God and eternity in hell. "He does proclaim the wrath of God, but only as the dark foil of an eminently positive message—that God has already come to us in his Son and will come again in glory. Mission means the announcement of Christ's lordship over all reality IS an invitation to submit to it; through his preaching Paul wishes to evoke the confession 'Jesus is Lord!'" (Bosch 2010, 148). Paul's message of Christ was a universal one, but it required submission and without Christ, man's destination was eternal damnation.

#### Society of Jesus (Jesuit Order)

The Society of Jesus was above all to be an order of apostles "ready to live in any part of the world where there was hope of God's greater glory and the good of souls" (Galli 2000, 222). To complete this task, the Jesuits focused a great deal on evangelism and discipleship in the educational arena. The principal vehicles for reaching people with the Gospel came through the establishment of colleges, seminaries, and universities (O'Malley 2014, ix). Within these institutions, the Jesuits recruited academically inclined students to become future members of the order. The colleges served as a recruiting ground "from which the fathers could reach the laity by preaching and by the organization of sodalities or religious guilds" (Elwell 2001, 589).

The Jesuits aimed to connect with the poor and down trodden; Loyola had a particular interest in helping those in dire need (Elwell 2001, 589). He reached out to ex-

prostitutes and set up halfway houses for their security and rehabilitation (Tylenda 1984, 241-250). Loyola conducted clinics for adolescent girls who were in desperate need of medical attention (Tylenda 1984, 241-250). The Jesuits also established charities for orphaned boys (Tylenda 1984, 241-250). Among those helped included Jews that had converted to Christianity.

## Moravians

Zinzendorf was able to establish a network of likeminded supporters that found settlements in Germany, England and all the way to Pennsylvania in North America. This meant the Moravian movement had to be very organized. From the initial decision of where to mission, to the transmission of reports back to leadership, Moravian missions were logistically sound (Vogt 2006, 19). They employed several methods that helped spread the movement. The first was the practice of publishing useful literature that the mission stations could use in their everyday lives. Items such as hymnals, historical books, and devotions kept missionaries connected and firm in their ideology (Vogt 2006, 21). One of the most influential books printed was Exposition of the Brethren's Doctrine, written by Bishop Spangenberg. It was prized by the Brethren as a body of sound divinity (Hutton 2009, 233). Its appeal with the people was that it didn't stray from scripture. Readers were able to decipher difficult theological questions in its pages.

Correspondence and visitation were other methods that helped spread the movement (Hutton 2009, 260). Missionaries across the globe were responsible for writing detailed reports and diaries, which were sent to the leadership in Germany. In turn the headquarters would print and send each missionary letters updating them on affairs of other settlements around the world (Hutton 2009, 260). The Brethren also kept in close contact with various universities. These connections helped bolster the reputation of the

Moravians and gave the missionaries an opportunity to learn from scholars in the academic world (Hutton 2009).

The third strategic method was education of the children. For over 40 years, the Brethren implemented a system of training the young that stemmed from the principle that a child, properly trained and taught to love and obey Jesus Christ, would not need conversion afterwards (Hutton 2009, 261). The brethren paid for this education themselves, calling it the “Children’s Economy.” Unfortunately, it was difficult to maintain due the excessive cost (Hutton 2009, 261).

### China Inland Mission

CIM’s focus was to spread the gospel to millions in Asia. When Hudson Taylor began CIM in 1865, he knew he wanted to bring the Gospel to the unreached people of inland China. To accomplish this feat, he needed a great deal of missionaries. In 1862, Taylor and his wife wrote a book entitled *China’s Spiritual Need and Claims*, conveying the deep spiritual need of the Chinese people, which was instrumental in garnering support for the mission field (Taylor 2008, 124). Taylor also travelled and spoke extensively around England’s churches informing people on the needs in China. He developed an extensive network of volunteer missionaries as well as financial supporters who could fund the mission. It was also around this time he met Charles Spurgeon and many other influential men who acted as “connectors” uniting people to share Taylor’s vision (Taylor 1996). During the early years a vast number of councils were established in various countries. Councils from England, Norway, Sweden (two), Finland, Germany, and the U.S. supported CIM by sending missionaries and funding the mission stations in China. These councils were critical as they expanded the missional reach for CIM throughout Asia.



As he began his ministry, Taylor concentrated on medicine as a means to make a connection with the indigenous people to open doors in sharing the Gospel. Taylor wrote, “Medhurst's book on China emphasized the value of medical missions, and this directed my attention to medical studies as a valuable mode of preparation” (Taylor 2008, 120). Medical care in the interior was scarce, which made Taylor extremely popular among the locals (Taylor 1996, 407). Taylor valued every moment making sure evangelism remained an essential aspect within the ministry (Taylor 1996, 407).

Taylor realized the best way to connect with a community was through immersion. In pursuit, Taylor implemented new policies such as living among those ministered to and adopting Chinese dress attire (Taylor 1996, 390). During his first trip to China, Taylor lived with the locals in a small apartment away from the protection of the mission agencies and secured compounds (Taylor 2008, 48). Taylor agreed with the Apostle Paul’s motto that Christians should be “all things to all people” (1 Cor 9:19). Taylor wrote, “we seek as far as possible to meet them, in costume, in language, in manners. And, to us this course is not only advantageous—it is indispensable” (Taylor 2008, 9). Though he was criticized for his unorthodox tactics, his mission work proved vastly fruitful. After the rise of communism in 1950 and the subsequent exodus of Christian missionaries, CIM leadership left China and decided to move into Eastern Asia and continue the work in other Asian countries (International 2014).

### Student Volunteer Movement

The initial strategy of SVM was to visit college and seminary campuses and recruit volunteers for the mission field. “The primary impact of the SVM was that it served as a mission recruiting agency among university students” (Harder 1980, 144). Wilder, and an acquaintance by the name of John Forman, visited 162 colleges and

seminaries in the first year, resulting in 2,106 students signing the pledge and committing to the cause. Once SVM became a structured organization in 1888, leaders decided the best course of action was to hold quadrennial conventions, instead of traveling the country. The purpose of these conventions was to motivate and mobilize students to mission (Harder 1980, 144). The goal of continual conventions was to reach every generation and recruit new volunteers for the mission field (Woods 1965, 101).

SVM leaders also formed college groups in countries where missionaries had established mission colleges during the previous century (Parker 2009). “Between 1886 and 1920, the SVM recruited 8,742 missionaries in the U.S. Around twice that number were actually sent out as missionaries in this period, many of them influenced by the SVM though never members. The SVM sought to recruit, to support, and to place these missionaries strategically around the world” (Parker 2009). Unfortunately the SVM came to a sharp decline in the 1920’s after the end of WWI and never recovered.

### Youth With A Mission

The organization’s strategy is to concentrate on unreached and neglected places around the world. “YWAM has segmented the world into 4,000 geopolitical units based on evenly distributed populations. ‘Our goal is to focus on where we are not. We’re internationally trying to go to the least-reached areas, where medical needs, poverty, and illiteracy are the greatest’” (Kennedy 2010, 43). In recent years, YWAM has drastically reduced the “unengaged, unreached people groups” from 639 to 152 (Kennedy 2010, 43).

The majority of YWAM missions are considered short-term, lasting a week up to a year (Kennedy 2010, 44). These missions’ trips can have a momentous impact in people’s lives. Short-term missions “can be a significant growing experience...in many cases such experiences have led churches as well as individuals to deeper commitment,

broader vision, and significant partnerships...” (Kennedy 2010, 44). As for biblical support of short-term missions, “Cunningham believed that Jesus implemented the technique by sending out disciples on brief excursions...” (Kennedy 2010, 45).

YWAM’s servitude is extremely diverse. In an interview, Christian author Miriam Adney referred to YWAM as “doing the whole gamut of witness, discipling, and serving the poor and oppressed, especially in doing integrated holistic community development” (Kennedy 2010, 45). YWAM cares for refugees, rebuilds villages after natural disasters, cares for children of prostitution, participates in water engineering and development, delivers food and evangelizes (Pierson 2009, 323). It also includes health care, counseling, agricultural training, and public health care programs (Pierson 2009, 323). Some YWAM sites, like the Discipleship Training School in Karachi, Sindh Province respond in disaster relief (Kennedy 2010, 43). In “...1978, YWAM inaugurated Mercy Ministries, which developed a fleet of ships serving as floating hospitals to provide food, medical supplies, and dental care,” but in 2001, as the ministry grew it became independent from YWAM (Kennedy 2010, 42). YWAMers have found a multitude of ways to support a community, but ultimately they share their faith effectively in ways that people will understand (Kennedy 2010, 40). YWAM has been an effective missions organization that continues to make a global contribution.

### Summary of Strategy

Within strategy, each movement consisted of an independent methodology with one common theme: Christ. The execution of that methodology, however, was diverse. Some movements were completely evangelistic in nature; but most were more service oriented with a Gospel message attached. A direct correlation was seen between adapting to the environment and contextualizing the message within each movement’s strategy.

Only one movement focused primarily on church planting, using immersion into the culture as their means to contextualize the message and develop relationships with the native people.

### ***Special Operations Document Review***

Military Special Operations movements can also instruct the missionary community. Very much like historical movements, military special operations movements have ignition factors. The four categories, Human Agent, Ideology, Organization and Strategy all play an essential role in ignition.

As an active duty member serving for almost two decades in conventional and special operations (conducting combat deployments in Iraq and Afghanistan numerous times) I believe I know what is required to conduct a movement for the cause of freedom. Initially, I served as a US Marine and eventually crossed over as a Special Tactics Officer (STO) into Air Force special operations. Operating as a STO is a joint billet<sup>6</sup>, I have worked with all four branches: Army Special Forces, Marine Reconnaissance, Navy SEALs and Air Force special operations. Each service has a unique mission, however, the manpower, ideals, organizational construct and strategies are strikingly similar, if not identical. In this section I describe the research conducted for special operations movements.

I also reviewed documents to research military Special Operations movements and used Steve Addison selection criteria. Since its inception, the US has employed military movements. From the American Revolution, the Civil War, and the World Wars to the current campaigns in Iraq and Afghanistan, people have joined the military and fought for a passionate cause, freedom. This is similar to spiritual freedom. As an active

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<sup>6</sup> A joint billet is a position that works with all military branches but specifically with the Army, Navy, Marine Corps and Air Force.

duty military special operations operator and student of war, I am familiar with historical and contemporary military movements. Due to my personal experience, familiarity and research of military publications, I identified the data that met the established Movement Rubric.

For each category, I gathered background information on the military movement such as the mission statement, core values, spiritual practices, statement of works, and operational leadership. The movements selected were similarly diverse with a unique mission, capacity and geographical focus. I pursued diversity, including the US Marine Corps, Army Special Forces and Air Force Special Tactics so that the critical factors existing within each movement were undeniable, establishing their significance. Each movement:

1. Focuses on a missional cause
2. Focuses on some form of disciple making
3. Offers a service as a means to share a message
4. Reaches globally
5. Has existed for at least 10 years.

**Table 3: Special Operations Movements**

<b><u>Movement</u></b>	<b><u>Leader</u></b>	<b><u>Operating Location</u></b>	<b><u>Time Period</u></b>
Air Force Special Tactics	Col. Rodriguez	International	1990- present
Navy SEALs	Admiral McRaven	International	1962- present
Army Special Forces	Gen. McChrystal	International	1952- present
Marine Corps	Lt. Gen. Chesty Puller	International	1957- present

Once I selected the military Special Operations movements, I conducted a document review. I applied the Movement Rubric that was developed in the Literature Review to each movement and grouped characteristics together within the Movement Rubric categories of Human Agent, Ideology, Organization, and Strategy. In this section I examine the literature on special operations movements, focusing on commonalities between special operations and missions movements and articulate practices that magnify general methods within historical missions movements through the lens of US special operations.

The Joint Publication (JP) 3-05 Special Operations manual describes special operations as “a single engagement, such as direct action against a critical target; as a protracted operation or series of activities such as support to insurgent forces through unconventional warfare; or support to a Host Nation (HN) force through foreign internal defense or security force assistance” (Command 2014, I-2). Special operations is relative to the missional mode of operations because it occurs globally, whether temporary or an enduring effort, in a precise place for a specific people that may or may not be foreign. It requires constant flexing and adapting based on the culture and environment you are serving. The objective is to educate people on how to live, survive, and function. Special Forces (SF) units conduct special operations in unconventional warfare and support the HN.

Foreign internal defense (FID) “refers to US activities that *support* a host nation’s (HN’s) internal defense and development strategy and program designed to protect against subversion, lawlessness, insurgency, terrorism, and other threats to their internal security, and stability.” FID also “includes training, material, technical and organizational

assistance, advice, infrastructure development, and tactical operations. Generally, the preferred methods of support are through assistance and development programs” (Command 2014, xi). *Support* as stated above, includes training locals to be self-sufficient and independent. This is achieved through education, agriculture, construction, engineering, and ways to procure vital resources such as food and water. A special operations unit that provides the instruction is a SF team. A SF team consists of a unique make-up of individuals with various skills and talents. Executing the mission begins with leadership.

### **Human Agent**

Leaders possess certain traits in order to be successful in each missions’ organization. The US Marine Corps states the ultimate leader should possess fourteen traits: integrity, justice, enthusiasm, bearing, endurance, unselfishness, loyalty, judgment, tact, initiative, dependability, decisiveness, courage, and knowledge (Corps 2002). According to the Joint Special Operations University, the Leadership Competency Model has four core values: integrity, courage, creativity, and competency (University, 1). These values are self-explanatory with the exception of competency. Competency encompasses force application, force management, interpersonal orientation, action orientation, development partnerships and vision and strategy. Col Kenneth Rodriguez also emphasized the importance of authentic humility within leadership (Rodriguez 2016). Like many organizational leaders mentioned in the contemporary movements section, humility was essential to a sound leader.

Former commander of the US Special Operations Command, Admiral William H. McRaven expounds by saying that a good leader must make command decisions that are moral, legal and ethical (McRaven 2016). He continues by sharing his personal conviction that good leaders also surround themselves with a pool of talented diverse teammates (McRaven 2016). Admiral McRaven, responsible in capturing Osama Bin Laden, experienced that when a problem arises, more unique solutions are presented. The hunt for Bin Laden was long and arduous, but Admiral McRaven was able to find, fix, and close width; ultimately capturing the most wanted man by having the right pool of people around him.

As I found in the review of literature on movement theory, leaders who become more influential gain members, which create momentum in the movement. An essential characteristic of membership is the ability to work collectively and follow orders for a common cause (Council 1950). In order to accomplish a mission, teams must work together and follow their leaders. This characteristic is essential especially during challenging missions that occur in hostile or challenging environments. Good order and discipline in military institutes are required. These military principles parallel operations in the mission field.

### **Ideology**

As I have observed in the military, fearless devotion towards a noble cause can be contagious—especially if the cause makes a powerful impact. Members in a movement encourage each other; in many ways “feed off each other.” A level of commitment is beyond words; it is bold and audacious action. Addison describes people in the trenches



as “fearless and uncompromising agents of transformation in this world” (Addison 2011, 23). This kind of *Esprit De Corps* is common among organized military groups such as the US Marines. It is the mental and emotional state of the entire unit. It is the spirit that motivates Marines “to overcome seemingly insurmountable obstacles” (Corps 2002, 49). Marines are known for charging up mountains attacking machine gun nests even when they were greatly at a disadvantage.

One practice that reflects spiritual formation is the art of conducting close quarter battle through a shoot house using speed and violence. Close quarter battle (CQB) is the violent maneuvering through residential, commercial and industrial spaces to execute a target (Army 1995, K-1). A “shoot house”, also known as a “kill house” is a mock building or set of buildings where live shooting exercises are conducted. These exercises are used to train military and law enforcement personnel for close contact engagements in an urban environment. The objective of conducting CQB in a kill house is to train military and law enforcement to infiltrate and take out human targets that represent evil as fast and as efficient possible (Army 1995, K-1). By consistently practicing and training as a team, moving flawlessly, moving violently in controlled chaos scenarios, gives operators a spiritual high of competency and feeling of invincibility. This spiritual formation builds camaraderie and enhances the esprit de corps.

Marine Lieutenant General, Lewis B “Chesty” Puller once said: “Don’t forget that you’re first Marines! Not all the communists in hell can overrun you!” (Davis 1962). General Puller preached, as Marines fighting the enemy collectively, nothing could stop you. General Puller’s words held a sense of invincibility that resonated with his men. Good leadership cultivates esprit de corps. It breeds respect, a high level of confidence,

and extraordinary camaraderie amongst military members. These attributes also exist in missions movements, which I found in the review of movement theory and historical movements. In order to make the most impact through its members, this momentum must have some form of organization.

## **Organization**

In Steve Addison's definition of a movement, he states that movements can be made up of leading figures, but notes that no one person or group is in complete control (Addison 2011, 28). This reflects a somewhat decentralized system with blurred forms of control. The Marine Corps defines decentralization as "simply authorizing subordinates to act, guided by a commander's intent and focus of effort, in situations where judgment and experience dictate action" (Corps 2002, 75). General Stanley McChrystal goes further to convey the importance of having a somewhat decentralized model of leadership, which plays an active role in empowering people to have the greatest operational impact (McChrystal 2015, 190). He coins the term: "decentralized operations with coordinated control." This process flattens the hierarchical model, empowering leaders and centralizing information, which increase the speed of gathering and sharing intelligence.

General McChrystal has a level of trust that leaders within his command will follow his commander's intent. A commander's intent is "a device designed to help subordinates understand the larger context of their actions. The purpose of providing intent is to allow subordinates to exercise judgment and initiative—to depart from the original plan when the unforeseen occurs—in a way that is consistent with higher

commanders' aims" (Corps 1997, 88). As I found in the historical movement review, many mission leaders approach an overwhelming or unforeseen challenge. In a centralized model, instead of missionaries finding a solution based on leaders' intent and guidance for the sake of continual productivity, the operation stops; thus, halting the work.

Like several first century disciples working as fishermen, some current missionaries have a trade such as coffee shop owner to help finance the team; others possess a skill such as leading teams in clandestine areas to expand the cause. This is similar to organized small special operations forces; each team member provides a critical skill set to achieve mission success (Army 2016). A Special Forces (SF) team is a small, but significant unit that is organized, trained, and equipped to be operationally and logistically self-sustaining worldwide. "The unique SF skills in language qualification, regional orientation, cultural awareness, and interpersonal relations are keys to the successes experienced by SF units in the field. SF operations require flexible and versatile forces that can function effectively in diverse and contradictory environments" (Publications 2014). As seen through personal experience in planning and executing multiple missions trips, the most effective teams are the ones that possess a variety of spiritual and physical gifts. The size of the team does not necessarily matter, but certain gifts and skills do, based on the mission set.

Specialized training makes special operations units elite and sets them apart from other military units. They spend 45 weeks training and honing their skills in small unit

tactics, language, and culture training<sup>7</sup> (Army 2016). After arduous field training, SF soldiers master military occupational specialties (MOS), which are a unique skill set for their SF team that contributes to the overall mission. Seven MOS<sup>8</sup> exist within an SF team. The genetic make-up of a team<sup>9</sup> is:

Alpha – Team Leader (officer-in-charge): responsible for executing operations and the overall team welfare

Bravo – Weapons Expert: responsible for US and foreign weapons

Charlie – Engineer Specialist: responsible for construction, development, and demolition

Delta – Medical Specialist: is capable of conducting field surgery and is able to run a pharmacy

Echo – Communications Specialist: responsibilities are vast and include radios and computers to communicating with aircraft and ground forces

Along with the occupational specialty, SF soldiers become intimately familiar with the culture and fluent in the local language. The process includes studying the history and lineage, community, allies and enemies, strengths and vulnerabilities of the local populace.<sup>10</sup> Through this intense training SF soldiers can learn to blend into almost any environment. Through personal experience, I have seen that even when locals are aware of the SF foreigners, they have a high regard and respect for them due to their dedication and ability to understand, appreciate, and embrace the local culture.

The SF training regimen provides a thorough template that can be applied to missions' organizations that aim to successfully traverse an ever-changing environment.

Just as the SF team is composed of various members with gifts and specialties, the

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<sup>7</sup> The entire program occurs in Fort Bragg, NC.

<sup>8</sup> Basic military job descriptions

<sup>9</sup> The SF team actually has seven MOS'. Along with the A, B, C, D and E, there is an F and Z. The Foxtrot is an intelligence soldier who is responsible for providing atmospherics, of the local operating environment. The Zulu is a team sergeant (senior enlisted/non-commissioned officer-in-charge) who is second in charge and executes the nuts and bolts of the operation.

<sup>10</sup> Also known as weaknesses

missionary team should be carefully pieced with members that have certain physical and spiritual gifts. These gifts will enable the team to function optimally. Following the SF model provides the education and field training to assimilate within the indigenous culture or foreign environment; so a long-term missionary team is able to adapt and live homogeneously within the new missionary context; and to deal with the challenges of the mission field. With the SF training model, missionaries today can be much more effective and successful in their mission set. A team with a high level of cohesion working collectively can create and generate an internal momentum that is infectious to the people and environment around them. These skill sets are applicable in and out of theatre (the operation's geographical conflict location).

Preparation is paramount within special operations missions. SF warriors do not go into combat unless they are well trained and prepared for war. The missionary must heed the same mentality and approach. It is nonsensical to engage a foreign community when not intimately familiar with the culture. Thus, contextualization becomes the hinge pin to conveying a message of partnership and Peace<sup>11</sup>. Throughout Hesselgrave's book, *Planting Churches Cross-Culturally*, he points to the relevant sociological and anthropological issues, which dictate the strategy of adjusting, adapting, and flexing to an ever-changing environment. Special Forces units are the perfect example as their research that entails a thorough intelligence. Most of the time it consists of answering the 5W's: who, what, where, when, and how. Special operations units do not blindly go into towns with the "hope" all things will turn out well. As I have seen through mission experience, many missionaries irresponsibly use the Holy Spirit coupled with an inept plan. A part of

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<sup>11</sup> Both Message and Peace refer to the Gospel.

a missionary's success is to be keenly aware of the surroundings and to understand the environment he (or she) is operating and serving. When missionaries understand the people, culture and way of life, they are able to connect communally increasing the likelihood of registering the ultimate message of salvation.

### **Strategy**

Developing a genuine relationship is a critical strategic goal. As I found during the mission theory and historical movement review and through personal experience, missions organizations realize that garnering trust of the local population directly correlates with the ability to share the gospel. Similarly, Special Operations accomplishes this by conducting Key Leader Engagements (Command 2008, XV). Special Forces break bread with village leaders to foster unity. Breaking bread is simply sitting down with village elders, having a meal in pursuit of developing a trusting relationship. This event is significant because many villages will sacrifice an animal, many times a goat, which is a valuable commodity. During the initial gatherings, no business is conducted, only building relationships. When trust is garnered, then the senior elder will engage in business. For special operations, relationships help garner trust within a foreign population; through this relationship, they receive valuable intelligence as to where the enemy resides. Missionaries should mirror this methodology. First, break bread. When it is time—and make sure it is the right time, then talks of Kingdom business should occur. And it is preferred for the unreached to engage in the conversation.

Earning trust is garnered in multiple ways. As previously mentioned, Andrew Walls claims medicine is the artillery of the mission field. In many ways, it has the same

impact in a war zone. Most villages don't have medical care and a hospital may be hundreds of miles away. Even then, receiving government healthcare is challenging. SF units are able to garner valuable support from the local populace as well as gather sound atmospheric data in their area of operation (Neville 2015, 185). This two-fold purpose is critical because missionaries not only provide a service, but also learn more about the community.

For many Afghanistan and Iraq locals, extreme Muslim terrorists commonly threaten their safety. SF units provide and teach security, which tends to be a prevailing need. They also provide electricity, and life sustaining food and water; in some cases, SF units teach the art of agriculture. Ultimately, education is the key. Allen recognizes the powerful impact missionaries have through educational programs because they establish skills toward a literate community (Allen 1920, 57). The goal is for the locals to be self-sustaining. Using these services helps win the "hearts and minds of people," which is a method used in several conflicts (Beath 2011). This strategy is a simple campaign to win emotional and intellectual support or garner a form of commitment. It takes a certain team to work effectively and the synergy plays a chief role in making a positive transformation.

Once the hearts and minds are gained or some form of favor is earned, it is essential to contextualize the message in a palatable way. As ambassadors, the question must be asked, whether the message is relayed correctly. For special operations, the delivery is paramount. Unfortunately, some missionaries blindly share the message of

salvation by disregarding the cultural lens of the people. This leads to confusion, frustration and ultimately failure; and this is a “no-fail mission<sup>12</sup>.”

### ***Summary of Historical and Special Operations Movements***

In this section I discuss the similarities and differences between the characteristics found in historical and special operations movements. I present the information within the Movement Rubric.

#### **Human Agent**

Within this category, the similarities for leaders of historical and special operations movements are numerous. Leaders of both types of movements are said to have strong leadership abilities, which members in turn want to emulate. Within special operations there was no mention of the background of a leader and whether that leader faced challenges in the past that kindled their commitment to the cause. Members of both types of movements were seen to be ultra committed to a cause. The difference between movements is that members of special operations are better trained and have a highly structured organization that can move extremely fast. This makes for a very different dynamic among special operations movements.

#### **Ideology**

Historical and special operations movements share a level of commitment that empowers leaders to spearhead missions to lead their member. In the military, many units

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<sup>12</sup> A military phrase that emphasizes the importance of not failing—the mission must be accomplished.



call this commitment, *esprits de corps*. Levels vary from group to group and from movement to movement, but one thing is clearly seen, commitment from leaders and members has a direct effect on the overall growth of the movement. Commitment within historical movements is fostered in various ways, one of them being spiritual practices. Special operations movements do not have spiritual practices such as praying and Bible reading, but they do have activities that build relationships between members and help strengthen the movement's commitment level.

## **Organization**

Each historical movement had a different organizational structure, but the general framework was the same. Primarily one and at times two leaders make decisions for the group, and the members carry out the mission in their respective areas of service. This framework is similar within special operations movements but their organizational structure is not as decentralized. However, special operations continue to be more decentralized as it equates to speed and success. Members of both types of movements are also trained to carry out the mission, although it seems training within special operations is more in depth due to the nature of the mission. Special operations members also have a specialization that allows them to join a team to make the greatest impact. Lastly, historical and special operations movements differ in that special operations do not follow the three-self principle. They are governed, funded, and propagated by the US government.

## **Strategy**

A major characteristic seen within historical and special operations movements is the strategy of offering a service. Special operations movements offer the same services as historical movements; services such as medicine, construction, disaster relief, food distribution, etc. Where these two types of movements differ is that special operations do not evangelize and spread the spiritual salvation message of Christ, but they do propagate the message of physical liberation and freedom from oppression. Both movements also build relationships, contextualize the message and embrace the local culture. The major difference is that each movement has a different end state. Special operations use these strategies to gain an advantage on the battlefield in the aim to destroy the enemy. The strategic plan of historical movements is to share the gospel message and expand the Kingdom. In many ways, these two movements are much more similar. They both parallel the fight between good and evil; historical movements fighting in the spiritual realm, working as the body of Christ to overcome Satan, whereas special operations movements fight in the physical realm, overcoming hostile nations who aim to oppress and destroy others.

## ***Conclusion***

This chapter detailed the historical and special operations movement document reviews. Each movement was examined in relation to the Movement Rubric and characteristics emerged that could ignite a missions movement. In the next chapter, I describe the methodology to determine critical factors within contemporary missions organizations that are fueling movements. I include a discussion on the various methods I chose and how these methods proved to be reliable and valid.

## **Part II: Methodology and Research Results**

I describe the methodology used to identify the critical factors that ignite a missions movement. I report the findings from the contemporary missions organizations and discuss critical factors and the frequency in which they were mentioned by each organization.

## **Chapter 4**

### **Methodology**

Missions organizations have many common critical factors, which help ignite a missions movement. The question I am seeking to answer is: what are those factors? In this chapter I review the method used through field research to determine the critical factors that ignite a missions movement. This section offers a road map conveying the 5 W's and an H: what methods were used, why I chose those methods, where and when the methods occurred, who employed these methods, and how methods were employed.

#### ***Rationale***

In the field research I used applied research methods to determine critical factors that ignite a missions movement. I entered the field with the intent of using an inductive approach that allowed for the development of new theory based on research. Data for this research was qualitative in nature and consisted of personal interviews with leaders of missions organizations.

The literature reviews of movement theory, historical movements, and special operations movements were used to develop the Movement Rubric. This rubric consists of the characteristics that many movement theorists deemed necessary to ignite a movement; these characteristics were grouped into four categories: Human Agent, Ideology, Organization, and Strategy. Human agent is comprised of the characteristics leaders and members of a movement possess. Leaders of both historical and special

operations movements were seen to have strong leadership traits, and members who follow are ultra committed to the cause. Ideologically, movements share a level of commitment that is fostered through spiritual practices or team-building activities. Organizationally, movements have a general organizational structure where leaders make the decisions and members are trained and carry out the orders or fulfill the intent. Strategically, movements offer various services and build relationships, contextualize the message, and embrace the local culture. The literature review of movement theory, historical and special operations movements, as well as the development of the Movement Rubric all contributed to the method used to research contemporary missions movements.

## **Document Review**

To determine which contemporary missions organizations and leaders to interview, I conducted a document review. I developed a set of criteria based on Steve Addison's missions movement definition. I chose eleven organizations and reviewed their websites, ensuring they met the criteria listed below. I gathered background information of the organization such as the mission statement, core values, spiritual practices, statement of work, and operational leaders. The organizations selected were diverse, had a unique mission, and serve in a particular capacity and place. I consciously pursued diversity so that the critical factors could emerge in spite of contextual differences. Each organization selected met the following criteria:

### **Organizational Selection Criteria**

- Focuses on sharing the gospel of Christ
- Focuses on some form of disciple making

- Has a global reach
- Is fueling one or multiple movements
- Has been in existence for at least 10 years

After meeting the requirements, I identified a key leader who possessed knowledge and sufficient experience with the organization from the top down. Using this technique, I collected information from an individual who had strategic, operational, and tactical insight. In essence, I sought out individuals who could discuss topics from every angle. These leaders were then asked to participate in the semi-structured interviews that will be discussed in the next section.

## **Interviews**

I conducted semi-structured interviews with contemporary missions organizations that I believe are fueling one or multiple movements. The interviews helped answer, “What are the common critical factors that ignite a missions movement?” Interviews are “an extension of asking questions in order to develop an appreciation for what people think about any topic that is being researched” (Elliston 2011, 145). These semi-structured interviews allowed for new ideas to surface based on the respondent’s comments. The majority of questions gave the interviewee the freedom to answer with their own personal ideas, thoughts, and reflections. The ultimate purpose of these interviews was to get a firsthand account of the various elements organizational experts believe sparked a movement.

I interviewed 11 individuals from various missions organizations involved in a missions movement around the globe. The leaders met the following criteria:

### Leader Selection Criteria

- Leader serving in the organization for a minimum of 2 year

- Leader in an operational capacity
- Leader able to discuss top-down and bottom-up concepts and functions

The leaders selected varied in age, gender, and ethnicity. Diversity in this arena helped provide a small sample of the population. This approach also provided another layer of validity. Every subject interviewed signed the consent form and were informed they could withdraw from the study if they felt uncomfortable at any time or believed the information provided would compromise a form of their ministry. The organizations are in alphabetical order in effort to present each organization equally; in a manner not showing size or impact or any form of favoritism. They are:

- Calvary Chapel Cajabamba: Aileen A. – Pastor
- Compassion International: Naomi C. – Director
- Fred Willie J. Mission: Willie J. –President
- e3 Partners: Dan Hitzhusen – Vice President
- International Justice Mission: Susan C. – Senior Program Manager
- Missions International: Dwight M. –President
- Overseas Missionary Fellowship: Barry P. – Vice President
- Parakletos International: Tim W. – Operations Manager
- Samaritan’s Purse: Chris J. – Communications Manager
- Youth With A Mission: Maureen M. – Vice President
- Wycliffe Associates: Bruce S. – President

I had the option to select several leaders within the organization and focus on only three or four organizations; however, I believe it was more profitable to select one leader

from numerous organizations and have a lengthy interview to extract more in-depth data entailing a wide spectrum of information from each organization. A weakness of this method is that I only had one perspective so it could be narrow-minded or have a skewed focus on a few aspects of the missions organization. That is why it was essential for the individual selected to have a wide range of organizational knowledge and experience.

I planned to conduct the interviews face to face but unfortunately, had to do most interviews by phone. (This was due to individual respondent's schedules and/or their home location.) Phone interviews were advantageous because I was able to gather all the data at once. The interviewees felt a sense of urgency to answer the questions thoroughly, as the interviews were scheduled for a determined period of time. The second type of interview setting was face-to-face. Unexpectedly, this method was much more time consuming than I anticipated. This setting was informal and (although it was in the most comfortable situation) took more time to get started. I felt as if small talk was required before we could begin. Although a single hour was planned, several interviews lasted for two hours. During these sessions, it was essential I remained patient and focused on taking notes.

Once the interview was concluded, I reviewed my notes and listened to the recording, making sure I did not miss anything. I followed up in most interviews with an email, to clarify or expand the interviewee's comments. The advantage of using email was that the information and answers provided by the respondents were thorough, direct, and easily analyzed. Later, I revisited the data several times in order to fully conceptualize the information and code answers correctly.

As I conducted interviews, I aimed to be aware of personal or cultural bias. My service in several third world countries and in the US has helped increase my self-awareness and cultural awareness. During the interview process, I was careful not to



marginalize foreign ideas. I reminded myself to remain open-minded. Admittedly, several concepts presented, especially about strategy, were new.

Serving in the mission field for almost two decades has given me a level of credibility, which I believe may have aided in the execution of these interviews. My organization, SOF Missions, has also gained a reputation for being a reliable and legitimate organization (due to the impact it has made during multiple mission trips, especially in South America). Due to these two reasons, I believe people allowed me to interview them and research their movements. My experience in the field helped me understand and appreciate the data presented.

## **Phases**

Initially, I conducted an interview with CC Cajabamba during the summer of 2014. It occurred during a SOF Missions trip to Cajabamba, Peru where a small missions movement was led by a local church. SOF Missions helped start that particular movement just the previous summer, in 2013. The rest of the interviews took place in the fall of 2014 and spring of 2015.

## ***General Questions***

Questions for the semi-structured interviews were framed around the Literature Review and grouped together within the Movement Rubric categories of Human Agent, Ideology, Organization and Strategy. A list of all the questions can be found in Appendix B. My research aimed to answer what:

- Factors that contribute to your growth and make your organization unique?

- Does your organization’s leadership model look like and what do you consider are essential aspects of leadership?
- Spiritual practices and methods that foster commitment in your organization.
- Strategies and services do you feel are most effective when sharing the gospel?
- Physical or spiritual gifts make up a successful missions team?

Steve Addison warned me during this research “to be careful not to reduce Christian missions to a ‘formula.’ They have human elements and are a work of God that cannot be engineered - a key lesson for every movement founder” (Addison 2014). My intent during this research was not to come up with a “formula” of factors that could be implemented by other organizations and garner “success.” Addison was right when he mentions, “there are acts of God that humans cannot engineer” (Addison 2014). I understand this fact and kept this in mind during my research. As I determine the factors that ignite a movement, I do not want to overlook the most essential one, God. However, from my perspective, I find it essential to understand the pragmatism in Kingdom work and see what God reveals.

### ***Reliability and Validity***

Elliston defines reliability as “the degree of consistency of a research instrument or method” (Elliston 2011, 62). This research was conducted in such a way that if it had to be repeated once again with the same organizations and people, similar results would emerge. I believe that the interviewees were genuine in the information they shared and they would share similar information with another researcher. I would go so far to say if the same organizations were researched but had different people interviewed with the same knowledge base and experience, similar data would be provided. The reason being is that the organizations hire like-minded leaders and people within their institution.

Elliston says that: “Validity is the central issue of a research methodology. One must ask, ‘Does the study indeed address the issues it claims to address?’” (Elliston 2011, 56). Therefore, it is essential the right questions be asked. The compilation of the answers (also known as data) and the application are just as important. Elliston warns the researcher that a faulty design may draw poor conclusions, which in turn will lead to unreasonable recommendations (Elliston 2011, 56). Therefore, it is important to have the right questions.

In order to have sound research, Elliston reinforces the importance of internal and external validity. A method of testing internal validity is that “all of the variables must be controlled in a way that extraneous variables cannot influence the outcome of the experiment” (Elliston 2011, 58). In other words, a correlation must be made between the independent variable with the dependent variable; that the independent variable will affect the dependent variable; and not the other way around. In this study, are the missions organization’s practices, collectively igniting a movement? If an organization has solid leadership and people willing to follow (Human Agent), who have sound spiritual practices and a high level of commitment (Ideology), a solid running organization or group (Organization) and sound methods to connect with diverse communities (Strategy), my expectation is ignition, assuming of course that God is empowering the movement.

Just as imperative as internal validity is external validity. Elliston identifies the major issue for external validity as “to what extent are the findings generalizable or applicable?” (Elliston 2011, 58). The point Elliston is making is the research findings should be generalizable to a larger population. This particular study makes every attempt to select diverse organizations. In addition, the specific leaders were chosen based on their knowledge and experience of their enterprise. These individuals possess a wealth of knowledge in their particular organization and movement. With this selection process,

my assumption is the organizations researched will represent the multitude of North American missions organizations with a global reach. If the selection process is sound, then the small sample of organizations can represent the larger population “in order to gain a deeper view of the issue at hand or to build theory” (Elliston 2011, 58).

With external validity, Elliston warns that often “researchers doing missiological research will produce findings that would not necessarily be discovered by another person. This is caused by the researcher having personal experience and insight in a situation and erroneously interprets the findings based off of personal experience” (Elliston 2011, 59). I made a genuine attempt to remain unbiased by being open-minded. Also, every subject interviewed signed the consent form and were informed they could withdraw from the study if they felt uncomfortable at any time or believed the information provided would compromise a form of their ministry.

### ***Conclusion***

This chapter reviewed the research methodology to determine the critical factors that ignite a missions movement. The Movement Rubric that I developed from the literature review was a key component to the field research. From the categories and characteristics found within the Movement Rubric, I developed the interview questions for the contemporary missions organizations leaders. I conducted eleven interviews with leaders across the country. The goal was to determine critical factors within each organization that is helping them fuel a movement. A summary of the interview data will be discussed in Chapter 5 and the critical factors will be laid out in Chapter 6.

## Chapter 5

### Movement Data

This chapter reports a summary of the data from the semi-structured interviews with leaders of contemporary missions organizations that are fueling movements. The raw data has been assigned in an appendix (see Appendix A). The data presented here will be coupled within the Movement Rubric categories of Human Agent, Ideology, Organization, and Strategy. I analyze this and present findings in Chapter 5 regarding critical factors that ignite a movement. Table 4 summarizes the organizations researched.

**Table 4: Contemporary Missions Organizations**

<b>Organization</b>	<b>Interviewee</b>	<b>Operating Location</b>	<b>Time Period</b>
CC Cajabamba	Aileen A.	Peru	2013- present
Compassion International	Naomi C.	Africa, Asia, S. America	1952- present
e3 Partners	Dan H.	International	1987- present
Fred Willie J. Mission	Willie J.	Southern California	1944- present
International Justice Mission	Susan C.	Africa, S. America, S. Asia	1997- present
Missions International	Dwight M.	Africa, S. America, S. Asia	1983- present
Overseas Msn Fellowship	Barry P.	East Asia	1964- present
Parakletos International	Tim W.	International	2004- present
Samaritan's Purse	Chris J.	International	1970- present
Wycliffe Associates	Bruce S.	International	1967- present
YWAM	Maureen M.	International	1960- present

In the document review of historical missions movements I researched China Inland Mission (changed to Overseas Missionary Fellowship in 1964) and Youth With A Mission. Each of these organizations has been around for more than 50 years. I chose to include them here in the contemporary missions organizations semi-structured interviews as well because of their ability to stay in operation for so long and because each organization began with a specific mission goal but later had to change based on world events and culture. China Inland Mission went through a transformation in the 1950's with the rise of communism. Being unable to work in China after the transition of governmental power, the organization changed their mission, moved to Eastern Asia, and changed their name to Overseas Missionary Fellowship. Youth With A Mission began with a goal to get youth involved in mission, focusing on education and discipleship. During the 1980's the organization changed direction and started ministries ranging from medical ships to refugee camps. Today they still have a heart for youth, but the ministry is open for people of all ages.

### ***Human Agent***

The Human Agent category includes a movement's leader(s) and members. The data for this section revealed the history of each organization's leadership lineage, dominant characteristics essential in a leader, and the composition of the organization's members. Throughout the document reviews and the semi-structured interviews, I considered how each organization's leadership functions and the values that guide each organization in discerning an effective leader.

The organizations leaders' upbringing and background varied but similar traits emerged. Leaders within the various organizations were predominantly white males between the ages of 35 and 60, seven out of eleven organizations. Four leaders had a

defining moment in life, some experience that gave them a desire and passion to do God's work; for some this experience was traumatic. These moments are what Steve Addison described in Chapter 2 as White Hot Faith. Due to their upbringing and defining moments, each leader had a particular passion for place, project, or people group. Their life experiences also gave them a level of knowledge to be effective in their respective organizations. These leaders also surrounded themselves with gifted people to guide and grow the organization. They were interested in knowing all the major moving parts or components of each ministry within the organization, giving them a better understanding as they lead.

Leaders also shared many similar characteristics and traits. Leaders showed an ability to lead not just people but talented people and to influence and encourage those under their charge. Members wanted a leader they would be willing to follow, as if into battle. Seven leaders were seen as being humble, not thinking highly of themselves and willing to do any job necessary to accomplish the mission. Eight leaders were said to have the ability to think on a strategic level with great vision. Lastly, five leaders were found to be very passionate about their cause and the mission God has placed before them.

Members of the organizations varied by race, gender, age, and ability but shared a few characteristics. Many members, five out of eleven, held the same passion as the leader for the particular people, place or program. They were also willing to follow the leader, at times into dangerous environments. Most members, eight out of eleven, were like-minded and served collectively toward the common goal. Each used their gifts as they knew how.

## *Ideology*

The Ideology category consists of the collection of beliefs held by the organizations. The data for this section revealed each organization's beliefs, goals, expectations, and motivations. Although these organizations beliefs varied, they shared a clear and defined passion to a cause.

Each organization displayed a distinct motivation for their cause. Within all existed a commitment to Christ, to represent God through actions, and to represent Jesus<sup>1</sup>. Nine felt that every believer had a mission field and all members of the church were called to serve God locally or abroad. The data also showed many organizations adhere to a "statement of faith," a document declaring the groups beliefs. The organizations made this document available for people outside of the organization. Lastly, only three groups noted a resolve to live by faith, letting God direct the organization's path.

Along with a dedication to a cause, these organizations also followed a set of spiritual practices. Varying from group to group, these practices were at the backbone of the group's ideological foundation. The practices included daily Bible reading, praying, meditation, Bible studies, and retreats. Of these, the data showed that prayer was a driving force for ten out of eleven organizations. In addition, organizations saw the Bible as the complete and final authority for all Christian living and believed that mission should be rooted in scripture. Volunteers and staff were encouraged to read their Bible daily and spend time in prayer and meditation. Eight organizations offered this as a component of their workday. Four also provided staff/volunteers a chapel building for corporate prayer meetings and Bible studies. Most organizations, five out of eleven, gave their staff the freedom to choose how to carry out these practices. Leaders provided

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<sup>1</sup> Jesus said, "go and do likewise" ~ Luke 10:30-37



guidance and suggestions but left the execution up to the individual groups. Only three organizations developed formal programs that laid out the components they expected their staff and volunteers to follow. These programs included specific times to pray, items to pray about, and even yearly retreats where all staff and volunteers were expected to attend and participate. In addition, organizations emphasized it was important for staff and volunteers to be involved in their local church.

The data revealed that nine organizations were also open to working with Christians from any denomination. They believed that building a community of believers, working side-by-side would have a greater impact. Two organizations narrowed down the types of Christians they would work with by only partnering with evangelical Protestant denominations.

Another aspect of ideology was how organizations developed a sense of loyalty or commitment to the cause. How the organizations garnered this varied greatly. The data showed three organizations did so by presenting their solid reputation, hoping members would trust and remain with the organization. Two believed a “sold out” attitude to their cause would raise loyalty. One organization felt commitment came through *esprit de corps*, while another alleged that it would come by tackling challenges that only God could overcome.

Lastly, the data revealed organizations had criteria required to serve or that disqualified people from serving. Nine of out eleven believed no one should be excluded from service unless they held to a belief that was contrary to the organization’s statement of faith. Three emphasized the importance of following Jesus Christ and having a passion for the hurting, a willingness to serve, and a humble attitude.

## ***Organization***

The Organization category consists of the organizational construct and the internal moving components. The data for this section revealed the organizational model and structure, ways organizations recruited new members, and how they trained and supported their missionaries and members.

Eight organizational models showed a similar construct, that of a for-profit business. The organizations were run by a president/CEO responsible for ensuring the organization's vision was carried out, and a board of directors who assessed direction and strategy. Ten out of eleven organizations were headquartered in the United States, having field offices in multiple countries and regions. Regional directors, many of whom were natives of the respective country, ran these offices. These offices were responsible for the operation of the organization within that country, focusing on items such as mobilization, fundraising and education of staff.

Seven of the organizations identified themselves as having a centralized model. They were under the control of the president/CEO and were instructed how to execute the mission. Only a handful, four of the organizations had a more decentralized mode of operation, in which the members had a level of autonomy. They were guided by the leader's intent, but executed the mission as they felt was best for their region/country. Within these organizations, the leadership team holds the line on vision and values but does not have decision-making power in terms of spending or allocation of funds. This power lies with local offices that are independent and self-governing. Lastly, the data showed several historical and contemporary organizations identified and operated using military terminology and practices as part of the organization's nomenclature.

Each organization equipped their members for the mission field. The specific types of training and ways in which it was executed varied, but all the organizations felt training was imperative to have success. Seven organizations held initial training for new

members, from as little as three days to as long as six months depending on the mission set. For all organizations short-term training, especially for members consisted of general knowledge of the organization and was completed at the headquarters location. For long-term training, members were then sent into the field to learn more hands on items that are pertinent to their particular service and location. Three organizations had new members study under a seasoned leader who trained them to become leaders themselves. Two larger organizations developed their own training facilities where members received technical training and even pursued a bachelor's or master's degree in subjects valuable in the mission field. The types of training varied widely. A few examples are: culture, language, geography, government, etiquette, religion, communication of the gospel, and organizational structure and core value. One course that was emphasized by the majority of the organizations was contextualization, which is the ability to share a message in a way that the recipient could understand. Only one organization noted they don't require any training. They looked for professionals with proven competency and commitment to learning and those that had a particular skill set from a previous profession.

Along with training, each organization varied in the manner in which they recruited new members and supported them in the field. The data showed all organizations recruited new members in some form or fashion. Four sought out churches and universities for qualified people. Eight organizations have a Human Resources department that is in charge of finding and hiring new employees. Once members are part of the organization, they supported them in various ways: through prayer, financial support, resources/supplies, training, and proper equipment.

Lastly, the data reflected all organizations led with a list of driving principles. A concept that resonated within five organizations was the three self-principles: self-supporting, self-governing and self-propagating.<sup>2</sup> Three organizations that adhered to all

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<sup>2</sup> A definition of these principles can be found in Chapter 1.

three were autonomous in the way they governed themselves, not subject to a higher organization or church body. Their members raised their own funds, not being supported by the organization. And the organization itself was able to replicate itself on its own power, not requiring support from another group or governing body. Two organizations held to only one or two of the principles. The data revealed that in one organization, they funded members working at the headquarters with a salary, but missionaries in the field raised their own support through donations or having a trade.

### ***Strategy***

The Strategy category consists of the ways in which organization connect with the world, share their message and accomplish their goals. The data for this section revealed all organizations have a specific purpose, provide a service to others, create strategic networks and develop relationships.

Each organization was founded upon a certain ideology and stemming from that ideology is the purpose. While many organizations had similar purposes or goals, the spectrum varied greatly. Examples of purposes are: bringing the gospel to millions in Asia, advocating for children, church planting, pursuing justice for the oppressed, preventing abuse, connecting to the poor and down-trodden, providing spiritual aid to hurting people, accelerating translation of the Bible into every language, and providing disaster relief. Woven within these purposes lies the end state for almost all the organizations, the message of Jesus. Data showed that sharing the message was at the heart of all but three organizations. For the organizations that did not openly evangelize or evangelize at all, one organization used partner organizations to share the message during after care services. Another organization focused on providing the number of people with a Bible in their own language. Six organizations also capitalized on

technology. Avenues such as the Internet, TV, radio and social media spread the purposes of the organizations.

As all of these organizations worked to deliver their message and fulfill their purpose, many emphasized contextualization and the ability to adapt to various people groups. To be effective, missionaries were taught to assimilate to the cultures they are serving and flex to an ever-changing environment. As a means to fulfill the purpose of the organization, all provide a service to people either free or at a reduced cost. One organization noted they would rather develop relationships as a means to evangelize, but did provide services from time to time. Another admitted that providing a service is not their main method, but will do so when it is valued by the local community and directly accelerates their mission end state. The data showed that organizations use services as a way to connect to people, to build relationships that will hopefully enable them to share the message of Jesus. Types of services included: Bible translation, tent-making, church planting, community development, medical care, discipleship, prayer, teaching, education, evangelism materials, daily messages, food distribution, large-scale events, colleges/universities/seminaries, disaster relief, and missionary recruiting.

One item to note, all organizations provide services to countries around the globe. Unfortunately, some of these countries are not open to evangelization. The data showed three organizations have developed programs and plans specifically relating to the openness of the country. The term used for countries open to the gospel are called Open Access and the term for countries that are not are called Creative Access. Within Open Access countries, a great deal of time and effort is spent by many organizations on church planting. Within Creative Access countries, missionaries focus on tent making, which is described as making a living by providing a service, and are very careful and somewhat secretive about sharing the gospel. One organization explained that service missions are more practical and accepted in these hostile countries.

Organizations develop networks with other groups as a means to be more effective as a team. Seven organizations developed a network of volunteer missionaries and financial supporters to further their purpose and accomplish their goals. Six built relationships with other organizations and/or churches that were like-minded and had a local permanent presence in the area. They were then able to work through that group and/or church and empower them as they reached out to the people in their communities. The data revealed this tactic ensured the local church was a part of the work and when the organization left, the church continued the service. Five organizations also worked to build relationships with the people to whom they were reaching out. For three of those organizations, this connection with community happened through immersion; adopting the local dress and culture, aiming to connect and be approachable.

### ***Conclusion***

This chapter presented a summary of the data from the interviews with contemporary missions organizations and was presented within the Movement Rubric categories of Human Agent, Ideology, Organization, and Strategy. The data for the Human Agent category revealed the history of each organization's leadership lineage, dominant characteristics essential in a leader, and the composition of the organization's members. Ideologically, the data revealed each organization's beliefs, goals, expectations, and motivations. Although these organizations' beliefs varied, they shared a clear and defined passion to a cause. Within Organization, the data revealed the organizational model and structure, ways organizations recruited new members, and how they trained and supported their missionaries and members. Lastly, the Strategy category revealed the specific purposes, services provided, strategic networks and relationships

each organization shared. In Chapter 6, I will analyze the findings to determine the critical factors that ignite a movement.

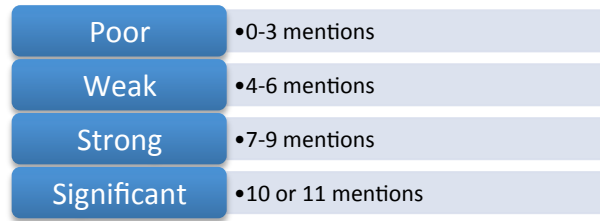
## **Chapter 6**

### **Findings**

In this section, I will analyze the findings and reveal critical factors within the Movement Rubric categories. These categories (Human Agent, Ideology, Organization, and Strategy) were revealed through the literature review of movement theory, historical movements, and special operations movements. The factors within each category were revealed during the contemporary missions organization interviews. For each factor, I will provide a short definition, discuss briefly the types of effects it can have on the organizations, and mention a few organizations that exhibited this factor.

At the end of each factor, I provide the number of organizations that mentioned this factor, which will reflect the level of commonality between all the organizations. A numerical rating scale was developed ranging from 1-11. A total of eleven organizations were researched. The categories for this scale include: Poor, Weak, Strong, and Significant. Any finding with three or less mentions was rated as poor. A weak finding ranges from four to six mentions; a strong finding from seven to nine; and a significant finding includes ten or eleven mentions. In the results section, each organization mentioned is abbreviated and listed in alphabetical order. After the findings are revealed, I provide unique data and shortfalls from the research. The unabridged interview data for all organizations can be found in Appendix A.





**Figure 1: Critical Factor Numerical Rating Scale**

**Table 5: Movement Abbreviations**

Organization Name	Abbreviation
Calvary Chapel Cajabamba	CCC
Compassion International	CI
e3 Partners	e3
Fred Willie J. Mission	FJM
International Justice Mission	IJM
Missions International	MI
Overseas Missionary Fellowship	OMF
Parakletos International	PI
Samaritan’s Purse	SP
Youth with a Mission	YWAM
Wycliffe Associates	WA

## ***Human Agent***

In this section I will present the findings for the Movement Rubric category of Human Agent. The Human Agent is comprised of the leader (s) and members of a movement. Key characteristics that emerged include humility, vision and strategy, modeling, experience, and passion.

### **Experience**

Experience is having personal contact with and observation of facts or events. This plays a critical role in many organizations. The experience of a leader is pertinent for organizations as they are able to relate to previous situations and provide their followers with confidence that the leader they are following is competent and capable. Dwight M. (MI) mentioned that the experience level of a leader can determine the effectiveness of the project/ministry. That is why Willie J. (FJM) leans on the experience of her board of directors to help guide and lead Fred Willie J. Mission. Within IJM, Susan C. expresses the importance of relevant experience to be more effective in the mission field.

*Scale Rating:* POOR, 3 of 11 mentions

*Organizations:* FJM, IJM, and MI

### **Humility**

Humility can be defined as a modest or low view of one's own importance. In the findings, almost half the organizations shared this conviction. Organizations felt it prudent to be humble and not boast about personal or organizational accomplishments. Organizations also believed humility allows leaders to value the contributions of others

and in turn builds a stronger organization where subordinates can recognize their role in the success of the mission and their value to the organization.

Aileen A. (CCC) also believes a leader should be humble, not boasting in any accomplishments, but giving all the glory to God. Compassion also captures listening humbly as one of their Leadership Values<sup>1</sup> of every day life. Dan H. (e3) says the most important leadership characteristic is to have humble influence, “to influence others to specific action.” Franklin Graham (SP) is described as “a very humble man, very hands on, and is concerned with being a good steward of God’s money—remembering that this is God’s work and money, and it’s not ours and it’s not our kingdom.” Chris J. (SP) feels humility is one of the reasons Samaritan’s Purse has been so blessed and continues to grow. Susan C. (IJM) conveyed that the leaders she has observed and worked with at IJM expressed humility and care for the staff and volunteers.

*Scale Rating:* STRONG, 7 out of 11 mentions

*Organizations:* CCC, CI, e3, FJM, IJM, SP, and YWAM

## **Modeling**

Modeling is simply the leader doing what he or she expects the followers to emulate. The majority of people interviewed described the act of modeling and setting the example in several ways. Modeling was revealed to be significant for many successful leaders because it showed that those who follow the leader’s actions are aligned with their values and are willing to perform tasks that are being asked of their followers.

Aileen (CCC) defines modeling as being willing and able to complete any task and an initiative to carry out the mission. Tim W. (PI) described it as having a “follow me attitude” and to confidently steer people in the right direction. Although he is the founder

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<sup>1</sup> Compassion International has twelve principles in what they refer to as Leadership Values in every day life. Each principle is described under its respective organization in chapter 4.

of MI, Dwight M. carries out modeling on the ground floor in an effort to show new believers how to carry out the 5-5-5 model. Lastly, Compassion also captures this trait as Servant Leadership in their Leadership Values of every day life.

*Scale Rating:* WEAK, 5 of 11 mentions

*Organizations:* CCC, CI, OMF, MI, and PI

## **Passion**

Passion consists of having a strong and sometimes barely controllable emotion. It is a driver that keeps missionaries focused on their particular cause. Having a passion for the work is important to each organization as it gives meaning and can lead to outside-the-box thinking, increased productivity, and perseverance. Susan C. describes IJM as having a deep passion for Christ and those they are serving. It drives them to handle the difficult challenges that arise. Compassion also mentions this trait as Igniting Passion For Mission in their Leadership Values of every day life. Working in a missions group at a young age gave Bruce S. (CI) a passion to be in full time missions. FJM is firm that all believers should have a passion for hurting and lost souls.

*Scale Rating:* WEAK 5 of 11 mentions

*Organizations:* FJM, IJM, OMF, WA, and YWAM

## **Vision and Strategy**

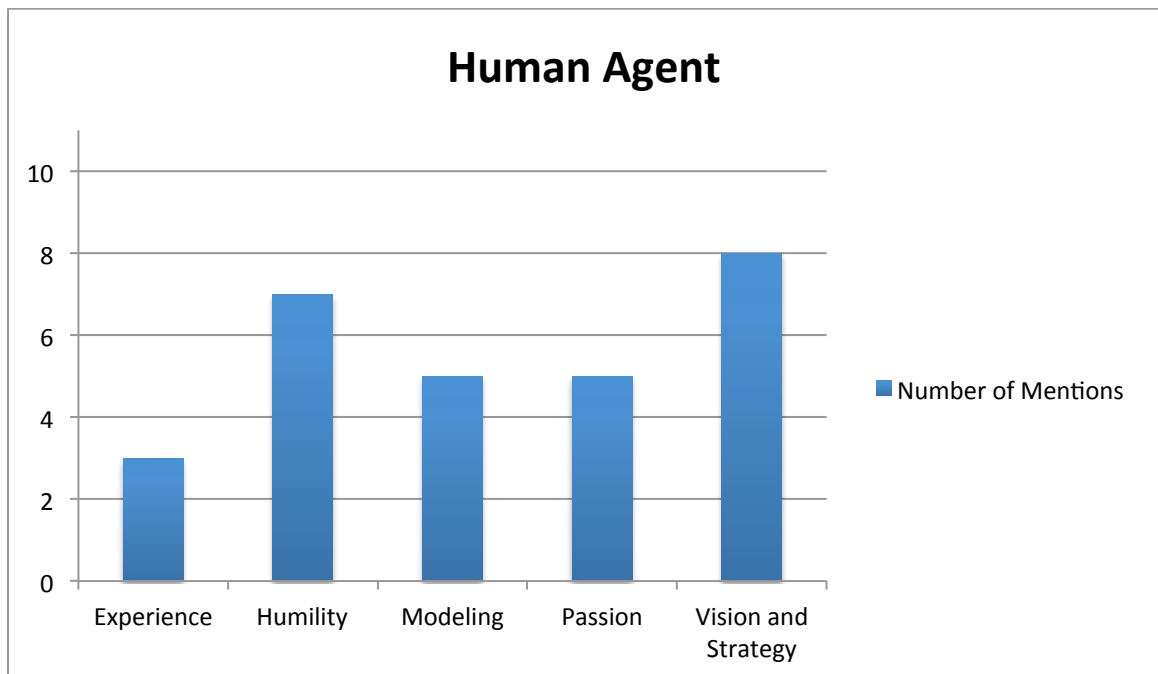
Vision is the ability to conceptualize a goal or dream and strategy is the ability to carry out steps to reach that vision. More than half of the organizations said strong vision and strategy could motivate and empower missionaries, leading them to commit themselves to the goals and values of the organization. Vision begins with a dream and a

solid strategy can end with an empire. Dwight M. demonstrates it with developing his 5-5 model and instructs it. Susan C. (IJM) emphasizes that vision directs the overall mission and assists in the development of long-term goals; these long-term goals involve functions such as budget and programmatic. Willie J. (FJM) mentions the importance of having a vision and a strategy in which to carry out that vision.

*Scale Rating:* STRONG, 8 of 11 mentions

*Organizations:* e3, FJM, IJM, MI<sup>2</sup>, OMF, SP, WA, and YWAM

**Table 6: Human Agent Critical Factors**



<sup>2</sup> In Dwight M.'s interview, he mentions vision, but doesn't really expound as a main leadership trait. However, in the strategy section of his interview, he clearly conveys it especially when discussing multiplication.

## ***Ideology***

In this section I present the findings for the Movement Rubric category of Ideology. The Ideology category is comprised of the beliefs and ideals of the movement. The organizations conveyed their spiritual formation and how they fostered commitment.

## **Bible**

Every organization, with the exception of a few, confessed their dependency on the Bible for direction and inspiration. Their confession is that the Bible is seen as the perfect Word of God. For the majority, the Bible was crucial to their mission. For Maureen M. (YWAM), it is the final authority in a missionary's life. Parakletos believes the Bible is inerrant and infallible in all aspects. Within IJM, Susan C. says the Bible brings justice. Fred Willie J. Missions takes an immovable stance on the authority of the Bible and believe it is perfect for Christian living: infallible and inerrant. Other organizations such as the YWAM viewed the Bible as so important that new missionaries took courses on biblical studies as part of their missionary training.

*Scale Rating:* STRONG, 8 of 11 mentions

*Organizations:* CCC, CI, FJM, IJM, PI, SP, WA, and YWAM

## **Calling**

A missionary's calling is a strong urge towards their way of life—a God given gift. This is a powerful confirmation, which fuels missionaries with faith and understanding that God has appointed their service. Having a strong calling towards mission work is important as it keeps missionaries and staff engaged and dedicated to the work at hand, especially if the work is arduous and dangerous. OMF feels a profound call

to their respective mission field due to the fact many people are still dying without hearing about Jesus. Tim W. (PI) understands that calling is an urgent matter and must be embraced in order to take action on the Great Commission. YWAM's Maureen M. feels very strongly about calling. She believes it is what holds YWAM together.

*Scale Rating:* WEAK, 4 of 11 mentions

*Organizations:* OMF, PI, WA, and YWAM

### **Christ Centered**

In a Christ-centered organization, the mind and spirit of Jesus Christ as revealed in the Word of God and enacted through the agency of the Holy Spirit drives the organization—from the inside out. A Christ-centered approach can be seen in an organization's vision, stated in its mission, and felt in its tone. Every organization researched considered the ministry to be Christ centered. The rest, with the exception of IJM, openly evangelized<sup>3</sup> in one form or another. IJM's unique engagement of biblical justice is their expression of Christ -- loving the poor and oppressed is the most overt action visibly seen. The other organizations felt it necessary to have a strong gospel presence in their service.

*Scale Rating:* SIGNIFICANT, 11 of 11 mentions

*Organizations:* CCC, CI, e3, FJM, IJM, MI, OMF, PI, SP, WA, and YWAM

### **Ecumenical**

Having an ecumenical organization means that different Christian churches are represented. A few organizations work with various Christian denominations, and focus

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<sup>3</sup> Although evangelization is mentioned, it will be identified as a form of outreach in the last section: Strategy.

on unity versus the particulars those different denominations present that can lead to division and disruption of the mission. Barry P. states that within Wycliffe Associates, they accept all missionaries wanting to serve under the Christian umbrella; no one is excluded. YWAM also accepts believers from different denominations, stating that the goal is not to be divided but to work together for the expansion of the kingdom.

*Scale Rating:* STRONG, 7 of 11 mentions

*Organizations:* CCC, CI, e3, IJM, OMF, WA, and YWAM

## **Holy Spirit**

The Holy Spirit is the third entity of the Trinity: Father-Son-Holy Spirit. The Holy Spirit guides and directs organizations and is a power that transforms people's lives. Any and all mission work is not accomplished in and of ourselves. It is the working of the Holy Spirit in and through us that brings about the successful work of the kingdom. According to Aileen, this divine power is CCC's "secret ingredient" for success. Missionaries depend on the Holy Spirit to give each person the skills necessary to complete the tasks set before them. When times are challenging, it is the Holy Spirit that leads and provides a passion to share Christ and drives people to persevere. Maureen M. (YWAM) makes sure to mention that listening to God's voice and being obedient to Him brings about success.

*Scale Rating:* POOR, 3 of 11 mentions

*Organizations:* CCC, MI, and YWAM



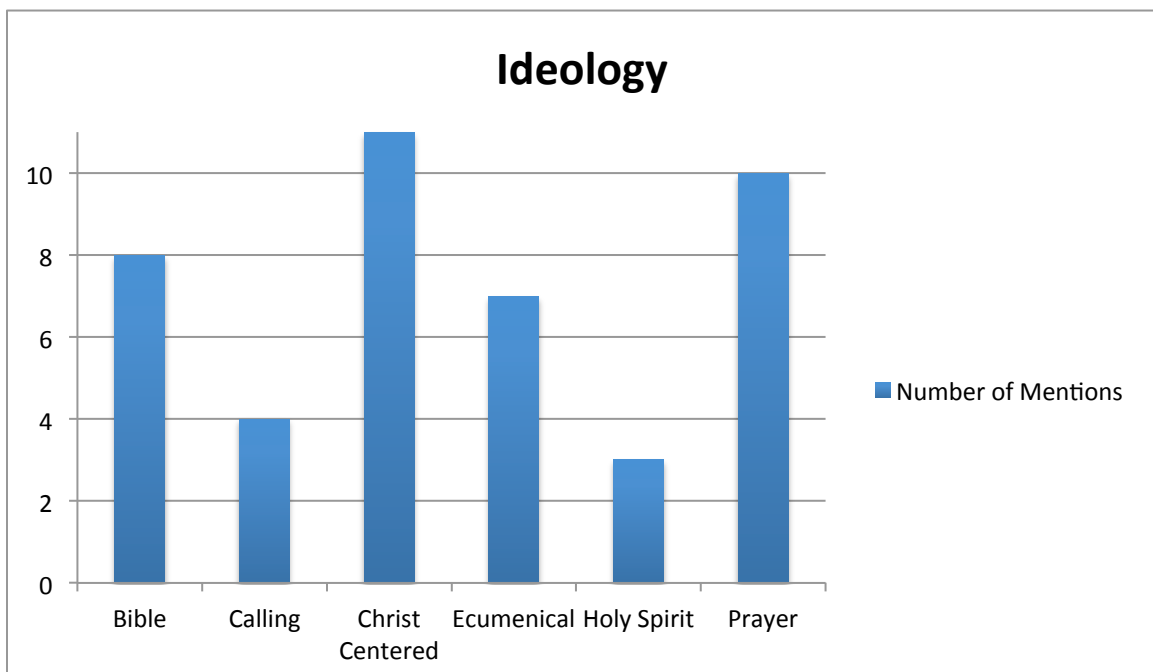
## Prayer

Prayer is defined as a solemn request for help or an expression of thanks to God. It is also a way to connect and commune with God. This spiritual act empowers the majority of the organizations. A strong prayer life for leaders and followers within an organization is critical as it helps build a deeper and stronger relationship with God. OMF leadership and field missionaries focus their ministry and decisions based on God's leading through prayer. For Aileen A. (CCC), she leans on Acts 12, "to be constant in prayer;" and for Dwight M. (YWAM) passionate prayer is an essential element that "makes movements move." Willie J. (FJM) encourages her staff to spend daily time in prayer. For some organizations prayer is used to hone in on purpose. Susan C. (IJM) says it is encouraged to refresh their spirit and intervene on behalf of those that cannot do it themselves.

*Scale Rating:* SIGNIFICANT, 10 of 11 mentions

*Organizations:* CCC, e3, FJM, IJM, MI, OMF, PI, SP, WA, and YWAM

**Table 7: Ideology Critical Factors**



## ***Organization***

In this section I will present the findings for the Movement Rubric category of Organization. The Organization category is comprised of the organizational structure and internal components of the movement.

### **3-Self Principle**

The 3-Self principle is self-sustaining; which means missionaries raise their own funds and do not receive a salary from the higher or head organization; self-governing, which means that the missionaries are the decision making authority; and self-propagating, which means they have their own means of sharing the message to the community they are serving. The 3-self principle is advantageous because it gives an organization the ability to make decisions for themselves, support their own endeavors financially and preach the gospel in a way they see fit.

The research showed many organizations applied the 3-self principles in some form or another. OMF started in 1885 as one of the first organizations to follow the 3-self principle. Today, organizations like YWAM, MI and e3 continue using this model for several reasons. Dan H. (e3) stated that field missionaries working raise their own support because the self-supporting concept reinforces God's guiding hand on each missionary on the ground floor.

*Scale Rating:* WEAK, 5 of 11 mentions

*Organizations:* e3, CCC, MI, OMF, and YWAM

## **Board of Directors**

A Board of Directors is a group of people who provide vision, direction and guidance to organizations. The majority of organizations I interviewed have a board of directors. Having an outside body to keep the organization accountable and assist with the direction and mission is beneficial. This construct helps strengthen the organization to be more focused on the vision and to apply strategies to accomplish the mission.

Willie J. mentioned she relies heavily on her board to guide the mission at FJM. OMF not only has a board, which they call the International Director Team; they also have a leadership team within each country to guide the mission, vision, and goals. YWAM's board of directors is comprised of seven leaders at the top of the organizational structure, called the Global Leadership Team (GLT), which includes Cunningham and his wife. In YWAM, the GLT provides the vision and values for the organization.

*Scale Rating:* STRONG, 9 of 11 mentions

*Organizations:* CI, e3, FJM, IJM, OMF, PI, SP, WA, and YWAM

## **Command and Control (C2) Operations**

Command and Control (C2) Operations are the exercise of authority and direction by a leader over the followers in an effort to accomplish a mission. This mode of operation has the ability to command and control across the globe. Most organizations interviewed were headquartered<sup>4</sup> in the US, with regional (multiple countries) or country offices overseeing field nodes depending on the size. A general example is: HQ → Regional → Field → Missionary. (The ability to remain connected with missionaries in the field, share operational information, provide logistics and supply support, and

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<sup>4</sup> OMF's head quarters are in Singapore.

encouragement is empowering.) Of the seven organizations identified, the delineation of power and responsibility was apparent. It was expressed how essential it is to the organizations because it gives the missionaries the guidance and support necessary to execute their mission and accomplish their goals. The flow of information bottom up is just as important. Missionaries in the field are able to make decisions that are best for their social group and see the fruit of those decisions firsthand.

*Scale Rating:* STRONG, 7 of 11 mentions

*Organizations:* e3, IJM, MI, OMF, SP, WA, and YWAM

## **Training**

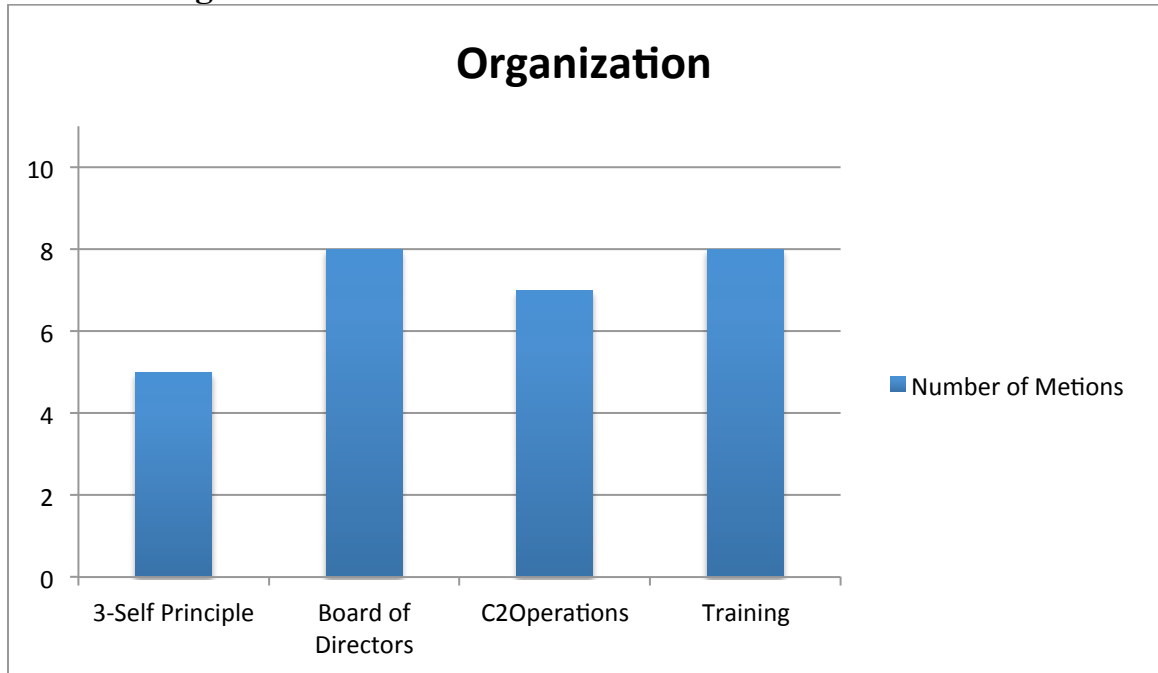
Training is defined as the act of teaching someone. Training is vital to the growth of an organization because it benefits the missionaries and equips them better while serving in various capacities. Education was consistent within most of the missions organizations interviewed. Each had their own set of courses they felt were pertinent. However, understanding the culture and learning the language topped the charts. Depending on the organization, each carried out these trainings differently.

Formal training of new missionaries was intense and rigorous; the students remained busy from early morning until evening. For training and professional development, Dan H. provides a recommended reading list to help mold leaders. On the top of his list is “T4T: Training for Trainers;” and from “Good to Great” with a focus on their monograph “Private Sectors.”

*Scale Rating:* STRONG, 8 of 11 mentions

*Organizations:* CCC, CIM, e3, IJM, MI, OMF, SP, and YWAM

**Table 8: Organization Critical Factors**



***Strategy***

In this section I present the findings for the Movement Rubric category of Strategy. The Strategy category is comprised of the actions or programs implemented to engage with a particular people, place or project.

**Evangelization**

This is the act of sharing the message of Jesus Christ: life, death, resurrection and ultimate purpose for humanity. Sharing Jesus is a top priority for Christ-centered organizations because they are in pursuit of fulfilling the Great Commission; it is the command Jesus gave to all Christians. Willie J. states that FJM’s members have “a deep seated desire to share Jesus as bread of life spiritually and physically.” Organizations like Mission International build their whole strategy around it. Others, such as Parakletos and

Samaritan's Purse, respond to a physical need such as disasters, and yet, through the chaos, they present the message of Hope [gospel].

*Scale Rating:* STRONG, 9 of 11 mentions

*Organizations:* CCC, CI, e3, FJM, MI, OMF, PI, SP, and YWAM

## **Events**

An event can be described as something that happens, usually one of importance. During certain occasions in every society people are drawn together. Events are important as they bring large groups of people together, many who may not have been previously exposed to the message. It also helps build new relationships and strengthen those already existing. At FJM, the majority of ministry endeavors include large-scale street events that generally revolve around holidays. For SP, their main event is during Christmas. It is called Operation Christmas Child and it is literally worldwide. Although not as large, CCC also connects with their indigenous communities using small forms of entertainment such as skateboarding demonstrations. For PI, the event is a dire situation—it is a disaster leaving many people dead, homeless, hungry and scattered. For special operations, their event can also be a disaster relief or responding to a terrorist attack.

*Scale Rating:* WEAK, 4 of 11 mentions

*Organizations:* CCC, FJM, PI, and SP

## **Contextualization**

This is the presentation of a message in a way that can be understood in a particular culture. Contextualization is an important aspect of sharing the gospel because

it allows the listener to gain a deeper and clearer understanding of the message shared. Contextualization meets people where they are in an effort to show them the way to Christ. Willie J. explains that FJM's instructors have an intimate connection with their community; therefore, are able to share the gospel to the hopeless and homeless with great effectiveness. Dwight M. (MI) mentions, "Learning communities facilitate the contextualization of universal principles into each church's culture."

*Scale Rating:* STRONG, 7 of 11 mentions

*Organizations:* CCC, CI, e3, FJM, OMF, MI, and OMF

## **Partnering**

This tactic is to come alongside a permanent presence in the mission field. The partnership empowers with funds and resources. The concept is for an organization to identify a local church that has been committed to caring for the local community physically and spiritually. Partnering with other organizations is important as it makes each organization more effective at reaching its goal. It also provides an opportunity for other organizations to expand their strategies and learn from one another.

Tim W. (PI) claims that partnering is the secret ingredient for his successful operations. This partnership is essential to assist people during catastrophic events. In addition, SP values continuance; providing support beyond the disaster and capitalizing on the opportunity to disciple, educate and train. CCC also works to partner with a local permanent presence, whether it is another church or missionaries. Through this they are able to reach more people and have a greater effect.

*Scale Rating:* WEAK, 6 of 11 mentions

*Organizations:* CCC, CI, PI, SP, and YWAM

## **Relationships**

A relationship is the way in which two or more people connect. Building relationships is very valuable in mission work. It shows those served that the missionaries are trustworthy, caring, and have a genuine interest in helping people. This tactic helps develop trust and bonds within communities. This can be challenging depending on the people group; then innovative methods must be implemented in order to be relational.

The holistic model Compassion employs is focused on relationships and partnering. Each partner church that Compassion works with around the world is required to develop relationships with other organizations and entities that are like-minded with the goal of releasing children from poverty. IJM desires to have relationships with other organizations working toward the same goals. IJM believes they can end modern day slavery within this lifetime, but it will take global support to achieve. MI depends on their coexisting social network to expand the gospel using their 5-5-5 model. For special operations, relationships help garner trust within a foreign population; through this relationship, they receive valuable intelligence as to where the enemy resides.

*Scale Rating:* WEAK, 5 of 11 mentions

*Organizations:* CCC, CI, MI, WA, and YWAM

## **Service**

Service can be defined as the action of helping or doing work for someone. When presenting mission work, a service can be a multitude of things: construction projects, food and water distribution, and medical clinics just to name a few. Service as a part of mission is significant because missionaries emulate Jesus when they are serving. Undisputedly, each organization provided a service in one form or another because of its practicality for building relationships and fulfilling the ultimate goal. Unique to IJM is

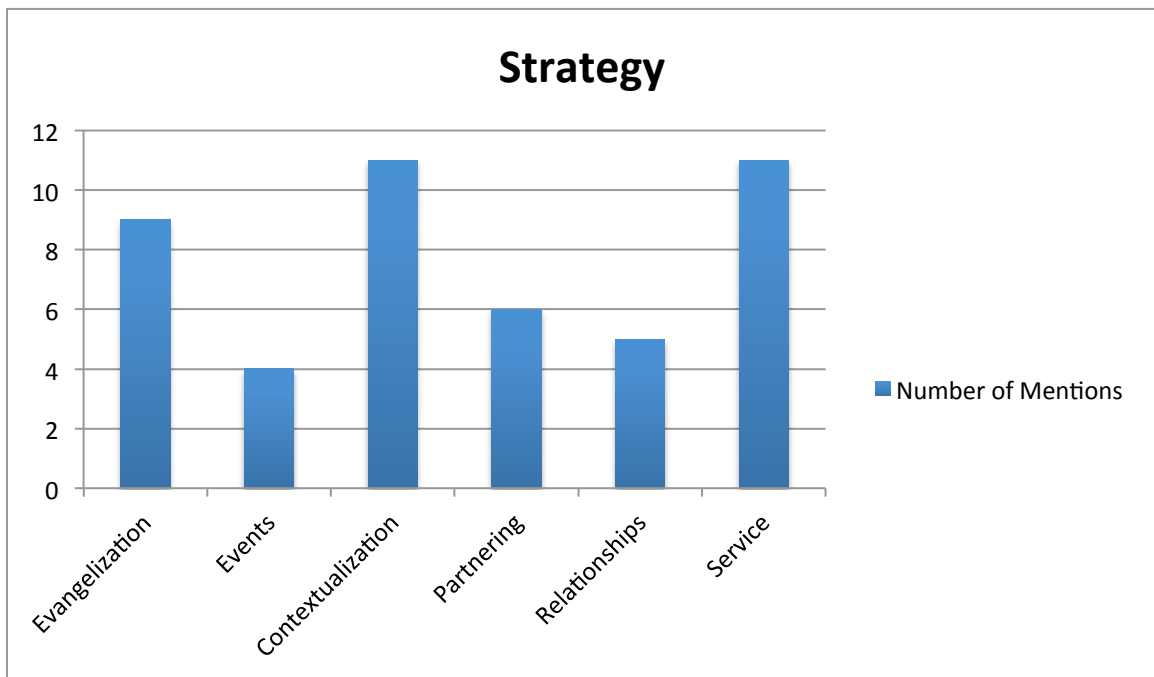


their service of rescuing people from poverty and oppression. They also aim to prevent these unfortunate circumstances from occurring in the future. Tim W. (PI) sums up the importance of service: “the purpose is to give a glass of water to those in need” and win the hearts and minds of the people—to reveal God’s love for them and bring hope to those who have none.

*Scale Rating:* SIGNIFICANT, 11 of 11 mentions

*Organizations:* All

**Table 9: Strategy Critical Factors**



***Unique Data***

In this portion of the findings I discuss data that came about through the interview process that was not a direct part of the question set asked of the respondents. These factors came about organically through the interviewees’ responses.

## **Headquarters**

This is where the organization's central operating node resides. All the missions organizations researched in chapter 4, with the exception of OMF (Singapore) operate their headquarters in the US. It was not intentional on my part to select organizations only located within the US. A criterion for organizations did not include being headquartered in the US. The missions organizations and individuals interviewed were primarily in the US, with the exception of YWAM. Therefore, convenience played a major role as to which organizations were selected for this research. This is to be considered since the aim of the research was North American organizations operating globally.

*Scale Rating:* SIGNIFICANT, 10 of 11 mentions

*Organizations:* CCC, CI, e3, FJM, IJM, MI, PI, SP, WA, and YWAM

## **People Group**

A people group is a community on which the organization focuses their service. The majority of the organizations served a group, which I have labeled as the unfortunate. This group encompasses orphans, widows, physical poverty or an oppressed people that lack financial or political power to be liberated from their current circumstance. The organizations mentioned have a deep passion to serve these people groups. MI, and YWAM did not focus on a particular people group. Instead, they served wherever they felt the Holy Spirit leading.

*Scale Rating:* STRONG, 8 of 11 mentions

*Organizations:* CCC, CI, CIM, FJM, IJM, PI, SP, and SVM

### ***Short Fall***

In this portion of the findings, I discuss topics and questions that were not covered effectively during the interview process.

### **Members**

A great deal of effort was taken to gather enough data to describe each missions organization. Unfortunately, I neglected to collect the appropriate amount of data to describe the kind of people that involve themselves in each movement. This information is listed in the Literature Review under Human Agent. During the analytical phase, I realized only YWAM discussed this information. After much thought, perhaps it is irrelevant. As noted, YWAM's original strategy was to involve youth in missions before entering college. Today however, they bring in all ages to serve. YWAM's only requirement was a calling or desire to work in their respective mission fields.

### ***Research Questions Answered***

In chapter 1 of this research I posed three research questions:

1. What is a missions movement?
2. What is the organizational structure that supports missions movements?
3. What are the critical factors that ignite a movement?

Through research conducted on contemporary missions organizations that were fueling a movement, a solid answer to these questions has been revealed.

1. What is a missions movement? A missions movement is a group of people pursuing a common cause, banded together for change. All the movements I researched were comprised of participants, people with ties to the movement but not solely working

for or volunteering for the organization. They also included members, people who were hired by the organization or who volunteered only for a particular organization. Similarly organizations that were fueling a movement did have leading figures that assisted in running the organization but no one person was in charge of the movement itself.

## 2. What is the organizational structure that supports missions movements?

Research revealed that leadership and command and control operations were structural components prevalent among most organizations. Leadership consisted of a board of directors, a group of invested individuals who provided vision, guidance, and in some cases decision making powers in order to direct the organization, as well as a leader (CEO, president) who was seen as having strong leadership capabilities. Command and control operations consisted of the manner in which the leadership's intent was carried out. Research showed that organizations that adhered to a more decentralized model were better equipped at supporting the movement they were fueling.

## 3. What are the critical factors that ignite a movement? After all the interviews were conducted and the data points analyzed; it was clear that many critical factors exist within the organizations that were fueling movements. Within the category of Human Agent the factors of humility, vision and strategy, and modeling ranged from poor to weak. With respect to ideology, the data conveyed that being Christ-centered, using the Bible as a guiding "war manual," and frequent prayer were strong factors that organizations had in common. These ideological pillars crafted their spiritual practices and fostered commitment. As for organization, two common factors were most compelling. They were: training missionaries to be more effective, and having a board of directors that guide the organization in their vision and mission. In the section of strategy, the data showed less of a correlation with many of the techniques. Surprisingly, only two stood out. They were service and evangelism. However, the service-oriented approach was overwhelming as all the organizations valued this entity to a certain extent.

The data also showed two factors with strong correlations that were not necessarily part of the initial interview questions: having a headquarters and serving a particular people group. These factors are mentioned under the Unique Data section. After reflecting on all the findings within the Movement Rubric categories Human Agent, Ideology, Organization and Strategy, it is clear numerous common critical factors exist.

### ***Conclusion***

This chapter analyzed the findings to determine the critical factors within a missions movement. Each Movement Rubric category contained between four to six factors. Under the category of Human Agent, the number of mentions was on average lower than those of the other categories. This is consistent with the literature review on movement theory and historical missions movements. The leader and members of the movements were not discussed in as great detail in comparison to the other categories. This falls in line with Addison's definition of a movement where he stated, "movements can have leading figures, but no one person or group controls a movement" (Addison 2011, 28). Reflecting on all the factors, we will now consider which can be applied to Shield of Faith Missions (SOF Missions) in order to ignite a missions movement in SOF's particular context.

### **Part III: SOF Missions and Change**

I analyze SOF Missions in relation to the Movement Rubric categories, looking at the organization's past and current practices. I determine which critical factors, from Chapter 6, are already found within SOF Missions. Using this information and the list of critical factors, I implement change initiatives within SOF Missions to ignite a movement.

## **Chapter 7**

### **Shield of Faith (SOF) Missions**

In this chapter, I analyze SOF Missions in relation to the Movement Rubric categories: Human Agent, Ideology, Organization, and Strategy. This examination will look at the organization's past and current practices. I will answer the following question: What characteristics within each category of the Movement Rubric are found within SOF Missions? With this data and the critical factors found in Chapter 6, I intend to implement certain factors that are applicable for SOF Missions to ignite a movement. That information will be presented in Chapter 9, Organizational Change.

Established in 2011 by my wife, Dayna, and I, Shield of Faith (SOF) Missions began with a goal to partner with churches and missionaries to serve on short-term missions trips and train these missionaries to engage effectively in mission. The idea and passion to establish a missions organization began during a mission trip to the Amazon River in the summer of 2011. SOF Missions partnered with a local missionary group called Amazon Reach. With their support, we led a small medical team and served the Quilombola, an indigenous river people, who are part of the 2% unreached people groups around the world. I felt the Lord pressing me into a global service helping the unfortunate and sharing the message of Jesus. Our initial missions statement was “to improve the health and well being of children and families in underdeveloped countries by providing free medical and dental care, while spreading the gospel of Jesus Christ.” Over time our

mission statement has morphed to accommodate the change in ministry endeavors toward which we feel God leading us. Today's mission statement is: "SOF Missions is called to empower people and proclaim God's love through active service."

### ***Human Agent***

The definition of a leader can be described as "a primary shoot of a plant, the main artery through which the organism lives and thrives" (Lincoln on Leadership, 162). One word comes to mind when I think about the type of leader that I am: unique. My life has been filled with trials and hardships, accomplishments and defeats, and extraordinary endeavors. I believe my unique set of experiences in life has equipped me with several gifts as a leader: vision and strategy, drive, passion, adaptability, supervision, personal reflection, and courage.

The leadership challenges I face in SOF Missions are internal character traits and practices. My challenges do not stem from my interactions with my staff or volunteers, but from within myself. One area on which I need to focus is praying and studying the Bible with my wife on a daily basis. We do read and study together, but I know we should make this practice a daily routine. This will only make us stronger teammates in our marriage and in SOF Missions, as my wife is the Vice President. Our schedules are constantly changing, filled with busy yet meaningful tasks. However, we need to make a more concerted effort to pray and study together.

Members of SOF Missions come from a variety of backgrounds throughout the U.S. Team members are highly talented and have capacity to complete substantial tasks. They are multitaskers, disciplined, fully committed, kingdom minded, extremely



intelligent and very competent people. With these members we have achieved extraordinary accomplishments.

SOF missionaries come from diverse occupations, including the military, colleges, and medicine. SOF Missions missionaries range from early 20's to mid 60's, but most are between 30 and 40. The majority comes from non-denominational churches. The one characteristic they all share is a willingness to serve God and spread the news about Jesus.

### ***Ideology***

At SOF Missions, as with many other organizations I found during my field research, the Bible is considered the authoritative Word of God. Along with the popular Great Commission verses (Matthew 28:18-20 and Acts 1:8), SOF Missions embraces one verse: “‘Whom shall I send? And who will go for us?’ And I said, ‘Here am I. Send me!’” (Isaiah 6:8). This verse reflects the heartfelt desire to be called and sent into the mission field. SOF Missions is praying continuously for God to send us where He wants us to go.

SOF Missions focuses on a unified team concept (Eph. 4:3), therefore it is interdenominational. All staff members must adhere to a covenant revolving around the basic tenets of Christianity, but we do not discriminate based on an individual's denominational beliefs. The organization is designed to welcome all Christians, regardless of denomination. Although many doctrinal beliefs exist, SOF Missions makes every effort to prevent division by focusing on the unity found in Christ.

Prayer is important for our organization. Members open and close each meeting with a word of prayer. In addition, before moving forward on any new initiatives, staff members pray and ask for God's leading and guidance. During mission trips, team leaders hold daily devotions and prayer meetings.

### ***Organization***

The governing body of SOF Missions is comprised of five board members. These members make decisions regarding the organization's direction, vision and goals. The President and Vice-President are also members of this board. The Vice-President and a small team of contractors, part-time staff members, and volunteers carry out day-to-day operations. SOF Missions staff conducts monthly meetings to determine the best course of action for the organization. The team works hard to make sure the Holy Spirit is leading each endeavor before making any decisions. It is essential our leadership is like-minded. When a consensus is reached, the team moves forward.

SOF Missions is organized into three pillars (or departments): Missions, Outreach, and Spiritual Growth. Within Missions we plan and conduct short-term missions trips domestically and around the globe. Outreach consists of the initiatives we carry out within our communities to reach people with the gospel. Lastly, spiritual growth is where we develop tools to help people as they learn more about God and God's plan for their life.

The organization follows the 3-Self Principle spoken of in the movement theory section. SOF Missions is self-governing, not under the control of another group or governmental body. Also, funding for SOF Missions services comes directly from

individual donations; we do not receive any assistance from a church or parent organization. Initially, the organization put 100 percent of all donations into programs. As SOF Missions has grown, hiring staff and contractors was required to have a larger impact in Kingdom work. Today, the organization aims to have 90 percent of the financial support go directly into programs: missions, outreach and spiritual growth. The other 10 percent is for operational expenses. One item of note: the president has no salary and board members and the majority of staff members do not receive a salary; most work on a volunteer basis. These two principles, self-governing and self-sustaining, are beneficial in allowing the organization to determine executable plans and programs that are in SOF's best interest.

### ***Strategy***

SOF Missions main focus is to connect with people through the three pillars, missions, outreach, and spiritual growth. Mission trips are short term, lasting less than a month and vary between domestic and international trips. Typically two to three trips are held each year. During these trips, SOF Missions always supports the local church or Christian organization that is permanently serving in the area. The primary means of service are medical clinics, construction, and food distribution. Jesus is the inspiration for these services. These services lead to a dialogue about Jesus and His message.

SOF Missions has been blessed to serve people from around the world. Domestically we have traveled to New York, New Jersey, North Carolina, West Virginia, Florida, Texas and internationally to Haiti, Costa Rica, Honduras, Brazil, Peru, and the Philippines. We have connected with the Quilombola people, a 2 percent unreached

people group located along the Amazon River, the Migma and Chichir indigenous tribes located in the Andes Mountains of Peru, Haitians living in Jacmel, and Ngobe people of Costa Rica who are also an indigenous tribe. The service provided opened the doors to several closed communities, whether it was food distribution to the poor, construction projects, medical clinics, or presenting a Vacation Bible School. SOF also provides a support network to respond to those affected by natural disasters.

The outreach pillar consists of the activities or initiatives that reach out into the community to share the gospel. This includes such items as a benevolence fund, services for low-income or elderly members, and local school support. Within this pillar, the president also travels the country conducting speaking engagements at churches, businesses, schools and other venues. He speaks on various topics such as leadership, mentorship, discipleship and answering God's call to vocation.

The last pillar is spiritual growth. Within this portion of the organization, educational materials are developed that help people learn more about God, including Bible studies, topical studies, a devotional, and a Bible. SOF Missions believes that, in order to understand your purpose in this life, people need to understand who God is. These tools are meant for individual studies, small groups, and churches. The goal is to continue developing tools as the organization grows. SOF Missions believes Christians should not become stagnant, but should always be striving to learn more about their purpose here on this Earth.

## ***Conclusion***

This chapter examined SOF Missions through the lens of the Movement Rubric categories. SOF Missions is a relatively new missions organization, but seeks to become a global Kingdom contributor through missions, outreach, and spiritual growth. I believe we have a great deal of potential to become an organization that works around the globe to reach people with the message of the Gospel. The next chapter will discuss the critical factors found in Chapter 5 and will examine those factors in relation to SOF Missions.

## **Chapter 8**

### **Critical Factors within SOF Missions**

The last chapter examined SOF Missions as it operated before 2015, using the Movement Rubric. This chapter will focus specifically on the critical factors present within SOF Missions and examines those factors in relation to the Movement Rubric. Only the factors that already exist within SOF Missions will be discussed and how they are being executed. The critical factors for Human Agent, Ideology, Organization and Strategy will be addressed. Chapter 9 presents a plan to implement the critical factors not present within SOF Missions through a change initiative.

The critical factors below were discussed in detail in Chapter 6. The definition of each factor is reviewed as well as the number of mentions it received during the contemporary missions organizations semi structured interviews. Again, I will discuss only the factors that are already present in SOF Missions as well as factors that are not currently practical to implement.

#### ***Human Agent***

Of the five factors within the Human Agent category, two are already part of SOF Missions: Vision and Strategy and Experience. These have been a part of the organization

since it began in 2011. In chapter 9, I will discuss how I chose to use a change initiative to implement Modeling and Passion within the organization.

### **Vision and Strategy**

Movements prosper or die as a result of their leader's ability to embody and communicate vision (Phillips 1993, 162). I see the potential of people, projects, or places—I can see how small pieces fit together and materialize. When I stumble upon an idea or concept I take into consideration the human power at my disposal and the resources available to fuel the vision before I communicate it. I engage and take action with a plan that is tenable. I am careful to consider all options that meet the end-state (goal). An “effective vision empowers people and prepares for the future while also having roots in the past” (Phillips 1993, 163). Therefore, I am not so fixated on the future that I am not mindful of the present or from where I have come. Whether it is a project, a person, or a place, I tend to think big in terms of vision. Why? Because God is big. I believe He wants us to think big. Big can be relative depending on the individual. God has given me large visions, and He has faithfully empowered me to fulfill them.

### **Experience**

After serving in the military for sixteen years, I have supervised approximately 1,000 people. Donald D. Phillips writes: “If your commanders in the field can't be successful, neither can you or your executive staff” (Phillips 1993, 107). I am keenly connected with my troops, knowing what motivates them to do their best. I work hard to learn their strengths and weaknesses, what they are capable of and things that are better

left to others. In my experience, I have found that many problems that exist occur when a leader assigns a task to someone who is not competent or capable of accomplishing it. In essence, they do not possess the skills or capability. Similarly, I have witnessed the same error within ministry contexts. Whether pastors or staff members, people are given tasks that they are clearly unable to perform. Another strength within supervising is the ability to empower your people and delegate. I give them the opportunity to succeed their way. Just as critical is to follow up, to determine progress and to offer assistance, if required (Phillips 1993, 107).

### ***Ideology***

Out of the four Movement Rubric categories, Ideology is where SOF Missions finds the greatest number of factors already present within the organization -- all of them to be exact. Even though all these factors are present, improvements can always be made, which is why I chose to use Bible and Prayer as part of the change initiative in Chapter 9.

### **Bible**

All researched organizations, military excepted, rely on the Bible for direction and inspiration and the majority, eight of eleven, convey its absolute importance to their mission. SOF Missions also uses the Bible as our organization's guide. We believe it has all the guidelines to live a godly life and engage the world with the message of hope and purpose.

We use the Bible as our moral compass in all we do. Our goal is to pattern our ministry against biblical teachings that should govern and direct evangelical Bible believing churches today. SOF Missions began with one empowering verse that has



become our passion, “‘Whom shall I send? And who will go for us?’ And I said, ‘Here am I. Send Me!’” (Isaiah 6:8). We aim to be available when God calls and to go wherever He directs to accomplish any challenging task.

### **Calling**

According to research, a missionary’s calling is a strong urge towards their way of life—it is a God-given gift. This is a confirmation fueling missionaries with faith and understanding that God has appointed their service. Research indicates a low commonality with this factor at four of eleven mentions. The other organizations may consider a “calling” important, but it was not mentioned during the interviews.

When SOF Missions began in 2011, we felt a calling from the Lord to go on missions trips, although we did not have a premeditated plan in place with future goals to grow. As we have served globally in this ministry over the course of our existence, God has placed a desire in our hearts to remain steadfast and we feel led now to continue this work as long as the Lord allows.

### **Christ Centered**

In a Christ-centered organization, the research has shown that the mind and spirit of Jesus Christ are revealed in the Word of God and enacted through the agency of the Holy Spirit who drives the organization—from the inside out. Almost every organization researched in the HSR considered their ministry Christ centered (eleven out of eleven mentions among all researched).

Having a Christ-centered organization is already a characteristic of SOF Missions. This organization began out of Christ's Great Commission and is something to which we continue to adhere. In order for SOF Missions to stay fixed on Christ, we ask the question, "What does Jesus do? How does He operate in an evil world? How does He feel about our current trajectory?" Keeping Christ paramount in everything we do, helps us stay focused on the Great Commission.

### **Ecumenical**

Having an ecumenical organization means staff members and volunteers can participate regardless of the Christian denomination with which they identify. During the research, this factor had seven of 11 mentions. The majority of the organizations interviewed were ecumenical. Some emphasized the importance of being diverse and most did not.

SOF Missions has always been an ecumenical organization where we work alongside believers of all denominations. We believe that working together as a team will only increase our effectiveness in sharing the gospel with more and more people. To date we have partnered with churches and organizations of at least five different evangelical denominations.

### **Holy Spirit**

The Holy Spirit guides and directs Christians and transforms people's lives. Only three of eleven interviewees stated that the Holy Spirit is an important part of their

ministry. The topic of the Holy Spirit was not asked in any specific questions. Perhaps if a specific question had been asked in relation to the Holy Spirit, more organizations would have responded in the affirmative. Knowing whether more organizations rely on the Holy Spirit is unknown.

For SOF Missions, this is a self-identifier, like the calling factor above. We know the Holy Spirit is a part of everything we do. More importantly, the Spirit gives us power to accomplish God's mission in His way and in His time. We recognize the Spirit's leading in our ministry as we reflect and see all that God has achieved in and through us over the years.

## **Prayer**

Prayer is defined as a solemn request for help or an expression of thanks to God. It is also a way to connect and commune with God. This spiritual act empowered most of the organizations, with a total of ten mentions. A strong prayer life for leaders and followers within an organization is critical as it builds a deeper and stronger relationship with God.

Prayer is considered a vital aspect for SOF Missions. Members open and close each meeting with a word of prayer. In addition, before moving forward on any new initiatives, staff members pray and ask God's leading and guidance. During mission trips, team leaders hold daily devotions and prayer meetings.

## ***Organization***

Within the Organization category, three of the four factors are already present within SOF Missions at some level. During the research, the factor of a Headquarters came about, but not as a direct result of interview questions. I have placed this factor within the Organization category. Command and Control Operations is the factor that I will be implementing in Chapter 9's change initiatives.

### **3-Self Principle**

Self-sustaining means missionaries raise their supporting funds and do not receive a salary from the higher or head organization. Self-governing means a group of people does not answer to anyone else—they are their own decision-making authority. Self-propagating means they have their own means of sharing the message of Jesus to the community they are serving. This factor garnered five out of eleven mentions.

As an autonomous organization, SOF Missions has followed the 3-self principle since its inception. All volunteers within SOF Missions raise their own funding to serve in the mission field. SOF Missions does not answer to a parent organization. We are a single entity and we self-propagate by sharing the gospel in the way God has called us.

### **Board of Directors**

A Board of Directors is a group of people who provide vision, direction and guidance to organizations. An outside body can keep the organization accountable and have the ability to assist with the direction and mission. For the purposes of the research, eight of eleven organizations mentioned gaining insight and direction from their board.

SOF Missions board of directors advises the staff on ways to strengthen and grow the organization. SOF Missions is looking for more leaders that have experience working in the military or for government agencies as well as those with business knowledge. The leaders we seek are accomplished in one or more of the above areas and have a heart for strengthening and expanding the Kingdom and are excited about our mission.

### **Training**

Education was consistent within most of the missions organizations interviewed with eight out of eleven mentions. Training is vital to the growth of an organization because it benefits the missionaries and equips them to serve more effectively in various capacities.

Many missionaries serving within SOF Missions have taken the *Perspectives on the World Christian Movement* class. This class gives missionaries a background in missions work around the world and discusses the various needs in world evangelization today. In the future we want more team members to attend as well. SOF Missions also gives our missionaries access to Spanish lessons via the web as well as an account with Lynda.com for learning new technical skills. Lastly, we hold a Spiritual Prep course before, during, and after each mission trip. This course gives a brief overview of mission from a biblical perspective and helps missionaries prep for mission through personal prayer, journaling, and study as well as learning how to defend against spiritual warfare.

## **Headquarters**

This is where the organization's central operating node resides. All the missions organizations researched in chapter 4, with the exception of OMF (Singapore) operate their headquarters in the US. Ten out of eleven organizations mentioned a headquarters during the research.

SOF has a small headquarters that runs administration and operations out of a home, and conducts team Skype meetings from a coffee shop. As time progresses, SOF Missions may grow to require regional offices within the US as well as international offices.

## ***Strategy***

The research revealed six factors within the Strategy category. Below, I will talk about how five of those, Events, Contextualization, Partnering, Relationships and Service, are present within SOF Missions. The change initiatives in Chapter 9 will detail how I implemented People Group and Evangelization. People Group was not directly a part of the interview questions, but came about through the respondent's answers.

## **Events**

An event can be described as an occasion that occurs, usually one of importance. During certain occasions people within a society draw together. This factor garnered four of eleven mentions. SOF Missions does not host events as a strategy in our organization. We focus on short-term mission trips. In the future, we may conduct events to bring people together and share the message of Jesus.

## **Contextualization**

Contextualization is the act of sharing the message of Jesus in a way that can be understood in a particular culture. Contextualization meets people where they are in an effort to show them the way to Christ. During the research, seven of eleven organizations mentioned contextualization when discussing or reading of the strategies and techniques used to share the gospel.

At SOF Missions, I realize we can do a better job contextualizing the message of Jesus. Each mission trip we find ourselves in unique situations and in different countries. We are learning that particular cultures bring about new challenges. We work to find the most contextualized way to share the gospel for that particular people group. SOF Missions can become more effective at teaching our missionaries contextualization during pre-mission planning. A future task will be to research and implement contextualization practices that will be most effective in each country we visit.

## **Partnering**

This tactic is to come alongside a permanent presence in the mission field. This partnership empowers with funds and resources. From SOF's perspective, this concept is for an organization to identify a local church that has been committed to caring for the local community spiritually and physically. Partnering with other organizations gained six of eleven mentions.

SOF Missions is a big proponent of partnering with other organizations. During our trips, we partner with local churches or missionaries who are already engaged in

fieldwork. We help them accomplish a mission they see as a need for their area of operations.

### **Relationships**

A relationship is the way in which two or more concepts, objects, or people connect. This is a tactic that helps develop trust and bonds within communities. The number of mentions for this factor was five out of eleven.

As SOF Missions extends its reach, I aim to build relationships with other people and organizations. I realize the importance of teaming with other churches and mission organizations. Since its inception SOF Missions has worked collectively with people who are like-minded and have the same mission. Together, we are stronger and can accomplish much more for the Kingdom. The relationships developed are few, but include multiple countries and three continents.

### **Service**

Service can be defined as the action of helping or doing work for someone. When referring to missions work, a service can be a multitude of things: construction, food and water distribution, and medical clinics, to name a few. This factor was consistent throughout all the organizations with eleven out of eleven mentions. I believe service is significant because missionaries are never more like Jesus than when they are serving.<sup>1</sup>

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<sup>1</sup> Reference: Matthew 20:28



SOF focuses on service. We use it as a means to gain access to share the gospel. During our time we have conducted medical clinics, construction, food and clothing distribution, disaster relief, and Vacation Bible School. When we first started, SOF missionaries cooperated with other service-oriented organizations that led projects. As we have grown both in size and skill, SOF Missions now spearheads the services.

### **People Group**

The definition of people group is the community the organization focuses on serving. The majority of the organizations served a group labeled as unfortunate. This group encompasses orphans, widows, physical poverty or an oppressed people that lack financial or political power to make a difference. This factor gained eight out of eleven mentions.

The people groups that SOF Missions serves is very broad. During mission trips, we come alongside and serve the local church. That church's need determines the people group we assist. SOF has worked with orphans, widows, poor, homeless, and the general population. I am always willing and interested in working with other people groups as we sense God's guidance.

### ***Conclusion***

In this chapter, we discussed the critical factors that do and do not exist within SOF Missions. Some factors SOF Missions has utilized well since our conception; other factors, although SOF has incorporated to varying degrees, still need improvement. The

factors that are not present within SOF Missions do not exist because they were either not practical or tenable before 2015. The next chapter will discuss how I integrated various critical factors from the research data and implemented change initiatives across SOF Missions.

## **Chapter 9**

### **Organizational Change**

Research suggests that just as people adapt, so do businesses and organizations. Change can be unavoidable. It can also be observed and analyzed. Change theorists have developed their own theories, most distilled to a description of how and why a desired change is expected to happen in a particular context. In an effort to produce positive change within SOF Missions, I implemented four initiatives across the organization.

I framed these initiatives in light of the organizations presented in Chapter 6, which were similar to SOF Missions. I observed closely how those organizations operated. I also considered the critical factors that were applicable and tenable for SOF Missions. Critical factors most common in the research were strongly considered. In this chapter, I focus on each Movement Rubric category and look at critical factors that kindled other organizations. Then, I executed four change initiatives. Multiple critical factors exist in each initiative. Factors were chosen from across the rating scale to institute the initiatives. The ultimate goal was for SOF Missions to ignite a movement.

#### ***Implementation of Change Initiatives***

This section will discuss the change plan and how it is implemented within SOF Missions. The four initiatives for change occurred in each of the categories from the Movement Rubric: Human Agent, Ideology, Organization, and Strategy. At the end of

this chapter I provide the results of each initiative, discussing which were beneficial and produced positive change, and which did not.

### **Human Agent Initiative**

The role I fill within SOF Missions is to be the leader of the organization. I do not take this role lightly, as I know my choices directly reflect upon myself and the staff who work with me. As has been seen through this research, most movements have been triggered by a key leader (Pierson 2009, 6). Some movement theorists would also say that no one person leads a movement. In light of this data, I am inclined to say that leaders are very important to trigger and/or ignite a movement and that the leader is of less importance during the movement's sustainment. SOF Missions is only five years old and it is my belief that my leadership at this point in time is very critical to the ignition of our movement. The goal for this initiative was to produce positive spiritual change within myself that would manifest itself through my leadership of SOF Missions.

The critical factors that influenced this initiative were: modeling and passion. I believe that one of the most effective leadership traits is being able to model good leadership for those around you. Jesus consistently showed his disciples how they were to lead through words and actions. Jesus said that those who follow him should lead in a different way than the world. We should not let power go to our heads (Mark 10:42–45). Rather we should follow his model of servant leadership. Jesus said he “did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45). Through this initiative, I hope to become a better leader through modeling. The second factor that influenced this initiative was passion. I believe, and have been told countless times, that I

am a very passionate person, especially for God. Unfortunately, that passion can at times become extinguished due to the commitments and responsibilities of my job and ministry endeavors. I aim to renew that passion and prevent it from being diminished through this initiative.

The first part of the Human Agent initiative revolves around personal spiritual formation that will in turn make me a better leader within SOF Missions. I plan to set aside 30-45 minutes every morning (before I begin anything else) to spend time with God, reading and studying the Bible, and praying. I will begin by reading the New Living Translation's *One-Year Chronological Bible*. In Acts 2:42, Paul lays out four actions to which believers should devote themselves. Two of those are teaching (Bible reading) and prayer. I want to be able to spend time with God with no distractions, ridding myself of ceaseless noise so that I might listen for that "still, small voice."

Peter Scazzero's *Emotionally Healthy Leader* discusses many important aspects of becoming a better leader. To frame the spiritual formation piece of this initiative, I will use an aspect from his book, leading through marriage. Scazzero discusses how our marriage should be our first ambition. "We must cultivate a strong desire to make visible the invisible — the love of Jesus for his church — in and through the love we have for our spouse. We then lead out of the overflow of this love" (Scazzero 2014). Once my daily Bible reading is finished, I intend to have my wife join me for prayer. Making sure to keep my wife front and center in my ambitions will not only keep our marriage strong and healthy, but become instrumental in the process of God's love flowing through and out into SOF Missions, making it dynamic and powerful all at the same time.

The second piece of the Human Agent initiative is to initiate a weekly Sabbath day in my life. After reading Scazzero's book, I can recognize how so many pastors and leaders make the grievous mistake of working too much. They fail to take the time to stop, rest, and recover. Their passion for God's work is diminished due to their haggard mental and physical state. My initial thought is this task seems overly difficult, as my schedule tends to be continually full. The very thought of implementing a rest day appears untenable. As a result of having several ambitious projects, I have found myself on the verge of burning out. I intend to begin my making Sunday my Sabbath day. The morning is already taken by church service, so what better time to continue resting and working to hear God's voice. This Sabbath will include a break from any type of military and SOF Missions tasks; no emails, phone calls, or discussion about work or SOF Missions. Being burnt out removes my desire and passion to share the message. Making sure to rest and recover in order to be passionate about my work with SOF Missions and the military will help me to be a better leader in both.

### **Ideology Initiative**

SOF Missions recognizes the power of prayer and has since its foundation. It is my assertion that prayer has been one of the major factors for the growth and success of the organization. However, after looking at various organizations and the ways in which they utilize prayer, I recognize the staff and volunteers within SOF Missions can prioritize making prayer a daily, organized, and structured element of our ministry. As the Bible says, "The earnest prayer of a righteous person has great power and produces wonderful results" (James 5:16). Thus our goal is to make the greatest impact possible in the Kingdom.

The aim for this prayer initiative was to provide spiritual formation and foster commitment within the organization. Similar to military groups, a combination of *esprit de corps* and a high level of commitment can “overcome seemingly insurmountable obstacles” (Corps 2002, 49). A dynamic synergy is created that becomes infectious and empowers members to accomplish great feats together. It was my assertion that this ideological approach would make SOF Missions stronger and more capable as we branch out into new opportunities.

When SOF Missions began in 2011, we chose a verse that best reflected our mission and vision: “Then I heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ Then I said, ‘Here am I! Send me’” (Isaiah 6:8). This verse continues to guide and motivate us today. The missional focus of this verse reflects our willingness to go anywhere God calls, regardless of the challenge. It also exudes noble character, strength and courage. Interestingly enough, this motto is also used by many special operations units, some displaying it prominently on their building walls.<sup>1</sup> It speaks of strength and courage to serve regardless of danger and to go wherever required.

The critical factors that influenced this initiative were: prayer and Bible. Although, SOF Missions already recognizes the power of prayer and leans on the Bible for guidance, I felt there was room for improvement. Chapter 5’s findings show that almost all the organizations feel prayer is an important part of their movement. Organizations like e3 Partners and Compassion International apply organized and structured prayer programs for all their staff that includes daily prayer based on a

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<sup>1</sup> This verse is engraved on several walls of special operations units. One example is at the Special Tactics Training Squadron where special tactics combat controllers, Pararescue, special operations weather and tactics terminal air control party operators graduate.

particular Bible verse, specific times to pray each day and collaborative gatherings where members pray corporately. SOF Missions anticipates adopting spiritual practices that would be impactful. I believed introducing new prayer practices is a powerful way to accomplish that.

This ideology initiative emphasized the use of Isaiah 6:8 as the focal point. I asked all staff and volunteers to pray daily at 6:08 am or pm (whichever they preferred) and meditate on three things: the essence of God, God's desire for each of us, and how they can serve God more faithfully through this organization. People could pray individually or corporately at a place they felt was most convenient. Since my staff members are in various parts of the country, we connected through our bi-monthly Skype sessions to discuss the initiative and the impact it was having on each life. Staff members were asked to implement daily prayer for the organization as part of their daily regimen. The goal was to develop a stronger prayer life corporately, which would lead to having a greater impact as a team for God's Kingdom.

The second aspect of the initiative was a daily Bible-reading plan. I chose to use the Faithlife Study Bible app. The reading plan I asked our staff and volunteers to follow is the 365 Bible in a Year Program. In this plan, readers will read a portion of the Old Testament, New Testament, Psalms, and Proverbs each day; reading through the entire Bible within a year's time. I chose this app because it was mobile and gave readers the ability to connect in groups and talk about what they were reading. The goal was to increase the Bible literacy among all SOF Missions members to further express our organization's value for the authority of scripture.



To introduce this initiative, I conducted a face-to-face team meeting and shared a sample handout explaining the initiative in detail as well as sending it via email. I led by example and completed my prayer time each morning at 6:08am. I intended to gather the team each week or every other week and facilitate a time of reflection and praise reports. I sought to understand how God was interacting with each member and to observe how God was answering prayer. During these meetings, I welcomed feedback as to the feasibility of this initiative and how each person was able to apply it to their daily lives. I believe that if staff members took this initiative seriously, it would encourage them personally and result in a positive impact on the other two initiatives below.

### **Organization Initiative**

A robust and effective command and control center can be beneficial to an organizations growth. Since SOF is relatively young as an organization, I felt it necessary to bolster our command construct by procuring key personnel to help build and lead the organization. In the second organizational change initiative, the goal was to add volunteers and hire more staff in five key areas: marketing/communications, administration/operations, information technology, mission coordination, and board membership. My hope was that these positions would work together well and be a large part of SOF's strategy initiative.

The person filling the position in marketing and communications focused on how SOF Missions translates and promotes our message to our target market, which includes men and women of all ages, those that support the military, have a heart for missions work, and love God. Responsibilities include advertising, direct marketing, sponsorship, communication, promotion, and public relations.

Our organization has found that not having a competent person overseeing operational and administrative tasks is detrimental to our growth. This person is responsible for data entry, accounts payable, payroll, managing human resources, budgets, and other miscellaneous tasks. This position is also responsible for all Internal Revenue Service and state requirements to maintain 501(c)3 status.

Our organization heavily employs digital information technology. Therefore SOF Missions will contract a person to oversee network management, software development, and database administration. This position designs systems and assesses the effectiveness of technology already in use or new systems that can be implemented. Additionally, they determine the practicality of changes and modification of systems.

The role of missions coordinator is primarily logistical, but has operational functions that assist leadership in making command decisions. This person is responsible for planning, organizing, and executing mission trips across the globe. This includes every aspect of trip planning from communicating with domestic and foreign missionaries and deciding on mission opportunities to budgeting and travel coordination.

Along with adding the above positions, SOF Missions wanted to expand its Board of Directors. In 2011, we began with three members, my wife, a doctor, and myself. As we grew, we realized the need for other board members. So in 2012 we added a board member who specialized in business development. With the introduction of Surrender Only to ONE (Strategy Initiative explained below) SOF Missions felt it necessary to again expand the board. So, as part of this organization initiative SOF aims to elect a new board member experienced with veterans, business, and government. The goal in gaining another board member was to attain knowledge on best practices when working with veterans, other organizations, and government agencies.

The common critical factors that influenced this initiative were Command and Control Operations (C2Ops) and Board of Directors. As a small organization, we did not

have the staff to make an efficient operational center that could accomplish SOF's mission. The goal was to create a solid C2Ops with a decentralized organizational model that would help SOF Missions team members understand the context of their actions, provide capacity to exercise judgment and give them the ability to carry out the task within the strategy initiative. The critical factors in Chapter 5 noted that thirteen out of eighteen organizations were structured with C2Ops and nine out of eighteen had a board of directors. YWAM's Global Leadership Team, Fred Willie J. Missions and International Justice Mission's board of directors were used as models for this organization initiative. As mentioned in Chapter 4, decentralization is defined as "the ability to authorize subordinates to act, guiding them with intent, in situations where action is required" (Corps 2002) and yet have coordinated controls (McChrystal 2015). The military model of decentralization with coordinated control empowers members to have operational impact and leaders to have healthy oversight.

Through this initiative, SOF Missions sought five more staff positions, individuals with expertise and credibility in their fields. These team members would bear responsibility to lead SOF Missions, making a tremendous impact in many lives.<sup>2</sup> In order to attain this goal, I realized it would be essential to empower new team members with the tools they need. One benefit I hope to see from this change initiative was a direct effect on the strategic initiative.

### **Strategy Initiative**

SOF Missions 2011 vision was to conduct mission trips across the globe and share God's love with people. Our organization is veteran-run and has brought veterans to serve in several countries during short-term mission trips. This vision evolved in 2014

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<sup>2</sup> Similar to the way Jesus entrusted the ongoing work to his 12 disciples and they in turn entrusted work to the 7 deacons. Acts chapter 6

with the realization that SOF Missions could make a great impact with the veteran community, in addition to conducting mission trips. A 2012 Department of Defense study projected that 22 veterans commit suicide each day. The question I asked was, “What can SOF Missions do to bring about national awareness to and actively decrease this staggering statistic?” The answer: *Surrender Only to ONE*.

*Surrender Only to ONE* is a docudrama film that reflects the lives of six Special Forces operators and highlights the struggles and triumphs these warriors faced through their cycle of family and combat. This film was conceptualized, written and produced, all within SOF Missions. A production company was hired to complete the filming, editing and post-production. The aim is to use this film to raise awareness of the severity of posttraumatic stress, the suicide epidemic among veterans, and to inform military men and women how they can find hope and purpose through Christ Jesus. We considered the power of contextualization. Therefore, SOF developed the film considering our target audience: millennials and Veterans.

The critical factors that this initiative affects are: Service, People Group and Contextualization. The main component of SOF Missions has always been service; this is a strong critical factor within the organization. With the implementation of this strategy initiative, we added a new service to reach our veteran community. The critical factors in Chapter 5 noted that all organizations offered a service. The data also showed that ten out of eighteen organizations mentioned serving a specific people group. Organizations such as China Inland Mission and Student Volunteer Movement were very focused and keyed in to a particular people in which to serve. The goal of *Surrender Only to ONE* is to connect with and serve the military. I have been a part of the military community for over fifteen years and it seems only fitting to serve my own community. This is a people group that I believe is in dire need of hope and purpose.

The last critical factor that influences this initiative is Contextualization. Just as a missionary prepares and presents the gospel in a way people will understand, our SOF Missions team will contextualize and engage our veteran population in a comprehensible manner. The critical factors revealed that eleven out of eighteen organizations contextualized the message to their respective people group. The organization that this initiative is modeled after is primarily the *I Am Second* initiative of e3 Partners. This initiative captures the testimonies of famous athletes and actors on video and markets them via the Internet. As a military member myself, I feel primed to connect with and share my personal experiences with other warriors. War is hell and millions of warriors have experienced it. However, God's light shines in the darkness; and no matter how dark it gets, the darkness does not overcome it (John 1:5). This is a message I feel my people should know.

Developing a vision and strategy for *Surrender Only to ONE* was instrumental to completing production and beginning marketing. *Surrender Only to ONE* was an enormous endeavor, which required a clear direction, inspiration, and harmony to produce positive change. The results of these change initiatives will be discussed in the next section.

### ***Results of Change Initiatives***

In this section, I provide the results of each change initiative, the aspects that did and did not work well. Recommendations for changes and the way ahead for SOF Missions will be discussed in Chapter 9.

## **Human Agent Initiative**

Reflecting back and evaluating the components of the Human Agent initiative, a fair amount of positive change was produced. I began reading the New Living Translation *One-Year Chronological Bible* each morning for at least 20 minutes. I am pleased to note that I have continued this practice for the past three and a half years. During my second year, I changed reading plans and opted to read through *Willmington's Guide to the Bible*, written by H.L. Wilmington, which breaks the entire Bible down into stages and discusses events in outline form. This book was very beneficial in helping me see the Bible as a whole and to understand how the various pieces of the Old and New Testament fit together in God's perfect plan. In my third year, I chose to go back to the *One-Year Chronological Bible* and in the past year I have taken up a new online program called Logos, and am completing one of the various Bible studies they have called DIY Bible Study. This study is similar to Willmington's as it breaks down the Bible in clear concise subjects, but it also consists of daily reading and devotion. I made a choice to strategically wake up at least 30-45 minutes earlier each day in order to spend time with God through prayer and His Word.

One component that I did not execute as consistently was praying daily with my wife. I initially wanted to have her pray with me during my morning study time, but our schedules did not match. She is very busy as soon as she gets up taking care of the household chores and getting myself and the kids ready for work. Due to this, we ended up praying mostly in the evening, but even then, we did not make it a consistent habit.

Implementing a Sabbath day proved to be very challenging to say the least. My daily and weekly schedule changes so much based on ministry events and military training that it was difficult to set aside Sunday each week as my Sabbath. On average, I would say I was only able to institute my rest day about 30 percent of the time. The rest of the Sundays were filled with military requirements, SOF Missions events, and/or

phone conversations pertaining to SOF Missions. I have come to realize that employing a rest day requires aggressive planning and prep work so that I am set up for success. While I contemplate the necessity of rest, I also realize the critical need for it. And the ramifications, if I choose not to make it happen can be detrimental in the long run.

### **Ideology Initiative**

Of the three initiatives, I assert that the ideology initiative was the least effective and did not produce the desired positive change. Each staff member was asked to pray each day at 6:08 (am or pm) and meditate on God's will and how he or she can make the greatest impact for the Kingdom through SOF Missions. At the end of the implementation period, based on a quick poll, only 30 percent of staff members stated they remained faithful in praying daily, per the instructions. As a team, we discussed the reasons for not maintaining the daily prayer; the overall consensus pointed to scheduling conflicts and quite simply, not making prayer a priority. The original plan entailed discussing our prayer needs during our bi-monthly Skype sessions. Unfortunately, due to schedules and limited time spans, those meetings did not always occur. I believe this was another impediment to progress for this initiative.

Reflecting back on the original plan, each member was asked to incorporate a daily Bible-reading plan through the Faithlife Study Bible and read the entire Bible in a year. Unfortunately, this plan did not produce positive change as only 30 percent of staff members finished the plan. When asked why they were unable to finish the yearly plan, most members stated having technical problems with the app as well as not making it a priority in their daily schedule. Therefore, as SOF Missions moves forward and institutes a reading plan in the future, I will focus on creating and developing a plan that is flexible

and adaptable to fit the needs of many people. All people learn and study differently, so our study should accommodate that.

### **Organization Initiative**

The organization initiative has produced a great deal of change, more than I anticipated. The goal of this initiative was to create a guiding coalition that will help produce change throughout SOF Missions. We were able to hire and/or contract qualified people for each of the five positions. This group of new team members has embraced the mission and vision of the organization, making the implementation of the change initiatives easier. For purposes of privacy, I will keep names anonymous and focus on the results of their hiring.

We hired the administrative/operation role first. Not only has this person completed all the administrative and operational tasks assigned, but has surpassed the job description. As other initiatives rose in demand, such as the film, they assisted in the production, legal matters, video editing and graphic design. Due to this person's character, gifting and productivity, they received the position of Vice-President of the organization. In my absence, this person has led well on my behalf in all aspects of the organization.

Next, we filled the marketing/communications position. The Vice-President and I decided to contract this position. We empowered this person with the title of Director of Marketing and Communications. This individual brought forth the concept of making *Surrender Only to ONE*. This person connected SOF Missions with a production company who agreed to film the movie. This person also created several marketing tools and galvanized a social media platform to promote the vision of *Surrender Only to ONE*. However, the hiring was not without conflict. Our organization experienced many



challenges; from basic communication to leadership challenges with other team members. After *Surrender Only to ONE* was complete, we terminated our contract with this person and will look to hire another contractor that is a better fit to complete these duties.

Our Director of Marketing/Communications contractor referred a digital marketing company to fulfill all the information technology responsibilities. We contracted this company and have had outstanding results. This company has developed a donor software system, three different websites, a logo and mark, and various online marketing tools. This working relationship has been extremely healthy, largely due to their support of the vision and mission of SOF Missions.

The last position we filled is the Missions Coordinator role. This person is also a contractor and works part time. The initial responsibilities of the position were to plan, coordinate, and execute mission trips around the globe. Leadership within SOF Missions quickly realized this person's great potential and began assigning other tasks not pertaining to missions. We have started to contract this person to oversee all the logistical functions during trips and speaking engagements across the country.

The last aspect of this initiative, SOF Missions acquired a new board member. This person is a retired general with over 25 years of working experience with the US government, high-level organizations and veterans. We feel this person's expertise will be extremely beneficial to The Surrender Project in the near future.

### **Strategy Initiative**

The ambitious goals of this initiative were not only accomplished, but from it, a new and exciting ministry was born. In the initial stages of this initiative, SOF Missions wanted to create a film to bring awareness of the destruction of post-traumatic stress and

decrease the statistically high incidences of suicide among veterans. With a great deal of hard work and dedication our team has turned this vision into a reality. The film was completed in August of 2015 and released to the public on Sept. 11, the 15-year anniversary of 9/11. During that weekend we premiered the film in front of 20,000 people in California. Since then we have shown the film in five other states to an almost comparable audience size. Simultaneously, the SOF Missions team is developing spiritual tools that will complement the movie: warrior Bible, devotional, and topical studies. The team's goal is to finish these powerful tools and have them available by mid-2017.

Through *Surrender Only to ONE*, a new endeavor surfaced: The Surrender Project. As we traveled around the country in 2015 and 2016 raising awareness to post traumatic stress and veteran suicide epidemic, many people asked us: "What else can you do? How can you specifically help these veterans overcome their challenges?" So, in response to their inquiries and our heartfelt need to do more, we developed The Surrender Project. This strategic outreach falls under the SOF Missions organizational pillar of Outreach. It is a three-phase holistic program that aims to heal veterans who suffer with emotional, physical, and spiritual wounds. We are partnering with other organizations and sponsoring individuals to go through this healing process.

Veterans often suffer from emotionally charged issues such as alcoholism, drug abuse, black rage, loneliness, isolation, etc. In the first step of this healing process, SOF Missions is partnering with organizations that focus on peer-based programs, designed to challenge veterans to overcome past experiences. SOF Missions is also sponsoring warriors to attend this camp and help them move forward into a life of purpose.

Many warriors also come home physically broken and are not receiving the care needed to heal their physical injuries.<sup>3</sup> So, the second step of The Surrender Project is a sponsorship to send warriors to EXOS, a renowned organization in proactive health and

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<sup>3</sup> <http://www.cnn.com/2014/06/09/politics/va-audit/>

nutrition. Warriors will receive medical treatment from some of the most experienced physicians in the US. EXOS is known in many professional athletic circles as a place to receive high-end medical treatment.

The last step of the process comprises the spiritual component. SOF Missions believes this to be the most essential. Healing emotional and physical wounds is important but one never finds true healing without God.<sup>4</sup> The Surrender Project will provide spiritual tools for warriors in an effort to strengthen their faith. These tools include: a yearlong daily devotion, a chapter-by-chapter biblical video series, a warrior Bible, and topical studies. We are also sponsoring warriors to go on mission trips to share the gospel and serve others.

In the past six months the SOF Missions' board of directors created an application process and developed a selection board to choose those being sponsored. Details such as the time warriors will stay in the project, as well as the cost associated with each phase were also finalized. We have sponsored three veterans thus far in 2016. Our aim is to sponsor twelve in 2017 and 48 in 2018. This is a multi-million dollar endeavor. The goal of this outreach is to show hurting warriors that hope and purpose do exist in life; there is a way to overcome the challenges they face and begin to live again.

### ***Conclusion***

As a whole, the three initiatives brought profound positive change for SOF Missions. Over the past four years, we have expanded and operated in arenas I never expected. Ideologically, we made progress, but not at the level I had hoped. More internal work is needed that requires intentional, methodical effort. God's direction and power to accomplish God's purpose is paramount. With every effort, I want to make sure the Holy

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<sup>4</sup> Reference: Ps. 50:15, Col 2:9-10,

Spirit is on point leading our relentless team. Organizationally, SOF Missions has multiplied in size. Considering the increase of staff, engaged volunteers, and donations, the organization is approximately three times larger; and the trajectory looks limitless. We have become a strong and more focused team. Strategically, SOF Missions has launched a movement within the veteran community that is influencing men and families throughout the country. Veterans want to be whole; men want to be strong leaders; and families want to be preserved. Through the Surrender Project, our goal is to begin to heal the warrior, their families and ultimately our country. As we continue to develop, SOF Missions will implement new initiatives in the hopes that they will produce more positive change throughout our entire organization.

## **Chapter 10**

### **Conclusion**

#### ***Summary***

Through this research I set out to answer the question “What critical factors ignite a missions movement?” and to develop a plan for SOF Missions to ignite a movement. First, I studied movement theorists and crafted the Movement Rubric that focused on four categories: Human Agent, Ideology, Organization and Strategy. I selected eighteen movements from historical, contemporary and military special operations. I procured data through document reviews and semi-structured interviews. Through the research, I identified the common critical factors that existed in each movement. From there, I took those factors and compared them to the current practices within SOF Missions. Once I knew what factors SOF Missions was already implementing, I developed change initiatives around several critical factors that were currently not in place. The initiatives yielded significant results and threefold SOF organizational growth.

#### ***Recommendations for Future Initiatives***

In this section, I will provide recommendations for SOF Missions in regards to each initiative that was implemented.

## **Human Agent**

While I have seen a great deal of positive change and improvement through this initiative, I also see places I need to improve. One area is praying and studying daily with my wife. We do read and study the Bible, but I know we should make this practice a daily routine that we do together. I feel this will only make us stronger teammates especially as we delve deeper into ministry. I would like to see us begin the process by reading and praying together four days a week. Once we have made this a weekly habit, we can add more days to the routine. I aim to lead through marriage, as Scazzero calls it – making sure to “double my ministry” (Scazzero 2014, 83) and make a greater impact for God.

As I continue to serve the Lord through SOF Missions, I have decided to implement my Sabbath day with some minor adjustments. Initially, I planned to use Sunday as my rest day but that did not work out well based on work and ministry engagements. Instead of selecting Sunday as my only day, I will move my rest day around, based on the responsibilities of the upcoming week; meaning one week it could be Saturday, and the next week it may be Monday due to a federal holiday. No matter the day, our family will take time and rest. Recently my wife and I began pre-booking Sabbath days for upcoming months. Right now we have a camping trip and three boating days planned out over the next two months. I feel each of these small changes will make a huge impact. They will help me improve my ability to lead and be effective in my ministry.

## **Ideology**

The ideology prayer initiative did not foster a praying culture among the staff as anticipated. As SOF Missions institutes this initiative again in the future, I will change a

few key aspects. First, instead of reading the entire Bible in one year, we will begin by reading the entire New Testament over a nine-month period. If that proves to be successful, we can develop a new plan that will cover the Old Testament. The next time, in place of the Faith Life Study Bible app, I will use the Surrender Daily Series, a plan that SOF Missions developed as part of our Spiritual Tools.

In our plan, staff members read one chapter of the Bible a day. They receive a daily devotional via email, specific to that chapter, and on the seventh day of each week they receive a video. The video summarizes the last seven chapters read as well as challenging the readers with life application questions. This study is meant to be versatile and used in a small group setting, by individuals, or with an entire church. I believe the most attractive aspect of this program is its ability to be mobile and electronic. Participants can do this study on the go and do not have to transport any hard copy materials. I believe this goal is attainable for our team and is more practical for people's daily schedules. I anticipate these changes will result in increased prayer engagement and produce powerful positive change.

## **Organization**

Overall, the organization initiative produced a great deal of positive change. SOF Missions hired new staff for all the desired positions. We had to terminate the contractor filling the marketing and communications position due to incompatibility. In the near future SOF Missions will focus on finding a contractor or company that is a better fit for the organization's mission. One lesson we learned is, regardless of individual talent, if the person working in the organization is not like-minded with the leadership styles and members serving, it can lead to division. The organization continues to grow and as we do this position will be even more essential.

Throughout the past two years, SOF Missions has grown substantially. As the organization conducts two new initiatives employing additional staff will help to maintain current growth trends. We are currently looking for a director of operations who will plan and execute current and future operations. In addition to this position, we anticipate hiring other part time and volunteer staff who will take on individual tasks that are becoming too time consuming, such as logistics and bookkeeping. Due to the Surrender Project, which emerged out of the Strategy Initiative, we also need a project coordinator who will personally mentor the veterans as they journey through the project. Lastly, the sizeable nature of this program, coupled with the financial requirements, has led us to consider acquiring another board member, a proven professional who specializes in business. It is my hope and belief that adding these positions will help foster positive change for SOF Missions in pursuit of igniting a movement.

## **Strategy**

This initiative has produced the most powerful change within SOF Missions. The development of the film *Surrender Only to One* has taken SOF Missions to new and unanticipated places. In order to reach the goals we set out for this project, I believe we should look into hosting large-scale events where we have a live showing of the film, invite national speakers, and provide contemporary worship artists; and perhaps popular secular artists who produce positive music and are open about their Christian faith. The goal of these events will be to share the film's message with large numbers of people and connect them with our organization and services: The Surrender Daily Series and The Surrender Project. A goal for SOF Missions is to provide the film and our Surrender Daily Series to every chaplain in the military as well as organizations that support the



military such as the USO. Providing tools to these people would drastically increase our reach and enable us to help more veterans who continue to struggle.

Lastly, SOF Missions needs to inject more effort into streamlining and solidifying The Surrender Project. SOF Missions' boards of directors need to create an application process and establish a selection committee to choose the right applicants for the program. Details such as how much each veteran requires and the cost associated for each phase of the project must be finalized. The goal of this outreach is to show hurting veterans there is hope and purpose in their life regardless of overwhelming challenges; and Jesus is the solution. I believe through the Strategic initiative that SOF Missions will ignite a movement and reach millions with the life saving gospel of Jesus Christ.

### ***Summary of Critical Factors***

The goal for this study was to determine the critical factors that ignite a mission's movement. This was accomplished by identifying critical factors that were present in the organizations researched. These factors are not an all inclusive list that can be applied to any organization; it must be adjusted to fit each organization based on relevance and tenability. If applied appropriately, other organizations can have the ingredients to kindle a fire that will lead to a movement. Through the research process, the data revealed 21 critical factors spread across historical, contemporary, and special operations movements.

Factors were rated on a scale by the number of times they were mentioned. Experience and Holy Spirit were the only factors with a Poor rating. Humility, vision and strategy, modeling, passion, calling, 3 self principle, command and control operations, events, partnering and relationships all revealed a Weak rating of six to nine mentions. The factors that garnered a Strong rating were Bible, ecumenical, board of directors,

training and evangelism. Significant factors, those with ten or more mentions were Christ-centered, prayer, contextualization, and service.

### ***Recommendations for Further Research***

The central purpose of this study was to determine the critical factors that ignite a missions movement. This dissertation is a direct reflection that we accomplished what we had set out to do. However, in the process, it was brought to our attention that there were many other topics that can be researched, resulting in a fuller and more complete understanding of missions movements.

As noted in Chapter 6, effort was taken to gather enough data to describe each missions organization. Unfortunately, I neglected to collect the appropriate amount of data to describe the kind of people that involve themselves in each contemporary missions movement. As was observed throughout the research, movements are made up of people who are committed to a cause. Additional research on members could further articulate how movements are ignited and possibly reveal added critical factors. Knowing the kind of person that is drawn to such movements is beneficial.

In Chapter 8 in our change initiatives sections, we implemented certain critical factors in SOF Missions that ignited a Surrender movement. Once we established the spark and the movement was launched, the question raised from SOF Missions organization leaders was: “How do we sustain the movement?” It is beneficial to research what keeps a movement fueled and how it expands.

Lastly, further research can be conducted into the elements or factors that extinguish a movement. The goal of such a study is to reveal what variables hinder a movement from continuing. Or perhaps how movements go from “movements to

monuments.” Historically, many movements thrived immensely. However, through time, they perished.

### ***Final Thoughts***

In order for SOF Missions to ignite a movement, we must learn from those that have gone before us. We must be willing to take into account the critical factors revealed in this research and determine how we can continue to implement them in the future. God empowers people to create explosive movements. I believe God is the dynamite in each missions’ movement. The research showed that leading and running an organization or group properly is a critical component to having a missions movement ignite. However, it is important to note: without leadership, spiritual strength, organizational structure with solid logistical and administrative support, and powerful strategic methods, movements cannot be fueled to spark.

Today, SOF Missions is focusing on the veteran community, using film to bring awareness of the problems veterans are facing today. And we do not stop there; we present God’s Word in a relevant, contextualized, and appealing manner so that our veterans can spiritually grow. Through this process, they learn more about who God is and what their particular purpose is in this life. My goal for this research was to learn how SOF Missions might ignite a movement. However, a secondary desire I have is for other organizations to appropriate this research with the hope that they too can ignite a movement—to make a great impact in the Kingdom.

In closing, Jesus is in the business of changing and transforming lives. God is looking for people whose heart is fully committed to Him so that God can exude His strength in and through that person (2 Chronicles 16:9). This is how God used Elijah who came out of nowhere; this is how He used David who was found tending the sheep in the

dark; this is how He used Peter who was just an uneducated fisherman and the rest of the lowly disciples who turned the world upside down. When people are fully committed to God, that is when, I believe, they make the greatest impact for the Kingdom.

## **Appendix A: Contemporary Movement Data**

This appendix is devoted to reporting the data from the semi-structured interviews that occurred with contemporary missions movements leaders.

### ***Calvary Chapel Cajabamba***

#### **Human Agent**

Within the leadership of CC Cajabamba, Aileen A. felt a leader should possess certain qualities to be most effective in the mission field. To be service oriented topped her list as she felt this character trait mostly typified Christ during His earthly ministry. One of the main goals at CC Cajabamba is to serve their community with Christ's love. She also believes a leader should be humble, not boasting in any accomplishments, giving all the glory to God. A leader should also lead by example and be willing and able to complete any task that needs to be accomplished within the church. Lastly, Aileen A. felt a leader should be very wise, mindful to the things of God and show initiative to carry out the mission God has asked of us.

#### **Ideology**

CC Cajabamba strongly adheres to their faith-based principles and passionately shares them. Aileen A. feels this commitment brings about great growth and renewal amongst the people of Cajabamba. She says they foster commitment to the mission by reminding people they work for Jesus Christ and no other.<sup>1</sup> Aileen A. emphasizes that

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<sup>1</sup> This is a critical statement due to the heavy influence of the Catholic Church syncretized with mystical folk religion, which runs prevalent in Cajabamba.

church staff and missionaries should direct their commitment to Christ alone as they work to expand the Kingdom<sup>2</sup>.

In terms of spiritual practices that reinforce commitment, the staff focuses on Paul's teachings in Romans 12, which discusses the marks of a true Christian. "Think with sober judgment...love one another in brotherly affection...be constant in prayer" (Rom 12). These and many other practices of Romans 12 are adhered too in the Aileen A.'s ministry and taught to new believers. The Aileen A.'s also believe the Bible is the complete and final authority for Christian living.

## **Organization**

CC Cajabamba is an affiliate of Calvary Chapel and follows the "Moses model" and the 3-self principle. In this model, the church is under the authority of senior pastor Juan Aileen A., who makes the ultimate decisions for the church. Most Calvary Chapel's have at least one associate pastor to assist the head pastor, but since CC Cajabamba is so small, they do not currently have one. According to Aileen A., they do have a handful of missionaries (either local Peruvians or Americans) who stay for months at a time and assist in the church's growth.<sup>3</sup> The church does not recruit new missionaries but allows the Holy Spirit to lead people to come. The church also supports missionaries in the field through prayer, finances, and providing supplies. In an effort to train missionaries in the field, the Aileen A.'s believe learning the culture is of the utmost importance as well as reflecting on the experiences of past missionaries; gleaning from their success and learning from their failures.

## **Strategy**

The strategy used at CC Cajabamba is very simple and team oriented. CC Cajabamba builds relationships with the local Peruvians before sharing their message. These relationships are built in various ways, from sharing the message with children and visiting elderly homes to conducting medical clinics and construction projects. The latter services Aileen A. stated were not their main tool for sharing the Gospel, but are used when missionaries with specific physical gifts are available. Aileen A. noted that physical gifts or trades were not requirements in the ministry, but are a useful tool in establishing

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<sup>2</sup> This was a talking point referencing people who tend to have a greater commitment to people such as pastors than to Christ.

<sup>3</sup> Missionaries stay anywhere from a few weeks to several years. In 2015, they have six full time missionaries primarily from the US.

relationships and providing income for some missionaries. The Aileen A.'s stated that they lean on the Holy Spirit to give each missionary the skills necessary to complete the tasks set before them. In an effort to be relevant in today's culture, CC Cajabamba uses a wide variety of technology in their ministry; everything from audio and visual equipment to the internet and social media. Aileen A. says successful ministry focuses on conducting one or two tasks well and always making sure Jesus is preached accurately. The Aileen A.'s all agree: the whole team works collectively in the same spirit. They noted, for them, the main ingredient for success is the Holy Spirit.

### ***Compassion International***

#### **Human Agent**

Compassion International began in the early 50's and has been led by Everett Swanson, Henry Harvey, Wally Erickson, Wess Stafford, and recently Jimmy Mellado. Naomi C. revealed two key leadership traits that each President possessed: humility and compassion. During her time with Compassion, she has been under the leadership of Wess Stafford and Jimmy Mellado. She shares how both men drew upon their upbringing and interactions with poverty. These memories keep the fire kindled to have a laser like focus on helping children break free from poverty.

As a testament to their effective leadership, Compassion follows a set of leadership values. These values help people to be more like Jesus and stewards of His ministry. Each Compassion member commits to each of the following principles in everyday life: 1. Demonstrate Godly Character, 2. Exemplify Servant Leadership, 3. Master Communications, 4. Cherish Family, 5. Listen Humbly, 6. Equip Staff, 7. Commit to a Local Church, 8. Lead with Courage, 9. Strive for Excellence, 10. Live with integrity, 11. Ignite a Passion for Ministry, and 12. Practice Personal Disciplines. Naomi C. noted each principle is supported from Scripture and has a specific verse tied to it. Naomi C. explains these principles are critical to service in the organization.

#### **Ideology**

When discussing the topic of ideology, Naomi C. mentioned Compassion staff focus a great deal on growing holistically, in Christ. Under Jimmy Mellado's leadership, this has been codified into an approach called "Holistic Staff Development." As

Compassion focuses on holistic development of children in poverty Mellado concludes, “We cannot give what we do not have.” Missionaries in the field also support local churches as they disciple children holistically – toward spiritual, physical, cognitive and socioemotional outcomes. Naomi C. noted this is one of the main components to Compassion’s mission. One piece of this holistic development model is an emphasis on spiritual practices. The idiosyncrasies of each method and how they are executed vary from church to church. However, the basic fundamental principle includes a set of spiritual practices and churches are measured according to how they exercise these, as well as physical, cognitive and socioemotional growth practices. Additionally, children and youth are measured according to their growth in these four areas. Staff members within Compassion also exercise spiritual practices. They have monthly prayer groups, and—for each chapel (usually 2x/month) there is a prayer guide handed out that includes requests and needs from across the ministry. Compassion staff prays for each need and seek God’s guidance.

Compassion fosters commitment through action and a reputation of showing passion by serving impoverished children. A key of Compassion is their ability to partner with other churches and organizations. The organization works with Christians from various evangelical Protestant denominations, and focuses on unity versus the particulars of denominational differences. Naomi C. mentioned one thing that could keep an individual from serving with Compassion is pride; humility is an essential ingredient to serving local churches and crucial to Compassion’s culture.

## **Organization**

Compassion International operates globally. The organization has a Global Executive Team to lead staff and volunteers. Naomi C. works at the Global Management Center office located in Colorado Springs, CO. This is the organization’s support center for the field as two-thirds of Compassion’s staff is located in Africa, Asia and Latin America. Compassion has organized its global construct into three regions: Africa, Asia, and Latin America, each of which is led by a regional director. Compassion staff serves within 26 different field countries and 11 funding countries. To ensure each country’s context is understood and addressed, each of these nations is led and staffed by individuals from that nation. Staff serving in field offices focus on supporting the implementing church partners, they are the ones actually serving children within the local community.

In regard to training, Compassion staff is required to attend a 3-day training orientation as well as complete ongoing training and coaching. During this instruction, they focus on learning the organizational culture, structure, and core values. For



missionaries in the field, Compassion does not organize or led their training. Because Compassion partners with churches to accomplish their mission, training is held at the church or country level and is not ran by the Global Management Center in the US.

## **Strategy**

Written earlier, Compassion International's ministry goal is to advocate for children, to release them from spiritual, economic, social, and physical poverty and enable them to become responsible and fulfilled Christian adults. Compassion accomplishes this goal through a holistic child development model. Naomi C. says this model focuses on more than just children; it concentrates on pregnant mothers and newborns all the way up to adolescents to their early 20's. Child Survival, the first element of this model seeks to help new caregivers and their babies through methods such as growth monitoring, family planning, immunizations, and female literacy.

The second element, Child Development through Sponsorship (CDSP) gathers children in before-or-after school programs in Child Development Centers through local churches. At these centers, tutors and specialized instructors equip children spiritually, emotionally, cognitively and physically. This program is funded mostly through connecting each child with one sponsor. That sponsor can invest in their child's life through donations, gifts, prayer, and letter writing. As children complete the program, opportunities for job skills, apprenticeships and, for some, higher education equip young men and women to become strong Christian leaders who can influence their community for human flourishing. To Naomi C.'s knowledge, she believes Compassion is one of a few organizations that use this particular church-based, long-term holistic development model. She cites research conducted by UC San Francisco's Bruce Wydick,<sup>4</sup> that demonstrates astounding results—children being successfully extracted out of poverty.

The holistic model Compassion employs is focused on relationships and partnering. Each partner church that Compassion works with around the world, is required to develop relationships with other organizations and entities that are like-minded with the goal of releasing children from poverty. If a church does not develop these relationships, they are not eligible for financial partnering with Compassion.

As they implement their child development model, Compassion uses technology to enhance their program's reach. The CDSP portion includes summaries of records kept by more than 6,000 implementing churches for each child who has been sponsored through Compassion. According to Naomi C., over 1.3 million children have been included in this system. Each file held by a local church contains all the information and services every child received. In addition to using technology for data gathering,

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<sup>4</sup> <http://www.christianitytoday.com/ct/2013/june/want-to-change-world-sponsor-child.html>

Compassion also uses the Internet and a mobile phone App, allowing sponsors to send translated messages to their child as well as gifts and photos.

Compassion believes a successful mission is for a child to be released from poverty of body, mind, soul and spirit and become “a responsible and fulfilled Christian adult.” This includes confessing Christ as their Savior, and in turn, showing a measure of leadership within their community to go out and live the Gospel by advancing physical and spiritual wholeness in Jesus. This mission continues to be accomplished, as more than 400 children each day accept Jesus and grow toward their God-given design, including as disciples and disciple-makers. With their leadership, strong partnership with both implementing churches and supporting sponsors and churches in the developed world, holistic and caring educational model and improvements in technology over time, they will continue to have an effective ministry.

### *e3 Partners*

#### **Human Agent**

The current President is Curtis Hail. Dan H. describes his leadership style as able “to harness a stable of thoroughbreds and empower them.” Dan H. says the most important leadership characteristic is to have humble influence, “to influence others to specific action.” A leader must also be able to catalyze on change. The leader must also be independent and yet “God dependent.” It boils down to one question, “Would I follow him into battle?” To Dan H., this is the measuring stick that e3 uses to find a supervisor fitting to lead.

Dan H. mentions several gifts that an individual may possess. He speaks of gifts, operations and administration, but the essential ingredient is a person who is able to think on a strategic level. He mentions that to think beyond the current circumstance or situation is key. A true leader must think outside the box and consider the implication of every move within the organization.

E3 currently has over 500 staff and volunteers in the organization. Dan H. describes the majority as “businessmen turned missionaries.” He conveys the major contribution of entrepreneurs and notes they are “high value—advancing the mission [expanding the Kingdom].” The average age among the organization is 40 years old and more women than men are actively engaged, 55 percent to 45 percent respectively.

## **Ideology**

Spiritual practices are an important part of e3 Partners. When asked how the organization fosters commitment, Dan H. says “a sold out attitude of this mission, winning people to Christ and planting churches” gives people a desire to take action. Dan H. also stated the Bible is the inerrant Word of God and he believes every part of Scripture is considered perfect and essential in the missions field.

Dan H. states that prayer is a driving force for e3. They focus on a Luke 10:2. Jesus says, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest” (Luke 10:2). The way e3 initiates engagement is through prayer. Everyday at 10:02 they make a conscious decision to stop, reflect on this particular verse, consider the significance, and ask God to send the laborers. Dan H. said that E3 also encourages their staff members to have personal quiet time and reflect on their mission. He mentions that prayer is a regular occurrence across the organization and there are collaborative monthly gatherings and at times they fast collectively.

Dan H. mentioned that there are Bible studies occurring often in people’s offices. “E3 encourages that.” However, more importantly, e3 encourages all members to be heavily involved in their church. Dan H. explains how healthy and essential it is to be plugged in to the local church; and even more importantly, to remain plugged in.

## **Organization**

Dan H. described the e3 leadership matrix. It consists of one president and three vice presidents. Below them are a Chief Operations Officer, a Chief Executive Officer, a Chief Staff Officer, and a Chief Financial Officer. Seven regional directors oversee the affairs of offices in Latin America, Africa, Asia, Europe, Middle East, Central Asia and North America.

Dan H. conveys the unique leadership model in which there is a plurality of leadership. “In other words they have peer leadership with one person having the overall command authority, which is the President.” Dan H. describes his position, like many other VP’s and regional directors—“they serve where they are needed.” He explains how there is a constant adjusting and adapting to the needs of the organization and the requirements of the field. Dan H. mentioned how e3 is constantly scouting for specific individuals with the capability to think on a strategic level. The organization is looking for people who can see the big picture and then develop a strategy to execute.

Dan H. shared the e3 discipleship development method called the “Presidents Round Table.” It is a monthly professional development course where seasoned leaders

meet with younger leaders that have shown potential. “The goal is to train up new leaders and strengthen the organization as a whole.” For training and professional development, Dan H. provides a recommended reading list to help mold leaders. On the top of his list is “T4T: Training for Trainers;” and from “Good to Great” with a focus on their monograph “Private Sectors.”

e3 understands the importance of working collectively with all denominations. Dan H. said they take pride in calling themselves ecumenical. Dan H. emphasizes, “The most productive approach is to work together.” He reflects on John 17. As a mission team, “the world will be known by your love.”

When it comes to salary, e3 has a split model. Dan H. explained how the organization provides financial support for individuals working at the headquarters level; this includes the regional directors. However, missionaries working in the field raise their own support. “The self-supporting concept reinforces God’s guiding hand on each missionary on the ground floor.” In reference to resources, E3 empowers locals with training and proper equipment to accomplish the church multiplication process. An essential part of the goal is to identify indigenous leaders who have the right heart. Dan H. explains that many people are seeking financial gains—the goal is to find locals that have the desire to exercise the Great Commission and reach the lost.

## **Strategy**

Dan H. vehemently conveyed, church planting is the very heart of the organization. “Currently, there is an ambitious field strategy to plant 50 churches in the most unchurched areas of the US. Since the strategy has been implemented, 37 churches have been planted.” Dan H. shared his conviction: “the secret is to establish self-reproducing churches.” He continues by saying that “we (e3) have to be intentional in multiplying. As of today, e3 has planted over 100,000 churches.” There church planting strategic process aims to plant 1 million churches by 2020. “We (e3) considers the church-planting model when the fourth generation in three years is converted and engaging in the Great Commission.” Dan H. shares one success story of the church planting movement existing in India. Originally, e3 planted 42 churches that multiplied to 610, then to 2602, then to 6000; this entire process occurred in approximately three years. Once churches are planted in the field, they function independently. Dan H. expounds, “The local pastor makes independent decision for what is best for the congregation he is in charge of. Along with that, the church garners their financial support from the locals. And as a unified team they boldly share the Gospel throughout their community.” Dan H. identifies this method as the 3 self-principle: self-governing, self-sustaining and self-propagating. Dan H. said he believes a secret to the movement is that they “grow faster

when Baptism takes place; you can't find anywhere in scripture where baptism is delayed." e3's goal is to immediately baptize as soon as a person accepts Christ.

Dan H. passionately feels if you "bring Jesus out, He will bring people unto himself!" A strategic outreach project is called *I Am Second*. It is a movement that captures the testimonies of famous athletes and actors on video and markets them via the Internet. Dan H. stressed the significance of not being overly churchy and to develop a "non-christianese" website that could start a conversation about life. The focus would be on a personal journey and how God helped an individual find the right path. Dan H. said all you have to do is present "the word of their testimony and the blood of the lamb." He believes that *I Am Second* has been a massive tool to advance the Kingdom. The question e3 Partners is asking now is: How do we translate the films into making disciples that leads to plant churching?

Dan H. shared the variety of services e3 engages to connect with the community to open doors and share the Gospel. The e3 philosophy is that whatever the project or assignment, it must be scalable. In other words, it has to be practical. e3 shies away from construction projects due to the level of permanent presence and commitment. Their strategy is to empower people and guide them. Dan H. describes transformational projects as outside consulting and community care; this is leading the locals to figure out how to solve problems; then they provide community training to implement the solution. A good example is growing enough food for the entire community. A few scalable projects mentioned were medical church planting trips where HIV, malaria, and human trafficking prevention, as well as sports and children ministries occur.

Dan H. shares an e3 valuable tool that is used to reach people as they travel across the world is the Evangecube. Dan H. describes it as a visual tool that tells the story beginning in Genesis through the first century with a focus on Christ and the message of salvation. Another tool is the "Evangecard," similar to the cubes, which share vital medical and health warnings as well as spiritual knowledge that reinforce biblical principles.

### ***Fred Willie J. Missions***

#### **Human Agent**

As a young man, Fred Willie J. was struck by the heartfelt plea of a friend who was sentenced to die for a crime he committed. "Fred, live my life for me! Help those who have a problem with alcohol and drugs!" According to Willie J., those words had a

tremendous impact on Fred. Those words were the impetus of the creation of Fred Willie J. Mission. The ministry began in 1944 as an outreach to thousands of homeless men who wandered the post-war streets of Los Angeles. Fred also extended his efforts overseas focusing on widows, orphans and the poor. Willie J. mentioned her late husband “had a deep sense of responsibility and compassion for those in need.” When Fred passed away in 1988, Willie continued the work; and today the organization has grown, serving hundreds of thousands since its inception.

FJM has operated for over 70 years. One constant is the leadership of the president and board of directors. Willie J. stated a key ingredient is a deep commitment to a personal relationship with Christ and to His people. The Board has power to influence the vision and direction, as they are businessmen and pastors within the local community. Willie J. stated she leans on their experience and wisdom to help guide and lead the mission each day. As acting President, Willie J. has the final authority to make decisions. However, Willie J. agrees with the Board of Directors a majority of the time.

## **Ideology**

FJM focuses on compassion for those in need, both physically and spiritually. Willie J. believes the secret to the success of FJM lies within this particular action. Willie J. vehemently explains, each FJM member “has a deep seated desire to share Jesus as bread of life spiritually and physically.” To Willie J., working for FJM is not a job, it is a calling. Jesus says "And the King shall answer and say unto them, ‘Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.’ Matt 25:40" Willie J. expressed, staff and volunteers work to reflect love, compassion, and humility to those in need as if they were serving Christ Himself.

FJM promotes spiritual practices by encouraging staff and volunteers to spend daily time in prayer and efficient time studying the Bible. They take an immovable stance on the authority of the Bible and believe it is perfect for Christian living: infallible and inerrant. The Mission has a chapel that is open daily with scheduled services available to everyone. Willie J. feels she has a tremendous level of commitment to serve and has the same expectation from the FJM staff and volunteers. Biblically, FJM has established their foundation based on biblical principles, which drives the direction of the mission. Willie J. cited Isaiah 61:1, a verse that gives spiritual confirmation for FJM to engage the poor and brokenhearted. Jesus refers to this verse in Luke 4 saying it has been “fulfilled in your hearing.” Willie J. explained the criteria for staff and volunteers wishing to serve with FJM, “should have a passion for the hurting and lost souls, love God with all their heart, be able to work well cooperatively, and be a born again believer in Christ.”

## **Organization**

The FJM organizational structure is similar to other non-profits as it has a President, Vice-President, and Board of Directors. Since Willie J. is the President, she works to ensure the vision remains clear. The Board assesses the overall direction and strategy of the organization. FJM employs ten to fifteen people who carry out the day-to-day operations and an additional ten executives and corporate staff that plan future ministry events. FJM also has hundreds of volunteers each year that logistically coordinate and execute large ministry endeavors for the community. The FJM headquarters is located on Skid Row in downtown Los Angeles. Willie J. believes FJM has an outstanding reputation. From her perspective, due to this, recruiting is unnecessary. Willie J. pleasantly expresses, “people gravitate to the organization because of its level of commitment to the mission and the people.”

FJM believes in training new Christians to share the Good News. At FJM, The Center for Evangelism and Outreach pursues this task. Willie J. attended this training when she was just a teenager, and believes it made a lasting impression on her life. The Center specifically trains believers to evangelize to homeless individuals during FJM’s daily church services, as well as sharing the Jesus’ journey with people on the streets of Skid Row. One method to note: instructors focus on teaching students to contextualize the Jesus Message. They accomplish this showing compassion through physical contact with arms and hands. Willie J. expressed, students must have a great deal of compassion and cannot be afraid to touch people.

## **Strategy**

FJM uses a unique strategy to attract the hungry in the community. Providing a hot meal for those who either have little or none; however, there is one requirement: attend a Gospel filled message at the chapel. Along with daily messages and meals, Willie J. stated the majority of their ministry endeavors include large-scale street events that generally revolve around holidays. In addition, FJM supports global missions by sponsoring and designating donations that directly fund missionaries in Mexico and Africa.

The large-scale ministry events reach thousands of lives each year. These events are scheduled around major holidays and usually include a time of worship, gospel message and food and/or gifts for those attending. Easter, Mother’s Day, Back to School, Thanksgiving and Christmas are the dates events are planned each year.

As part of their strategy, FJM capitalizes on media. In 1951, Fred began a weekly TV program called *Church in the Home*, and although it was renamed to *Walking the streets with Willie J.* years ago, Willie J. still hosts it on the Word Network today. Willie

J. claims it is the longest running show in the US to date. FJM also airs weekly programs on nine radio stations across the country stretching up into Juneau, Alaska.

By Willie J.'s estimation, a successful missions organization consists of two factors. The first one is the ability to move homeless people off the street and back onto their feet. Willie J. added, "Most importantly is a profession of Christ as Lord and Savior." Willie J. believes that around 1,000 people each year accept Jesus as their Savior through the ministry.

### ***International Justice Mission***

#### **Human Agent**

Before founding IJM, Gary Haugen worked as an attorney with the U.S, Department of Justice. In 1997, he conducted a study to document the injustices witnessed by overseas missionaries and workers within police departments and other governmental offices. The study surveyed more than 65 organizations and uncovered a prevalent abuse of power. Motivated by these findings, Haugen launched IJM hoping to provide legal aid and advocacy for victims of such oppression. The IJM organization seeks to serve Christ through rescuing the poor who suffer from violence around the world.

The IJM leadership model is similar to many non-profits. They have a board of directors who assist in the overall vision of the mission and help develop the yearly budget and long-term goals. The President and his Vice Presidents carry out the mission and instill the IJM ideals within the employees. Susan C. conveyed the following about the leaders she has observed and worked with: they express humility and care for staff; they have the ability to think strategically and programmatically. She also stated other prominent leadership trait is the level of comfort within the operational environment; to investigate and rescue people who have been victimized can be very stressful; therefore the need for leaders to stay focused and calm in immense pressure is key. Susan C. also expressed that leaders brought in should also "have relevant experience and be passionate about serving those who have no voice".



## **Ideology**

IJM encourages staff members to engage in a culture of spiritual formation through various spiritual practices. Susan C. mentioned IJM's deep understanding of God's power and presence when it comes to justice. In appreciation of this, IJM has dedicated prayer time daily. During these prayer meetings, staff members are encouraged to refresh their spirit and intervene on behalf of those that do not have a voice; the poor, oppressed, and violated. Attendance at quarterly retreats is intended to help staff members reflect on who God is, why they engage in this particular ministry, and to bring communal strength to those who labor collectively.

Susan C. noted that IJM members look to Christian leaders of the past who have pursued justice. Some examples are Mother Teresa, Martin Luther King Jr., and William Wilberforce. IJM views these role models as a source of strength from which they draw inspiration. IJM has three critical values. They are: "Christian, Professional, and Bridge Builders". These three values are: IJM staff are Christians who serve God in all they do; secondly, they present themselves as professionals in their work; and lastly, IJM desires to have relationships with other organizations in pursuit towards a movement. IJM believes they can end modern day slavery within this lifetime, but it will take global support in order to achieve.

IJM considers their mission to be rooted in scripture and cites verses on biblical justice as proof. Susan C. believes wholeheartedly that IJM has received a divine call on behalf of the oppressed to seek justice. A few Bible verses that they consider as part of their ideology: Isaiah 1:17, "learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause," Micah 6:8, "He has told you, O man, what is good and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God," and James 1:27, "Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world."

## **Organization**

The structure of IJM is set up like many other non-profits. They have a board of directors who provide the overall vision. At the headquarters, there is over 20 staff serving in leadership positions; such as the President & CEO, COO, Vice Presidents and Senior Advisor. IJM has twenty field offices in eleven countries around the globe. They also have five partner offices that share in the global mission. These partner offices are located in Canada, UK, Netherlands, Germany and Australia and assist in mobilization, fundraising, and education. Susan C. stated the field offices around the globe do not work autonomously; each are led by a Field Office Director, who works closely with staff at

the headquarters to develop strategy and budgets. All staff members are paid a salary to perform their jobs with the exception of interns and fellows. The mission does not rely on self-propagation to further the ministry.

To garner new employees, IJM hosts a human resources department with several recruiters to fill positions. Susan C. stated the main pipeline for recruiting comes through churches they have relationships with. The human resources department also facilitates a strong internship and fellowship program. The headquarters office hosts 15-20 interns per semester, three times a year; and there are several interns serving in each of the twenty field offices. Susan C. mentioned this strategy creates a strong alumni network within IJM. Human resource recruiters use the base as a means to fill positions as well. IJM also works at conferences or events to find the right pedigree for their organization. Susan C. stated that people have often heard or read a publication from Haugen, which becomes a driving force to inquire and later become a part of IJM.

Once joining the IJM team, new employees complete a required weeklong training that aims to train the employees with the skills and knowledge necessary to succeed. The training program is held at the Washington, DC office three times a year for all new staff, interns, and fellows, which can consist of 65-70 people. The program begins with a full day of spiritual exercises with President Haugen, and then each department has an opportunity to present and discuss their role within IJM. New employees also go through a casework simulation as well as security training and community building. When the new employee begins or is inserted into fieldwork, they begin in a department or are inserted in the field and receive more training that is specific to their mission set. Susan C. also mentioned 95 percent of employees in the field are nationals and serve within their home country.

## **Strategy**

IJM strives to further the Kingdom of God by responding to the biblical mandate to pursue justice for the oppressed. The four main strategies exercised to accomplish this goal are: rescuing victims, bringing criminals to justice, restoring survivors, and strengthening the national justice system, in each country where IJM works. IJM takes clients on a case-by-case basis who are suffering from various forms of oppression or violence. Those types include but are not limited to slavery, sex trafficking, sexual violence, police brutality, property grabbing, and citizen's rights abuse. Susan C. made it clear the ultimate goal is not just to rescue people from abuse; it is to prevent violence from happening in the first place, by restoring the public justice system so that it functions for the poor. This process is called Justice System Transformation. IJM partners

with local law enforcement, courts, and communities in an effort to sustainably protect vulnerable people.

IJM's mission set is very different from many other organizations. Although a Christian organization, they do not evangelize openly during most rescues. Susan C. expresses vehemently the rescue is an expression of God's character and the Gospel Message. As a continued sign of Christ's love, IJM places rescued persons in restorative aftercare facilities. IJM's clients are often exposed to the Gospel message through services that are provided at Christian aftercare facilities. These are separate organizations that partner with IJM. Susan C. noted over the years, IJM has learned the effects of trauma make it difficult for someone to process the emotional and psychological effects of being rescued. Susan C. expressed that converting each client is not part of the overall case goal, but that IJM seeks to express the Gospel and manifest the love of Christ through seeking biblical justice.

After IJM rescues a victim, they send their "client" to professional after care centers with workers who provide necessities such as clothing, food, medical care, and housing. An IJM social worker cares for the client as long as they are in aftercare, and often beyond that time.

### ***Missions International***

#### **Human Agent**

Since 1983, MI has been Dwight M.'s personal expression on missions. He and his small staff of eight began conducting short-term mission trips globally. Dwight M. shares passionately, "It's the people and the leadership that are on fire. We have a simple model that they embrace and see phenomenal results." From this data he developed seven principles that impacted mass conversion growth to Christ.

It is Dwight M.'s assertion the essential aspects of leadership can be defined by the role leaders play. Dwight M. expresses that "true high level leadership is rare," and those that do possess it have the ability to think strategically, "to compare and contrast concepts and make application in certain situations and that the experience level [of the leader], spiritual and emotional maturity, and intelligence quotient can determine the effectiveness of a leader."

## **Ideology**

As a result of Dwight M.'s research, he developed seven big ideas or spiritual practices that are fostered within MI. Dwight M.'s ideas function differently from "country to country and house church to house church." They are: intentional reproduction, continual training, simple leadership, relational empowerment, strategic networking, immediate obedience, and passionate prayer. Intentional reproduction consists of a grassroots approach where new believers participate in new small house churches and in turn, through their social networks, begin new churches of their own. Dwight M. believes continual life-long learning works to stoke the movement to ensure it doesn't die. Effective training is described as: "contextualized, adult education oriented, decentralized" taking place in house churches across a wide array of land. Leaders in charge of house churches should teach simply, developing discipleship relationships with the people. This leads into the fifth spiritual practice of strategic networking. Leaders who are following the 5-5-5 model are not sharing the gospel with complete strangers; they are sharing it with friends and family, their social network. They are also being actively obedient to God's word as written in Matthew 28:19 and have a passionate prayer life. Further, Dwight M. would say these practices working together "make movements move."

The 5-5-5 model (discussed in detail in the Strategy portion) that MI uses to propagate the Gospel helps to foster commitment to the movement because those that are sharing the Gospel are sharing it with people they know. Dwight M. believes using these social networks is one of the most important aspects of exponential growth. MI welcomes all missionaries to be a part of the movement; the only exclusion being that a person has to go through the 5-5-5 model in their own home environment before going out into another culture.

## **Organization**

The leadership model of MI is different from other missions organizations, as they use a grass roots approach to sharing Jesus. Beginning on the ground floor is the missionary, sharing the Gospel using the 5-5-5 model. As the Gospel is shared, the missionary becomes a network leader and forms about 20-25 house churches. This network leader will form a discipleship community and meet with leaders of each of the house churches once or twice a month. During these meetings, MI passes along training that is specifically designed for their level. Dwight M. mentioned this was a very important part of the organization. On the next level above the network leader is the county leader who meets with and supports the network leaders. Above the county leader is a regional MI staff person. MI employs eight of these positions. Dwight M.'s job is to

directly train each regional staff member as they plan and coordinate their training efforts with the country leaders and indigenous house churches they are assigned.

MI offers research and training for denominations, churches, church planters, missionaries, and para-church organizations. MI understands the uniqueness of groups and offers customized plans based on the needs of the organization. Some of the many types of training MI offers are: “research of current attitudes and practices of churches, church leaders, and church members as it relates to outreach; establishing learning communities to facilitate the contextualization of universal principles into each church’s culture and needs; a survey of practices that impact outreach effectiveness in churches to establish a baseline measurement for planning purposes, strategic planning based on the goals of church planters or organizations, and church planting movement principles and practices.” Dwight M. mentioned that to be effective these universal principles must be highly contextualized. Because of this, MI doesn’t have what Dwight M. called “a salad approach” where they have a lot of different contexts. Most missionaries are serving in their own home culture.

MI follows the 3-self principle of self-sustaining, self-propagating, and self-governing. No one within the evangelistic model is paid to work. Marble says vehemently: “It is the work of the Holy Spirit and the passion to share Christ that drives them to continue. Dwight M. explained with concern that “in the past missions movements, money has been a detriment and has stifled or ended the movement.” In regards to self-propagation, each leader is on their own to share the Gospel within their community. They are self-selecting individuals to which there is no training on how to become an effective leader. These believers are self-motivated and become oracles as they live out their passion to see the lost saved through Christ.

## **Strategy**

MI employs a simple yet effective method to share the Gospel. Dwight M. has coined this concept the 5-5-5 Model, which can be summarized in the following process. It starts after a new believer is baptized. Immediately, they are asked to share the Gospel with five people within their social network. But it does not end there; they have to lead them to Christ, baptize them and then stop. The leader then helps these five new converts to do the same. The leader’s main function is to coach, pray and support them. After those 5 people have completed the 5-5-5 model with five people each, that results in 25 saved people. The five who brought the 25 to Christ, helps each of the 25 believers do the same with five other unreached people in their social network, which should result in 125 people. Note: from the first person who started the 5-5-5 model bears fruit of 155 new believers in three generations. Dwight M. explains: “leaders who complete the model

have tenacity, passion, and a calling to push through persecutions and become the leader of these people. Dwight M. noted, in the last three years, MI has seen over 800 of these 5-5-5 networks form.

According to Dwight M., this model has become very effective due to the freedom it provides missionaries who can work at their level, using practices that work for them. Dwight M. shared, “Part of our problem in Western thinking is that we believe we could go out and repeat the 5-5-5 model and get the same results. The problem is, you won’t.” Dwight M. sees the movement being driven by passionate people, empowered by the Holy Spirit in their context. Every context is different and the mission strategist is required to seek wisdom as to how to apply the universal principles in their own situation. For 2015 MI’s goal is to send out hundreds of missionaries. Each team consists of six short-term personnel and one long term. Their job is to start and complete seven 5-5-5 networks, which equates to about 1,000 new believers or 125 churches. All they need is one convert each and they start building the 5-5-5 model.

In Dwight M.’s eyes a successful mission equates to having at least five generations of disciples who make disciples through the 5-5-5 model. MI’s focus is not just making disciples but making disciple-makers. A movement by its definition is growing exponentially, but MI wants to have a “J curve” effect, a multi-generational growth pattern. The term “J curve” comes from plotting the number of new believers on a line graph and seeing the shape the line takes. Dwight M. believes if organizations don’t have a “J curve” in their data, then there isn’t much of a movement.

In regards to providing services, MI does not use services that meet people’s basic needs such as food, medicine, or the building of homes as a main vehicle to share the Gospel. However, in the past they have dug wells in villages where there are no churches. They have also provided housing when floods strike and have provided blankets and clothing to those in need. These services are dependent on outside funding and are not tactics to sharing the gospel within their mission set. However, MI uses these critical services episodically to help communities connect. Marble describes these events as icebreakers to share Jesus.

### ***Overseas Missionary Fellowship International***

#### **Human Agent**

OMF leadership has passed through ten different men over the century. James Hudson Taylor began the missions organization with a goal to preach Christ among

inland China. According to his autobiography, he had a deep sense of urgency to share Jesus, as he knew the ramifications for anyone who died without God. Today, Patrick Fung, the first Asian CEO, leads the organization. Fung preaches with the same passion and fervor as Hudson Taylor, as he knows “the Word of God is indispensable to the revival, transformation, and mission of God’s people” (Urbana 2015) and must be shared.

Barry P. noted an important aspect of OMF leadership is influence; the capacity to influence others toward God’s plan and design. OMF strives to have visionary leadership among those that serve. These unique people are able to conceptualize the future and have inspirational gifts and abilities to lead missionaries. OMF works to differentiate between leadership and management. Barry P. believes Fung does an admirable job with influencing and is able to lead and support his missionaries spiritually as they exercise their calling all over East Asia. Management is more pragmatic. It focuses on the positions that cover operational issues, logistics, administration, finance, personnel, and any other entity that keeps the OMF machine running.

## **Ideology**

Since Hudson Taylor went on his first trip into the interior of China in 1886, OMF has remained constantly committed to his ideology until the present day. OMF prides itself on being interdenominational, ecumenical, and accepting of all missionaries wanting to serve under the Christian umbrella. Barry P. noted one core practice that has been essential since the early days of preaching in China is the practice of prayer. OMF leadership and field missionaries focus their ministry and decisions based on the leading of God through prayer. Though each country conducts their prayer meetings at different times and in different ways, Barry P. assures that prayer meetings are held regularly in the US office and in each country OMF operates.

In order to facilitate a sense of commitment to the organization, Barry P. reveals that OMF designs its mission structures to be flexible. He expounds by saying “Missionaries who want to serve on a short-term basis will find plenty of opportunities ranging from a few weeks to a few months.” Those who are looking to invest long term [one year or longer] have a variety of countries and opportunities to choose from. As new missionaries go through the training, mission, vision, and values of OMF, they understand the organization as a whole and in much greater detail.

Barry P. mentions three critical requirements that are needed for missionaries of any denomination to serve within OMF. Each missionary must consent to a physical questionnaire; go through counseling and psychological evaluations. As long as the candidates do not fail one of these tests, they are more than welcome to serve.

## Organization

OMF International's top-tier decision-making body consists of the General Director and International Director Team, which are located in Singapore. Within each country, OMF has a National Leadership Team, consisting of Vice Presidents who head five core departments: Communications, Finance and Administration, Mobilization, and Personnel. This team guides the country's mission, vision, and goals. The National Leadership Team also consults the International Leadership Team, but tailors decisions to fit its unique cultural context and takes advantage of the available resources.

Missionaries who serve with OMF are recruited and trained to serve in their fullest potential. Barry P. mentioned that OMF employs an advocacy department that engages in what they call "grassroots recruiting" where they seek out people in churches and schools who show interest in working with OMF. Possible candidates that show great interest and have spiritual gifts to serve are assigned a coach/mentor team. This team of individuals is known as the Candidate team. This team, Barry P. stated, "do the serious work" in order to get new missionaries equipped and into the field. Fundamental training for new missionaries depends on the field and country in which they will be serving. However a few requirements are the same across the board. In order to qualify for a religious worker visa, missionaries are required to obtain a degree in biblical studies from an accredited college. OMF recommends other missionaries attain a one-year biblical studies certificate. Barry P. noted all missionaries should have a solid understanding of God, cultural significance, and be knowledgeable in the local language they will serve.

OMF follows the 3-self principle, which was instituted back in the 1800's by its founder, Hudson Taylor. Barry P. stated that missionaries who serve with OMF are required to raise their own funds in order to serve. OMF raises money to fund projects and keeps the management side functioning. Missionaries are encouraged to seek God and follow as He leads in regards to funding their mission. Missionaries and their home churches are also self-governing. They are responsible for running their church and finding the best ways to serve their people. The leadership teams within each home country are available for support and advice, but the missionaries in the field are responsible for the spiritual growth and development of their people. Lastly, missionaries within OMF work to be self-propagating, empowering new Christians to go out and establish new home churches of their own.

Today OMF International operates on a grander scale. The main headquarters is located in Singapore and hosts the top-tier decision-making body, which consists of the General Director, Dr. Patrick Fung, and the International Director Team. President Michael Littlefield leads the U.S. Home Team. A National Leadership Team (NLT) is made up of Vice Presidents who head five core departments: Communications, Finance and Administration, Mobilization, Personnel and Stewardship Ministries. "Each country's home team receives guidance from a national leadership team, which consults



international leadership but makes decisions to fit its unique cultural context and available resources. Home teams mobilize workers and prayer on behalf of all fields, creating unity between home sides and bringing diversity to field teams” (Taylor 2008, 128).

## **Strategy**

OMF Missionaries currently serve in sixteen countries. The organization divides these countries into two categories: Open Access and Creative Access. Open Access countries are those in which the government welcomes the Gospel message and missionaries are able to share their faith openly and without fear of persecution. Creative Access countries are those in which Christianity is not authorized. Therefore, missionaries must be “creative” in the way in which they gain access into the country.

Methods used to share the Gospel depend greatly on the country. Those who are serving in Open-Access countries focus a great deal of time and effort on church planting. Barry P. stated that missionaries use a unique strategy called friendship evangelism; a missionary moves into a neighborhood, befriends the neighbors and then shares the Gospel in various ways. Barry P. also mentioned missionaries here do not usually participate in service missions such as construction projects, disaster relief, medical clinics, but if the need arises then it’s a viable option to serve.

Missionaries serving in Creative Access nations use nontraditional methods to gain access to the country before they can begin sharing Jesus. One of the more prevalent methods to achieve this is through “tentmaking.” In this practice, missionaries will enter a country and serve through a secular profession such as a teacher, business owner, medical professional, etc. One caution Barry P. mentioned is that these missionaries must be very careful when and how they share the Gospel, as reprisal and deportation from the country is a real threat. Service missions are more practical and accepted in these countries as it allows missionaries to commune and provide the physical needs as a vehicle to connect and share the Gospel.

## ***Parakletos International***

### **Human Agent**

The leadership model of PI stems from the parent ministry of CCCM. The Calvary Chapel movement uses a model many have come to call the “Moses Model.” It is taken from the Old Testament accounts of Moses and the people of Israel. In the biblical story, God gave Moses charge of the people of Israel and Moses was responsible and accountable to God for his actions. Parakletos, a ministry branch of CCCM, operates under this same model with a head pastor in charge of the ministry.

Tim W. said one of the essential aspects of a successful leader within the organization is to have a “follow me” attitude. Leaders should be willing to complete any and all tasks that are required and confidently steer others to follow them. Tim W. also noted, leaders should treat people with respect and work to create trusting and safe workplaces in which all people can voice their concerns openly. Lastly, Tim W. said one of the main goals within Parakletos as a leader is to disciple volunteers as they grow spiritually, helping others and mentoring them in the mission field.

### **Ideology**

PI’s ideology is derived from CCCM. Their vision is to mobilize the Body of Christ and come alongside those in need. It is their belief that each believer has a mission field that begins right in their own backyard—and extends across the globe. Tim W. mentioned that loving human beings form the basis of any effective response to a natural or man-made disaster. He confesses, the church is a “resource” and is therefore responsible to God to share what He has entrusted to Christians. Parakletos believes that now is the time for true believers of Jesus Christ to effectively and tangibly accept His commission and engage upon His calling. Tim W. vehemently stated that as ambassadors, it is time for Christians to represent God through actions, not just words.

Spiritual practices that reflect PI’s theology come from Acts 2:42. The text states, “And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers.” Volunteers are encouraged to study the Bible, which leaders within Parakletos believe is the inerrant and infallible Word of God. They are also given opportunities to fellowship with one another and strengthen each other’s faith. As they serve people through these disastrous moments, volunteers are encouraged to pray and engage with people giving them a message of hope. Tim W. believes it is the encounter to share Christ and exercise faith that fosters commitment within Parakletos.

Tim W. shared that volunteers from all walks of life are welcome and are clear to serve as long as they are believers in Christ and have a willingness to serve.

## **Organization**

As mentioned earlier, PI falls under the organizational structure of CCCM, which is led by Brian Brodersen. CCCM has a governing board that guides and provides direction in the vision of the ministry. Tim W. runs the day-to-day operations and reports to higher leadership on the progress and ministry endeavors.

The Parakletos ministry is a reactive ministry and therefore is unable to plan in advance. This is a challenge especially when the need rises to hire staff. This simply puts believers who are able to respond at a moment's notice in a good position to volunteer when a disaster occurs. These missionaries are self-supporting and provide their own finances and resources. Right now, individuals who participate in the relief effort receive logistical and cultural training. However, in the future Tim W. aims to offer more.

## **Strategy**

Tim W. believes that in times of disaster there is nothing that can or will ever replace the caring touch of a Christ-filled human being. Parakletos's purpose is to respond in a timely manner with loving ambassadors of Jesus, and the basic essentials of everyday life. During the catastrophic events, Parakletos launches a massive effort to provide food and water. In addition, they provide a medical team to bring health for the hurting. In addition, they specialize in establishing power and communications that help galvanize the community during the relief effort. Tim W. describes the absolute importance to work alongside national and international response and relief organizations; the purpose is to "give a glass of water" to those in need" and win the hearts and minds of the people—to reveal God's love for them and bring hope to those who have none.

PI's connects with churches that are already actively engaged in the local community. This maintains continuity with the people they are assisting during catastrophic events. PI aims to empower churches or ministries that have a vested interest with the local people. The intent is to bring the love of Christ as they serve people's needs. However, the local church/ministry continues to support those in need with the love and message of Jesus long after PI is gone.

PI logistically coordinate's the disaster relief efforts with volunteer workers who come from all across the country and, at times, around the world. These volunteers are no strangers to launching during a tragedy. They include disasters such as Hurricane Katrina

in New Orleans, Typhoon Haiyan in the Philippines, and Jacmel, Haiti during the 2010 earthquake. In each disaster, teams were coordinated and sent out to assist in clean up, food and water distribution, and medical care. He says “the most effective way Parakletos volunteers share Christ is through the demonstration of God’s love as they serve people in need. He believes a successful mission consists of a delivery on promises to alleviate suffering, and share about Jesus.

### ***Samaritan’s Purse***

#### **Human Agent**

The main SP leadership has remained constant since 1978. Chris J. felt this consistency is a positive aspect that has directly led to their exponential growth. Franklin Graham is the son of evangelist Billy Graham, but Chris J. ensures Franklin does not use his father’s fame to promote SP. “He is a very humble man, very hands on, and is concerned with being good stewards of God’s money—remembering that this is God’s work and money, and it’s not ours and it’s not our kingdom.” Chris J. mentioned he feels this is one of the reasons SP has been so blessed and continues to grow. He also stated “Franklin is very in the know and wants to be knowledgeable about each ministry and its progress for the Kingdom.” Lastly, Chris J. emphasized Graham has a great vision for the organization; he is able to focus and execute smart decisions that produces a flourishing ministry.

#### **Ideology**

SP has conscientiously preserved a strong philosophical statement throughout their 45-year tenure. In terms of ideals, SP mirrors the story of the Good Samaritan presented by Jesus in Luke 10:30-37. Jesus directs his disciples in verse 37, “You go, and do likewise.” Chris J. assures, SP members, feverishly work aiding the sick, poor and suffering.

In an effort to remain focused on this ideology, SP staff meets daily for prayer and devotions. Chris J. describes how these spiritual practices keep each person attentive to the ultimate goal: the propagation of the message of Christ. As they share the Gospel through service, Chris J. confirms SP’s stance on the Bible: it is the inspired, infallible,

and authoritative Word of God. As for serving in the organization, there is nothing that can exclude a missionary, except if they go against SP's Statement of Faith.

## **Organization**

The SP leader, Graham has three roles: President, CEO, and Board Chairman. The organizational structure mirrors a for-profit business, which simply reflects having a president and vice-president, as well as a board of directors. Divided into regions across the globe, the Programs Department is presided over by a Regional Director who oversees the operational and logistical programs within their region. In regards to the 3-self principle, SP is only self-sustaining and does not have a church or parent organization supporting their efforts. Members within SP are not self-supporting or self-governing, as many of them are paid staff positions and they answer to the directors above them as well as the President and Board of Directors.

Since the organization has so many people inquiring, they have no need to recruit new missionaries. Annually, there are a plethora of applicants. Through a selective process, SP identifies individuals they feel will contribute to the organization and mission. These individuals come from wide spread of places and from various colleges around the country. This program has a keen interest with students that attend Christian colleges. SP invites these particular students to serve in the mission field and experience missionary life firsthand. Chris J. mentions: "It's a great pool of applicants to recruit from to keep the ministry growing and to keep people involved." Once on board, SP provides a ten-day training program for new employees. The organization strives to empower staff in the field through prayer, resources and available financial contributions. SP's intent is to set the new missionaries up for success.

## **Strategy**

SP's mission statement is to provide spiritual and physical aid to hurting people around the world. The strategies they use are numerous and widely diverse, in order to provide their broadly defined goals of spiritual and physical aid. Missionaries participate in various ministries from medical missions and feeding programs to construction projects and disaster response. At the time of my interview with Chris J., the three largest ministries SP conducts were Operation Christmas Child, Emergency Relief, and Community Development. Chris J. emphasized that SP is not just interested in sharing the Gospel and departing abruptly. Instead, they strategically connect with a permanent presence. SP identifies a local church committed to the local community and works

through that church to empower them as they reach out to the hurting people in their communities. Beyond the initial surge, SP remains committed with resources and continues supporting the emergency or project as it evolves into an opportunity to disciple, educate, and train. Chris J. addresses how SP gauges success—by ensuring the local church continues the critical spiritual work that was ignited; to remain faithful sharing the message of hope, while simultaneously serving the local community meeting the physical and spiritual needs of the people.

### *Wycliffe Associates*

#### **Human Agent**

Bruce S. took over as President in 2000 and later as CEO of Wycliffe Associates. He is responsible for vision, strategy, and management for the ministry. Bruce S. is the sole employee of the Board of Trustees and all staff and volunteers report through their organizational structure to him. Bruce S. said he grew up in Chicago and was saved at an early age. He noted that he had a great family and community around him in which to mentor him as he grew in his faith. Bruce S. felt that he was more serious about his walk with Christ than most kids at his age. At 18, he became involved in missions through a teen missions work team. This shaped the direction of his life and gave him the passion to be in full time mission work. Bruce S. wanted to integrate work and faith; he didn't want to compartmentalize them and so when choosing a college, he decided upon LeTourneau University. His goal was to use technology to support missions and so he studied aviation and became a pilot. Using his gifts as a means to expand the kingdom was a top priority for Bruce S.

Speaking on the essential aspects of leadership, Bruce S. noted several important components every leader should have. "A leader should be first and foremost personally grounded solidly in God's Word... They should possess a vision that reflects God's heart and mission to reach the world and uphold an uncompromising level integrity and commitment, regardless of the cost... Leaders should also put their faith into action and follow God into the most difficult challenges... They should display personal vulnerability and transparency, and be accessible to every stakeholder... A leader should have a commitment to lifelong learning and the ability to recruit teammates that share all of the above qualities" Bruce S. said boldly.

Members of Wycliffe Associates also follow in Bruce S.'s footprints. Bruce S. conveyed that they use their professional skills and talents they have in order to further Bible translation. Bruce S. explained that members are primarily mature, experienced, Christian professionals during their post-career season of life (55+ demographic). "These people are able to go to work and be effective immediately." In 2015, approximately 3000 volunteers and staff were serving in 76 different countries around the world.

## **Ideology**

Within Wycliffe Associates, four spiritual principles are emphasized: prayer, fruits of the Spirit, beatitudes and scripture. Bruce S. believes that at all times and in all places believers should pray; pray for God's guidance, His wisdom, and His grace. Stemming from a prayerful heart, believers will exude the fruits of the Spirit as listed in Galatians 5:22-23. Displaying these attributes leads into what Bruce S. calls the "Be Attitudes," from the Beatitudes that Jesus spoke of in His Sermon on the Mount, in which God will bless those that exhibit such qualities. Lastly, Bruce S. believes that scripture should be a part of every believer's life, through hearing, reading and practicing. He emphasizes that all four of these spiritual practices should be done at all times and in all places. Bruce S. explained, "Just as it is in my own life, there should be no separation of work and faith...they should go hand in hand."

Bruce S. said that Wycliffe has an interesting way for the organization to foster commitment from their followers and that is by "tackling challenges that can only be overcome if God does it." Bruce S. said that when people see God at work, they stay committed. Bruce S. said, considering their ministry focus that "unequivocally the Bible is the final authority for those working within Wycliffe." Bruce S. has a desire for many people to serve within the organization "and nothing can prevent people from serving with Wycliffe except unrepentant sin."

## **Organization**

The organizational structure of Wycliffe Associates is similar to that of many other organizations that were interviewed. The headquarters, located in Orlando, Florida, is the command and control center for the entire organization. Branching out from this node are various training centers and translation offices that are located in 76 countries around the globe. As Bruce S. mentioned earlier, each of these centers and offices ultimately reports to him. Wycliffe also has a Board of Trustees, made up of eleven Christian professionals who provide guidance, vision and strategy to the organizations

ministry focus. Bruce S. noted, “The reward for doing good work is the opportunity to do more.” Bruce S. asserts that by serving with excellence, Wycliffe has created a movement engaging Christian professionals to serve in the most strategic roles for their partners worldwide.

According to Bruce S., by engaging Christian professionals (in contrast to professional Christians) Wycliffe has access to the latest, greatest, most innovative and effective talent pool on the planet. “They [Wycliffe] can attract and engage professionals with any technical, managerial, and creative experience needed to overcome the most intractable problems for Bible translation. By solving the hardest problems first, all of the easier problems are overcome as well.” Wycliffe primarily recruits mature, experienced, Christian professionals during their post-career season of life. Bruce S. emphasized the significance of the 55+ demographic: “These people are able to go to work and be effective immediately.” He conveyed how easy it is to recruit through events, direct mail, web site, electronic mail, and personal networking. Bruce S. mentioned that Baby Boomers in the US are currently turning 60 at the rate of ~12,500 per day. “If 20 percent of these are Christians by some definition, that means our recruiting pool is ~2500 people per day. The supply of highly qualified individuals far exceeds our ability to engage them. This allows us to be highly selective and engage the top 1 percent,” Bruce S. said confidently.

Bruce S. shared the history of Bible translation that began in the 1930s, in which initially foreign translators were under foreign control. He continued by saying that in the 1980s, with the growth of the Church worldwide, Bible translation began shifting toward local translators under foreign control. Most of Bible translation worldwide continues under the local translator/foreign control model today. Bruce S. explained what sets Wycliffe Associates apart. “It is cultivation and service to local translators under control of the local church. This new model removes the bottleneck of foreign translators and foreign control, empowering and serving local Christians to control their own Bible translation, and revision destiny.” Wycliffe Associates is providing training, technology, and resources that are now available at no cost and without copyright restrictions enabling local Christians to immediately accomplish high-quality Bible translation for themselves and their non-Christian neighbors.

Bruce S. said, Wycliffe does not require prior training or education in order to become part of their team. Instead they look for proven professional competency and a commitment to learning.



## Strategy

Bruce S. said, “The strategy of Wycliffe is first and foremost to accelerate the translation of the Bible into every language on the planet.” Bruce S. described how they accomplish this by supporting local national translators with technology, logistical and operational support, accelerated translation strategies, and financial resources. Since Wycliffe is not an evangelistic ministry, counting decisions for Christ is not on their radar. They are focused on counting down the number of people without adequate scripture in their language. Bruce S. said, “Today, one billion people are still without God’s word. The goal of Wycliffe Associates is to erase this number by 2025.”

Bruce S. clarifies how Wycliffe partners with local Christians in every location to translate God’s Word into the local language. “They are the body of Christ in that location, they are the Church and they are the local stakeholders in the outcome. They have the local testimony and Wycliffe are the servants. Together they unleash the power of God’s Word in the local language.” Describes the technology, “Wycliffe utilizes satellite Internet connectivity, laptop and tablet computers, mobile/cellular technology, networked computers, online and offline computing tools, and print-on-demand technology accessible to local Christians to accelerate Bible translation and distribution in their own communities.”

Bruce S. said that Wycliffe also provides any service valued by the local community that directly accelerates Bible translation. “Disaster response is often a gateway to reach people and locations that have previously been inaccessible to Christian outreach. He said they also do building construction, clean water, wells, surface filtration, information technology, disaster response, airstrip construction, education, and training.

Bruce S. explained that the growth of the modern Bible translation movement is primarily due to the success of Christian missions in evangelism and church planting during the twentieth century. “When modern Bible translation began in the 1930s, 82 percent of Christians were in Europe and North America. Today the global Church is 4.4 times larger overall, but the Church outside Europe and N. America more than sixteen times larger, this is one reason why Wycliffe focuses on local translators under local church control.”

Bruce S.’s final statement: “the value of God’s Word in local languages is increasingly obvious to Christian leaders, pastors, and church members worldwide.” Bruce S. finished by saying, “This combination of global population growth and growth of Christianity outside of Europe and N. America means there are now around 1 billion people without the Bible in their first language. These Christians, nurtured on the milk of God’s Word in a foreign language are now hungry for the meat of God’s Word in their own language.”

## *Youth With A Mission*

### **Human Agent**

Speaking with Maureen M., she describes YWAM's founder and current leader Loren Cunningham as an encourager, unassuming, soft-spoken, whimsical, and approachable<sup>5</sup>. His leadership style inspires YWAMers<sup>6</sup> to follow their vision and develop relationships while serving. When asked about essential traits a leader should possess, Maureen M. mentioned, a noteworthy characteristic "is to be relational." Expounding in further detail, she explained that many times the "official leader of a region is not close enough to the mission field to have a positive impact and able to build relationships." It is her belief leaders should be more connected to the people they are serving, making the Gospel more intimate.

Maureen M. made little mention about the YWAMers with the exception that they come in all shapes and sizes throughout the world. Further description from chapter 2 conveys people who don't come from one specific type; YWAMers come from a myriad of backgrounds. From college age students, wanting to volunteer their time and looking for a purpose, to doctors utilizing their skills to help treat those in need.

### **Ideology**

YWAM missionaries foster commitment in various ways and adhere to many spiritual practices. Maureen M. describes how YWAMers proactively build commitment through blessing and encouraging one another. Maureen M. explains the essence of the relationship, "What holds us together in YWAM is a sense of calling from God. We do not experience YWAM as an organization but as a family or tribe." As it pertains to spiritual practices, every YWAM missionary is encouraged to practice the presence of God, listen to, and obey Him<sup>7</sup>. YWAM missionaries also participate in regular corporate and private worship as well as intercession gatherings. They practice surrendering their rights, confession, and repentance. Maureen M. mentioned these foundations are laid out in detail during the five-month training at Discipleship Training Schools.

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<sup>5</sup> The general description provided of Cunningham overall is humility. Surprisingly, Maureen M. does not describe him as charismatic; the furthest she goes is an "encourager."

<sup>6</sup> YWAMers: this is the official name given to staff and volunteers who function under the YWAM organization. The YWAMers embrace their title and take great pride in it.

<sup>7</sup> This is merely a spiritual practice that entails connecting with God on a personal level.

YWAM considers the Bible the final authority in a missionary's life and believes missionaries are qualified to serve in the field by one simple fact: the calling of God. Maureen M. provides an interesting method, "Every believer wears a set of "glasses" that can distort the truth of the Word and that it's very important to approach the Word in humility as YWAMers live to follow its commandments through service." Maureen M. believes every member of the body of Christ is called to serve God in some way at home or abroad, regardless of whether they receive a salary or some other form of support. As for inclusivity, Maureen M. expressed, while some missionaries may need more character development or equipping before fully engaging in their call, no believer should be excluded from service. Sometimes organizations will limit the missionary call to only men, or to those with a formal education, or those who can raise a certain amount of money. Maureen M. rebukes these standards and expressed that these standards are limitations established by man<sup>8</sup>, not from God.

## **Organization**

The YWAM leadership and organizational structure is going through a transition. Maureen M. mentioned the past "organizational structures tended to resist growth, as the people in it were overwhelmed with the numbers they were meant to serve." Until recently, YWAM has been organized around a heavy missionary presence. She explained, if there are a certain number of workers and operations in an area, which can include many nations, YWAM has considered that area a region and appointed leadership. These regions are organized into fields; in the past YWAM had 27 regions in five fields. Today YWAM is looking at the needs of people in a certain area. Then they are asking, "What is God's purpose for us [YWAM] in joining with others in the body of Christ to serve those needs?" Maureen M. is convicted that this vision is what drives multiplication and exponential YWAM growth.

YWAM offers in-depth and organized training through their educational institution: DTS. As the Director, Maureen M. is well versed in teaching best practices to YWAMers. She explained that missionaries who are seeking to become staff members or wishing to enter their second-level training<sup>9</sup> must complete this five-month course. The program consists of two parts: lecture and outreach. During the lecture phase, students learn more about God and His word. In the outreach phase, students apply what they learned through an intense, cross-cultural experience. This establishes a common foundation for all. Through the process, YWAM encourages innovation and aims to

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<sup>8</sup> Man is essentially all of humanity. However, Maureen M. is describing specifically Leaders, who are usually men, in the church.

<sup>9</sup> This is advanced training.

equip missionaries while they go out and engage. DTS is in over 200 YWAM locations around the world.

YWAM missionaries adhere to the 3-self principle. Maureen M. said missionaries are self-supporting and rely on the gifts of believers who are investing in their service through prayer and finances. This frees the missionary to operate with no thought of receiving money from the people they directly serve. In regards to self-governing, Maureen M. believes YWAMers need to be responsive to God by listening to Him and obeying His will; and to be responsive to one another by caring and respecting each other the way God desires, especially in the context of ministry. Maureen M. knows the importance of accountability and encourages YWAMers to do so and conveys how this relationship is essential to encourage and support their efforts.

## **Strategy**

YWAM is very diverse when it comes to reaching out and engaging with community. Maureen M. mentioned that YWAM uses “every method conceivable.” In each situation YWAMers simply ask God how to share the story of Christ. Short-term teams use everything from proclamation on the street, to friendship evangelism, to prayer stations and so much more. These teams often create opportunities to connect and build relationships. Long-term workers learn the language, culture, and develop innovative ways to gather people in their homes. Maureen M. shares the heartfelt desire for YWAMers to be very service oriented and seeks to meet the needs of people as God leads. YWAM ministries are grouped into three main areas: evangelism, mercy, and training. Evangelism is accomplished through tools such as music, performing arts, sports and church planting. Mercy ministries include agricultural assistance, the prevention of human trafficking, health care, micro-enterprise development and much more.

Lastly, new converts and missionaries are trained in one of the aforementioned DTS. By combining these three pillars, each missionary is adequately equipped for their respective field. Today, the organization pushes out over a million missionaries a year<sup>10</sup>. The question was asked, how has YWAM become such a great success? Maureen M. responded, that it begins with obedience. She asks rhetorically, “Have we done what God has asked of us? That is the question. Numbers are no indication of success one way or the other.” Maureen M. simply conveys, in order to know the strategy, although multiple, it is critical to know the Strategist [God], to listen to His voice and to be obedient to Him.

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<sup>10</sup> Consider chapter 2, which annotates the data.

## Appendix B: Interview Questions

1. Missions (general):
  - a. Do you consider your organization as part of (or leading) a mission's movement?
  - b. What are key factors that contributed to your growth?
  - c. What makes your organization different or unique?
2. Leadership/organization:
  - a. What are essential aspects of leadership?
  - b. What does your organization's leadership model look like?
  - c. What does the communication network between leadership and missionaries look like?
  - d. How does leadership support missionaries in the field?
  - e. How does your organization recruit new missionaries?
  - f. What essential training (class) is required to be successful in this mission field?
    - i. Adaptability
    - ii. Cultural/contextualization
3. Ideology/commitment: Organizational philosophy
  - a. What spiritual practices are encouraged in your organization?
  - b. What ways does the organization foster commitment?
  - c. Is the Bible the final authority in the organization?
  - d. What excludes people from serving as missionaries?
4. Strategy: Direct and indirect methods to share Christ
  - a. What methods are you using to propagate the Gospel?
  - b. What kind of technology do you use to accomplish your task?
  - c. Do you provide a service (i.e. construction or medicine) as a tool to share the Gospel?
  - d. What constitutes a successful missions ministry (i.e. time span and people converted)?
5. Missionary/mission field: team make-up is essential and unique.
  - a. What does a long-term missions team (structure) look like in your org?
  - b. Is the missionary/mission team self supporting?
  - c. Is the missionary/mission team self-governing?
  - d. Are physical gifts or trade necessary to survive and/or be successful in the mission field?
  - e. What spiritual gifts (preach, teach, music) do you feel are necessary to be successful

## **Appendix C: Consent Form**

Date

Dear First and Last Name,

I am beginning my doctoral research with the hope of identifying the critical factors that sustain a missions' movement and seek your assistance. As a leader within E3, I believe you have a lot to contribute and I am inviting you to participate. I plan to conduct interviews to discuss factors that sustain a missions' movement. Interviews will be conducted with persons who are identified and function as leaders within their respective mission's organization. They must have served in their organization for a minimum of two years and have sufficient knowledge of their respective missions' movements.

During this interview, your name will be published in my final research unless you request to remain anonymous. The major benefit deriving from this research is that it will provide documented characteristics that sustain a missions' movement. It will provide insight to increase the effectiveness of the movement you are a part of. Risks to participating in this research are minimal. The research involves investigation of historical knowledge and I do not foresee that it will touch on culturally controversial material. There are no physical benefits from this research to individual participants.

Your participation is entirely voluntary and you can stop at any time. I can be contacted via email or phone, listed below. The interview will take approximately an hour, and if necessary, we may schedule to meet more than one time. Records of the meetings (both audio and notes) will be taken and kept by myself. They will be stored and locked in a single-key file cabinet. Please let me know of your willingness to be part of this project as mentioned above, by filling in the sign-up and consent form below.

With many thanks,

Francis D. Friedman

f.damon.friedman@gmail.com

910-382-6492

Please print clearly:

Name: \_\_\_\_\_

Email: \_\_\_\_\_

Mobile: \_\_\_\_\_

Missions' Movement Involvement: \_\_\_\_\_

I am happy to be involved in this project under the conditions mentioned above

Yes  No  Other (I request confidentiality – please do not identify me in the data)

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

## Appendix D: List of Researched Movements

### Historical Movements

<b>Movement</b>	<b>Leader</b>
Early Church Movement	Apostle Paul
China Inland Mission	James Hudson Taylor
Moravians	Count Zinzendorf
Society of Jesus (Jesuits)	Ignatius Loyola
Student Volunteer Movement	John R. Mott
Youth with a Mission	Loren Cunningham

### Contemporary Movements

<b>Movement</b>	<b>Interviewee</b>
CC Cajabamba	Juan Aileen A.
Compassion International	Naomi C.
e3 Partners	Dan H.
Fred Willie J. Mission	Willie J.
International Justice Mission	Susan Naomi C.
Missions International	Dwight M.
Overseas Msn Fellowship	Barry P.
Parakletos International	Tim W.
Samaritan's Purse	Chris J.
Wycliffe Associates	Bruce S.
YWAM	Maureen M.



## Special Operations Movements

<b>Movement</b>	<b>Leader</b>
Air Force Special Tactics	Col. Rodriguez
Navy SEAL	Admiral McRaven
Army Special Forces	Gen. McChrystal
Marine Corps	Lt. Gen. Chesty Puller

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## Vita

F. Damon Friedman was born and raised in Los Angeles, CA. He grew up on many of the roughest streets in LA with his mother and twin brother. Damon had a tough childhood in which his family lived in low-income housing. He was what many would call a troubled child, getting in trouble at school, and with the law. When he was twelve years old his family moved to Tampa, Florida.

It was during this time that Damon started running on the school's track team in middle school and became a top national runner. This led him to becoming a Junior Olympian and receiving a full college scholarship. As a collegiate athlete, he ultimately placed at the national championships and also assisted his team to win the first national title in the school's history.

After a successful college career Damon answered the call to serve his country and joined the United States Marine Corps. He served faithfully for five years and then transferred into the Air Force as a Special Tactics Officer; better known as a Combat Controller (CCT), who are among the most highly trained within all of Special Operations Command. Damon has served four combat deployments to Iraq and Afghanistan in support of the Global War on Terrorism. His personal decorations include three Bronze Stars (one with Valor), a Meritorious Service Medal, three Commendation Medals, three Achievement Medals and the Air Force Combat Action Medal.

In 2011, Damon and his wife Dayna established SOF Missions, a faith-based humanitarian missions organization. Teams have been led both domestically and internationally to Brazil, Haiti, Peru, Philippines, Honduras, Guatemala and Costa Rica. The organization has responded to several natural disasters deploying experts to aid those in need. SOF Missions has served an estimated 16,000 people through construction, medical clinics, schools and orphanages, as well as through food and supply distribution. Damon is also the executive producer of *Surrender Only to ONE*; a film intended to bring healing through Hope in Christ to our broken military brethren.

Damon is a sought after speaker with expertise in War and Leadership as well as Spiritual Development and Spiritual Formation. He is an emerging leader spearheading a movement to bring hope and healing to men, women and families dealing with the scars of war.

He lives with his wife, Dayna, and his two children in Florida.