SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

A SYSTEM DYNAMICS PERSPECTIVE ON THE SUSTAINABILITY OF CHURCH

PLANTING MOVEMENTS IN NORTH INDIA

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ABSTRACT

In April 2015, the International Mission Board's (IMB) field leadership began tracking 114 streams of fourth generation or greater church planting movements (CPM) in North India and Nepal. Moreover, except for Australia, CPMs have been researched and accounted for on every inhabitable continent on earth. Over the years, however, questions have arisen, and continue to arise, concerning the validity of CPMs. Are CPMs real? Are they biblical? Are they sustainable?

This present study isolates the third question, are CPMs sustainable? If so, what are the variables that lead to sustainability and, how can field practitioners diagnose and pursue CPM sustainability? This study provides evidence that CPMs can be sustainable. Furthermore, this study lays forth a scientific method for diagnosing and pursuing CPM sustainability.

This study defends the thesis that system dynamics and archetypes can help CPM practitioners evaluate and pursue sustainability within a CPM. This dissertation is limited to the study of active CPMs in North India that adhere to a strict, robust definition of sustainability discussed in chapter two.

The argument of this dissertation is introduced in chapter one. Chapter two describes the nature of CPMs, the various threats, and potential weaknesses that could impede sustainability. Chapter three examines the field of system dynamics with a special

emphasis on system archetypes and how they assist professionals in various fields in understanding systems analysis for the sake of engendering enduring sustainability.

Chapter four of this dissertation is an in-depth phenomenological study of four sustainable CPMs in North India. An additional three CPMs, outside of North India, are discussed to triangulate the results of the qualitative study. The results of the phenomenological study are analyzed and form a conclusion for what makes the North Indian CPMs sustainable.

Chapter five merges the fields of system dynamics and CPM. This amalgamation of scientific and phenomenological research sheds light on the issues that threaten CPM sustainability and the enduring solutions that CPM practitioners have implemented to maintain sustainability. Chapter six concludes this dissertation with suggestions on how CPM practitioners can utilize system archetypes to diagnose and maintain sustainability in CPMs.

To June,
The Rose of My Heart.

CHAPTER 1
INTRODUCTION

What does Wall Street have to do with the ends of the earth,[1] big business with rapidly

multiplying Church Planting Movements? Tertullian, one of the earliest apologists of the

Christian faith, once asked a similar question, "What indeed has Athens to do with

Jerusalem? What concord is there between the Academy and the Church?"[2] According to

Justo Gonzàlez, author of *The Story of Christianity*, Tertullian exemplified "a radical

opposition between Christian faith and pagan culture."[3]

Justin Martyr, on the other hand, did not oppose secular tradition. Gonzàlez says,

"On becoming a Christian, Justin did not cease being a philosopher, but rather took upon

himself the task of doing 'Christian philosophy'; and a major part of that task as he saw it

was to show and explain the connection between Christianity and classical wisdom."[4]

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[1] The phrase "ends of the earth" refers to Acts 1:8, "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (ESV).

[2] Quintus Tertullian, *The Prescription Against Heretics*. Orthodox Ebooks, n.d., 442–3. Cited 24 February 2014. Online: http://books.google.co.in/books?hl=en&lr=&id=ucVdxX8uccYC&oi=fnd&pg=PA480&dq=prescription+against+heretics&ots=A4sykS4lIA&sig=E6rNkjbtC59pPwyJLXo6CX2d76k#v=onepage&q&f=false. Tertullian says, "What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? Between heretics and Christians?" H. Richard Niebuhr places Tertullian in the "Christ against culture" category. Niebuhr says, "The most explicit and, apart from New Testament writers, doubtless the greatest representative in early Christianity of the 'Christ-against-culture' type was Tertullian." See H. Richard Niebuhr, *Christ and Culture* (San Francisco: HarperCollins, 1951), 51.

[3] Justo L. González, *The Story of Christianity* (Peabody, Mass.: Prince Press, 1999), 53. By contrast to Tertullian, Justin fits more closely into Niebuhr's category of "Christ the Transformer of Culture." See Niebuhr, *Christ and Culture*, 190–229.

[4] Ibid.

Agreeing with Justin, the research in this dissertation shows that there is value in plundering the secular world for ideas and technologies that can be utilized in the mission of the church to the ends of the earth.[5] While many examples of merging business practices and missions methodologies exist, this dissertation will only focus on one—system dynamics and system archetypes.

The thesis of this dissertation is that system dynamics, especially system archetypes (a sub-field of system dynamics), can enable Church Planting Movement (CPM) practitioners to evaluate and pursue sustainability within a CPM. This dissertation argues that system dynamics can be employed to assist a CPM practitioner in evaluating and pursuing the sustainability of his or her work.

In his book *Church Planting Movements*, David Garrison delineated ten essential (universal) elements of CPM.[6] These elements provide a clear understanding of the nature of CPMs and demonstrate the principles that lead to the rapid advance of multiplying churches in many contexts. Some scholars and field practitioners, however, have identified potential threats to the sustainability of these CPMs in light of their rapid multiplication and the theological implications related to establishing churches and quickly moving to engage a new people group or location.[7]

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[5] John Hammett, professor of systematic theology at Southeastern Baptist Theological Seminary, briefly discussed his view of "plundering the Egyptians" in a Ph.D. seminar on 13 January 2014. Hammett's views are based upon Exod 12:36, which reads, "And the Lord had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians" (NASB). Hammett said that a possible import for the church today is the use of technology.

[6] David Garrison, *Church Planting Movements* (Midlothian, Va.: WIGTake Resources, 2004), 172. The ten universals are listed in chapter two of this dissertation.

[7] Examples of criticisms surrounding the rapid nature of CPMs include: Jeff Brawner, "An Evaluation of the Ten Universal Elements of David Garrison's Church Planting Movement Theory as Employed by the International Mission Board of the Southern Baptist Convention" (Ph.D. diss., Mid-America Baptist Theological Seminary, 2008), 153–4; Andy Johnson, "Pragmatism, Pragmatism Everywhere!" n.p. [cited 11 February 2014]. Online: http://www.9marks.org/journal/pragmatism-pragmatism-everywhere.; M. David Sills, *Reaching and Teaching: A Call to Great Commission Obedience*

Discovering factors leading to or away from CPM sustainability, however, is not enough. This dissertation borrows from the established field of system dynamics in order to suggest evaluative tools, in the form of system archetypes, that can be used for diagnosing and improving CPM health and future sustainability both in North India, and, potentially, around the world.

The anticipated result of employing a system dynamics evaluation of a CPM is that the practitioner could be able to identify not only the key factors that lead to sustainability in a CPM but also those that threaten its sustainability. Identifying the key factors could also allow the CPM practitioner to build generic systems archetypes that help implement strategies for measuring and encouraging CPM sustainability.[8] First, however, something must be said about the difference between missions and generic social movements. Indeed missions and CPMs are more than just social movements. J. H. Bavinck defines missions as the "activity of the church—in essence it is nothing else than an activity of Christ, exercised through the church. . . . [The church] calls the peoples of the earth to repentance and to faith in Christ, so that they may be made his disciples and through baptism be incorporated into the fellowship of those who

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(Chicago: Moody, 2010), Kindle Locations 153, 164, 461, Kindle Edition; Frank Walter Schattner, "Sustainability within Church Planting Movements in East Asia" (Ph.D. diss., Biola University, 2013); Jackson Wu, "There are No Church Planting Movements in the Bible: Why Biblical Exegesis and Missiological Methods Cannot be Separated," *Biblical Missiology* (October 2014); J. D. Payne and John Mark Terry, *Developing a Strategy for Missions: A Biblical, Historical, and Cultural Introduction* (Grand Rapids, Mich.: Baker Academic, 2013), Kindle Location 2589–2603: Kindle Edition; and Gerald Harris, "Shining the Spotlight on the IMB's Church Planting Movement," *The Christian Index* n. p. (May 24, 2007), Cited 13 June 2014. Online: http://www.christianindex.org/3270.article. For more information on the threats to CPM sustainability, see chapter two of this dissertation.

[8] E. F. Wolstenholme uses "generic structures" and "systems archetypes" synonymously. See E. F. Wolstenholme, "Towards the Definition and Use of a Core Set of Archetypal Structures in System Dynamics," *System Dynamics Review* 19 (Spring 2003): 7.

await the coming of the kingdom."[9] If missions—an activity of the church, commissioned and empowered by Christ—cannot be reduced to the confines of a mere social science, it can, however, benefit from rigorous scientific study and analysis.[10] Indeed, missions is more than a science, in that it is by the authority and power of Christ and the indwelling of the Spirit that the peoples of the earth are evangelized, brought into the kingdom, and released to become ambassadors of the King themselves.[11]

Importance of Topic

The researcher has spent nearly ten years using CPM training strategies to train, develop and equip both nationals and foreign missionaries.[12] In many cases, a CPM practitioner is not able to see the "forest for the trees" because he is so invested in only one or two aspects of the CPM, he overlooks other parts of the CPM.[13] Similarly, as is shown in chapter two, CPM critics tend only to focus on one part of the CPM, to the detriment of many others. This is where system archetypes, if employed correctly, could help prevent both current and future systemic problems. Furthermore, the appropriate application of system archetypes to CPMs could help practitioners and critics alike develop enduring solutions using high leverage points to engender sustainability.

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[9] J. H. Bavinck, *An Introduction to the Science of Missions* (trans. David H. Freeman; Phillipsburg, N. J.: Presbyterian & Reformed, 1960), 62.

[10] Ibid, xiii. Regarding missions, Bavinck says, "As usual, practical achievement advanced science, and the latter furthered practical activity."

[11] Matt 28:18–20; Acts 1:8; 2 Cor 5:20.

[12] The author spent his childhood (seventeen years) in Africa participating in his father's church planting ministry. Furthermore, the author has spent nearly ten years in Asia implementing CPM methodologies among multiple unreached people groups.

[13] Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (London: Random House, 2006), 125. Also see chapter three of this dissertation to learn more about seeing "the forest and the trees."

Many CPMs as well as CPM training methodologies rely on intuitive, human processes to achieve ongoing success.[14] The CPM trainer, for example, must be able to diagnose and recognize systemic problems as well as implement solutions that restore overall balance to the system. While human intuitive processes can be learned over time, it may take years to fully grasp the dynamics of a CPM system.[15] Employing system dynamics archetypes to a CPM training strategy or to an existing CPM may aid practitioners in understanding systemic problems before they occur.

The field of system dynamics emerged in the late 1960s, with an expressed purpose to understand components of a system in their greater context, the system as a whole.[16] Studying the dynamics of an entire system allows system dynamists, as they are known, to diagnose systemic problems, and identify which part, or parts, of the system they are affecting. Furthermore, system dynamics highlights potential leverage points that, if applied in the right amounts, to the appropriate part of the system, and at the correct time, can enable enduring solutions that engender overall systemic sustainability.[17]

System archetypes, a subfield within the greater field of system dynamics, gained notoriety in the 1990s as a result of Peter Senge's popular organizational management

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[14] CPM training methodologies include: The Four Fields, Rapidly Advancing Disciples, Training 4 Trainers, etc. These training methodologies will be referenced and explained in subsequent chapters of this dissertation.

[15] From personal experience, it takes most new missionaries approximately five years before they are able to intuitively understand the dynamics of a CPM system.

[16] Jay W. Forrester, "Designing the Future" (paper presented at Universidad de Sevilla, Sevilla, Spain, 15 December 1998), 8. Cited 25 February 2014. Online: http://www.clexchange.org/ftp/documents/whk12sd/Y_1999-03DesigningTheFuther.pdf.

[17] Some of the history and developments of system dynamics are delineated in chapter three of this dissertation.

book, *The Fifth Discipline*.[18] According to Senge, the fifth discipline of management,

which the other four disciplines rely upon, is system archetypes.[19] Alan Gillies and

Mahendran Maliapen define system archetypes as "patterns of behaviour that emerge

from the underlying system structure."[20] They go on to describe the usefulness of such

archetypes when they say, "[Archetypes] can be used diagnostically to reveal insights

into the structure that already exist or prospectively to anticipate potential problems

and/or problem symptoms."[21]

The focus of this study is to demonstrate how systems thinking, in general, and

certain system dynamics archetypes, in specific, can be applied to CPMs in order to

diagnose and engender sustainability. The value of this dissertation is its focus on

bridging the two fields together—CPM and system dynamics. By uncovering and

analyzing the patterns common to CPM management and sustainability in North India,

CPM practitioners can begin to see recurring situations (archetypes) and diagnose the

heath and sustainability of CPMs.

Unique Contribution to the Field

Multiple books, articles, blogs, case studies, and dissertations have been written in

relation to the field of CPM. One example of a dissertation written in the field is Steve

Robert Smith's recent dissertation on using T4T as a an aid for developing sustained

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[18] Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (London: Random House, 2006), 11. *The Fifth Discipline* was originally published in 1990. The five disciplines discussed in the book are: 1) Personal Mastery, 2) Mental Models, 3) Building a Shared Vision, 4) Team Learning, and 5) Systems Thinking.

[19] Ibid.

[20] Alan Gillies and Mahendran Maliapen, "Using Healthcare System Archetypes to Help Hospitals Become Learning Organizations," *Journal of Modeling in Management* 3 (2008): 84.

[21] Ibid.

CPMs.[22] However, the researcher conducted a search via: 1) Ebscohost, 2) Worldcat, 3) Proquest, 4) Google Scholar, 5) Amazon.com, and 6) multiple libraries (both private and institutional) and found no one has yet connected CPM sustainability to system dynamics. Of the many dissertations written about CPMs, Frank Schattner's dissertation, "Sustainability within Church Planting Movements in East Asia" comes closest to the topic of this dissertation.[23]

Schattner's dissertation focuses on a qualitative approach to understanding CPM sustainability in an East Asian context. He concludes with a working Grounded Theory on what makes CPMs sustainable.[24] While Schattner offers some informative and often instructive insights into the dynamics of CPM methodology, especially concerning sustainability, he lacks a systematic approach to evaluate sustainability. The researcher of this dissertation builds from Schattner's work and offers system dynamics archetypes to evaluate and pursue sustainability.

This dissertation is also unique as it takes seriously the critiques of CPM, while at the same time valuing the contributions of CPM methodology in world missions today. For example, among the finest critiques of CPM methodology is John Massey's article, "Wrinkling Time in the Missionary Task: A Theological Review of Church Planting

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[22] Steve Robert Smith, "An Evaluation of Training for Trainers (T4T) as an Aid for Developing Sustained Church Planting Movements (CPMs)" (Th.D. diss., University of South Africa, 2014). [cited 11 June 2015]. Online: http://uir.unisa.ac.za/bitstream/handle/10500/18706/Smith,%20Stephen%20-%20DTh%20Thesis%20-%20An%20evaluation%20of%20Training%20for%20Trainers%20(T4T)%20as%20an%20aid%20for%20developing%20sustained%20church%20planting%20movements%20(CPMs)%202014.pdf?sequence=3&isAllowed=y.

[23] Frank Schattner, "Sustainability within Church Planting Movements in East Asia" (D.Miss. diss., Biola University, 2013).

[24] Grounded Theory is a qualitative approach to research methodology described in John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches: The South Asia Edition* (3d ed.; New Delhi: Sage Publication, 2009), 13.

Movements Methodology."[25] In his article, Massey articulates what he sees as the major

theological problems with CPM methodology. Massey argues that the expedient nature of

CPM methods is neither biblically sound nor missiologically prudent. Instead, the rapid

methods of CPM tend to leave behind weak Christians who lack a solid foundation of

discipleship and weak churches that are not sustainable.

System dynamics has previously been adapted with positive results to many

fields. These fields include business, economics, political science, social science,

environmental sciences, and family counseling. This dissertation is the first attempt to

adapt system dynamics to CPM sustainability.[26]

Research Methodology

Inspired by Schattner's qualitative research approach to the sustainability of CPMs in

East Asia, the researcher of this dissertation also uses a qualitative field research

methodology called Phenomenology to determine the elements of sustainability found

within North Indian CPMs.[27] The phenomenological study, located in chapter four,

analyzes multiple existing CPMs in North India.

The purpose of scrutinizing these CPMs is to discover common factors that lead

to or away from sustainability. Once these factors are determined, this dissertation

employs a qualitative field research methodology referred to as "triangulation of sources"

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[25] Massey, "Wrinkling Time in the Missionary Task: A Theological Review of Church Planting Movements Methodology," 100–37.

[26] See footnote number 7.

[27] Creswell, *Research Design*, 13. Creswell describes Phenomenological research as ". . . a strategy of inquiry in which the researcher identifies the essence of human experiences about a phenomenon as described by participants." In this dissertation, the researcher will compile interviews, case

to compare its findings with three similar "sustainable" CPMs from other locations around the world (Southeast Asia, East Asia, and Latin America).[28]

After establishing an understanding of what makes these particular CPMs sustainable, the researcher evaluates the findings using system dynamics archetypes in chapter five. The purpose of doing this evaluation is to discover limitations to, and future trends in CPM sustainability. This dissertation ends with recommendations of how system dynamics archetypes can be used to evaluate, to plan for, and to maintain CPM sustainability that is biblically grounded, culturally appropriate, and missiologically prudent.

Delimitations

This study has four major delimiting factors. First, this study is restricted to researching select CPMs in North India, including some parts of Nepal that border North India, and three CPMs outside of India. The CPMs studied in North India are chosen based on four criteria: (a) availability, in terms of proximity, to the researcher; (b) the major CPM practitioners, whether International Mission Board (IMB)[29] missionary or national, are available for an interview and have written (even if unpublished) a case study of the CPM;[30] (c) each of the CPMs is consistently reaching fourth generation of church plants

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studies, statistical research, published and unpublished accounts of the phenomenon of CPMs occurring in the areas mentioned in this study.

[28] See Michael Quinn Patton, "Enhancing the Quality and Credibility of Qualitative Analysis," *Health Services Research 34:5 Part II* (December 1999), 1193. Patton defines *triangulation of sources* as "examining the consistency of different data sources within the same method." Also see Thomas Groenewald, "A Phenomenological Research Design Illustrated," *International Journal of Qualitative Methods* 3 (April 2004): 11.

[29] The International Mission Board uses the acronym imb (lowercase). See http://www.imb.org/. For the sake of this dissertation, however, the acronym IMB (uppercase) is preferred.

[30] The researcher interviewed sixteen CPM practitioners who had developed case studies on their CPMs. However, not all of the interviews were admitted into this dissertation. The reasons some of the interviews are not admitted into this dissertation are discussed in chapter four.

in at least two or more streams;[31] and (d) at least five years of quantitative data on the CPM are available Each of the CPMs directly or indirectly relate to an IMB field practitioner. The researcher chose to study the three particular CPMs outside of India for three reasons: (a) each of them is written about in a published book;[32] (b) at least one of the CPM practitioners related to each of the CPMs is available to be interviewed; and (c) IMB research and other sources of data are available to the researcher. The three CPMs under study outside of India are located in the following countries: 1) Cuba; 2) Indonesia; and 3) China.

The second delimitation is that, given the broad scope of systems theory, the researcher limited the purview of this dissertation to the specific field of system dynamics.[33] System dynamists have developed a management tool, system archetypes, relevant for diagnosing the health and sustainability of many different types of systems. It is the belief of this researcher that CPM systems can benefit from such a tool.

The third delimitation is that this dissertation draws heavily from the field of social sciences. The researcher recognizes that, in the words of Charles Tabor, "[Social Sciences] offer us innumerable valid insights that will enrich and deepen our missiology."[34] This dissertation does not claim to have the "biblical" mandate on CPM sustainability. As such, this dissertation stays away from the temptation of biblical proof

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[31] See Steve Smith and Ying Kai, *T4T: A Discipleship ReRevolution* (Monument, Colo.: WIGTake Resources, 2011), 92.

[32] See Garrison, *Church Planting Movements*; Smith and Kai, *T4T*; Kurt Urbanek, *Cuba's Great Awakening: Church Planting Movement in Cuba* (Kindle Edition, 2012); and Mike Shipman, *Any-3: Anyone, Anywhere, Anytime: Win Muslims to Christ Now!* (Monument, Colo.: WIGTake Resources, 2013).

[33] In his book *General Systems Theory*, Ludwig von Bertalanffy, gives an account of some of the early adaptations of the field of systems theory. See, Ludwig von Bertalanffy, *General Systems Theory: Foundations, Development, Applications*, (rev. ed.; New York: George Braziller, 1979).

[34] Charles R. Tabor, *To Understand the World, to Save the World: The Interface between Missiology and the Social Sciences* (Harrisburg, Pa.: Trinity Press, 2000), 138.

texting. Instead, this study analyzes what is currently happening in CPMs in North India and seeks to create a viable tool for maintaining health and sustainability while remaining faithful to the teachings and practices of the Bible.[35]

The fourth delimitation is that due to certain security concerns of working in North India, this researcher asked each CPM practitioner he interviewed whether or not he would like to use pseudonyms instead of actual names of persons and locations. Most, but not all interviewees requested the use of pseudonyms.

Availability of Resources

The researcher accessed multiple sources during the course of this study. They include: 1) the International Mission Board's library and global statistical research; 2) the library at Southeastern Baptist Theological Seminary, including its online components (such as Ebscohost and others); 3) the library at Wake Forest University; and 4) field interviews from professional CPM practitioners, both IMB and other.

General Outline

I. Introduction

II. Introduction to CPM and Criticisms of CPM

III. Introduction to System Dynamics and System Archetypes

IV. CPM Sustainability: A Phenomenological Study of North India

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[35] In his article, "Church Planting Movements are Consistent with the Teachings & Practices of the New Testament," David Garrison maintains, "Church Planting Movements are, indeed, quite biblical in both their nature and expression." Garrison, "Church Planting Movements are Consistent with the Teaching & Practices of the New Testament: A Response to Jackson Wu," *Global Missiology* (October 2014), no page number.

V. Application of System Archetypes in Relation to CPM Sustainability

VI. Conclusion

Chapter Summaries

Chapter one is the introduction to the dissertation. The introduction includes the thesis statement as well as the purpose of the dissertation. This section further includes a description of the importance of the topic and its unique contribution to the field, including its potential import to the study and practice of CPM methodology around the world. The introduction also includes an explanation of the research methodology employed for this dissertation, and list of delimitations and security concerns related to the topic in general, and the field interviews in specific.

Chapter two focuses on a literature study of CPM. Beginning with a clear definition of a CPM, chapter two goes on to include a discussion on the characteristics all CPMs have in common. This section is followed by a discussion and definition of CPM sustainability. The researcher then sets out to explain some of the potential threats to CPM sustainability, as they have been perceived by CPM critics. Since both sides of the CPM sustainability debate offer valuable insights, chapter two remains descriptive and refrains from in-depth interaction with the sources.

Furthermore, chapter two also shows that CPM is not a theoretical venture, but a field reality; CPMs have occurred, and are occurring around the world. It goes on to suggest that certain critiques of CPM contain valuable advice concerning sustainability, and that practitioners looking to maintain CPM sustainability must take seriously theological criticisms and concerns that highlight threats to sustainability.

What exactly are church planting movements (CPM)? What factors engender the emergence of CPMs? What is the definition of sustainability in a CPM? And, what factors threaten the sustainability of CPMs? These questions set the stage for this chapter.

Chapter three serves as an introduction to the field of systems thinking in general and system dynamics in particular. This chapter covers a brief history, including the major thinkers and innovators in the field, and key developments that led to the creation of system archetypes. After laying an understandable foundation of system archetypes, this chapter ends with one example of a system archetypes that can be found in and across multiple fields of study.

In chapter four, the researcher employs a qualitative, phenomenological methodology to analyze the sustainability of existing CPMs in North India (including parts of Nepal that border North India). The phenomenological study includes numerical data, case study analysis, as well as interviews with key CPM practitioners involved in the sustainability of each CPM under consideration. Once the elements of sustainability are assessed, the researcher triangulates them with findings from CPMs outside of North India. By stepping outside of the research field of North India, the researcher is able to identify if any generic system dynamics archetypes exist in a broader spectrum of CPMs. The purpose of this is not only to test the validity, consistency, and reliability of data collection from North India with that in other parts of the world but also to determine a generic baseline that can aid the durability of the proposed thesis. In essence, the findings from these CPMs—outside of India—serve to triangulate the essential archetypes that are common to CPM sustainability.[36]

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[36] For an in-depth explanation of research triangulation, see chapter four.

In chapter five, the researcher merges the fields of CPM methodology and system dynamics. It begins by defending the claim that a CPM is a system. The researcher follows this defense with discussions on the importance and relevance of feedback loops, time delays, and bounded rationality in the field of CPM sustainability.

Subsequently, the researcher suggests diagramable system dynamics archetypes that can be utilized in order to analyze and diagnose systemic problems in CPM sustainability. These archetypes could enable CPM practitioners and CPM critics to work together for the future sustainability and health of CPMs around the world.

Chapter six is a conclusion to the dissertation. In the conclusion, the researcher offers a summary of the major pieces of the dissertation's argument, followed by a section on suggestions for further study.

CHAPTER 2
AN INTRODUCTION TO CHURCH PLANTING MOVEMENTS

The phenomenon called "Church Planting Movements" (CPM) is widely discussed in the field of missiology. The field of CPM has proven polarizing. On one extreme are those who value CPM methodology—many claim to have witnessed firsthand, an actual CPM. On the opposite extreme are those who remain skeptical of the seemingly sketchy theological constructs and foundations of CPMs and their direct implications on missiological methodologies. CPM sustainability is at the forefront of the debate and is the topic for this chapter. For the last decade and a half many missionary practitioners, people group researchers, and missiologists alike have found themselves choosing sides.

Accordingly, this chapter will attempt to present a balanced perspective and thus will remain primarily descriptive in nature to depict both sides with clarity. The author will refrain from interacting directly with the sources for the time being so that an understandable foundation can be laid that allows the sources a voice of their own. It is important to hear both sides of the CPM sustainability debate in order to better facilitate field research and analysis that examines CPMs with as little bias as possible. It is, however, equally important to know the biases of the researcher. In this case, the researcher is a CPM practitioner in South Asia.

What exactly are church planting movements (CPM)? What factors engender the emergence of CPMs? What is the definition of sustainability in a CPM? And, what factors threaten the sustainability of CPMs? These questions set the stage for this chapter.

Introduction to Church Planting Movements

In 1998 two summits were hosted by the International Mission Board (IMB), the first in Rockville, Virginia, and the second in Singapore, with the expressed purpose: "[*T*]*o understand Church Planting Movements*."[1] The meetings concluded with a working definition of a church planting movement (CPM), a list of universal elements (listed later) that were common in all of the CPMs studied at the meeting, and a list of elements that were found in many of the CPMs.[2] The conclusion of the two meetings led to this statement concerning the definition of a CPM: "A simple, concise definition of a Church Planting Movement (CPM) is *a rapid and exponential increase of indigenous churches planting churches within a given people group of population segment*."[3]

In 2000, David Garrison, then the Associate Vice President for Strategy Coordination and Mobilization for the International Mission Board of the Southern Baptist Convention, published a sixty-page booklet titled *Church Planting Movements*.[4] The booklet was the published edition of the preliminary findings of a church planting movement (CPM) assessment team assembled by the IMB for the purpose of researching

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[1] David Garrison, *Church Planting Movements: How God is Redeeming a Lost World* (Midlothian, Va.: WIGTake Resources, 2004), 18. Italics original. Note, this work will henceforth be referenced as: Garrison, *Church Planting Movements* (2004).

[2] Ibid.

[3] David Garrison, *Church Planting Movements* (Richmond, Va.: International Mission Board, 2000), 7. Italics original. Note: this work will henceforth be referenced as: Garrison, *Church Planting Movements* (2000).

[4] Ibid.

and analyzing CPMs breaking out in various parts of the world. The booklet profiles

CPMs in Southeast Asia, North Africa, China, Latin America, Western Europe, and

Ethiopia.

In 2004, Garrison followed up the booklet with a full-length book with the same

title: *Church Planting Movements*, with the inclusion of a subtitle: *How God is*

Redeeming a Lost World.[5] The book includes CPM research from other movements

around the world, in-depth discussion of what the Bible says about CPMs, as well as an

appendix that highlights best practices in CPM methodology globally.[6]

In his book-length edition, Garrison altered the definition of CPM slightly to read:

"A Church Planting Movement is a *rapid multiplication of indigenous churches planting*

churches that sweeps through a people group or population segment."[7] The phrase

"exponential increase" was exchanged for the more ambiguous phrase: "rapid

multiplication." James Slack explains the change in definition: "Initial CPMs that

emerged among insulated and isolated unreached people groups did exhibit 'exponential'

growth rates, but every one of the assessed CPMs did fit the math term 'multiplication',

while not all measured up to the term 'exponential'."[8]

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[5] Garrison, *Church Planting Movements* (2004).

[6] Ibid., see Chapter 12: "What the Bible Says," 199–219; and "Additional Resources," 308–30. These best practices include: T4T, the POUCH church, and the Camel Method of building a Qur'anic Bridge.

[7] Garrison, *Church Planting Movements* (2004), 2. Italics original. James Slack says, "The definition of a CPM . . . and the assumptions related to that definition stands as the only basis used during the on-site field assessments to determine if a CPM actually exists." Therefore, if each of the elements delineated by Garrison in his definition of a CPM exist in a movement, then said movement can be called a CPM. See James Slack, "Church Planting Movements: Rationale, Research and Realities of their Existence," *Journal of Evangelism and Missions* 6 (2007): 38.

[8] Slack, "Church Planting Movements," 32.

The change in terminology, however, is not as benign as it first may seem. The inclusion of the word "rapid" has spurred numerous criticisms from those who have concerns with CPM methodology and practice.[9] Such criticisms are important to this dissertation as they call into question the long-term sustainability of CPM methodology.[10] Because of the interrelatedness of these criticisms with the sustainability of CPM, they will be dealt with in a separate section.

Garrison delineates the importance of his definition of CPMs into five specific sections. First, he puts emphasis on the rapid nature of church planting. Unfortunately, Garrison does not define the phrase "rapid" in concrete terms. According to CPM practitioners Steve Smith and Stan Parks, rapidity is not the goal of a CPM; however, "[r]apidity is a result of the ethos of immediate obedience to Scripture and immediate sharing of truth learned—i.e. to be doers of the Word and not hearers only (James 1:22–25)."[11] The ambiguity of Garrison's terminology will be reexamined in the working definition of sustainable CPM later in this chapter.

In lieu of a concrete definition, Garrison says, "Church Planting Movements always outstrip the population growth rate as they race toward reaching the entire people group."[12] Thus, for a CPM to fit Garrison's definition in India, for example, it would

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[9] See: John D. Massey, "Wrinkling Time in the Missionary Task: A Theological Review of Church Planting Movements Methodology," *Southwest Journal of Theology* 55 (Fall 2012): 107. For example, Massey asks, "Does rapidity as a missiological principle have clear biblical roots?" He goes on to say, "The inherent danger of an emphasis on rapidity is a truncations on of the basic Pauline pattern of evangelism that results in sustainable churches, the appointing of gifted spiritually mature and proven leaders, training of leaders, and continued strategic involvement in church development. The emphasis on rapidity also stands in contrast to Jesus's pattern of leadership development; he took three years to build and train his team of apostles." More criticisms are discussed throughout this dissertation.

[10] Ibid., 111. Massey says, "In CPM methodology, quick results take short-term precedence over long-term sustainability."

[11] Steve Smith and Stan Parks, "T4T or DMMs (DBS)? Only God can Start a Church-Planting Movement," *Mission Frontiers* (January-February 2015): 37.

[12] Garrison, *Church Planting Movements* (2004), 2.

have to have an annual increase greater than 1.25 percent each year. Since the birth rate

in the country of India is currently 1.99 percent per year, and the death rate is 0.74

percent, that means the annual net growth in population is 1.25 percent.[13] Determining

the exact birth and death rate of specific people groups in India is challenging due to the

difference between government census data and demographics used for missiological

advance. For this reason, this dissertation will use the government data (listed above) as a

generic number to apply across the CPMs in North India.

The second important element of Garrison's definition is "multiplication."[14]

Garrison says, "As each church realizes that it has the capacity and responsibility to

reproduce itself, the numbers start compounding exponentially."[15] It is here that the two

definitions (2000 and 2004) intersect. The exponential growth dynamic of a CPM comes

when churches begin to multiply rather than just add new churches. Multiplication

requires generational growth in multiple contexts. In their book, *T4T*, CPM practitioners

Steve Smith and Ying Kai say, "Church-planting movements are characterized by

consistent 4th generation churches and beyond in *multiple* contexts."[16] Smith and Kai

continue, "Fourth generation simply marks the beginning of a CPM."[17]

Furthermore, the multiplication dynamic of church planting movements is

essential to its sustainability. Smith and Kai assert, "When the results consistently

generate 4th + generation disciples and new churches in several places in a short period of

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[13] Statistic from the CIA's "The World Factbook," n.p. [cited 25 February 2015]. Online: https://www.cia.gov/library/publications/the-world-factbook/geos/in.html.

[14] Garrison, *Church Planting Movements* (2004), 22.

[15] Ibid.

[16] Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution* (Monument, Colo.: WIGTake Resources, 2011), 171.

[17] Ibid.

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time, then a sustained church-planting movement has emerged."[18] The operative word is

"consistently." If a CPM ceases to multiply, it ceases to become sustainable; but more

importantly, it ceases to become a movement at all.[19]

Garrison's third key word in his definition of a CPM is the word "indigenous."

Garrison says, "In Church Planting movements the first church or churches may be

started by outsiders, but very quickly the momentum shifts from the outsider to the

insiders."[20] Garrison, again, emphasizes the fundamental CPM quality of rapidity when

he uses the words "very quickly." Critics have pointed out that the quick shift from

outsider to insider led churches and movements appears to bypass solid biblical

ecclesiology concerning healthy church leadership.[21]

According to Craig Ott and Gene Wilson, a CPM can only become truly

indigenous once it crosses the fourth generation threshold. They write,

> If the multiplication takes place successfully, by the fourth generation the
> missionaries will have released the local leaders to continue the
> multiplication. They can advise, as needed, through coaching visits. When
> reproduction has taken place over three generations without the outside
> agency or its resources, then the DNA is set and reproduction is built into
> it. Furthermore, since the reproduction comes from leaders and systems
> that are home grown, the fourth generation can be considered truly
> indigenous.[22]

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[18] Ibid., 92.

[19] Jim Slack says, "Stated in more descriptive terms used by this author during assessments, 'a CPM is a movement characterized by a majority of the local churches who have matured spiritually to 'own the lostness' of the people and who are themselves planting other local churches within that specific people group.' Consequently, such a spiritual experience of new birth, local church fellowship, and a deep burden for the lostness of the people in their ethnic group has 'constrained' or 'propelled' a majority of those local churches in the starting of multiple other local churches. In such settings, when the church planting 'habit' develops to become generational, the label of a CPM can appropriately be applied to it." See Slack, "Church Planting Movements," 32.

[20] Garrison, *Church Planting Movements* (2004), 22.

[21] See Massey, "Wrinkling Time in the Missionary Task," 122.

[22] Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids, Mich.: Baker Academic, 2011), Kindle Locations 1737–41. Kindle Edition. Note: The idea behind indigenous churches originated with Henry Venn (1796–1873) and Rufus Anderson (1796–1880) of the Church Missionary Society (CMS) and the American Board of Commissioners of

There are at least two implications of Ott and Wilson's insights. First, the missionaries

must remain personally involved in church planting through the first three generations.

After which, the missionary practitioner should remain in a coaching role to ensure health

in the movement. Second, indigeneity can only be assessed after the third generation of

church planting.

The fourth part of Garrison's definition is "churches planting churches."[23]

Garrison says, "When churches begin planting churches, a tipping point is reached and a

movement is launched."[24] This is not to say that people—believers within churches—do

not plant churches. They do. In the same way that the church at Antioch sent out Paul and

Barnabas to plant more churches, churches within CPMs raise up leaders and church

planters and send them out to plant more churches.[25] In this way, the movement is not

reliant on a pool of already existing believers, leaders and church planters. Instead, every

new church plant represents a new pool from which to train new leaders and future

church planters. Thus, the CPM can continue to grow at the same pace that leaders are

Foreign Missions (ABCFM) respectively. From their two respective sides of the Atlantic Ocean, Venn and Anderson actively advocated for the establishment of mission churches that would become national instead of remain forever in the guidance and ownership of the foreign missionary societies. See Ott and Wilson, *Global Church Planting,* Kindle Location 1367–77. John L. Nevius, missionary to China, was the first to truly popularize the indigenous principle, under his Nevius Method for church planting. The nine-part plan includes a three-selves church polity system—self-governing, self-funding, and self-propagating. See: Ruth A. Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions* (2d. ed.; Grand Rapids, Mich.: Zondervan, 2004), 266; and John L. Nevius, *The Planting and Development of Missionary Churches* (Hancock, N.H.: Monadnock Press, 2003), 70–81. Additionally, Payne and Terry offer a helpful synopsis of the indigenous church movement. They include Roland Allen as a key player saying: "He affirmed the three 'selfs,' but he stressed 'self-propagating' above all the others. Self-propagating is a key element of CPM philosophy in the form of 'reproducing churches.' See: Payne and Terry, *Developing a Strategy for Missions*, Kindle Location 2090–105.

[23] Garrison, *Church Planting Movements* (2004), 22.

[24] Ibid.

[25] Acts 13:1–3 says, "Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a life long friend of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul

trained and released.[26] This part of the definition is no different from the rest in that

critics question the sustainability of such rapid leadership development that allows new

believers to plant and lead churches.[27]

Garrison's fifth and final component of the definition is that CPMs "occur within

people groups or interrelated population segments."[28] Garrison acknowledges that while

CPMs begin within a specific people group or segment, they "rarely stop there."[29] The

very nature of a CPM results in spontaneous expansion of the gospel. Many times, as

shall be seen later in this dissertation, such evangelistic expansion crosses people group,

caste, geographic and language lines.

If a CPM fails to cross cultural and linguistic barriers, it will inevitably stall and

die. A movement must continue moving in order to be a movement. Smith advises, "As

churches begin to reproduce among certain population segments or geographical areas,

you must evaluate where the kingdom has yet to come. Gradually you must repeat the

process to make special pushes into these unreached segments to plant new churches

among them until there is 'no place left' (Rom 15:23)."[30] In people groups with large

population segments, it may take years or even decades before a significant cultural

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for the work to which I have called them.' Then after fasting and praying they laid their hands on them and sent them off" (ESV).

[26] Garrison, *Church Planting Movements* (2004), 191. Garrison says, "Church Planting Movement practitioners have learned to continually feed and nurture leaders and potential leaders with on-the-job training and just-in-time training. . . ."

[27] Massey, "Wrinkling Time in the Missionary Task," 131. Massey says, "With speed as the core value, CPM redefines the nature of leadership development. The nature of training leaders changes from theological and biblical training to training in basic multiplication principles for the rapid reproduction of churches. . . . The goal is not to help ground leaders and their ministries on a solid biblical and theological foundation, but to teach them how to multiply house churches quickly."

[28] Garrison, *Church Planting Movements* (2004), 23.

[29] Ibid.

[30] Steve Smith, "The S.O.I.L.S. of the CPM Continuum: The Sliding Scale of Strategic Time Investment," *Mission Frontiers* (November-December 2014): 40.

barrier must be crossed because there are so many people to evangelize within the target group.

However, in smaller people groups, they must quickly begin to overcome their own cultural barriers or else the people group will be saturated with the gospel with nowhere to go. In such cases, the movement could become unsustainable.

Over the years, other CPM practitioners and researches have amended the CPM definition to focus on the essence of certain characteristics of movements. For example, James Slack and Mark Snowden define a CPM as a "miraculous work of God that happens when indigenous churches begin to multiply rapidly."[31] Slack and Snowden continue, "The churches that are started remove any barriers that could block their reproduction, so that they just keep multiplying to the glory of God."[32] In their definition, Slack and Snowden highlight the uncontrollable work of the Holy Spirit in the formation and sustainability of a CPM.

Similarly, Smith says, "Since a movement is, by definition, a move of God's Spirit, we must beseech the Father to act powerfully in bringing his kingdom and redeeming the lost."[33] Slack, Snowden and Smith all recognize the importance of understanding the difference between the controllable factors (those that God is calling the CPM practitioner to do) and the uncontrollable factors that only God can do. Only God can draw people to himself (John 6:44). That does not, however, release disciples of

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[31] James B. Slack, and W. Mark Snowden, "To the Edge: Planting Churches Strategy Manual" (Richmond, Va.: Global Research Department, International Mission Board, August 2005), iv. Note: the researcher was introduced to this specific quote from: Kurt Urbanek, *Cuba's Great Awakening: Church Planting Movement in Cuba* (Kindle Edition, 2012), 4.

[32] Ibid.

[33] Steve Smith, "The Prayer Life of a Movement Catalyst," *Mission Frontiers* (July-August 2014), 34.

Christ from their obligation to evangelize the nations (Matt 28:18–20). Garrison says, "At

the end of the day, Church Planting Movements require the cooperation of three partners:

God, ourselves, and our community. Only one of these participants is under our

control."[34] Garrison, therefore, encourages missionaries and church planters to seriously

consider implementing the ten universal elements of every CPM into their strategy.

Garrison's phenomenological research[35] uncovered at least ten elements that are

exemplified in every CPM, and an additional ten elements that are found in most CPMs.[36]

Garrison notes that even though these two lists began to emerge as early as 1998, they

remain consistent with current on-going research in emerging CPMs.[37] The factors in

these two lists have become assumptions that aid researchers in determining whether or

not a movement indeed fits the characteristics of a full-blown CPM. According to Slack,

> In professional research, one should develop the assumptions that underlie
> a process and that provides the basis for interviewing people on site to
> determine if a phenomenon exists in that setting. Consequently, the IMB's
> Church Planting Movement booklet with its stated definition, description,

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[34] Garrison, *Church Planting Movements* (2004), 272.

[35] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (3d ed.; New Delhi: Sage South Asia, 2009), 13. Creswell says, "Phenomenological research is a strategy of inquiry in which the researcher identifies the essence of human experience about a phenomenon as described by participants. Understanding the lived experiences marks phenomenology as a philosophy as well as a method, and the procedure involves studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning." Note, the researcher of this dissertation will use phenomenological research methodology to study the sustainability of CPMs in North India.

[36] Note that Garrison describes his work as strictly phenomenological: "This book is not made up of theories that we are trying to prove, nor is it a template that we forced over different kinds of situations. These are descriptions of what we have seen and learned." See Garrison, "*Church Planting Movements* (2000), 6. Nevertheless, critics continue to argue that Garrison presents CPM methodology as prescriptive instead of descriptive. See Jackson Wu, "Influence of Culture on the Evolution of Mission Methods: Using 'Church Planting Movements' as a Case Study," *Global Missiology* (October 2014), no pages. Wu says, "CPM theorists argue that just as Paul catalyzed CPMs in the book of Acts, so also we can expect God to do a similar work around the world today. In fact, these practitioners primarily derive their theory by what has been called 'reverse engineering' (Garrison, 2003, 11–12). In short, they examine various so-called 'church planting movements' from around the world to find out what they have in common. These features help CPM theorists discern what they consider to be 'best practices' for catalyzing the rapid reproduction of church-planting churches."

[37] Garrison, *Church Planting Movements* (2004), 11.

interpretation and characteristics of Church Planting Movements became the basis for the field interviews.[38]

IMB CPM researchers are trained to use an interview process that seeks to identify ongoing activity based on the predetermined CPM assumptions.[39]

Concerning the two lists, Garrison admits,

Some of the characteristics we expected to find were strangely absent. While others, though present, were different in the ways they had contributed to their respective movements. These were often counter intuitive, and for that reason, their study and application are invaluable to anyone wishing to align themselves with the ways God is at work.[40]

The list of the "Ten Universals of CPM" is as follows:

1) Prayer,
2) Abundant gospel sowing,
3) Intentional church planting,
4) Scriptural authority,
5) Local leadership,
6) Lay leadership,
7) House churches,
8) Churches planting churches,
9) Rapid reproduction,
10) Healthy churches.[41]

The second list Garrison provides because of his research is the "Ten Common Factors."[42] Since these ten characteristics were not manifest in every CPM studied they cannot be considered universal.[43] It is equally important to note, according to Garrison, "The missionary church planter has influence over some of these factors, but others are beyond his control."[44] The list is as follows:

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[38] Slack, "Church Planting Movements," 37.
[39] Ibid, 37–8.
[40] Garrison, *Church Planting Movements* (2004), 172.
[41] Ibid. Note: an in-depth discussion on each of the characteristics of CPMs is beyond the scope of this dissertation.
[42] Garrison, *Church Planting Movements* (2000), 37–40.
[43] Garrison, *Church Planting Movements* (2004), 222.
[44] Ibid.

1) A Climate of Uncertainty in Society,
2) Insulation from Outsiders,
3) A High Cost for Following Christ,
4) Bold Fearless Faith,
5) Family-Based Conversion Patterns,
6) Rapid Incorporation of New Believers,
7) Worship in the Heart Language,
8) Divine Signs and Wonders,
9) On-the-Job Leadership Training,
10) Missionaries Suffered.[45]

Garrison acknowledges that while practitioners cannot manufacture a CPM by following every step in his book, they still have an important role to play.[46] It is key that practitioners discover their role in God's work among their target people group and align their strategy to better facilitate a CPM. Garrison says, "God welcomes our participation in his mighty acts, but we must participate on his terms. We should never deceive ourselves into thinking we can ignore the ways he is at work and still expect his blessings."[47]

According to Garrison, CPM strategy all starts with vision.[48] Garrison's advice to missionary practitioners who are not yet seeing a CPM among their target people group is

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[45] Ibid., 221–2.

[46] Ibid., 273. Also see: Steve Smith and Stan Parks, "T4T or DMM (DBS)? Only God can Start a Church-Planting Movement! (Part 1 of 2)," *Mission Frontiers* (January–February 2015). When discussing the similarities of T4T and DBS CPM training packages, Smith and Parks say, "Only God can start a movement. DMM and T4T are not 'formulas' that, if practiced, will guarantee movements. They are efforts to align ourselves with the Word of God and learn from the works of God to lay the best possible groundwork for church multiplication." For clarity, T4T stands for Training for Trainers; DMM stands for Disciple Making Movement; and DBS stands for Discovery Bible Study.

[47] Garrison, *Church Planting Movements* (2004), 273,

[48] Vision is an important biblical concept whereby God's people are called to live focused lives according to his statutes and direction (Prov 29:18). The concept of vision is also prevalent in organizational leadership material. For continuity to the remainder of this dissertation, consider Peter Senge's insistence on the importance of individual and shared vision: "The most effective people are those who can 'hold' their vision while remaining committed to seeing current reality clearly. This principle is no less true for organizations. The hallmark of a learning organization is not lovely visions floating in space, but relentless willingness to examine 'what is' in light of our vision." In other words, a compelling vision of where to go (end vision) allows individuals and organizations to evaluate current realities based on long-term goals. The evaluation process can lead to strategic implementation aimed at achieving the vision. Peter

to evaluate their current ministry strategy in light of the above lists. According to

Garrison, practitioners should "begin at the end," with the vision God has given them for

their people group, and work backwards, building a strategy that helps realize that

vision.[49] Once a strategy is in place, based on the vision that God has provided, Garrison

urges practitioners to "begin living and modeling the end vision."[50]

Vision leads to strategy formation. Over the years CPM practitioners, building

from Garrison's research, have expounded on the importance of streamlining missionary

strategy in order to foster the emergence of CPMs. Neil Mims, a CPM strategist with the

International Mission Board, delineates five phases of a CPM strategy: 1) entry strategy,

2) gospel presentation, 3) discipleship, 4) church formation, and 5) leadership

formation.[51] Using Mims' five-fold CPM strategy allows practitioners to build and

implement specific strategies according to the specific needs of the CPM.

Strategy formation is unsustainable without submission and reliance on the Holy

Spirit. Steve Smith stresses the importance and preeminence of building a specific

strategy concentrated on abiding in and relying on Christ into a CPM plan. Smith says,

"Every Church-Planting Movement (CPM) is also fundamentally a prayer movement. . . .

Of course, CPMs do not occur only through prayer; reproducing evangelism,

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Senge, *The Fifth Discipline: The Art & Practice of The Learning Organization* (London: Random House, 2006), 209–10.

[49] Garrison, *Church Planting Movements* (2004), 277–9.

[50] Ibid., 280.

[51] The five parts of a CPM strategy as suggested by Neil Mims is recorded in: Nathan Shank and Kari Shank, *Four Fields of Kingdom Growth* (Northeast India, 2007), 16. Neil Mims is the Strategy Training Associate for the Affinity of South East Asian Peoples with the IMB.

discipleship, church planting and leadership development are all essential. But without a move of the Spirit, and thrusting ourselves upon Him in prayer, these latter elements are mere mechanics."[52]

Based on the evidence above, CPMs are observable phenomenon occurring in many locations around the world. Furthermore, CPMs share common factors. The field of CPM methodology encourages practitioners to partner with God in building a strategy consistent with the factors that encourage the emergence and sustainability of a CPM in their context.

Defining CPM Sustainability

The idea of CPM sustainability is nebulous at best. The Merriam-Webster Dictionary defines "sustainable" as: 1) able to be used without being completely used up or destroyed, 2) involving methods that do not completely use up or destroy natural resources, and 3) able to last or continue for a long time.[53] This definition is helpful for the following reasons: First, for something to be sustainable it must be able to continue without being consumed entirely. Missiologically speaking, this aspect of the definition is very close to the idea of self-sustaining.[54] Second, the final definition offered suggests

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[52] Steve Smith, "The Prayer Life of a Movement Catalyst," *Mission Frontiers* (July–August 2014), n.p. [cited 12 March 2015]. Online: http://www.missionfrontiers.org/issue/article/the-prayer-life-of-a-movement-catalyst. Also note: The Affinity of South Asian People (IMB) training paradigm, created by Bradley Roderick, ensures that all believers are trained to 1) Abide in Christ through prayer and the Word, 2) Seek the lost through entry and evangelism, 3) Apply God's Word through discipleship and leadership formation, and 4) Plant healthy reproducing churches. For an example of the Affinity of South Asian Peoples (ASAP) training ethos see: *ASAP 101: Training eBooklet* [Cited: 25 November 2013]. Online: http://southasianpeoples.imb.org/wp-content/uploads/2011/09/ASAP-101--Training-eBooklet.pdf.

[53] Merriam-Webster Dictionary [cited 29 January 2015]. Online: http://www.merriam-webster.com/dictionary/sustainable.

[54] See footnote 22.

that for something to be sustained, it must continue for a long time. Sustainability has an element of time attached to it.

On the surface, this definition points in the right direction but does not fully encompass the concept of sustainability as it relates to CPMs. "In CPM methodology," according to Massey, "quick results take short-term precedence over long-term sustainability."[55] In the same article, Massey acknowledges, "To date, no long-term assessments have been done on the effectiveness and viability of CPM as a mission methodology."[56]

Unfortunately, Massey does not offer a definition of what he means by "long-term." He does, however, mention the following:

> The inherent danger of an emphasis on rapidity is a truncation of the basic
> Pauline pattern of evangelism that results in sustainable churches, the
> appointing of gifted spiritually mature and proven leaders, training
> leaders, and continued strategic involvement in church development. The
> emphasis on rapidity also stands in contrast to Jesus's pattern of leadership
> development; he took three years to build and train his team of apostles.
> These necessary steps should not be short-circuited. Practitioners should
> take care that short-term gains do not take precedence over long-term
> sustainability.[57]

In the same fashion as Jesus, the apostle Paul took great care to develop his church planters and leaders. According to the suggestion set by Massey's critique,[58] CPM sustainability suggests a bare minimum of three years of discipleship and continued strategic involvement in church development, based upon the ministry of Jesus.

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[55] Massey, "Wrinkling Time in the Missionary Task," 111.
[56] Ibid., 113.
[57] Ibid., 107. Also see Jeff Brawner, "An Examination of Nine Key Issues Concerning CPM," *Journal of Evangelism and Missions* 6 (2007): 4–5.
[58] Massey, "Wrinkling Time in the Missionary Task," 107.

Although writing from a predominately North American position on church planting and sustainability, Ed Stetzer and Warren Bird, say, "A full 30 percent of new churches attain self-sufficiency in the first year, 40 percent in the second, 54 percent in year three, 62 percent in year four, and 70 percent attain it by year five. It is a long-held principle that churches must become self-sufficient in order to have long-term survivability."[59] Granted that Stetzer and Bird's research comes from a North American context, yet it does serve to highlight the importance of churches making it until the fifth year.[60] Accordingly, this dissertation will take the point of view that the first generation of churches in a CPM must have at least crossed the five-year mark to be considered sustainable.

The researcher recognizes that the five-year survivability criterion is debatable in an international setting. By including the five-year mark as the starting point, however, the researcher intends to set as high a standard as possible for the analysis done in this dissertation.

There is still, however, one more critical perspective in need of consideration before a helpful working definition of sustainability is reached. Smith and Kai offer a CPM practitioner's perspective. They consider a CPM sustainable by this formula:

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[59] Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers* (San Francisco, Calif.: Jossey-Bass, 2010), 101. The authors cite a 2007 report for Center for Missional Research, North America Mission Board study as their source.

[60] The fifth year is also considered a benchmark for business sustainability. See Richard Pascal, Mark Millemann, and Linda Gioja, *Surfing the Edge of Chaos: The New Art and Science of Management* (New York: Crown Business, 2000), Kindle Location 573. Kindle Edition. Pascale et al. say, "Even if we exclude the largest subset of companies that perish before completing their first five years in business, the average corporation lives only half as long as the average human being!"

"When the results consistently generate 4th + generation disciples and new churches in several places in a short period of time."[61]

Therefore, this researcher will use the following criteria concerning sustainability when selecting CPMs in North India to study: The CPMs must demonstrate at least four generations of church plants in multiple locations with the first generation of churches existing over a minimum of five years. This definition will allow the researcher to filter through the on-going church planting networks in North India with the hope of finding and studying only those that meet the requirements of the working definition.[62]

Now that a working definition of sustainable CPMs has been established, it is important to note the factors that threaten that sustainability. Many threats deserve serious evaluation and reflection in order to understand better the factors detracting from CPM sustainability. These threats are the next topic for discussion.

Threats to CPM Sustainability

Church Planting Movements (CPM) and their respective methodologies are shrouded in controversy.[63] Specifically, questions have been raised about the overall sustainability of

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[61] Smith and Kai, *T4T*, 92.

[62] Although there are other CPMs worth studying in North India, it is beyond the scope of this dissertation to study CPMs that do not meet these criteria.

[63] In his dissertation, which focused on critiquing the Ten Universal Elements of CPM (as delineated in Garrison's *Church Planting Movements*), Jeff Brawner found the rapid nature church planting equally lacking for long term health and sustainability. According to Brawner's analysis, "[O]ver-focusing on rapidity forces other cultures to adapt to an American cultural norm. . . . Forcing upon them the idea that they have to win souls and disciple those souls in a span of months can be a foreign concept to cultures that require more time for individuals to form friendships and more time of people to understand complex biblical concepts." See Jeff Brawner, "An Evaluation of the Ten Universal Elements of David Garrison's Church Planting Movement Theory as Employed by the International Mission Board of the Southern Baptist Convention" (Ph.D. diss., Mid-America Baptist Theological Seminary, 2008), 153–4.

A host of theories have surfaced as to why CPMs are not sustainable. In addition to Payne and Terry's criticisms of the rapidity of movements, others like Andy Johnson have claimed that CPMs are too pragmatic. See J. D. Payne and John Mark Terry, *Developing a Strategy for Missions: A Biblical, Historical, and Cultural Introduction* (Grand Rapids, Mich.: Baker Academic, 2013). In an article titled

CPMs. This section highlights numerous threats that would prevent sustainability if left unaddressed.[64] These varying threats to CPM sustainability are simply identified in this section without interaction from the author. The missiologists and practitioners who voice concerns of CPM sustainability deserve to be heard in their own words. These threats will form a baseline assumption that will aid the researcher in discovering elements that inhibit CPM sustainability in North India. Chapter four is designed to allow the field research to speak for itself, in light of the concerns about CPM sustainability mentioned in the current chapter. For the purpose of clarity, this section of the chapter is divided into two major sub-headings: 1) Theological Threats to CPM Sustainability and 2) Practical Threats to CPM Sustainability.

"Pragmatism, Pragmatism Everywhere!," Johnson argues that missionary methods based on results have replaced the Bible as the primary source of missiological methods. See Andy Johnson, "Pragmatism, Pragmatism Everywhere!" n.p. [cited 11 February 2014]. Online: http://www.9marks.org/journal/pragmatism-pragmatism-everywhere.

      David Sills, on the other hand, blames weak ecclesiology and discipleship as the primary reasons CPMs are unsustainable. See M. David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody, 2010), Kindle Locations 153, 164, 461 Kindle Edition.

      In his dissertation on the sustainability of CPMs in China, Schattner asks a fair question: "How sustainable are CPMs?" He goes on to say, "The primary hurdle that prevents many traditional missionaries from embracing CPM methodology seems to center around the question of authentic sustainability." See Frank Walter Schattner, "Sustainability within Church Planting Movements in East Asia" (Ph.D. diss., Biola University, 2013), 11.

      [64] The author recognizes there are many critiques of CPM that do not focus on CPM sustainability. For example see Jackson Wu, "There are No Church Planting Movements in the Bible: Why Biblical Exegesis and Missiological Methods Cannot be Separated," n.p. [cited 27 February 2015]. Online: http://ojs.globalmissiology.org/index.php/english/article/view/1711/3795.

Theological Threats to CPM Sustainability

The theological threats to CPM sustainability are related mostly to the universal element

"rapid reproduction" found in all CPMs. The dangers concerning the rapidity of CPM

methodology are best summed up in the words of J. D. Payne and John Mark Terry:

> CPM literature says little about the nature of the church, and its
> practitioners seem to take a minimalistic approach to ecclesiology. . . .
> Also, many of the featured CPMs seem to have a short life span. That is,
> after a few years researchers cannot find the churches. Several of the
> CPMs highlighted in the CPM booklet have vanished. . . . It seems the
> rapidity emphasized by the CPM strategy does not always produce fruit
> that lasts.[65]

According to Payne and Terry's analysis, CPMs are not always sustainable. More

specifically, they mention "several" earlier recorded CPMs "have vanished."[66]

Payne and Terry conclude, "The shortcomings of the CPM strategy could be

overcome by more attention to discipleship training, leadership training, and a core

biblical ecclesiology."[67] Payne and Terry's summary of the perceived weaknesses in

CPM methodology highlights the varying threats to CPM sustainability.

Lack of Theological Grounding

While certainly not the first or only critic of CPM methodology, John David Massey

offers a concise, articulate analysis of the theological threats to CPM methodology and

sustainability. Massey's article, "Wrinkling Time in the Missionary Task," argues that

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[65] Payne and Terry, *Developing a Strategy for Missions*, Kindle Location 2589–603. Unfortunately, Payne and Terry's research does not include any examples of CPMs that have ceased to exist. Garrison, on the other hand, identifies elements, mostly financial in nature, within the Cambodian CPM that caused the movement to wane. See Garrison, *Church Planting Movements* (2004), 69–70. The researcher is not suggesting that there are no CPMs that have ceased to exist, rather that Payne and Terry do not show any documentation of this occurrence in their book.

[66] Payne and Terry, *Developing a Strategy for Missions*, Kindle Location 2589–603.

[67] Ibid., Kindle Location 2602.

CPM methodology is focused on speed rather than biblically based missiological methodologies. Massey says, "In CPM methodology, quick results take short-term precedence over long-term sustainability."[68]

Massey, borrowing the theme "wrinkling time" from Garrison, says, "The concept of wrinkling time is inherently connected to the goal of facilitating the establishment of rapidly reproducing house churches. It is the means by which rapid multiplication is accomplished and, therefore, best summarizes and expresses the strategic paradigm of CPM missiology."[69] According to Massey, the rapid nature (or wrinkling time) of CPM methodology is a result of an "eschatological belief that God desires the church to 'finish the task' of global evangelism in the current generation."[70] The concept of "finishing the task" is built around Matthew 24:14, "And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come" (ESV).

Massey asserts that those who adhere to this expression of missiology are heavily influenced by postmillennialism and dominion theology, which leads to the expectation of the imminent return of Christ.[71] Such an expectation leads practitioners to adopt a "whatever it takes" perspective when it comes to missionary methods.[72] Massey continues,

> Urgency is rightly emphasized as the proper disposition for the church on mission. But does the eschatological vision arising from Matt 24:14 serve as a prescription to the church, which warrants leaving behind the slower

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[68] Massey, "Wrinkling Time in the Missionary Task," 111. Garrison introduces the idea of "wrinkling time" to counteract the missionary methodology he calls, "sequentialism." Garrison, *Church Planting Movements* (2004), 243–4.

[69] Massey, "Wrinkling Time in the Missionary Task," 102.

[70] Ibid., 103.

[71] Ibid., 104.

[72] Ibid., 105.

and more arduous tasks of broad-based theological and biblical education (formal or informal), directly making disciples and planting churches that have the DNA of doctrinal soundness, longevity, and reproducibility?[73]

Similarly, David Sills, author of *Reaching and Teaching,* concludes,

> Missiologists who are zealous to reach the unreached as fast as possible have devised and implemented strategies and methodologies to speed the work of missions. The motivation driving their efforts is the belief that Jesus provided the formula for facilitating His return. Therefore, they have redefined the task of missions to be that of reaching and leaving as many as possible as fast as possible in order to complete the task.[74]

CPM methodology, therefore, having been brought up on a theological construct that values speed over sustainability, is in danger of distorting sound theological missiology on at least four levels: 1) the role of the missionary; 2) the effectiveness of evangelism and discipleship; 3) the importance of church formation and ecclesiology; and 4) the depth of leadership training and development. Each element will be outlined below, and each will serve as a backdrop for the interview process in the phenomenological study of the sustainability of CPMs in North India.

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[73] Ibid.

[74] M. David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody, 2010), Kindle Location 3269. Kindle Edition. In a footnote number 3 in his article, "Wrinkling Time in the Missionary Task," Massey quotes Jerry Rankin, then president of the IMB, when he says, "It is a vision that will be fulfilled, for Jesus said in Matthew 24:14, 'The gospel of the kingdom will be preached in the whole world as a witness to every nation and then the end will come.' In Revelation we are assured that a remnant from every tribe, people, tongue and nation will be redeemed and represented around the throne of God. How exciting it is to know we are a part of fulfilling that divine vision and purpose!" Jerry Rankin, *Mobilizing for Missions in the New Millennium: A Great Commission Vision for Southern Baptists in the 21st Century* (Richmond, Va.: International Mission Board, 1999), 5. In the same article (under footnote number 4), Massey also quotes Garrison: "A growing number of Christians today are observing signs that we may be entering the homestretch. God is pouring out His Spirit among the nations (see Acts 2:17). Those who interpret these Church Planting Movements as signs of His divine intervention in history are re-examining their lives and redoubling their efforts. . . . Simply put, if this is of God, we want to be a part of it. Entering the homestretch, we find our pulse quickening, our pace strengthening and our resolve heightened." Garrison, *Church Planting Movements* (2000), 58.

Changing Role of the Missionary

How does the changing role of the missionary, in the CPM methodological paradigm, affect CPM sustainability? CPM sustainability could be linked to direct, incarnational missionary engagement, as opposed to indirect engagement where missionaries function primarily as facilitators or administrators. Likewise, CPM sustainability might also be linked to intentional missionary role adjustment designed to fit the needs of the growing church or movement. To be clear, both of these dangers could affect missions in general. Since the topic of "missions in general" is beyond the scope of this dissertation, this section will simply focus on the role of the missionary as it relates to CPM sustainability.

According to Massey, CPM methodology will wrinkle the role of the missionary to fit into a "one size fits all" strategy of field engagement.[75] Massey warns that CPM methodology has diminished the role of missionaries and separated them from the front line of missions.[76] Under the CPM methodological paradigm, the missionary is encouraged to fill a Strategy Coordinator (SC) role whereby he ". . . becomes a manager of missionary activity, a super-apostle of sorts, delegating various aspects of ministry to volunteers from the United States and from the field."[77] Massey fears missionaries will become detached from their calling as front-line workers and exchange the biblical mandate of incarnational ministry for something less befitting of their calling—i.e., supervision and management.

Equally concerned with the potential for CPM methodology distorting the role of the missionary, Sills argues, there are multiple stages to missionary work and, each stage

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[75] Massey, "Wrinkling Time in the Missionary Task," 113.

[76] Ibid., 114.

[77] Ibid., 115.

is essential to the sustainability of the work.[78] Instead of accepting a strictly pioneer role

(as prescribed by CPM methodology) and then leaving as soon as there are new believers

and initial churches, Sills argues that missionaries should adjust into new roles. After the

pioneer role, the missionary should adjust into the parental or discipler role, followed by

the partner role, and later the participant role.[79] Eventually the missionary will work

himself out of a job in a manner that will leave a sustainable work behind. The goal,

according to Sills is: "Don't stop teaching until you have taught teachers; don't stop

training until you have trained trainers."[80]

According to Massey and Sills, a "one-size-fits-all" strategy for missional

engagement endangers CPM sustainability because it tends to push all missionaries into

one of two roles: pioneer evangelist or administrator (SC). Missionaries, initially filling

the role of evangelists, are no longer encouraged to develop disciples, plant churches and

encourage sustainable depth in the churches and movements that may result. On the other

hand, successful missionary engagers are often promoted to administration positions

within the mission's structure, thereby removing them from incarnational ministry.

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[78] Sills, *Reaching and Teaching,* Kindle Location 659.

[79] Ibid., 619. Kindle Edition. Sills describes the roles as follows: "When a missionary first arrives in an unreached, unevangelized area, his role is that of pioneer. . . . The pioneer missionary evangelizes and plants churches in the new area. . . . The second role of missionary engagement is that of parent or nurturer. Indeed, this is what many missionaries feel their calling to be: discipling, training pastors, teaching theology, forming training schools, and helping indigenous believers establish culturally appropriate forms of Christianity. . . . The third missionary role is the partner missionary. This missionary works shoulder to shoulder with trained national evangelists, pastors, and professors. . . . The fourth role is participant; this adjustment is called for when the work continues to progress in an area. Eventually, the missionary should be only a participant in the nationals' ministry."

[80] Ibid., 679.

Lack of Discipleship Training

Massey argues that CPM methodology will wrinkle evangelism and discipleship.[81]

According to Massey, CPM methodology seeks to accelerate evangelism and discipleship

by denouncing the Western model of friendship evangelism in favor of a mass seed-

sowing method of evangelism.[82] For Massey, CPM methodology is in danger of

bypassing or even replacing the important biblical aspect of incarnational ministry.

"Abundant evangelism and incarnational witness," Massey argues, "are not mutually

exclusive."[83] He goes on to explain: "[T]he value of velocity in the missionary task

erodes away at the concept of incarnational witness and gives shape to a form of rapid-

clip evangelism with no apparent plan for abundant follow up."[84] This method is in direct

contradiction to Christ's example of evangelism and discipleship. Massey says, "[Jesus]

spent 30 years among His people as the incarnational declaration of the good news."[85]

Instead of promoting an expressly incarnational ministry, CPM methodology

"favors the utilization of a large volunteer force on short-term assignments to accomplish

evangelism and church planting."[86] This type of hit-and-run evangelism and discipleship

is arguably unsustainable by its very nature. Massey says, "How one lives his faith does

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[81] Massey, "Wrinkling Time in the Missionary Task," 116.

[82] Ibid. Massey quotes Garrison: "Conventional wisdom in the West has often taught a reasonable yet much less effective pattern of gospel transmission. 'You must earn the right to share your faith,' goes the traditional model. 'Once you have developed a friendship and demonstrated what is special about your life. Then, you can tell them about Jesus. A passionate purveyor of Church Planting Movements denounced this Western model. 'We teach that it's not about you or earning the right to share your faith. Jesus earned that right when He died on the cross for us. Then he commanded us to tell others!'" Garrison, *Church Planting Movements* (2004), 177.

[83] Massey, "Wrinkling Time in the Missionary Task," 116.

[84] Ibid.

[85] Ibid.

[86] Ibid., 117.

indeed enhance the power of Christian witness. For missionaries it takes time to establish one's presence, credibility and life witness."[87]

Discipleship is a key factor in missions. Accordingly, Sills provides a book-length argument as to the importance of maintaining strong discipleship in missions strategy.[88] According to Sills, CPM methodology is in danger of replacing discipleship in favor of rapid evangelism. Sills says, "The task of international missions today is not just to reach and leave, but rather to reach and disciple and teach the nations."[89] Missionaries should resist the "need for speed" induced temptation "to evangelize and move on."[90]

Weak Ecclesiology

The third critique Massey offers is CPM missiology wrinkles ecclesiology.[91] By promoting a speed based missionary methodology, CPM practitioners are in danger of planting churches too quickly and thereby sacrificing quality for quantity. Massey says, "Wrinkling time carries the inherent danger of diminishing quality. Efforts may yield a mile-wide movement that is only an inch deep."[92] In effect, this criticism questions the vitality of church formation and leadership selection and training in a CPM.[93] Consider Greg Gilbert's perspective when he writes,

> I worry that the push for speed may be cutting the feet out from under
> these many churches before they are even started. It is one thing to start a
> huge number of churches in a short time; it is another for those churches to
> remain healthy and sound witnesses for decades to come. For that, you
> need solid, well-grounded leadership. I cannot say for sure that Church

[87] Ibid.
[88] Sills, *Reaching and Teaching: A Call to Great Commission Obedience*. Kindle Edition
[89] Ibid., Kindle Location 3324.
[90] Ibid.
[91] Massey, "Wrinkling Time in the Missionary Task," 122. Also see Hoyt Lovelace, "Is Church Planting Movement Methodology Viable?" *Journal of Evangelism and Missions* 6 (2007): 52–4.
[92] Massey, "Wrinkling Time in the Missionary Task," 122.
[93] Ibid.

Planting Movements are not producing these kinds of leaders, but from Garrison's book, neither is it clear that they are.[94]

Massey's theological review and Gilbert's book review are congruent on two important factors. They both agree that the speed of CPM methodology is cause for concern about the health of the churches being planted. They also agree that it is unclear whether CPMs are producing healthy leaders. According to Massey, no long-term studies have been conducted to assess the sustainability of CPMs, which is, in part, the research problem addressed in this dissertation.[95]

Concerning the dangers of unhealthy churches in CPM methodology, Sills says, "The church the missionaries leave behind is very often anemic at best and a syncretistic aberration at worst."[96] The root of the problem, according to Sills, is inadequate ecclesiology.[97] Sills goes on to posit what he calls a "wise maxim in missions" when he says, "Your ecclesiology will drive your missiology . . . what you believe a church to be will drive everything you do in missions."[98] That is, if missionaries and church planters set out with the goal to plant healthy churches, their methods will be shaped by their desire to see healthy churches.[99]

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[94] Greg Gilbert, Review of David Garrison, *Church Planting Movements*, n.p. [cited 23 January 2015]. Online: http://9marks.org/review/church-planting-movements-david-garrison.

[95] Massey, "Wrinkling Time in the Missionary Task," 113.

[96] Sills, *Reaching and Teaching*, Kindle Location, 164. Sills further argues, "Sometimes the missionary witnesses individuals embracing Christianity, calls the new believers a church, leaves them to fend for themselves, and heads out to find other groups to evangelize. The resulting church is anemic at best, heretical at worst, and normally does not survive very long except when thoroughly syncretized with traditional religions." Kindle Location 632.

[97] Ibid., Kindle Location 461. Sills argues, "A 'church' can mean nothing more than a group of people who have gathered together at the invitation of the missionary."

[98] Ibid., Kindle Location 481.

[99] Ibid. Also see Kindle Locations 164, 461, 481, 632, and 2392.

Lack of Leadership Training

The fourth and final result of wrinkling missiology is what Massey calls "wrinkling leadership development."[100] Closely linked to evangelism and discipleship, leadership training is important to overall CPM sustainability. Massey contends, "With speed as the core value, CPM redefines the nature of leadership development. The nature of training leaders changes from theological and biblical training to training in basic multiplication principles for the rapid reproduction of churches."[101] Massey continues, "The goal is not to help ground leaders and their ministries on a solid biblical and theological foundation, but to teach them how to multiply house churches quickly."[102]

As leadership development begins to streamline towards faster multiplication of churches, "Seminary training inevitably becomes devalued. . . ."[103] However, according to Massey, the role of the seminary must remain highly valuable to the missionary enterprise:

> Done correctly on a solid conservative evangelical biblical foundation, seminary training, which has been embraced globally, can be a strategic way for missionaries to be involved in training and mentoring the next generation of pastors, church planters, missionaries, and theological educators, who in turn will be instrumental in shaping new churches and leaders that come into existence. Involvement at this level of training, however, takes time.[104]

Massey continues, "CPM strategy, therefore, is self-defeating in its long-term effects, sowing the seeds of minimal involvement in theological education (including decentralized models such as modular and Internet based approaches) that could

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[100] Massey, "Wrinkling Time in the Missionary Task," 131.
[101] Ibid., 131.
[102] Ibid.
[103] Ibid., 132. In this particular context, Massey is referring to seminary education on the field—educating national leaders—and not seminary education in the West—educating missionaries.
[104] Ibid., 133.

potentially one day yield a bumper crop of theologically malnourished leaders and churches."[105]

Theological education is important in developing leaders and churches. Arguing for the importance of ongoing non-formal theological and practical training in CPMs, Ott and Wilson say,

> Church-planting movements normally rely on bivocational lay, local church planters and on informal (modeling and mentoring) and nonformal (church-based training and workshops) training methods rather than formal institutional education. They emphasize biblical understanding, character building, and practical ministry skills over theoretical knowledge. . . . Often lay-led churches remain small, but if they continually reproduce, then overall the movement will continue to grow. Lay workers who are less educated need continual encouragement and must receive ongoing training and biblical instruction, especially if they are relatively new believers. Otherwise the movement will be weak and eventually plateau or wither.[106]

It is therefore imperative that theological education at some level, formal or not, continue otherwise the sustainability of the entire CPM is in jeopardy.

Practical Threats to CPM Sustainability

Beyond the claim that CPMs are pragmatic in nature, some critics have pointed out specific practical incongruences between CPM methodology and CPM sustainability. Examples of practical threats include: 1) lack of literacy; 2) overreliance on volunteers; 3) role of money; and 4) questionable missionary integrity.

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[105] Ibid.

[106] Ott and Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication*, Kindle Locations 1696. Kindle Edition.

Lack of Literacy

Is CPM sustainability linked to literacy? Greg Gilbert, preaching pastor of Third Avenue

Baptist Church in Louisville, Kentucky, identifies a potential kink in CPM methodology

and its ability to remain sustainable when relying on illiterate lay leaders. For example,

Garrison says, "Church Planting Movements are driven by lay leaders. These lay leaders

are typically bivocational and come from the general profile of the people group being

reached. In other words, if the people group is primarily non-literate, then the leadership

shared this characteristic."[107] Gilbert asks, "How is a Christian leader supposed to rightly

divide the Word of truth if he is illiterate?"[108]

Notice that Gilbert is not arguing that church leaders in CPMs have to be

seminary educated, but that they must at least be able to read. Gilbert goes on to argue,

"Seminary-trained I am not so worried about, but a pastor needs to know how to read."[109]

Gilbert concludes by noting,

> Let the explosion of new churches slow down for a few years because of a
> leadership deficit while these men are taught, at the very least, how to
> read. Otherwise, a decade from now, you will undoubtedly see a thousand
> indigenous churches with an orthodoxy-deficit. Wouldn't it be worth the
> time spent to teach these leaders how to read the Bible instead of planting
> thousands of churches who claim to have the Bible as their authority but
> are utterly incapable of knowing what it says?[110]

Gilbert's concluding question highlights an interesting dilemma: CPM sustainability

could be linked to literacy in that for the movement to continue to be healthy, leaders

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[107] Garrison, *Church Planting Movements* (booklet), 35.
[108] Gilbert, review of David Garrison, *Church Planting Movements*, n.p. [cited 23 January 2015].
Online: http://9marks.org/review/church-planting-movements-david-garrison.
[109] Ibid.
[110] Ibid.

must be able to read and teach the Bible. Can CPMs that consist of churches led by non-literate men be sustainable?

Overreliance on Volunteers

Massey argues that as CPM methodology steps away from the incarnational aspect of missions, it seems to rely heavily on short-term volunteers to do the hard work of evangelism and discipleship.[111] Massey's criticism comes as a direct rebuttal to Garrison's emphasis on using volunteer missionaries for prayer, evangelism, discipleship, and church planting in a CPM.[112] Garrison offers suggested strategies on how volunteers can be effective. They include: handing out or personally showing the *Jesus Film* video; one-on-one discipleship, either face-to-face or over the internet; and modeling house church meeting for new believers.[113]

Massey admires Garrison's goals of using volunteers in strategic ways, but questions the long-term sustainability of such strategies. Massey comments,

> While his goals and desires are above reproach, one can see that the artificial need for rapid exponential growth redefines the basic mandate Jesus gave to the church to disciple believers and offers an unrealistic picture of the ministry effectiveness of volunteers on a two-week (or even two months) trip overseas. In reality, relationships must be cultivated over time and involves interpersonal dynamics that go beyond electronic communication.[114]

Can the role of the missionary be usurped, or replaced by waves of volunteers? If so, how would it affect the long-term sustainability of any evangelistic, disciple making, or church planting work leading up to, or within a CPM?

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[111] Massey, "Wrinkling Time in the Missionary Task," 117.
[112] Garrison, *Church Planting Movements* (2004), 261–6.
[113] Ibid.*,* 263–6.
[114] Massey, "Wrinkling Time in the Missionary Task," 118.

Role of Money

Concerning the use of foreign money in a CPM, Garrison observes, "Foreign money isn't evil. But if it creates dependency on outside resources, causing local church leaders to turn their attention overseas before they start another church, then it becomes a drag to the movement."[115] In other words, money has the ability to engender an unsustainable environment for a CPM. According to Garrison, CPMs "thrive on indigeneity."[116]

Garrison continues, however, to argue that foreign money is key to the initial evangelization of a people group as he observes, "[T]he lost will not pay for their own evangelization!"[117] Accordingly, Garrison offers six suggestions on how to use foreign money in the initial evangelization phase of CPM ministry: 1) missionaries to unreached people groups; 2) Bible translation and distribution; 3) gospel literature production and distribution; 4) radio broadcasts and other evangelistic media ministries, 5) church planter training centers and materials; and 6) new leadership development programs.[118] It should be noted some critics of CPM methodology have applauded the methodological principle of not creating dependency.[119]

On the other hand, even some of CPM methodology's biggest advocates have questioned if inviting more monetary investment from outside of the movement might not only accelerate initial growth but also lead to long-term health and sustainability. In his book *To Give or Not to Give*, John Rowell, veteran missionary to Bosnia, argues

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[115] Garrison, *Church Planting Movements* (2004), 266.
[116] Ibid., 267.
[117] Ibid.
[118] Ibid.
[119] Massey, "Wrinkling Time in the Missionary Task," 101. Massey acknowledges one of the positive results from CPM methodology is that ". . . CPM strategy desires to avoid creating patters of unhealthy dependence on the missionary in local contexts."

American Christians are being encouraged to hoard personal wealth. He says, "Many believers are concluding that it is more to their advantage 'to buy and keep' rather than to give at all. Personal generosity is simply going out of style for a large portion of the American public."[120]

According to Rowell, the solution is to consider mission work as warfare and national church planters and organizations as allies in the war against a common enemy.[121] Part of the American responsibility against such a common enemy is to give lavishly to help her allies in the war.[122] Consider Rowell's position when he notes,

> Extending support to newborn churches and pioneer national leaders who are among the first fruits to emerge among classically unreached peoples is a way to recognize their incredible value as fellow soldiers who are willing to face overwhelming odds in order to see their countrymen set free in Christ. If Americans can see the merit of funding guerilla fighters who promote the cause of democracy around the world militarily, we should be able to see the value of financing God's warriors who serve the kingdom of God spiritually. The earliest converts from unreached cultures who are willing to join us in advancing the gospel of the kingdom in their own contexts are God's "freedom fighters," contending for spiritual revolution on the hardest battlefronts in the world. They face the most resistant religions, the most aggressive governments, the most oppressive circumstances, and the most perilous risks in order to be the "first to fight" for God's glory in their native lands. They deserve our respect and our support for their courage and their convictions! They don't deserve the denigrating treatment we often offer when we see their needs but suggest that their deprivation is not our problem and should not be our concern.[123]

Using the language of armies and allies in a shared war, Rowell argues against the missiological position that often pits one side against another—the Western world against the Majority world—in favor of a kingdom perspective that assesses the situation based

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[120] John Rowell, *To Give or Not To Give? Rethinking Dependency, Restoring Generosity, and Redefining Sustainability* (Tyrone, Ga.: Authentic Publishing, 2007), 99.
[121] Ibid., 106.
[122] Ibid.
[123] Ibid., 106–7.

on allies working together in the same war against lostness. Seen in this light, resources—e.g., manpower and money—must be assessed, valued, and shared to accomplish a common aim.

How is one to reconcile these two different perspectives of the use of money in a CPM? Is there a way to invest CPM dollars without creating overall dependency and crippling the movement? In his book *A Vision of the Possible*, Daniel Sinclair poses a similar research question. He says, "Is there simply too much of a risk that any involvement of finances to accelerate the spread of the gospel will actually result in ruining the work later on? I am convinced that this question is a pivotal one for CPMs in today's most challenging fields." Sinclair suggests, "When the right people are freed up in their time, it can really jumpstart and accelerate progress."[124]

In summation, it is important to note that the very notion of foreign money being injected into a CPM is polarizing when discussing sustainability. Both sides of the divide tend to agree that a certain amount of initial money—spent on sending missionaries to engage unreached people groups—is essential to CPM work. Disagreement comes when one party argues that money should not be extended beyond the reaches of initial engagement and training, while the other party holds that a movement will be more effective if money is given to pay salaries to nationals.

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[124] Daniel Sinclair, *A Vision of the Possible*: *Pioneer Church Planting in Teams* (Waynesboro, Ga.: Authentic Media, 2005), 208–9.

Questionable Missionary Integrity

Sills argues that CPM methodology opens the door for missionaries to feel pressure to

over report on their numbers or to pay nationals to keep up the appearance of a CPM.

Sills says,

> [S]peed requires the missionary to cut corners and eliminate peripherals.
> Anyone who stands in the way or pushes back is seen to be, at best, not a
> team player, and at worst, hindering the advance of the gospel. This
> discussion is not an exposé about the reported CPMs that have been
> weighed and found wanting. Others have written to expose CPMs whose
> numbers were inflated, or where nationals were paid to maintain ministries
> and give the appearance of a CPM, or to reveal the fact that most reported
> CPMs crumble when examined closely. In fact, the few CPMs that survive
> under bright lights contain many exceptions to the prescribed
> strategy/methodology that the missionaries are to follow.[125]

Sills is not alone in discerning the pressure that CPM practitioners often feel to succeed.

Jackson Wu, missiologist and field practitioner says, "[B]y granting CPM theory some

degree of biblical authority, missionaries and agencies might be tempted to distort or

misreport the number of new converts and churches. . . . Likewise, missionaries may

subtly put increased pressure on national partners to report higher numbers; in an effort to

save face or receive funding, local Christians may inflate the data."[126] If it is true that

CPM methodologies encourage missionaries to sacrifice their integrity when reporting

annual statistics, there is something inherently unsustainable about the nature of such

practices. As the key mentors in a movement, it is important that missionary practitioners

model biblical integrity in all parts of their life and ministry.

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[125] Sills, *Reaching and Teaching*, Kindle Location 2157.
[126] Wu, "There are No Church Planting Movements in the Bible: Why Biblical Exegesis and Missiological Methods Cannot be Separated," no pages.

Chapter Summary

This chapter began with an introduction to the field of CPM and CPM methodology. It continued with elements that nurture the emergence of a sustainable CPM. These elements include the Ten Universals, the Ten Common Factors, as well as the development and articulation of what constitutes a sound CPM strategy.

This chapter suggested a definition of a sustainable CPM that provides a jumping off point for researching the factors involved in CPM sustainability in North India. The question of CPM sustainability, however, is still lurking and in need of clarity. In light of this reality, this chapter highlighted many different perceived factors that may threaten CPM sustainability if ignored. These factors, being both theological and/or practical in nature, set the parameters for the field research to follow in a subsequent chapter. Chapter four of this dissertation will employ a phenomenological research methodology in order to take an in-depth look at how these factors are affecting the sustainability of CPMs in North India.

CHAPTER 3
AN INTRODUCTION TO SYSTEM DYNAMICS

The previous chapter introduced CPMs and explored the idea of CPM sustainability, including the factors that might jeopardize it. This chapter will introduce system dynamics with the intention laying an understandable foundation of the field as it relates to system archetypes. This chapter will begin with a brief history of system dynamics followed by a discussion of the development of system dynamics and an introduction to system archetypes. The discussion of how system dynamics relates directly to CPM sustainability can be found in chapter five.

History

Peter Senge, author of multiple books related to system dynamics, most notably, *The Fifth Discipline*, describes system dynamics as a ". . . form of systems thinking [that] has become particularly valuable as a language for describing how to achieve fruitful change in organizations."[1] "At its broadest level," says Senge, "systems thinking encompasses a large and fairly amorphous body of methods, tools, and principles, all oriented to looking at the interrelatedness of forces, and seeing them as part of a common process."[2]

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[1] Peter Senge et al., *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization* (New York: Doubleday, 2000), 89. Note, the reader should be aware that this book is collaboration of five authors (Peter Senge, Richard Ross, Bryan Smith, Charlotte Roberts, and Art Kleiner) and is different than Senge's book, *The Fifth Discipline*, referenced in footnote 9 of this chapter.
[2] Ibid.

The field of system dynamics did not emerge from a vacuum, nor has it remained

unaltered from its early formation. Rather, it developed out of a growing scientific desire

to understand the world of systems. Said another way, it became the science of viewing

the world as a myriad of interwoven systems, each unique yet connected to the rest. This

development became known as "systems approach."[3]

According to Ludwig von Bertalanffy, architect of the field of general systems

theory, the systems approach finds its roots in mathematics, power engineering, and

cybernetics.[4] He continues by saying, however, "In one way or another, we are forced to

deal with complexities, with 'wholes' or 'systems' in all fields of knowledge."[5]

Specialists in different scientific fields of inquiry thus began to emerge with the intention

of viewing their particular field through the lens of systems science.

Jay W. Forrester, former lecturer at the Sloan School of Management of the

Massachusetts Institute of Technology, pioneered the field of system dynamics in the late

1960s.[6] Forrester's intention was to "combine theory, methods, and philosophy for

analyzing the behavior of systems."[7] The field of system dynamics uses computer

simulations to test components within a system to discover the impact they have on the

system as a whole. By manipulating components in a system, other components are

forced to react. As components react, the system changes. Studying the dynamics of a

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[3] Ludwig von Bertalanffy, *General Systems Theory: Foundations, Development, Applications*, (rev. ed.; New York: George Braziller, 1979), 3.

[4] Ibid., 3–4.

[5] Ibid., 5.

[6] Jay W. Forrester, "Designing the Future" (paper presented at Universidad de Sevilla, Sevilla, Spain, 15 December 1998), 2. Cited 25 February 2014. Online: http://www.clexchange.org/ftp/documents/whyk12sd/Y_1999-03DesigningTheFuture.pdf. For more introductory and biographical information on Jay Forester, see: http://www.appliedsystemsthinking.com/evolution.html.

[7] Ibid.

system allows systems thinkers to accurately diagnose systemic problems that have either already arisen, or might arise in the future, and implement integral changes for the sustainability of the system.[8]

Since its genesis, system dynamics has impacted systems analysis in multiple fields like business, education, and engineering.[9] In his 1998 address at Universidad de Sevilla, Spain, Forrester even argued that system dynamics could also be employed to better understand the interrelatedness of social systems.[10] Since that time, system dynamics has been employed to study sociological systems such as family therapy, population growth, and anthropology.[11]

In the same presentation, Forrester alluded to the development of system dynamics archetypes. He called them "generic models," and estimated ". . . that about 20 such general, transferable, computerized cases would cover 90 percent of the situations that managers ordinarily encounter."[12] System archetypes are generic structures that, according to E. F. Wolstenholme, ". . . were introduced as a formal and free-standing way of classifying structures responsible for generic patterns of behaviour over time,

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[8] Ibid., 3. Forrester says, "System dynamics uses concepts from the field of feedback control to organize information into a computer simulated model. A computer acts out the roles of people in the real system. The resulting simulation reveals behavioral implications of the system represented by the model."

[9] Peter Senge, *The Fifth Discipline: The Art & Practice of the Learning Organization* (London, Random House, 2006), 93. In his book, *General Systems Theory*, Ludwig von Bertalanffy delineates the history of fields that have been impacted due to the rise of systems theory. They include: mathematics, compartment theory, set theory, graph theory, net theory, cybernetics, information theory, theory of automata, game theory, decision theory, and queuing theory. See von Bertalanffy, *General Systems Theory: Foundations, Development, Applications*, 17–24.

[10] Ibid., 2.

[11] See Lynn Hoffman, *Foundations of Family Therapy: A Conceptual Framework for Systems Change* (New York: Basic Books, 1981); Miriam Rodin, Karen Michaelson, and Gerald M. Britan, "Systems Theory and Anthropology," *Current Anthropology* 19 (1978): 747–62.

[12] Senge, *The Fifth Discipline*, 10.

particularly counter-intuitive behaviour."[13] Said another way, "Archetypes are accessible

tools with which managers can quickly construct credible and consistent hypotheses

about the governing forces of their systems."[14]

What exactly is a system? According to Edwards Deming, statistician, lecturer

and early management and systems expert, "A system is a network of interdependent

components that work together to try to accomplish the aim of the system."[15] Therefore, a

company or organization is only a system if it has an aim.[16] Deming further qualifies his

definition of a system by saying, "A system must create something of value, in other

words, results. The intended results, along with consideration of recipients and of cost

mold the aim of the system. It is thus management's task to determine those aims, to

manage the whole organization toward accomplishment of those aims."[17] Deming

continues by arguing that a system must have a future, and management can determine

the system's future.[18] Donella Meadows, author of the book, *Thinking in Systems*,

clarifies, "A system is a set of things—people, cells, molecules, or whatever—

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[13] E. F. Wolstenholme, "Towards the Definition and Use of a Core Set of Archetypal Structures in System Dynamics," *System Dynamics Review* 19 (Spring 2003): 8.

[14] Senge et al., *The Fifth Discipline Fieldbook,* 121.

[15] W. Edwards Deming, *The New Economics: For Industry, Government, Education* (Cambridge, Mass.: MIT Press, 2000), 50. Peter M. Senge describes Deming as ". . . revered around the world as a pioneer in the quality management revolution." See Senge, *The Fifth Discipline*, ix. Senge describes a system this way: "A system is a perceived whole whose elements 'hang together' because they continually affect each other over time and operate toward a common purpose. . . . Examples of systems include biological organisms (including human bodies), the atmosphere, diseases, ecological niches, factories, chemical reactions, political entities, communities, industries, families, teams—and all organizations." Senge et al., *The Fifth Discipline Fieldbook*, 90.

[16] Deming, *The New Economics*, 51. Deming says, "A company or other organization may have buildings, desks, equipment, people, water, telephones, electricity, gas, municipal services. But is it a system? In other words, is there an aim?"

[17] Ibid., 52.

[18] Ibid., 54. Deming says, "Management and leaders have still another job, namely, to govern their own future. . . . Preparation for the future includes lifelong learning for employees. It includes constant scanning of the environment (technical, social, economic) to perceive need for innovation, new product, new service, or innovation of method. A company can to some extent govern its own future."

interconnected in such a way that they produce their own pattern of behavior over time."[19] A system must therefore have parts that are interconnected and a function.[20]

Moreover, there is an organic nature to systems. Meadows, though curiously avoiding the word "organic," qualifies by saying, "Systems can be self-organizing, and often are self-repairing over at least some range of disruptions. They are resilient, and many of them are evolutionary. Out of one system other completely new, never-before-imagined systems can arise."[21] Proponents of the field of living (or organic) systems theory and management (a field related to system dynamics), like Richard Pascale, Mark Millemann, and Linda Gioja, argue that unless a system continues to be self-organizing, self-repairing, resilient and evolutionary, it will begin to die.[22] Moreover, living systems scientists argue that even a state of equilibrium in a system is "a precursor to death."[23] A system must, therefore, continue to adapt to its surroundings and change in order to continue to survive. According to living systems theory, systems must exist in a state of discontinuous change in order to remain resilient and adaptable to unforeseen circumstances.[24] Any system that does not adapt will not be sustainable.

To understand the "art or systems thinking," one must first recognize that all systems are made of multiple components that have a common aim.[25] Therefore, the whole of the system must be studied in order to understand how each component affects

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[19] Donella Meadows, *Thinking in Systems: A Primer* (ed. Diana Wright; White River Junction, Vt.: Chelsea Green Publishing, 2008), 3. Kindle Edition.

[20] Ibid., 14.

[21] Meadows, *Thinking in Systems*, 15.

[22] See Richard Pascale et al., *Surfing the Edge of Chaos: The New Art and Science of Management* (New York: Crown Business, 2000). Kindle Edition.

[23] Ibid., Kindle Location 119.

[24] Ibid., Kindle Location 3923.

[25] Deming, *The New Economics*, 91.

the others in the system. Deming refers to this particular dynamic of systems interrelatedness as "the obligation of the component."[26] Deming says, "The obligation of any component is to contribute its best to the system, not to maximize its own production, profit, or sales, nor any other competitive measure. Some components may operate at a loss to themselves in order to optimize the whole system, including the components that take a loss."[27] Thus, the sum of the system is greater than its individual parts.

Moreover, systems thinking requires not only studying the interrelatedness of components in a system but also identifying the underlying structures of the system. Senge says,

> In effect, the art of systems thinking lies in seeing through the detail complexity to the underlying structures generating change. Systems thinking does not mean ignoring detail complexity. Rather, it means organizing detail complexity into a coherent story that illuminates the causes of problems and how they can be remedied in enduring ways.[28]

In short, systems thinking engenders a simplification process that seeks to understand complex systems in clear and coherent ways. In their article, "Bathtub Dynamics," authors Linda Booth Sweeney and John D. Sterman concur when they say, "Most advocates of systems thinking agree that much of the art of systems thinking involves the ability to represent and assess dynamic complexity (e.g., behavior that arises from the interaction of a system's agents over time), both textually and graphically."[29]

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[26] Ibid., 97.
[27] Ibid.
[28] Senge, *The Fifth Discipline*, 124.
[29] Linda Booth Sweeney and John D. Sterman, "Bathtub Dynamics: Initial Results of a Systems Thinking Inventory," *System Dynamics Review* 16 (Winter 2000): 250.

Furthermore, systems thinking helps uncover systemic problems and create durable solutions.[30]

Developments

The field of system dynamics has developed a number of helpful innovations in order to better understand systems, their interrelatedness (both internally and with other systems), and their sustainability. This section will focus on ten such innovations with the intention of introducing the reader to their basic concepts and constructs that lead to the development of system archetypes.[31]

Storytelling

The consultation team at Innovation Associates, a consulting firm that utilizes system dynamics, encourages system thinkers to begin thinking in systems using a process they call "storytelling."[32] Storytelling helps people understand the components of a system and how they are interconnected. It can help systems thinkers "see four levels operating simultaneously: events, patterns of behavior, systems, and mental models."[33]

In much the same way a novelist or playwright creates a storyboard to capture the flow of the entire script from chapter to chapter or act to act, management teams

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[30] See von Bertalanffy, *General System Theory*, 31. Von Bertalanffy says, "It is necessary to study not only parts and processes in isolation, but also to solve the decisive problems found in the organization and order unifying them, resulting from dynamic interaction of parts, and making the behavior of parts different when studied in isolation or within the whole."

[31] While there are numerous other innovations that have emerged in the field of system dynamics, the ten that are outlined in this chapter were chosen by the author because they help build an understandable foundation for the remainder of this dissertation.

[32] Senge et al., *The Fifth Discipline Fieldbook*, 97. The Systems Thinking consultation team members names are: Jennifer Kemeny, Michael Goodman, and Rick Karash. Together they authored several sections in *The Fifth Discipline Fieldbook*, including this section on storytelling.

[33] Ibid., 97.

begin by storyboarding or describing the events that led to whatever outcome is being

discussed.[34] This process aids systems thinkers in uncovering the events that occurred

and how one event leads to another and another, and so on. Once the events are brought

out, systems thinkers lead management teams in seeing the bigger picture of how actions

and reactions lead to recurring patterns of behavior.[35]

The third level of storytelling requires systems thinkers to begin diagramming the

systemic structures of the events and patterns of behavior. Finally, systems thinkers

explore the mental models or key assumptions, generally unvoiced, held by different

players in the system.[36] Once these assumptions are brought to light, systems thinkers can

begin to experiment with leveraging these assumptions by challenging their validity.

The result of a successful storytelling exercise leads to a thorough understanding

of the events, patterns of behavior, systems, and mental models. Consequently, the

systems thinker now has the raw ingredients to begin to list and diagram the system,

including the interrelated nature of the connected parts.[37] These lists and diagrams are

then used to study and analyze the nature of the entire system rather than just the events

that led up to the current situation.[38]

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[34] Ibid., 98.
[35] Ibid., 99.
[36] Ibid., 103.
[37] Ibid., 106–7.
[38] Sweeney and Sterman, "Bathtub Dynamics," 250. The authors identify storytelling and the subsequent graphing and diagramming of organizational stories as a key basic skill for all systems thinkers.

Five Whys

Rick Ross, a contributing author to *The Fifth Discipline Fieldbook*, presents another

simplified tool for beginning to understand any system, called "The Five Whys."[39] "The

Five Whys" was originally developed by managers at Toyota, the Japanese automobile

manufacturer, as "a process of continually asking questions until you get to the root cause

of every activity performed."[40] The initial step of the "Five Whys" process begins when

the systems thinker asks the question "why?" Why is such-and-such taking place? Ross

says that when asking this question to a group working to fix the stated problem, one

could end up with multiple answers.[41] The next step is to write down the answers on chart

paper and place them on walls around the room. The process of asking "why?," writing

answers down on chart paper, and tacking them on the walls is repeated five times. In this

manner, the underlying problem begins to be unearthed with each successive answer to

the why question.

Ross explains the process further: "Repeat the process for every statement on the

wall. Post each answer near its 'parent.' Follow up all the answers that seem likely. You

will probably find them converging; a dozen separate symptoms may be traceable back to

two or three systemic sources."[42] Ross continues, "To be effective, your answers to the

Five Whys should steer away from blaming individuals."[43] Playing the blame game tends

to be destructive, leading to the only option of punishing whoever appears to bear the

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[39] Senge et al., *The Fifth Discipline Fieldbook*, 108–10. Also see C. Jones et al., "The Lean Enterprise," *BT Technology Journal* 17 (October 1999): 15–22.
[40] Bradley R. Staats and David M. Upton, "Lean Knowledge Work," *Harvard Business Review* (October 2011), 5.
[41] Senge et al., *The Fifth Discipline Fieldbook*, 110.
[42] Ibid.
[43] Ibid.

majority of the blame. Instead, the idea is to understand the entire system as a whole. Rather than asking, "Who is responsible," the question should be, "Why did this happen?"[44]

The process of asking the "Five Whys" enables the organization or systems thinker to uncover the deep issues involved in the system.[45] The process goes below the surface level and helps identify what is really happening. The "Five Whys" is thus a basic evaluation tool, that when employed, can lead below the surface of a seemingly apparent source to a problem to the discovery of deep and often times recurring systemic patterns. Once recognized, these discoveries allow for systems thinkers to diagram the interrelatedness of the system using stocks and flows, links and loops.

Stocks, Flows, and Feedback Loops

Basic building blocks for diagramming systems, stocks, flows, and feedback loops are fundamental to understanding system archetypes. "Stocks," writes Meadows, "are the elements of the system that you can see, feel, count, or measure at any given time. A system stock is just what it sounds like: a store, a quantity, an accumulation of material or information that has built over time."[46] Examples of stocks include money in the bank, water in the bathtub, trout in a stream, electricity generated by a power plant, and clients

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[44] Ibid.

[45] James C. Collins and Jerry I. Porras, "Building Your Company's Vision," *Harvard Business Review* (September–October 1996), 70. When applying the "Five Whys" methodology to creating a vision statement, Collins and Porras say, "The five whys can help companies in any industry frame their work in a more meaningful way."

[46] Meadows, *Thinking in Systems*, 17.

related to a business.[47] Stocks are not restricted to concrete, quantifiable materials, however. A stock could be something as unquantifiable as self-esteem in a particular person, the depths of love a man might feel for his wife, or the motivation a Christian might feel to obey the Great Commission. Meadows gives the following examples: "Your reserve of good will towards others or your supply of hope that the world can be better are both stocks."[48]

A flow represents stocks changing over time. A flow does just that, *flow* to or away from stocks, thereby changing the size of the stock. A flow, either adds to the stock, like trout added to the stream by the Department of Fish and Game, or is subtracted from it, like trout reeled in by fishermen and pulled from the stream. Other examples include water filling the tub, deposits and withdrawals in the bank, and the means which bring self-esteem, hope and good will to an individual person.[49] Take for example a bathtub filling up: water flows in from the tap into the bath creating a stock of water. The stock can be increased by allowing more water to flow in, or decreased by removing the plug and allowing the water to drain.[50]

Stocks can also change over time.[51] For example, the amount of warm air produced by an in-home heating system. Warm air, flowing through the air ducts, fills the room and becomes a stock. As a stock, warm air is regulated by a thermostat. The

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[47] Bob Berry, "How a CEO Can Create Sustainable Competitive Advantage by Modeling the Company as a Dynamic System" (paper presented at the 31st International Conference, System Dynamics Society, Cambridge, Mass., 24 July 2013), 3. Berry says, "The stock-flow concept was conceptually so easy to talk about, but abstract enough that we could talk about systems at a sufficiently high level." Also see Meadows, *Thinking in Systems*, 17.

[48] Meadows, *Thinking in Systems*, 17.

[49] Sweeney and Sterman, "Bathtub Dynamics," 253.

[50] The bathtub illustration comes from Meadows, *Thinking in Systems*, 17. The author of this dissertation developed the trout illustration.

[51] Meadows, *Thinking in Systems*, 17.

thermostat creates a feedback loop in the system (which will be discussed in the next paragraph). As warm air escapes through cracks in the insulation, doors, and windows, the thermostat identifies the difference between the actual temperature of the room and the desired target temperature. The thermostat then acts as a switch by activating the heater to return the room back to the desired temperature.[52]

In order to understand a basic feedback system, return to the mental image of the bathtub filling with water. As the water flows into the tub, a feedback system kicks in to turn off the tap as soon as the desired amount of water is in the tub. In most bathtub systems, the feedback mechanism is the human user. As the water nears the desired amount, the user's eyes evaluate the actual amount of water based on the desired amount of water and via a complicated physiological system sends a message to the brain that, in turn, is transmitted to the hand that manually turns the water flow off. The mechanism that serves to regulate the amount of water in the tub is an example of what systems thinkers call a "feedback loop."[53]

Furthermore, stocks and flow diagramming also highlight the importance of understanding time delays in a system. For stocks to be depleted or replenished always takes time, even if that time is measured in milliseconds. Senge gives the helpful example of party invitations. Once written, stamped and mailed, the invitations are not instantaneously received, instead they sit in various stocks: post offices, mail delivery vehicles and bags, and mail boxes.[54] Even if the invitations are sent via email there will

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[52] Ibid., 36.
[53] Mai Ahn Thi Lê and Kincho H. Law, "System Dynamic Approach for Simulation of Experience Transfer in the AEC Industry," *Journal of Management in Engineering* 25 (2009): 197.
[54] Senge et al., *The Fifth Discipline Fieldbook*, 180.

still be a time delay between the time they are sent and the time they are received in the inboxes of the invitees. In much the same way, time delays are important elements of most systems and must not be overlooked when attempting to understand and diagram a system.

For the sake of simplicity most of the diagrams in this chapter are based on a simple trout system. The example of trout in a trout stream can be diagramed like this:[55]

Figure 1
Stocks and Flows
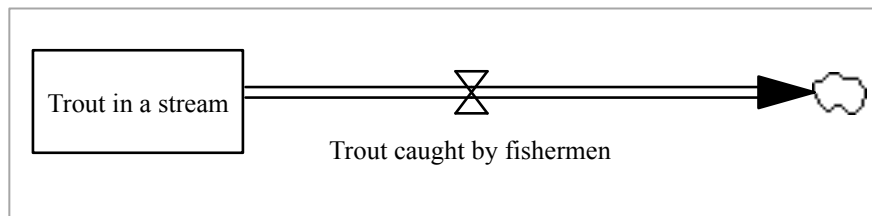
The misshapen symbol to the right of the arrow represents a depleted stock (This symbol is repeated in each of the diagrams concerning stocks and flows). Including a feedback loop, in this case the Department of Fish and Game, changes the diagram slightly to look like this:

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[55] For more information on diagrammatic representations of stocks, flows and feedback loops, see Table 2 in Lê and Law, "System Dynamic Approach for Simulation of Experience Transfer in the AEC Industry," 197. Note, unless otherwise noted, all diagrams were created using the Vensim software package. For more information see, http://vensim.com.

Figure 2
Stocks and Flows with a Feedback Loop
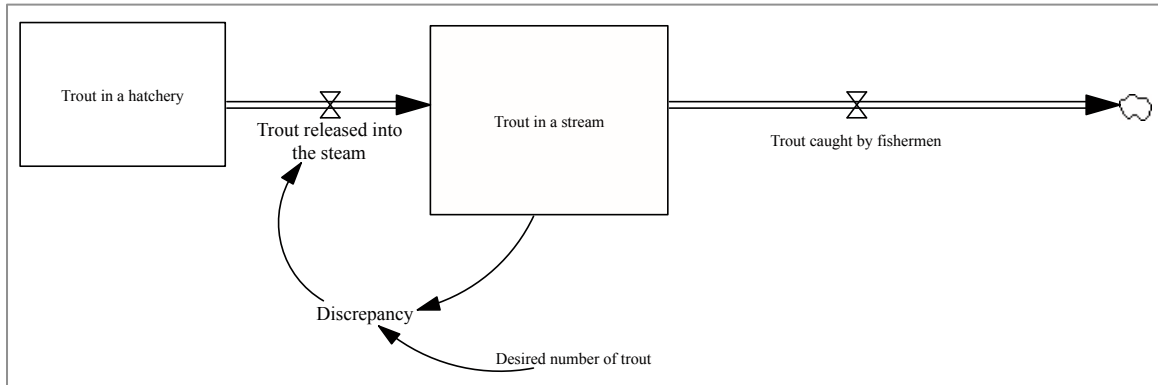
The reader will notice, in this diagram, that a loop consisting of three components has emerged: trout in a stream, discrepancy, and trout released into the stream. This loop is called a feedback loop.

The system of trout in a trout stream, however, is rarely as simple as the diagram above makes it seem. Such a system generally contains multiple flows. Examples include the natural flow of the river that sweeps trout away with it, the life expectancy of the fish dying by means other than being caught by fishermen, or even the flow of fish that comes from over fishing or poaching.

Generally speaking, systems are interconnected to other systems that are themselves interconnected to still more systems *ad infinitum*. This will be discussed later under the subheading open and closed systems. For now, however, here is what a systems diagram would look like with multiple flows:

Figure 3
Stocks with Multiple Flows
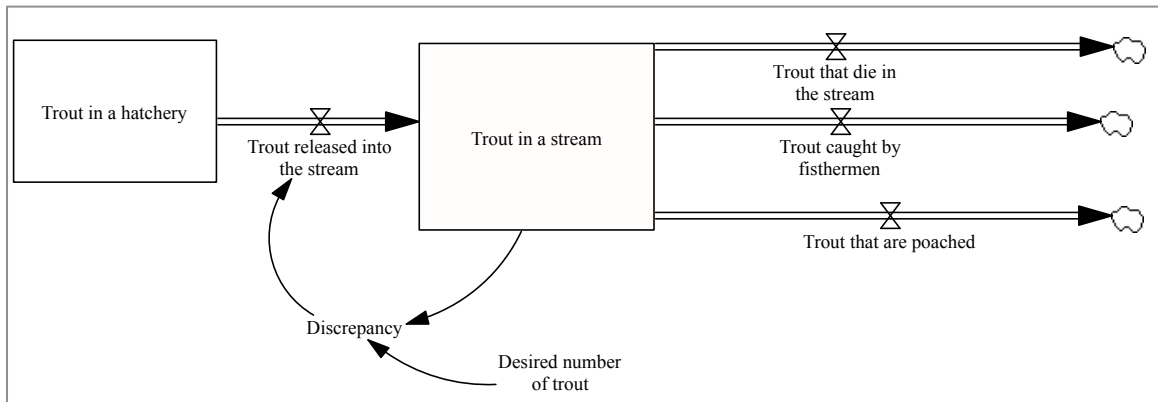
Links and Loops

System diagrams consist of a series of links and loops, similar to the ones visualized in the diagram above.[56] Links are arrows that show the influence or connectedness that one component of a system exerts on another. Links are not isolated events, however, so they always form a loop: "They always comprise a circle of causality. . . , in which every element is both 'cause' and 'effect'—influenced by some, and influencing others, so that every one of its effects, sooner or later, comes back to roost."[57]

System loops are similar to stocks and flow diagrams in that they show cause and effect. Unlike stocks and flow diagrams, however, system loops always have a feedback loop built into them. In this way, the system keeps perpetuating itself. According to Senge, "There are basically two building blocks of all systems representations: reinforcing and balancing loops."[58] Understanding how links and loops function will set the stage for using system archetypes later.

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[56] Senge et al., *The Fifth Discipline Fieldbook*, 113.
[57] Ibid.
[58] Ibid., 114.

Reinforcing Loops

Reinforcing loops create a snowball effect for the system. Meadows describes a

reinforcing loop as "a vicious or virtuous circle that can cause healthy growth or runaway

destruction."[59] Small changes compound the system to produce exponential results.

Examples of reinforcing loops include:

- The more food a person eats the more depressed he gets about his weight. The more depressed he gets about his weight, the more food he eats.
- The more money a person makes based on commission, the harder she works. The harder she works, the more money she makes.[60]

Reinforcing loops are either drawn with a "snowball," indicating the snowball

effect, or the letter *R* (Reinforcing) in the center.[61] For the sake of clarity, this dissertation

will use both the snowball (depicted in the center of the diagram) and the letter *R*.

Indicating the type of loop helps to clarify the pressure on the system, and identify

leverage points later. Continuing with the example of trout in a stream, an overly

simplified reinforcing loop might look like this:

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[59] Meadows, *Thinking in Systems*, 30.

[60] For an example of a reinforcing feedback loop, see Sumant Kumar Bishwas, "Critical Issues for Organizational Growth and Success: A Systems Thinking View using Feedback Loop Analysis," 5 [cited 1 April 2015]. Online: http://www.systemdynamics.org/conferences/2013/proceed/papers/P1218.pdf. Meadows gives the following examples of reinforcing loops: 1) When we were kids, the more my brother pushed me, the more I pushed him back, so the more he pushed me, so the more I pushed him back; 2) The more prices go up, the more wages have to go up if people are to maintain their standards of living. The more wages go up, the more prices have to go up to maintain profits. This means that wages have to go up again, so prices go up again. See Meadows, *Thinking in Systems*, 30.

[61] Senge et al., *The Fifth Discipline Fieldbook*, 116.

Figure 4
Reinforcing Loop
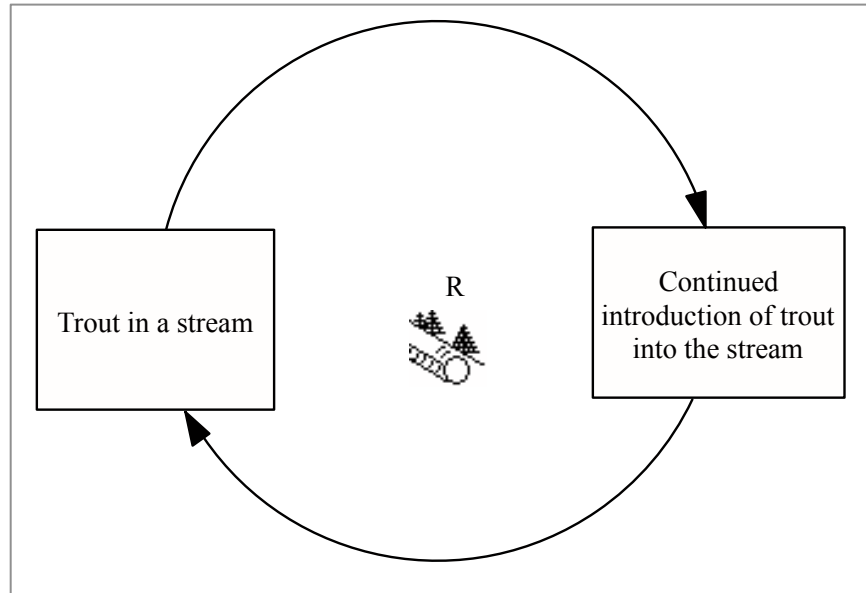
The reader will notice that if the Department of Fish and Game continues to supply more

trout to the stream despite the fact that no fishermen are balancing the system by catching

fish, the trout stock will continue to grow. Moreover, the trout stock will grow

exponentially as long as the stream permits. As more fish are introduced, and should the

conditions of the stream remain hospitable, the fish will spawn more and more fish. This

system represents, in the words of Senge, "a truly virtuous spiral."[62] However, a virtuous

spiral can only last for so long. Eventually, unless balancing loops are introduced to the

system, the trout will over populate the stream and exhaust their food supplies.

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[62] Ibid., 115.

Balancing Loops

Balancing loops seek to create equilibrium in the system. While reinforcing loops will

push a system to grow or self-destruct if left unchecked, balancing loops push for

stability and eventually limit growth.[63] Senge says, "Despite the frustration they often

engender, balancing loops aren't innately bad: they ensure, for example, that there is

usually some way to stop a runaway vicious spiral."[64] Examples of balancing include:

- Homeostasis ensures that the human body maintains the correct temperature for optimal survival.
- Ecological systems balance the food chain that regulates the appropriate proportion of predators to prey.[65]

Balancing loops are identified by drawing a seesaw symbol or the letter *B*

(Balancing) in the center of the diagram. For the purpose of this dissertation, balancing

loops will be identified with both, as diagramed in Figure 5 below.

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[63] John D. Sterman, "System Dynamics Modeling: Tools for Learning in a Complex World," *California Management Review* 43 (Summer 2001): 19. Also see Senge et al., *The Fifth Discipline Fieldbook*, 117.

[64] Senge et al., *The Fifth Discipline Fieldbook*, 17.

[65] Ibid.

Figure 5
Balancing Loop
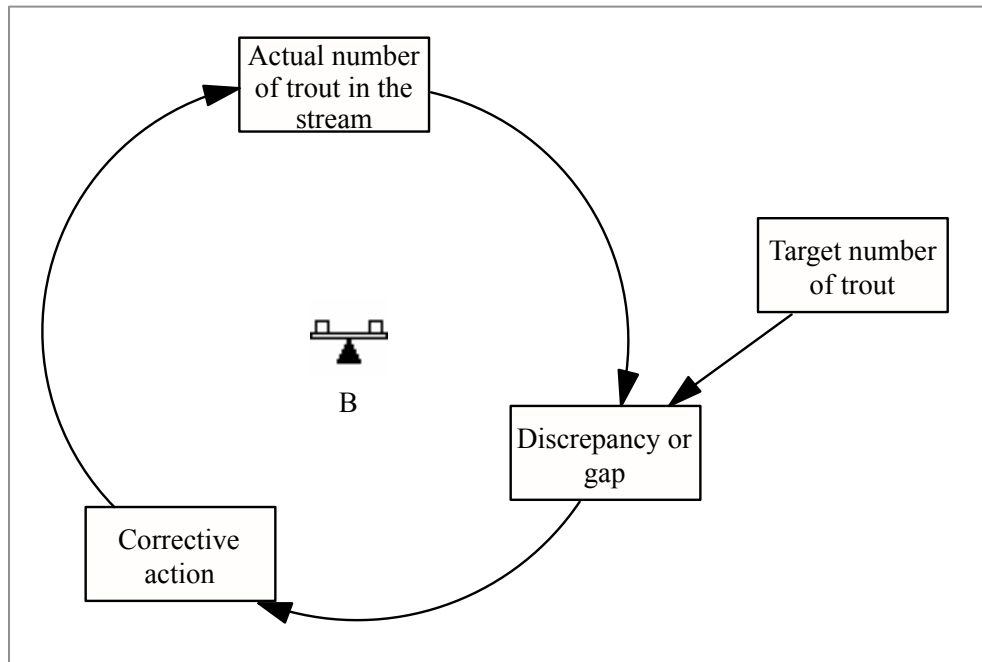
The "corrective action" text box could represent number of fishermen permitted,

including the bag limit (or number of fish permitted to be caught by each fisherman).

"Corrective action" could also refer to the action taken by the Department of Fish and

Game to replenish the stock of fish. In either case, the system exerts a balancing force

upon itself. Balancing systems, however, are not always good. They can limit the amount

of potential growth the system could experience over time.[66]

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[66] Senge provides a generic template for a balancing loop. Senge et al., *The Fifth Discipline Fieldbook*, 120.

Delays

Delays represent time lapses in the system and can occur in both reinforcing and

balancing loops. John Sterman, Jay W. Forrester Professor of Management at MIT Sloan

School of Management, explains,

> Time delays between taking a decision and its effects on the state of the
> system are common and particularly troublesome. Delays in feedback
> loops create instability and increase the tendency of systems to oscillate.
> As a result, decision makers often continue to intervene to correct apparent
> discrepancies between the desired and actual state of the system long after
> sufficient corrective actions have been taken to restore the system to
> equilibrium. Research shows convincingly that people commonly ignore
> time delays, even when the existence and contents of the delays are known
> and reported to them, leading to overshoot and instability.[67]

Senge warns, "Delay can have enormous influence in a system, frequently accentuating

the impact of other forces. This happens because delays are subtle: usually taken for

granted, often ignored altogether, always under-estimated."[68] Delays can be drawn in a

system diagram using a pair of small diagonal, parallel lines that cut through the link

experiencing the delay or by using a timepiece icon next to the causal loop experiencing

the delay. Below is a representation of the same trout system with the inclusion of a time

delay:

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[67] Sterman, "System Dynamics Modeling: Tools for Learning in a Complex World," 13.
[68] Senge et al., *The Fifth Discipline Fieldbook*, 119.

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Figure 6
Balancing Loop with Time Delay
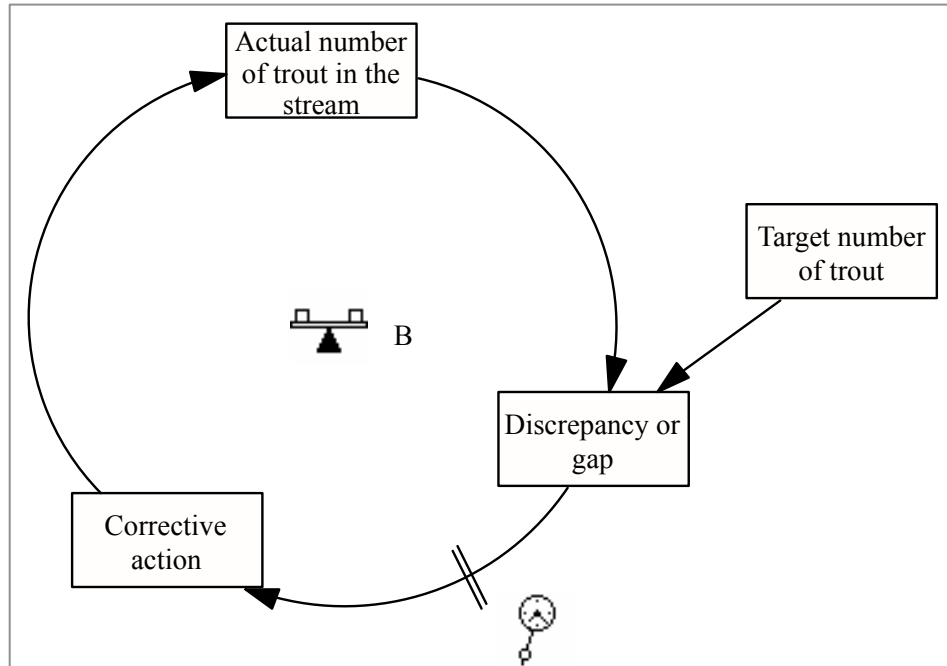
In the case of the trout system diagramed above there are many possible time delays that could be shown. Among those that first come to mind are the time it takes to issue more fishing permits and the time it takes new fish to spawn, grow, and be successfully released into the stream.

In the thermostat scenario mentioned above, there is always a delay between the stock (warm air in the room) being filled and the thermostat recognition of the full stock. Similarly, on the other end of the system, it takes the thermostat time to recognize when the room has dropped below the desired temperature and activate the heating system.

Leverage Points

Leverage points are key to discovering how to engender and maintain sustainability

within a system. Leverage points are identifiable places in the system where change could

lead to a systemic adjustment.[69] Wolstenholme explains, "[T]he process of diagram

examination facilitates identification of critical factors or restrictions and leverage points

where the biggest impact on performance might be achieved."[70] Often, leverage points

are intuitively located, but leveraged in the wrong direction.[71]

Meadows offers a list of twelve leverage points in most systems that should be

explored when attempting to change the system.[72] They are listed from 12–1 in

accordance with their ability to offer systemic change:

12) Numbers—Constants and parameters such as subsidies, taxes, standards
11) Buffers—The size of stabilizing stocks relative to their flows
10) Stock-and-Flow Structures—Physical systems and their nodes of intersection
9) Delays—The lengths of time relative to the rates of system changes
8) Balancing Feedback Loops—The strength of the feedbacks relative to the impacts they are trying to correct
7) Reinforcing Feedback Loops—The strength of the gain of driving loops
6) Information Flows—The structure of who does and does not have access to information
5) Rules—Incentives, punishments, constraints
4) Self-Organization—The power to add, change, or evolve system structure
3) Goals—The purpose or function of the system
2) Paradigms—The mind-set out of which the system—its goals, structure, rules, delays, parameters—arises
1) Transcending Paradigms

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[69] Sterman, "System Dynamics Modeling," 24. According to Sterman, "What thwarts us is our lack of a meaningful systems-thinking capability, the capability to learn about complexity and find the high leverage policies through which we can create the future we truly desire."

[70] E. F. Wolstenholme, "System Dynamics in Perspective," *Journal of the Operational Research Society* 33 (June 1982): 554.

[71] Jay W. Forrester, "System Dynamics: The Next Fifty Years," *System Dynamics Review* 23 (2007), 370. Also see Meadows, *Thinking in Systems*, 145. Meadows credits Forrester when she says, "Forrester goes on to point out that although people deeply involved in a system often know intuitively where to find leverage points, more often than not they push the change in the *wrong direction*."

[72] Meadows, *Thinking in Systems*, 147–64.

Continuing with the example of the trout system, the Department of Fish and Game relies on leverage point five (rules) to curtail unlawful fishing by punishing fishermen who do not have a license, thereby protecting the stock of fish.

According to Senge, leverage points in a system are sometimes "*nonobvious* to most participants in the system."[73] One of the advantages to systems archetypes is they provide suggested "areas of high-and-low leverage change."[74] Senge suggests that a good starting point to unveiling systemic problems and their potential leverage points is to begin seeing underlying structures and process in the system rather than simply evaluating surface level events.[75]

Systems thinkers must also keep in mind that small changes, or tweaks to the leverage points, can produce large results when a time delay is factor into the equation. Therefore, systemic delays need to be clearly understood before attempting to make system-wide changes, or changes that only appear to affect one part of the system when in actuality they have a much wider impact than is first assumed.[76]

Open and Closed Systems

One of the most important concepts related to the field of system dynamics is that of boundaries. A further delineation of systemic boundaries can be categorized as either closed or open systems. Closed systems are those that have totally defined components

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[73] Senge, *The Fifth Discipline*, 64.
[74] Ibid., 65.
[75] Ibid.
[76] Ibid., 64. Senge uses the analogy of a "trim tab," or "rudder on a rudder," to describe how small changes applied to a small area of the ship can redirect the course of the entire ship.

bounded to one another and cause little or no impact on any other system. Closed or bounded systems, largely a hypothetical construct, do not naturally occur in the real world.

Perhaps the closest closed systems come to real world simulation is in laboratory research. Scientists create and conduct experiments in a completely concealed laboratory or vacuum with the purpose of isolating the factors that are key to the experiment, while muting all other potential influences. Under such circumstances, these experiments can be controlled. As Meadows explains, "There are only boundaries of word, thought, perception, and social agreement."[77] In the real world, however, systems inevitably impact other systems.

The other types of systems are called open systems. Open systems do not have clearly defined boundaries and tend to impact other systems around them either implicitly or explicitly. In this sense, it is difficult to identify where one system ends and another begins. This becomes exponentially problematic when trying to isolate components of a specific system for studying their interrelatedness and effect on the entire system.

Meadows explains the importance of dissecting the hierarchy of systems into their subsystem parts:

> Hierarchical systems are partially decomposable. They can be taken apart and the subsystems with their especially dense information links can function, at least partially, as systems in their own right. When hierarchies break down, they usually split along their subsystem boundaries. Much can be learned by taking apart systems at different hierarchical levels— cells or organs, for example—and studying them separately. Hence, systems thinkers would say, the reductionist dissection of regular science teaches us a lot. However, one should not lose sight of the important

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[77] Meadows, *Thinking in Systems*, 95.

relationships that each subsystem to the others and to the higher levels of the hierarchy, or one will be in for surprises.[78]

According to Meadows, identifying system boundaries helps system thinkers to better understand the functionality of the entire system.

Moreover, according to Wolstenholme, systems boundaries give rise to potential organizational obstacles such as the "silo" mentality, power influence, and boundary management problems, all of which transpire in missions in varying degrees.[79] Despite the reality of these potential obstacles, Wolstenholme says, "The aim of systemic thinking should be to accept and embrace boundaries as necessary for management and accountability, but encourage thinking across them wherever possible."[80]

Discovering the boundaries of a system can be a challenge. More challenging still is identifying what parts of the system are relevant to the problem under study. In his book, *Seeing the Forest for the Trees*, Denis Sherwood explains, "One of the benefits of systems thinking is that it encourages a holistic view, taking everything of relevance into account. This could include literally everything, but that would be unhelpful; the trick is to stay relevant and to include everything of use, drawing the boundary there."[81]

This discovery naturally raises the question of where to start when looking for boundaries. Sherwood goes on to suggest that since every system is different, there can

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[78] Ibid., 83–4.
[79] Eric Wolstenholme, "Using Generic System Archetypes to Support Thinking and Modeling," *System Dynamics Review* 20 (2004), 344.
[80] Ibid., 345.
[81] Denis Sherwood, *Seeing the Forest for the Trees: A Manager's Guide to Applying Systems Thinking* (Boston, Mass.: Nicholas Brealey Publishing, 2006), Kindle Location 2258. Kindle Edition.

be no general rules.[82] While this all seems overly vague, mastery comes with experience. "Once you've had some experience," says Sherwood, "you know when it feels right."[83]

Bounded Rationality

Bounded rationality, a by-product of system boundaries, is the tendency of individuals and organizations to make reasonable decisions based on the limited knowledge to which they are privy.[84] Since people do not have "perfect information, especially about more distant parts of the system," seemingly rational decisions made in one part of the system can have catastrophic effects on another.[85] Organizations can be plagued by bounded rationality in decision-making if vital information is withheld from certain areas of the organization. Meadows argues,

> The bounded rationality of each actor in a system—determined by the information, incentives, disincentives, goals, stresses, and constraints impinging on that actor—may or may not lead to decisions that further the welfare of the system as a whole. If they do not, putting new actors into the same system will not improve the system's performance. What makes a difference is redesigning the system to improve the information, incentives, disincentives, goals, stresses, and constraints that have an effect on specific actors.[86]

One remedy to poor decision making due to bounded rationality is opening up channels of information to flow more freely between different parts of the system.

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[82] Ibid., Kindle Location 2275.
[83] Ibid.
[84] See Herbert A. Simon, "Bounded Rationality and Organizational Learning," *Organizational Science* 2 (March 1991): 125–34. Also see Meadows, *Thinking in Systems*,106. Kindle Edition.
[85] Ibid.
[86] Ibid., 109.

System Archetypes

System archetypes, a simplification of complex causal loop mapping and computer modeling, "were developed at Innovation Associates in the mid-1980s."[87] Senge explains, "Jennifer Kemeney (with Michael Goodman and Peter Senge) . . . developed eight diagrams that would help catalogue the most commonly seen behaviors."[88] System archetype diagrams consist of links, reinforcing and balancing loops, and time delays.[89] These archetypal diagrams include "Fixes that Backfire," "Limits to Growth," "Eroding Goals," "Shifting the Burden," and "Tragedy of the Commons."[90]

System archetypes allow for enhanced and simplified communication. According to Wolstenholme, "It is important to recognize that system archetypes are first and foremost a communications device to share dynamic insights."[91] Similarly, Senge and others say, "Although systems thinking is seen by many as a powerful problem-solving tool, we believe it is more powerful as a language, augmenting and changing the ordinary ways we think and talk about complex systems."[92] As systems thinkers become familiar

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[87] Senge et al., *The Fifth Discipline Fieldbook*, 121.

[88] Ibid.

[89] As with CPMs, system archetypes also have their voices of criticism. At least one criticism is worth noting, lest the reader think that the field of system archetypes, as developed primarily by Peter Senge, is accepted by all system dynamists. In their article "Reinterpreting 'Generic Structure': Evolution, Application and Limitations of a Concept," authors David C. Lane and Chris Smart present a comparison between three opposing views of generic structures. In the article, the authors criticize Senge's use of generic structures (archetypes), also called "counter-intuitive system archetypes," on the grounds that they are a "retreat from the rigors of scientific, isomorphic comparison and instead encourage analogical thinking." The authors go on to say, "We certainly feel that the nature and choice of counter-intuitive system archetypes cannot be validated in a meaningful scientific way." See David C. Lane, and Chris Smart, "Reinterpreting 'Generic Structure': Evolution, Application and Limitations of a Concept," *System Dynamics Review* 12 (1996): 87–120.

[90] Ibid., 125–44.

[91] Wolstenholme, "Towards the Definition and Use of a Core Set of Archetypal Structures in System Dynamics," 8.

[92] Senge, et al., *The Fifth Discipline Fieldbook*, 88.

with the various generic systems archetypes all around them, they are able to more accurately communicate and assess the interrelationships of systems parts.[93]

One reason system archetypes are so easily accessible is because they are based on theoretical assumptions that help to limit the scope of the system. Without these underlying assumptions of systems, systems thinkers can become easily distracted by the complexity of open systems. Archetypes, therefore, enable the researcher to see the forest and the trees while focusing on the system within the system that is in question.[94]

By way of example, consider a basic two-loop archetype called "Fixes that Backfire." A "Fixes that Backfire" archetype occurs when a fix is applied to alleviate a problem and an unintended consequence of that fix actually makes the problem worse. One does not have to look far to find systems that fit into this archetypical structure. Senge provides an example of a person sinking further and further into debt.[95] The infusion of money to solve the initial debt problem becomes compounded overtime until more and more money is needed, and the debt continues to grow. A generic "Fixes that Backfire" diagram can be seen below:[96]

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[93] Ibid., 88.

[94] Senge, *The Fifth Discipline*, 124–5. Senge says, "We all know the metaphor of being able to 'see the forest for the trees.' Unfortunately, when most of us 'step back' we just see lost of trees. We pick our favorite one or two and focus all our attention and change efforts on those." Senge goes on to say, "Mastering such basic archetypes as growth and underinvestment is the first step in developing the capability of seeing the forest *and* the trees—of seeing information in terms of broad *and* detailed patterns. Only by seeing both can you respond powerfully to the challenge of complexity and change. Also see Sherwood, *Seeing the Forest for the Trees*. Kindle Edition.

[95] Senge et al., *The Fifth Discipline Fieldbook*, 127.

[96] Bishwas presents a simple "Fixes that Backfire" archetype in, "Critical Issues for Organizational Growth and Success: A Systems Thinking View using Feedback Loop Analysis," 6.

Figure 7
"Fixes that Backfire"
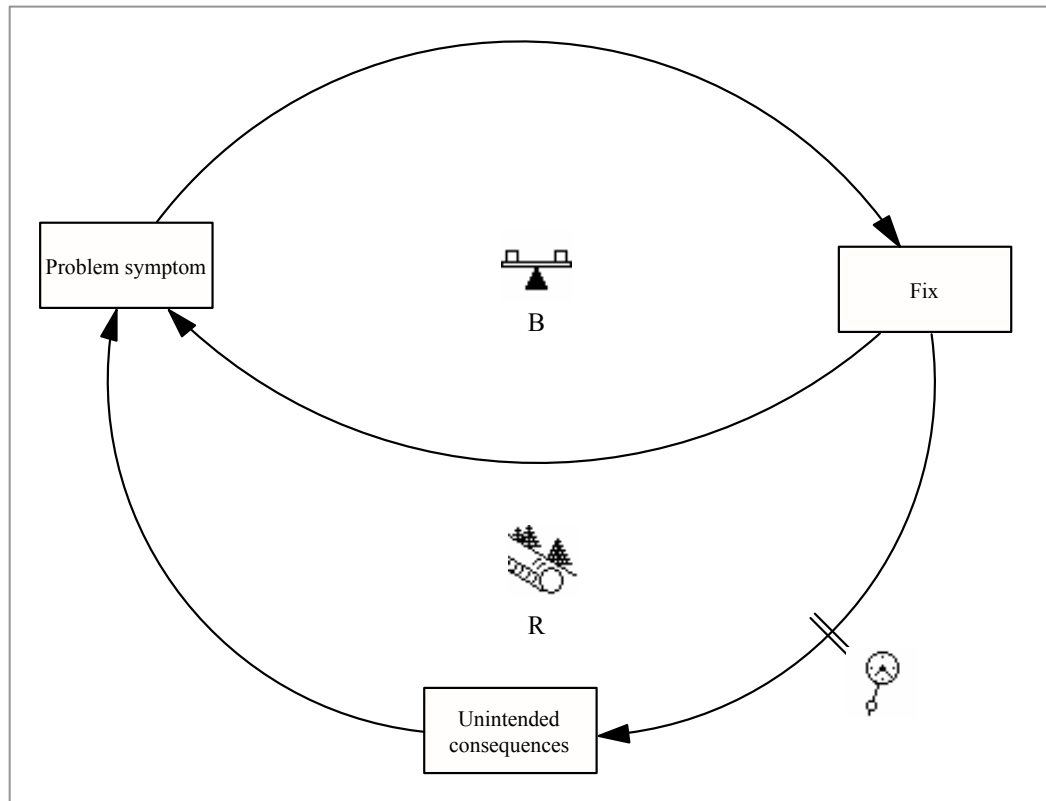
"Fixes that Backfire" is a commonly occurring archetype that aids in diagnosing systemic problems. Sometimes, identifying the system components leading to the problem, as well as the archetypal structure of the problem can help system thinkers change the course of the system before it ever occurs. Often, however, these archetypal structures are used to diagnose current or reoccurring systemic problems and devise solutions to change the trajectory of the system after the fact.

Chapter Summary

This chapter began with a short history of the development of system dynamics. Since its early years, the field of system dynamics has branched in multiple directions, and consequently allowed for in depth, systematic analysis of data in multiple fields.

This chapter went on to demonstrate some of the major developments in system dynamics as they relate to systems archetypes. System archetypes, as generic structures that demonstrate recurring systemic patterns across multiple fields, have the potential to help evaluate and encourage sustainability within a system. The following chapter will take a phenomenological look at the sustainability of CPMs in North India.

CHAPTER 4
CPM SUSTAINABILITY: A PHENOMENOLOGICAL STUDY OF NORTH INDIA

As of July 2013, the North Cluster of the Affinity of South Asian Peoples (ASAP) of the

International Mission Board (IMB) began tracking thirty-one different streams of fourth

generation or greater CPMs.[1] Nearly two years later, this statistic has risen to 114 streams

in seventy-eight different districts in North India and Nepal.[2] The North Cluster, one of

five IMB clusters in ASAP, comprises eight North Indian states, two union territories,

and the countries of Nepal and Bhutan. Of the 575 people groups that find their epicenter

in the North Cluster, 426 are engaged with a reproducing church planting strategy.[3]

Together, the eighteen IMB teams in the North Cluster reported baptisms from 104

different people groups in 2013, and sixty-nine people groups in 2014.[4]

Goal of this Study

The goal of this study is to determine, through a process known as phenomenology, what

factors lead to the sustainability of a church planting movement in North India. While

there are many theories about what makes a CPM sustainable or unsustainable, this

research focuses on what is happening on the field rather than on theoretical debate.

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[1] This statistic was taken 31 July 2013. Private internal IMB email received 28 October 2013 from Cluster Strategy Leader for the North Cluster in ASAP.

[2] Private internal IMB email received 15 April 2015 from Cluster Researcher Leader of the North Cluster in ASAP.

[3] Information from IMB Church Planting Progress Indicator (CPPI).

[4] 2013 statistical pie chart received over internal IMB email 21 January 2014, and 2014 statistical pie chart received via email 9 April 2015. Both charts were created by the IMB North Cluster research team.

Therefore, the starting point of this chapter is sustained CPMs. From there, the questions as to why each CPM was sustained can be asked, answered and analyzed for transferability. The definition of a "sustained CPM," for the purpose of this dissertation, is: the CPM demonstrate at least four generations of church plants in multiple locations with the first generation of churches existing for a minimum of five years.[5] Perhaps in the process of discovering the sustainable elements of CPMs, this study will be informative and an encouragement to both scholars and practitioners alike as the researcher seeks to describe what is occurring in North India.

Research Methodology

The research methodology used in this study is qualitative in general and phenomenological in specific. Phenomenological research focuses on specific phenomena that occur in a field of study (in this case within CPMs) and seeks to analyze those recorded phenomena to make sense of recurring patterns within the research.

According to Valerie Bentz and Jeremy Shapiro, "Phenomenology is used to obtain knowledge about how we think and feel in the most direct ways."[6] Bentz and Shapiro continue, "In ideal circumstances, the researcher, as self-observer or participant-observer, gains direct knowledge of the feelings and images of the research participant so that the first conceptualization is as close to the experience as technically possible."[7] In other words, phenomenological research seeks to understand the phenomena through the

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[5] See chapter two for an in-depth explanation of the definition of sustained CPM.
[6] Valerie M. Bentz and Jeremy J. Shapiro, *Mindful Inquiry in Social Research* (Thousand Oaks, Calif.: Sage, 1998), 96.
[7] Ibid.

eyes of those who are in the midst of them—in this case, those who are experiencing CPMs.

Using the phenomenological method of qualitative research, this chapter will focus on multiple sources in order to gain a better understanding of the data in a "big picture" format. As such, the researcher compiled research from published books, dissertations, CPM assessments (both formal and informal), case studies, Internet databases on global church planting, and personal interviews with select CPM practitioners seeing sustainable CPMs.[8] The researcher, then, coded the data from these fields to provide a list of categories that relate to the subject at hand—the sustainability of CPMs.

Due to the topic of this research paper—sustainability—and due to the fact that there are at least 114 CPM streams in North India, the researcher used four filters to determine which CPMs could provide the necessary data for observation. These filters are: 1) the movement is an actual CPM (fourth generation of churches and greater); 2) the CPM must have two or more streams; 3) the first generation of churches in the CPM has been tracked for at least five years; and 4) there is sufficient data on the CPM to warrant an analysis of its sustainability.[9] While there are likely many CPMs that fit these criteria, this chapter focuses primarily on four movements actively occurring within North India.

As the researcher began to accumulate massive amounts of data on the four North Indian movements, observable patterns began to emerge within each movement. There

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[8] See Michael Q. Patton, "Enhancing the Quality and Credibility of Qualitative Analysis," *Health Services Research* 34:5 (December 1999): 1192. Patton says, "Combinations of interview, observation, and document analysis are expected in much fieldwork."

[9] See Chapter two subheading "Defining CPM Sustainability" for more information on the research guidelines used.

are several reasons for this, perhaps the most important is that all four movements are relatively close together, and the primary CPM practitioners for the movements continually interact with one another in order to discuss these movements and the different strategies they are using to keep them sustainable. At this point, the researcher became concerned that by restricting the study to these four movements in North India, the research would produce a mostly generic report on CPM sustainability, overly limited in scope by geography and methodology.

Therefore, in order to get a better understanding of CPM sustainability, the researcher employed a qualitative research technique called triangulation whereby additional CPMs were identified that could provide the same amount of data. According to Michael Patton, "The logic of triangulation is based on the premise that no single method ever adequately solves the problem of rival explanations. Because each method reveals different aspects of empirical reality, multiple methods of data collection and analysis provide more grist for the research mill."[10] Using the filters already listed, the researcher found three additional CPMs, one from Southeast Asia, one from East Asia, and one from Latin America with which to compare the work in North India. Henceforth, these additional CPMs are referred to collectively as "control CPMs."[11]

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[10] Patton, "Enhancing the Quality and Credibility of Qualitative Analysis,",1192. Patton explains, "The term 'triangulation' is taken from land surveying. Knowing a single landmark only locates you somewhere along a line in a direction from the landmark, whereas with two landmarks you can take bearings in two directions and locate yourself at their intersection. The notion of triangulation also works metaphorically to call to mind the world's strongest geometric shape—the triangle."

[11] "Control" refers to a "control group" within a scientific study, whereby a test group is compared to the control group in order to determine deviation. This study is a social science phenomenological study and "control CPMs" is used to refer to the CPMs outside of India. For more information see, Jack A. Goldstone, "Case Control Study," *The SAGE Encyclopedia of Social Science Research Methods*, n.p. [cited 1 May 2015]. Online: http://srmo.sagepub.com/view/the-sage-encyclopedia-of-social-science-research-methods/n91.xml.

Research triangulation serves two critical functions in this dissertation.[12] First, it aids in triangulating sources.[13] Due to the subjective nature of qualitative research, source triangulation, employing the same interview methodology with a different pool of candidates, aided the researcher in identifying the key aspects of CPM sustainability across a larger pool of research data. Since the research data from North India began looking homogenous due to both the close proximity of the CPMs and their primary practitioners, the researcher established a base line by collecting external data on the three similar, yet not homogenous CPMs.

The second triangulation method employed is methods triangulation.[14] Methods triangulation involves the usage of multiple methods in order to determine a more objective collection of data.[15] While this chapter is primarily a phenomenological study of CPMs in North India, it also makes use of quantitative data in the form of yearly statistical reports and case studies related to each CPM. Methods triangulation, the mix of quantitative and qualitative data, establishes an environment for a more robust survey of the topic at hand—the sustainability of CPMs in North India.

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[12] Ibid., 1193. Patton lists four types of research triangulation that "contribute to verification and validation of qualitative analysis." They are: 1) methods triangulation, which checks the consistency of the findings; 2) triangulation of sources, which uses the same methods to cross-check different sources; 3) analyst triangulation, which employs multiple analysts to review findings; and 5) theory triangulation, which uses multiple perspectives or theories to interpret data.

[13] Ibid.

[14] D. Cohen and B. Crabtree, "Qualitative Research Guidelines Project," *Robert Wood Johnson Foundation* (July 2006): n.p. Cited 4 March 2015. Online: http://www. Qualres.org/HomeTria-3692.html.

[15] Ibid.

The researcher collected data from a number of sources. The researcher interviewed CPM practitioners related to each of the movements. Furthermore, the researcher also collected data from published articles and books, dissertations, case studies, field reports. Combined with the interviews, these other sources allowed the researcher to gather information pertaining to the sustainability of CPMs from the control CPMs. After gathering adequate information, the researcher coded the sources based on relevance to the topic. The researcher, then, analyzed the sources to create categories of important issues in CPM sustainability.

Interviews

The researcher utilized a semi-structured interview process.[16] A semi-structured interview process, according to Carol Bailey, allows the interviewer to use ". . . an interview guide with specific questions that are organized by topics but are not necessarily asked in a specific order."[17] Accordingly, "[t]he flow of the interview, rather than the order in a guide, determines when and how a question is asked."[18] The semi-structured interview approach allowed the interviews to be conversational without the risk of losing focus on CPM sustainability.[19] The interview process was based around the following interview questions:

1) Information on the CPM practitioner's field of service (locations, people groups, languages, etc.)
2) Information concerning the CPM practitioner's name and longevity of service on the mission field.

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[16] Carol A. Bailey, *A Guide to Qualitative Field Research* (2d ed.; Thousand Oaks, Calif.: Sage, 2007), 100.

[17] Ibid.

[18] Ibid.

[19] Thomas Groenewald, "A Phenomenological Research Design Illustrated," *International Journal of Qualitative Methods* 3 (April 2004): 13. Groenewald says, "The interview is reciprocal: both researcher and research subject are engaged in the dialogue."

3) General and historical background concerning the CPM being studied.
4) The bulk of the interview focused around the question: What factors make the CPM sustainable?[20]

The researcher selected interviewees based on their involvement in one of the ongoing CPMs and were, therefore, non-random.[21] Altogether, the researcher interviewed sixteen CPM practitioners, but not all of the interviews made the selection process to be admitted in this dissertation for various reasons. The first reason is because the criteria for interview eligibility was an ability to communicate clearly with the interviewer concerning the phenomenon of CPM sustainability.[22]

A second reason some of the interviews were not admitted into the study is because the CPM practitioner being interviewed was unable to produce substantial records that met the criteria of sustained CPM. For example, one practitioner kept good records of over two thousand church starts since 2005, but was unable to categorize the churches into generations (more on this CPM in chapter five). In the end, only seven

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[20] In accordance with the Assessments of Risk to Human Subjects in Research profile, this interview process scored a 0 High, 0 Medium, 0 Low, 1 or more as Not Applicable. The researcher is therefore encouraged to follow the Low Risk Informed Consent Protocols from the Risk Assessment and Informed Consent Guide.

[21] See Richard H. Hycner, "Some Guidelines for Phenomenological Analysis of Interview Data," *Human Studies* 8 (1985), 294. Hycner says, "Very often it is necessary for a phenomenological researcher utilizing the interview method discussed here, to seek out participants who not only have had the particular experience being investigated but also are able to articulate their experience. It should be remembered that the phenomenological researcher is seeking to illuminate human phenomena and not, in the strictest sense to generalize the findings. Therefore randomness, or participants unable to articulate the experience, might, in fact, keep the researcher from fully investigating the phenomenon in the depthful [*sic*] manner necessary. The critical issue here is that the phenomenon dictates the method (not vice-versa) including even the selection and type of participants. In fact, part of the 'control' and rigor emerges from the type of participants chosen and their ability to fully describe the experience being researched."

[22] Ibid. While many experts were interviewed, only those that could adequately express their views were admitted in this study. Consequently, only one of the interviews conducted with a national was admitted into this study. The remaining interviews come from expatriates. During the interviews, it seemed as though some of the national interviewees simply told the researcher what they thought he wanted to hear. This made it very difficult to admit any of such interviews into the subject matter of this dissertation.

interviews were admitted into the study. These interviews were in-depth and, as noted

earlier, the seven interviewees were chosen due to their participation in a CPM.[23]

The semi-structured interview process allowed interviewees to include some of

their own personal stories and examples related to CPM sustainability. These

personalized accounts meant that instead of measuring the sustainability of a certain CPM

solely on numbers of baptisms and churches over time, the researcher was able to

incorporate individual stories into the research process. For example, multiple CPM

practitioners discussed how their CPM methodology had changed over time—due, at

least in part, to a gathering global awareness of CPMs, innovations in the field of CPM,

and/or the changing socio-political dynamics of the people group experiencing the CPM.

The researcher captured the interviews on a digital recording using a software

program called Evernote, and then transferred them onto two separate external hard

drives for safekeeping.[24] Following this, the interviewer manually transcribed each

interview onto Evernote, a process that consumed nearly three working hours for every

one hour of interview recorded.

In addition to the interviews and interview transcriptions, the researcher also used

a qualitative research methodology called "memoing" to capture subtleties and nuances

during the interview that the digital recorder was unable to pick up.[25] Memoing is a

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[23] John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (2d ed.; Thousand Oaks, Calif.: Sage, 2007), 131. Creswell says, "For a phenomenological study, the process of collecting information involves primarily in-depth interviews with as many as 10 individuals. The important point is to describe the meaning of the phenomenon for a small number of individuals who have experienced it. Creswell did not say, "a minimum of 10," but, "as many as 10." The researcher only used seven interviews in this particular chapter. In chapter five, however, the researcher draws from more of the interviews.

[24] For more information see https://evernote.com.

[25] Groenewald, "A Phenomenological Research Design Illustrated," 13.

systematic approach to recording field notes that capture what the "researcher hears, sees, experiences and thinks in the course of collecting and reflecting on the process."[26] Memoing served as an ". . . analysis concurrent with data collection," which enabled a seamless transition to coding.[27]

<p style="text-align:center">Coding</p>

"Codes," according to Matthew Miles and A. Michael Huberman, "are labels that assign symbolic meaning to the descriptive or inferential information compiled during a study. Codes usually are attached to data 'chunks' of varying size and can take the form of a straightforward descriptive label or a more evocative and complex one (e.g. a metaphor)."[28] The researcher initially coded the data upon reflection of field notes (memoing), which he later organized into meta-categories using Evernote software where it was digitally coded.[29]

According to Udo Kelle, "The central analytic task in qualitative research—understanding the meaning of texts—cannot be computerized because it is not an algorithmic process and hence cannot be considered a mechanical task."[30] Nevertheless, the benefits of storing massive amounts of data—interview recordings, transcriptions, memos, case studies, and quantitative field data—on a single device, accessed by a single

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[26] Ibid.

[27] Mathew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (3d ed.; Thousand Oaks, Calif.: Sage, 2014), 70.

[28] Ibid., 71–2.

[29] The decision to use Evernote as opposed to a specific software package geared towards qualitative research, such as Nvivo, or ATLAS.ti. was intentional as Evernote was adequate.

[30] Udo Kelle, ed., *Computer-Aided Qualitative Data Analysis: Theory, Methods and Practice* (Thousand Oaks, Calif.: Sage, 1998), 3.

application are undeniable.[31] Evernote was able to handle the data gathering, storage, search and retrieval functionality that were needed for this research project.

The process of coding revealed that CPM sustainability was determined by at least the following three overarching categories: 1) financial viability, 2) healthy church formation, and 3) leadership development. With the exception of this introductory section and a conclusion at the end, these three categories form the basic outline of this chapter.[32]

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

The first step in the data analysis phase was cross-referencing statistical field reports, case studies, and CPPI database specific to each CPM, with the data acquired from the interview process. The second step in the analysis process was to compare the findings of the North Indian CPMs with those of the "control CPMs," and with the critiques of CPM as they apply to overall sustainability. The researcher designed the analysis process to examine the data in light of the critiques rather than to corroborate the findings between the different data sources and the critiques.

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[31] Amanda Coffey and Paul Atkinson, *Making Sense of Qualitative Data: Complementary Research Strategies* (Thousand Oaks, Calif.: Sage, 1996), 168. Coffey and Atkinson say, "Most of the data used in qualitative research are textual, derived from fieldnotes, transcribed interviews, transcriptions of naturally occurring action, documents, and the like. The first task for which the computer is perfectly suited, is the preparation of such textual data. It was not long ago that field researchers relied on handwritten notes or typewritten materials. By contrast, it is now routine in academic life to use word processors to create and store files of textual materials."

[32] The process used was similar to what Miles, Huberman, and Saldaña call "Hypothesis Coding." See Miles, Huberman, and Saldaña, *Qualitative Data Analysis*, 78. The authors define "Hypothesis Coding" as ". . . the application of a researcher-generated, predetermined list of codes onto qualitative data specifically to asses a researcher-generated hypotheses. The codes are developed from a theory/prediction about what will be found in the data before they have been collected or analyzed." The authors continue, "This method is appropriate for hypothesis testing, content analysis, and analytic induction of the qualitative data set, particularly the search for rules, causes, and explanations in the data. Hypothesis coding also can be applied midway or later in the qualitative study's data collection or analysis to confirm or disconfirm any assertions, propositions, or theories developed thus far." Chapter two of this dissertation discussed the initial framework or "hypotheses" concerning the sustainability of CPMs.

Biases

It is important to understand the basic biases of the author before reading the remainder

of this chapter. First, the author is a missionary appointed by the IMB of the Southern

Baptist Convention (SBC). Second, the author and his family live and work in North

India. Third, the author is a CPM practitioner among a rapidly expanding network of

churches that touches more than thirty people groups.

With these biases in mind, the researcher attempted to remain as objective as

possible during the course of this study. The fact that the researcher is a CPM

practitioner, however, allows the researcher to understand the nature of CPMs. Since the

starting point for this chapter assumes the reality of CPMs, being an experienced field

practitioner potentially should aid in the quest for discovering the elements that lead to

CPM sustainability.[33]

Delimitations

No study of this nature could possibly do justice to any one CPM, let alone four.

Knowing this, the researcher limited the inclusion of background information to each

CPM. As a result the researcher combined the background information on culture,

politics, economics, language and religious affinities, into one single section intended to

give a basic glimpse at the overall backdrop of the North Indian movements.

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[33] See J. Mouton and H. C. Marais, *Basic Concepts in the Methodology of the Social Sciences* (rev. ed.; Pretoria, South Africa: Human Sciences Research Council, 1990), 12. Concerning the relationship between the researcher and the research, Mouton and Marais say, "What is important, however, is to realize that individual social scientists or groups of social scientists frequently hold explicit beliefs about what is real and what is not: beliefs which profoundly affect the definition of research problems." Martyn Hammersley argues it is unwise to attempt to remove the researcher from the research in search for objective knowledge. He states that ". . . the research is itself part of the social world it studies: that it does not operate outside that world, in some pure realm of autonomy." See Martyn Hammersley, *Taking Sides in Social Research* (London: Routledge, 2000), 2.

Furthermore, the researcher also limited this study to CPMs currently happening within North India as a result of IMB field engagement.

One final delimitation must be mentioned. The study focused specifically on the missionary factors that lead to CPM sustainability. While there are myriad non-controllable factors—for example, political, social or environmental turmoil and devastation—which can aid or hinder the desired result of sustainable CPM, such elements are beyond the scope of this dissertation. By not including the above-mentioned elements this chapter remains focused on the thesis of this dissertation: System dynamics, especially system archetypes, can enable CPM practitioners to evaluate and pursue sustainability within a CPM.

For the most part, the outside or non-controllable factors can be handled very easily within this chapter because the four CPMs under primary study all come from the northern portion of India. While there are differences in language, culture, ethnicity and sub-political structures, each CPM is occurring within one portion of the same geopolitical nation of India. These movements are all happening within, or directly adjacent to what Robert Frykenberg refers to as the Indian "Cow Belt."[34] Frykenberg calls it by this name because the majority of its approximately 528 million inhabitants are Hindus who exhibit sanctimonious reverence for cows.[35]

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[34] Robert Eric Frykenberg, *Christianity in India: From Beginnings to the Present* (Oxford: Oxford University Press, 2008), 472. The "Cow Belt" is a term introduced to describe the northern part of India, centered around Uttar Pradesh and the surrounding States, where the Hindu revival, or Hindutva (fundamental Hindu nationalism), is focused.

[35] Government of India Census 2011, n.p. [cited 1 May 2015]. Online: http://www.dataforall.org/dashboard/censusinfoindia_pca.

Security Concerns

Each of the CPMs (including the control CPMs) researched for this chapter are in

restricted countries where, due to government restrictions or antichristian persecution,

missionaries and local believers must retain a certain amount of anonymity. Names of

local believers and, at times, expatriates have been changed for security purposes.

Additionally, the exact location of each movement has been omitted from this chapter.

Definition of Church

All of the practitioners related to the movements referred to the Acts pattern as a sign for

healthy church formation.[36] They each expressed a definition for church that states that a

church consists of a group of baptized believers, committed to meeting together regularly,

for the purpose of worship (including taking the Lord's Supper), discipleship,

evangelism, fellowship and ministry (based on Acts 2:37–47). Furthermore, the

practitioners stressed the importance of equipping and appointing local leadership based

on the biblical qualifications for leadership found in 1Timothy 3:1—13 and Titus 1:5—

16.[37]

One example of an alteration to the basic definition given above is that of the

CCF network.[38] The leaders of the CCF network included the extra-biblical criteria of a

church consisting of at least two, non-related families to their definition.[39] According to

the CCF leaders, this criterion helps break the patriarchal Indian custom whereby the

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[36] The term "Acts pattern" is used colloquially in CPM circles to refer to the early church formation pattern seen in Acts 2:37–47.

[37] The biblical qualifications for leadership will be discussed in greater later in this chapter.

[38] All information on CPM A comes from CPM field reports, an interview with CCF leader, Dalip, and a case study on the movement. Additionally, the actual name of the network has been reduced to "CCF" for security purposes.

[39] Interview with Dalip and other CCF leaders April 2014.

head of the family automatically assumes the role of the elder/pastor.[40] By insisting on a

congregation consisting of a minimum of two separate families, the network creates an

environment that allows for the selection of church leaders based on biblical, rather than

cultural guidelines.[41]

The Scope: Introduction to the CPMs

"Church planting movements," says Wilson Geisler, CPM practitioner, "are messy."[42] No

two CPMs are identical. In fact, no two churches or believers within any one given CPM

are identical. Many times reporting can be as messy as the CPM itself due to a number of

factors both cultural and numerical based on the size and current rate of expansion of the

CPM.

Each of these four different movements is occurring in different areas of North

India, among different people groups who primarily speak nine different languages:

Hindi, Magahi, Bengali, Punjabi, Gujarati, Marathi, Kashmiri, Urdu, and Nepali. The

majority of people within the four CPMs come from a Hindu background and represent a

number of different castes—from highest (Brahmans) to lowest (Dalits).

Within one of these movements, CPM A, is a small number of Muslim and Sikh

background believers. Additionally, CPM C is experiencing some church planting

success among people of Buddhist backgrounds. The majority, though not the entirety of

the believers in these four movements, are from an agrarian background. A typical church

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[40] Ibid.

[41] The CCF network build their leadership development and selection model using the guidelines found in 1 Tim 3:1–13, and Titus 1:1–16.

[42] Wilson Geisler, "Messy Mangers, Misunderstandings and Movements," *Mission Frontiers* (April–May 2011). Cited 14 May 2014. Online: http://www.missionfrontiers.org/issue/article/messy-mangers-misunderstandings-and-movements.

meeting includes between ten to thirty believers meeting together in a house church type setting.[43] This number, however, is far from static. Some of the churches have over forty families meeting together on a weekly basis, while others only have three or four believers consistently meeting together.[44]

Additionally, some of the churches in the cities cater to a migrant population of laborers and businesspeople from other states. These "migrant" churches tend to expand as new migrant laborers enter the city and become followers of Christ. The churches tend to also reduce in size as the migrant laborers return home to their villages spread out across North India.[45]

The first of these CPMs, referred to as CPM A, consists of 410 churches and consistently generates churches into the fourth and fifth generation. At the end of December 2014, an eighth generation church was recorded.[46] CPM A began in an anonymous North Indian state when a man named Dalip and his wife, Sangeta felt the call to start a church in a rapidly expanding megacity not too far from Delhi.[47]

Dalip, born and raised a high caste Hindu, came to faith in Christ when his older brother almost died in an automobile accident. In the hospital room, at his brother's side,

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[43] Average number of attendees taken from accounts of all four movements.

[44] The largest church in Dalip's network consists of forty families. Each family has at least two family members, sometimes more. Therefore, a regular church meeting has around eighty believers. Within the same network, however, some of the recent church plants only consist of three to four baptized believers meeting together regularly.

[45] One of Dalip's earliest disciples is a good example of a migrant church planter. Ashok came to the Delhi area looking for work more than seven years ago. Dalip shared the gospel with Ashok and his wife, who both accepted Christ and were baptized. Over the years, Dalip discipled the couple and trained them to become church planters. Ashok recently returned home and is in the process of planting a church in his own village.

[46] Statistics reported on an IMB case study and field report, captured in the Church Planting Progress Indicator (CPPI). 2014 and first quarter 2015 statistics were updated via phone interview with Dalip on 18 April 2015 followed by a subsequent email dated 22 April 2015.

[47] Pseudonyms used for security purposes.

he felt confused and began to question everything in which he believed. At that time a nurse shared her faith in Christ with Dalip and invited him to church. Dalip, not really understanding why, decided to show up and sit in the back of the sanctuary. "Just then, the pastor quoted Romans 3:23," says Dalip. "When I heard that all have sinned, I began to see all of my own sin before my eyes."[48] That day, Dalip gave his life to Christ. Before long, he married the nurse who shared the gospel with him, and together they committed themselves to serving the Lord.

In 2002, the couple planted their first church. As the years went on, they planted several more churches in the city and surrounding villages. In 2010, an IMB CPM practitioner named Eric made contact with Dalip and began to train his entire growing network using "Four Fields" CPM training material.[49] Now, Dalip's network, called CCF, is in eleven different states and two union territories. CCF's mission statement is to reach every people in every place.[50]

The second movement studied in South Asia, referred to in this study as CPM B, is in its sixth year of multiplication consisting of 391 churches with sixty-five of these in the fourth generation or greater. CPM B is predominantly occurring among "M" speakers.[51] Sources estimate there are 14,035,600 native "M" speakers in the world, most

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[48] Dalip, interview with author, 27 May 2014, India.

[49] For an introduction to the Four Fields training material, and to download the latest training manual, see: http://www.churchplantingmovements.com/index.php/vert5parts/vertbigpicture/126-the-four-fields-of-kingdom-growth.

[50] Information on CPM A comes from CPM field reports, an interview with CCF leader, Dalip, and a case study on the movement.

[51] The real name of the language is reduced to "M" for the sake of anonymity and security.

of them found in one specific state in North India, as well as in the southern part of the country of Nepal.[52]

The primary CPM practitioner, Williams,[53] and his family arrived in their target area of India, began meeting potential partners, and filtering for effectiveness in evangelism and church planting. The first "come and be" group (described in more detail later) began in 2008 with fourteen faithful men. Williams discipled these men and taught them how to reach their own people for Christ using multiplying CPM methodology called Rapid Advancing Disciples (RAD).[54]

Out of the fourteen initial church planters, two began to see church multiplication. Williams said that one day they began to implement the Luke 10 entry strategy that Williams had taught, and things "took off."[55] Excited by the new fruit, these two men in particular began planting multiplying churches and leading others to do the same.

The third movement, referred to as CPM C, consists of 357 churches from two different, yet connected streams—one with 218 churches and the other with 139 churches—concentrated in two states and in a neighboring country.[56] The primary CPM practitioner responsible for training and equipping the leaders in this movement is James.[57]

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[52] SIL ethnologue, [cited 27 May 2014]. Online; http://www.ethnologue.com/language/mag. The ethnologue cites the Indian 2001 census as its source for population totals.

[53] Pseudonym used for security.

[54] For an introduction to RAD and to download the latest manual (in multiple languages), see: http://www.churchplantingmovements.com/index.php/vert5parts/vertbigpicture/135-rad-rapidly-advancing-disciples.

[55] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.

[56] Statistics are valid as of September 2014. Received via private email from James, 6 April 2015.

[57] Not his real name.

James estimated that he trained nearly "5000 people" using the Four Fields church planting material in order to find two faithful leaders named Anil and Kumar.[58] Once James identified the vision and potential that Anil and Kumar showed in church planting multiplication, he began to invest most of his ministry time into these two leaders. At the end of 2013, Kumar witnessed a seventh generation church planted in his stream.[59]

Since 2007, the two streams experienced a combined total of 4,667 new baptisms from forty-seven different people groups.[60] Figure 8, below, is a line graph that charts the number of baptisms per year, in both streams:

Figure 8
Baptisms per Year in CPM C
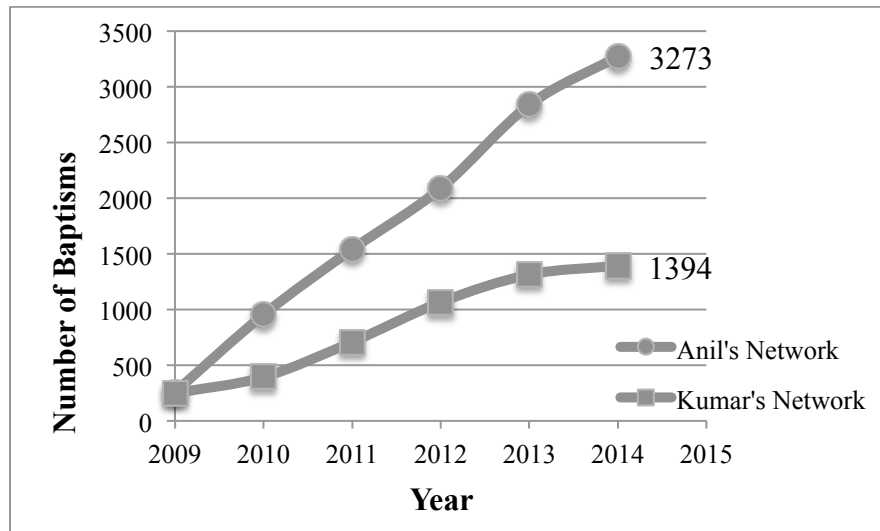
The fourth movement, CPM D, began along the fertile Ganjetic plain, in the heart of North India. In 2006, a CPM practitioner, Kenny, and his family moved to a centralized location to focus on a specific caste related people group known for their

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[58] Pseudonyms used for security purposes.
[59] James, interview with author, 24 May 2014, over Skype with mp3 recording.
[60] Collated statistics from field reports.

clothes washing trade.[61] Over the next two years, Kenny saw a couple come to faith in

Jesus Christ. Soon, persecution broke out, and the early, promising signs of discipleship

and hopes of church planting disappeared as the couple succumbed to the increasing

pressure of the persecution.

In 2008, Kenny received training from Williams on how to build a strategy based

on the RAD model.[62] The first step in Kenny's RAD strategy was to host a "believer's

conference" later that year.[63] Nearly one hundred twenty people from fifteen districts

attended the initial meeting. From that meeting, Kenny began to mentor a small group of

eleven men. Soon, the number of men shrank to four.[64] Since then, the movement has

exploded to 1,166 churches with three streams reaching fourth generation and greater.

The first control CPM is in South East Asia; the second in East Asia; and the third

in Latin America. The diversity—in location, religious and cultural background, as well

as in the individual leadership style of the CPM practitioner—of these three CPMs will

shed light on the global situation of CPM sustainability and how the South Asian

movements fare in comparison. The final reason for their inclusion is because the primary

CPM practitioner or person close to the practitioner was available to be interviewed by

the researcher.

The movement studied in Southeast Asia is occurring among a Muslim people

group. This CPM has been rapidly growing since 2005 and currently consists of over

7,000 new believers (more than 2,500 baptized) meeting in over 800 new groups or

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[61] This information comes from a CPM case study compiled by Kenny (pseudonym) in 2014.
[62] For more information on RAD see footnote number 46.
[63] Kenny invited Christian believers who were interested in working with him to a three-day conference in a centralized location.
[64] Case Study of CPM D, page 2.

churches. At least one new group is a ninth generation church. The primary CPM practitioner in this CPM admits this movement has grown so rapidly over such a great distance that it has outgrown "our ability to track."[65]

The East Asia movement is recorded in Smith and Kai's *T4T*. The movement began in 2001 and within ten years saw 1,738,143 people baptized and 158,993 churches planted.[66]

The final CPM included in this study comes from a country in Latin America where the number of house churches grew from 238 churches in 1990 to 977 churches, 5,153 house churches, and 1,301 outreaches or "mission" groups in 2013.[67] While each of these CPMs is very distinct from the other, they also share many similarities. The purpose of this study is, however, not to delineate the commonalities shared between each movement, but rather to ascertain which factors consistently led to the sustainability of the movements.

Thus far, this chapter has introduced the scope of the study, including a brief snapshot of the North Indian CPMs as well as the control CPMs. Now the chapter will turn to the first important aspect of sustainability: financial viability.

Financial Viability

Garrison describes a CPM as "a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment."[68] The word "indigenous" is a carefully chosen missiological word crafted over the course of nearly

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[65] Case Study of the Be-New people group, compiled 2013, page 1.
[66] Smith and Kai, *T4T*, 21.
[67] Shared over private email by Kurt Urbanek in the form of a Microsoft excel worksheet.
[68] Garrison, *Church Planting Movements*, 2.

150 years. In *A Wind in the House of Islam*, Garrison argues that indigenization is the

result of contextualization that leads to internal (national) leadership and decision-

making. Garrison says,

> While contextualization may allow outsiders to communicate effectively
> . . . indigenization takes over where contextualization leaves off: when
> those we seek to reach are obeying Christ of their own accord. . . . While
> Christian outsiders, such as missionaries, must take the initiative for
> introducing the gospel, their role will evolve as the movement takes root
> . . . . Indigenization requires us to believe Christ's promise that the power
> of the Holy Spirit will "lead them into all truth" (John 16:13) and the word
> of God will render them "fully equipped for every good work" (2 Timothy
> 3:16–7).[69]

Indigenization takes place when nationals take over the ownership of the movement. The

outsiders may still play a very valuable role, but they are no longer the primary movers in

the movement.

While the concept of church indigeneity involves more than just money, this

section specifically focuses on financial indigeneity as a factor to overall sustainability.

Money introduced at the church level—given for the maintenance and possible expansion

of the local church—increases the local church's reliance on the foreign church or

organization who gave the money. This type of system is similar to the patron-client

system in that it creates dependency.[70] The major difference, however, is that it creates

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[69] Garrison, *A Wind in the House of Islam*, 249.

[70] See Mark L. Russell, *The Missional Entrepreneur: Principles and Practices for Business as Mission* (Birmingham, Ala.: New Hope Publishers, 2010), Kindle Location 1500. Kindle Edition; and E. Randolph Richards and Brandon J. O'Brien, *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible* (Downers Grove, Ill.: IVP Books, 2012), 164. Russell argues convincingly that one of the reasons the Apostle Paul continued to work his trade of tent making was to avoid being part of the "patron-client" system. The "patron-client" system is an ancient system in which "the patron did 'favors' for his clients who then fell under his circle of influence and protection. In return, the client was expected to be loyal (faithful) and was sometimes asked to do things for the patron." This system is still alive and active in many majority world countries around the world. Russell says, "In order to accept patronage, Paul would have had to give up a substantial amount of liberty, which he felt was necessary in order to accomplish his God-given task of planting new churches in previously untouched

dependency of the local church as a whole—rather than of church planters or evangelists—on the foreign funds.

Concerning the financial sustainability of a CPM, Steve Smith argues that everything in a CPM has to be "scalable,"[71] which means all strategies implemented need to be able to grow at the same rate as the expansion of the movement. Smith said it is important to ask if one's funding model is expandable—will the CPM practitioner's ability to fund a movement expand at the same rate as the movement is growing?[72] If the answer is "no," then the funding model is not sustainable.[73]

Control CPMs

The Latin America CPM serves as an anomaly as far as financial independence goes. According to Urbanek, it is virtually impossible to live in this specific country without being heavily financed from abroad (mostly from the USA).[74] Citizens must, by necessity, purchase essential items from the black market in order to survive. Money is made overseas by family members and friends and sent into this Latin American country

territories."

Russell further argues, "Patronage would have isolated [Paul] from the outside world and caused him to be consumed by the social network of patrons and clients." Paul valued his freedom to follow Christ and become his slave, as opposed to a slave of sin or anything else, including other people or churches (Rom 6:22). Thus, it is highly likely that Paul worked his tent making trade when he was short on funds and in situations that kept him from being obligated to return favors to those who were providing for his needs.

The patron-client relationship still permeates South Asia today. For example, if one wants to hire a driver in India, one needs to be aware of his expectations. He fully expects that along with the meager monthly income he will receive for his wages as a driver that his "patron" will take responsibility for his medical needs, his children's education, and in the event he is not yet married, will also commit to finding a suitable wife and arranging his marriage. Much of this agreement goes unsaid, and more likely than not, the driver's expectations will not be met by the foreigner.

[71] Steve Smith, interview with author, 5 May 2014, Delhi, India, mp3 recording.
[72] Ibid.
[73] Ibid.
[74] Kurt Urbanek, interview with author, 7 May 2014, over Skype with mp3 recording.

to support loved ones. Church planters and pastors are supported indirectly, if not directly by overseas money. [75]

While financial support from the outside is a necessary reality of the CPM, the missionary team leader has implemented strategies to both protect the multiplying churches from receiving direct aid from generous North American donors, whether they come from individuals or churches, as well as redirect donations to sustainable projects. These sustainable projects include: Bible donations, media printing and distribution, as well as leadership training and development.[76]

In the East Asia CPM, funds are used for training events (also called retreats), occasional training facility rentals, Bibles and Bible distribution as well as for the salaries of a core team of master trainers.[77] The team of master trainers consists of approximately five men who function as full time trainers in the CPM. To put this in perspective, in the movement of over 1.7 million baptized believers, there are three levels of leaders: house church leaders, mid-level leaders, and master trainers (upper-level leaders).[78] Master trainers are salaried to further the training and development of the entire movement.

The story is very similar in the South East Asian CPM. Three "apostles" are on salary.[79] Additionally, between four and five people receive travel budget for ongoing

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[75] Ibid.

[76] Ibid.

[77] Bill Smith, interview by author, 23 April 2014, over Skype with mp3 recording. These details were corroborated by Steve Smith in the interview held in Delhi on 5 May 2014. Both Bill Smith and Steve Smith worked closely with the leader of the East Asia movement and have first hand knowledge of the development of the CPM.

[78] Information comes from both the Steve Smith and the Bill Smith interviews.

[79] Mike Shipman, interview by author, 19 May 2014, over Skype with mp3 recording. Shipman uses the word "apostles" to describe catalytic church planter trainers. This specific usage of the word comes from Eph 4:11–12. Paul writes, "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ. . . ."

trainings. The CPM practitioner in this movement pays for leadership trainings, including the participants' transportation to and from the trainings.[80]

On the individual church level, however, no outside money is spent. That is, the churches and groups are all entirely self-funded, and therefore sustainable. When asked to comment on the use of outside funding in this CPM, the practitioner says, "We don't give any money at the group level, never have. So, they don't need us to keep going. They will be fine without us."[81]

North Indian CPMs

All four North Indian movements operate under the same basic guidelines. No money is used at the local, autonomous church level. No outside money is used to build or rent buildings for worship, pay salaries for pastors or staff, or contribute to the overhead operating cost of local churches. When the need for funding arises, the locals are encouraged to manage it on a local, autonomous level. For example, when a church becomes large enough to warrant the oversight of a full time pastor, the local church is encouraged to support their own pastor from their own tithes and offerings. For the vast majority of churches in these CPMs, however, leaders and pastors are either bivocational or lay leaders.[82]

Moreover, in all four of these movements no outside money is given to pay evangelists or church planters to extend the CPM. All money for these activities is raised

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[80] Mike Shipman, interview by author, 19 May 2014, over Skype with mp3 recording.
[81] Ibid.
[82] In all four CPMs, all local house church leaders are self-supported by small businesses or agricultural income from a family farm. Information gathered through interviews with James, Williams, Kenny, and Dalip.

from within the membership of the churches. New church plants, when money is required, are paid for by the congregations that start them.[83]

In large part, the churches are self-sustaining because they have little overhead costs. They meet in a church member's house or apartment, and therefore the building already exists and the rent is already paid. Any money required for fellowship costs—tea and biscuits (cookies)—is donated by the members of the church through tithes and offerings.[84]

Since each member is expected to be a disciple of Christ, all are equally expected to share the gospel with their friends and neighbors and in turn, disciple those who come to believe in Christ. To this end, simple, reproducible evangelism and discipleship training is provided for every member. Therefore, evangelism and discipleship are free.

As the members win their friends and family to Christ, they are expected to disciple the new believers in their own homes (either the church member's home, or the new believer's home). As people are discipled, training is given on how to form a church. When the believers commit to becoming a church, a new church is birthed. Church planting, therefore, like evangelism and discipleship, is also free.

Three of the CPMs (CPMs A, C, and D) developed a master trainer model similar to the East Asian model in that these are high-level leaders, functioning as catalytic trainers, who train other networks to multiply. Each of these trainers is supported with

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[83] Information gathered through interviews with James, Williams, Kenny, and Dalip.
[84] Ibid.

outside funding.[85] While CPMs A, C, and D have the same underlying principles behind

their master trainer's structure, they differ only slightly in execution.

CPM A is led by a team of six master trainers who oversee the entire movement.[86]

The master trainers in this movement are not salaried *per se*, rather they are given only

enough support to compensate for the time that they are away from home and training.

All of the master trainers are bivocational, and their primary source of income comes

from other jobs, farming, or support raised from their own local churches.

In addition to funding six master trainers, the CPM practitioner also funds

trainings—including travel to and from each training in multiple states around North

India—and has used outside funds to purchase Bibles and training materials.[87]

CPM C functions under the leadership of two primary, salaried master trainers.

Each of these master trainers is responsible for his own network, but still meets together

monthly for fellowship, accountability, and planning.[88]

Master trainers in CPM C are given a monthly training "package" which includes

living expenses (flexible support) as well as ministry budget. The flexible support can be

used either as a salary, or as installments towards a self-sustaining business platform. The

ministry budget, on the other hand, is earmarked specifically for training leaders both

within the master trainers immediate networks and in independent networks surrounding

the existing CPM.[89]

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[85] Money is usually given through other American partners or Strategic Partner Churches rather than given directly by they IMB.

[86] Master trainer salaries in this CPM are approximately $80 per month (depending on the exchange rate). This dollar amount is specific to CPM A.

[87] The money for these projects comes from a mixture of IMB and partner church sources.

[88] James, interview with author, 24 May 2014, over Skype with mp3 recording.

[89] Ibid. The total "package" is around $256 per month for personal/flexible support and $577 per month for training budget. This dollar amount is specific to CPM C.

Both CPM A and C have initiated plans for withdrawing all funding at the end of

a two-year financial commitment. These plans include small micro-financed businesses

that will generate enough income to support the master trainers as well as continue to

provide sufficient money to carry on the CPM training ministry well in to the future.[90]

When asked what the future looks like concerning the financial sustainability of CPM

"C," James, referring to Kumar, says, "From a money standpoint, I think they [Kumar's

network] are self-supporting right now."[91] When asked about Anil's network, James

seemed unsure. He says, "Anil is more of a question mark in my mind."[92]

CPM D is unique in that Kenny utilizes the service of what he calls, "faithful

translators," who receive a "regular salary."[93] These translators help Kenny and other

missionaries related to this movement with language translation and other logistical

support. Furthermore, the translators help lead short-term strategic partnering teams (or

volunteer teams) into new areas.[94]

The master trainers in CPM D also receive a small stipend to help cover their

travel and training expenses.[95] In his interview, Kenny describes how not paying salaries

has helped the movement stay focused on a shared vision for the lost rather than on

finances. He says,

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[90] For example, the indigenous leaders in CPM A have invested their own money into a small business project (pig farm) designed to generate enough money to support ongoing training beginning June 2015. Plans for a second pig farm are underway. Income from this farm will help support some of the master trainers who have quit their jobs in order to apply themselves, full-time, to the ministry of training.

[91] James, interview with author, 24 May 2014, over Skype with mp3 recording.

[92] Ibid.

[93] CPM D case study. Kenny does not specify how many translators he uses, or how much they receive by way of salary.

[94] This information did not surface in the case study, or the interview. Instead, it comes from the researcher's first hand knowledge of how Kenny uses strategic partners in his ministry.

[95] According to Kenny's case study, the master trainers receive approximately $40 per month. This dollar amount is specific to CPM D.

The nationals have got to realize that they are not my employees, but that we are actually partners together in this. That the ultimate glory goes to God, not to them or to us. When they catch the vision for reaching the lost, they can do it without any kind of outside finances. We don't give salaries to the guys, so what they receive in their work is completely from the inside and is not outside supported.[96]

Furthermore, according to Kenny, by not paying salaries, the nationals are able to reproduce themselves while only relying on inside resources.[97]

Kenny goes on to admit, however, "Money is always an issue."[98] Kenny feels the plight of having workers but not having enough sufficient internally generated income to sustain the movement. Over the years, Kenny and his team have tried many different options to promote bi-vocational income generation. Kenny has tried projects ranging from manufacturing washing powder, soap, and candles to raising livestock to operating cycle truck rickshaws and small general stores.[99] According to Kenny, "We encourage them to be bi-vocational, but many are just not qualified to do much outside of day labor work and farming."[100]

What makes CPM B distinct from the other three CPMs is that the master trainers were never salaried or supported. Instead, master trainers in this movement were given practical skills trainings and encouraged to start small business ventures from the very beginning. The only financial commitment from the outside CPM practitioner was for leadership trainings, which as of this year will be stopped completely due to a new joint

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[96] Kenny, interview with author, 20 November 2014, with mp3 recording.
[97] Ibid.
[98] CPM D case study.
[99] Ibid.
[100] Ibid.

venture with an American church partner.[101] Speaking of two main leaders in CPM "B,"

Williams says,

> They don't want to covet anyone's gold and silver. We taught that as part
> of RAD and they took it super seriously. And so, they have worked hard
> with their own hands. And now, they are saying: 'Look, I don't even want
> to take training money from you. You've been giving me 20,000 rupees a
> month (approximately $330) to do my own 'come and be with me'
> trainings.[102]

In the spring of 2014, with the financial help from a partner church in the United States,

the leaders of this movement were given enough seed money to start a business intended

to generate enough revenue to completely fund all future leadership trainings.[103]

In his case study, Kenny highlights an obstacle to financial sustainability. He says

many of the second-generation church planters in CPM D, "were searched out and bought

by other organizations."[104] Essentially, other church planting organizations offered

monetary incentives to men that Kenny had discipled, trained, and equipped to be

evangelists, church planters, and pastors, if they would join the other organizations. As

Kenny describes, "Money is a strong pull in a society where many are living on so

little."[105]

These types of financial dealings are not isolated events. In mid 2013 and again in

2014, some of Dalip's key disciples defected from the CCF network where they were not

receiving any financial assistance as pastors or church planters, and joined another

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[101] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording. The American
church partner provided a business grant for each of the partners to either start, or invest in a local,
sustainable business.
[102] Ibid.
[103] Ibid.
[104] CPM D case study.
[105] Ibid.

organization that offered to remunerate them for their services.[106] This process is known

as organizational "sheep stealing" and is common in North India.[107]

Hundreds of millions of dollars earmarked for missionary activity flood into India

every year. The Indian government acknowledged that more than 1.6 billion dollars was

received into the country by foreign evangelical Christian donations during 2009–

2010.[108] This fact means that regardless of the intentions of individual CPM practitioners

in North India to maintain financial sustainability and independence from Western

donors, Westerners continue to give in large sums. As money flows through the

missionary sector of North India, so too does the incentive to work for an organization

that doles it out liberally as opposed to partnering with a CPM practitioner who does not.

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[106] Compiled from Dalip's field reports.

[107] Organizational sheep stealing, stealing a church planter or pastor from another organization, can be a direct result of the patron-client relationship, as expectations remain unmet over an extended period of time. Almost on a monthly basis the researcher hears of how organizations try to "purchase" the churches and workers out from under their sister organizations. Generally it is much cheaper to increase the salary of a church planter and sway them to work for a different organization than it is to raise up new church planters and plant new churches. And thus, many organizations and societies buy networks of churches in order to show that they have indeed been good stewards of the donations they have received from foreign countries and churches have been planted. Meanwhile said churches had been planted previous to the donation and were under the watch care of a different organization.

There is more than one reason for sheep stealing, however. Another reason for sheep stealing is that many times organizations do not pay their church planters or pastors enough to help them keep shoes on their feet and food on their tables. The incentive to join another organization can be compelling especially if it ensures your children will not only be well fed, but will also receive an education. Injecting money into a movement with the motivation of sheep stealing can be destructive and keeps the movement enslaved to the outside donation.

The CPM practitioners interviewed for this chapter avoided sheep stealing by implementing at least thee safe guards. First, the practitioners primarily work with independent church planters who do not receive support from other organizations or denominations. Second, practitioners do not offer any financial assistance to pastors or church planters who do receive an income from another organization. Instead of financial assistance practitioners offer church planting and theological education training. Third, practitioners generally pay slightly less than other organizations to help insure that national master trainers are partners in a common vision rather than employees of the missionary.

[108] Anonymous, "It's Official, Christian Missionaries Donate Billions to Indian NGOs," *IBTL* 28 February 2013. [cited 14 April 2015]. Online: http://www.ibtl.in/news/international/1764/it-s-official--christian-missionaries-donate-billions-to-indian-ngos.

Regarding the partners and leaders he has lost along the way, Kenny says, "You never really get over this as they take with them people you have invested into."[109] Kenny's hope, however, is that those who move to work with different organizations will "infect" that organization with the healthy church planting principles with which he mentored them.[110]

Summary: Financial Sustainability

From the evidence, it is clear that foreign funding is used in all of the CPMs, including the controls. The question then becomes: Can these CPMs be truly sustainable if they are connected to foreign funding?

A closer analysis of the observations in this section of the phenomenological study reveals that the money used in each CPM has at least seven things in common: 1) money is never used on the local church level; 2) money is never used to pay pastors or evangelists; 3) money is used to pay for leadership trainings (including transportation); 4) money is used to support master trainers—trainers who teach and equip local leaders to plant reproducible churches; 5) money is used to purchase Bibles; 6) money is used to develop and print leadership and training materials; 7) at least four of the movements (the North Indian movements) have already begun implementing a financial exit strategy in the form of small business development to ensure that money required for future trainings will originate from within the movement itself.[111]

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[109] CPM D case study.

[110] Ibid.

[111] From his findings, Garrison lists at least eight ways money can help, not hurt, a CPM: 1) sending missionaries to unreached people groups, 2) Bible translation and distribution, 3) gospel literature production and distribution, 6) radio broadcasts and other evangelistic media ministries, 7) church planter training centers and materials, and 8) new leadership development programs. See: Garrison, *Church Planting Movements*, 267.

Based upon observations, there must be a plan for financial sustainability. As observed in the movements in North India: CPMs can potentially become self-supporting if the funding structure becomes, in the words of Steve Smith, "scalable."[112] Scalability refers to the ability for one part of the CPM to keep up with another part. In this case, the financial backing of the CPM must be able to keep up with the number of multiplying churches. Each of the CPM practitioners mentioned a specific strategy designed and implemented to create financial sustainability, that is, to ensure scalability within the movement.

At this time, there is not enough evidence, however, to suggest that any of these four movements are financially sustainable. Furthermore, questions remain of how best to use finances in CPMs. Should CPM practitioners avoid introducing money in CPMs altogether, or if they choose to introduce money, as all four CPMs recorded above have, which avenues promote sustainability and which ones hinder it? These questions will be revisited in chapter five. This chapter will now look at the importance of church formation in the sustainability of CPMs.

Healthy Church Formation (Ecclesiology)

As noted previously, David Sills, author of *Reaching and Teaching* and one of the most vocal critics of CPM methodology, says, "The church the missionaries leave behind is very often anemic at best and a syncretistic aberration at worst."[113] The root of the

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[112] Smith, interview with author, 5 May 2014, Delhi, India, with mp3 recording.

[113] Ibid, Kindle Location 164. Sills further argues, "Sometimes the missionary witnesses individuals embracing Christianity, calls the new believers a church, leaves them to fend for themselves, and heads out to find other groups to evangelize. The resulting church is anemic at best, heretical at worst, and normally does not survive very long except when thoroughly syncretized with traditional religions." Kindle Location 632.

problem, according to Sills, is inadequate ecclesiology.[114] Sills goes on to posit what he

calls a "wise maxim in missions" when he says, "Your ecclesiology will drive your

missiology . . . what you believe a church to be will drive everything you do in

missions."[115] That is, if missionaries and church planters set out with the goal to plant

healthy churches, their methods will be shaped by their desire to see healthy churches.

While Sills raises valid reservations concerning CPM and ecclesiology, as will be

seen in this study, the interviewees showed a strong commitment to ecclesiology. For

example, when asked how important ecclesiology is to the sustainability of CPMs, Smith

replies, "It's everything . . . the church is the aim of what we are trying to get to."[116]

Williams says, "Solid church formation is essential to CPM sustainability."[117]

Control CPMs

Kurt Urbanek, the CPM practitioner in the Latin American movement, says,

"Ecclesiology has been huge."[118] When the practitioner moved to this country in 1997, he

found that the existing church polity and structure kept the church from multiplying. An

example of this is the hierarchical structure of church leadership found in the movement

that was reluctant to allow anyone to administer the ordinances of Baptism and the Lord's

Supper unless they had been ordained by the denomination.

Further complicating the situation, only those who had graduated from a

traditional seminary were eligible to be ordained. The high standard set by the convention

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[114] Ibid, Kindle Location 461. Sills argues, "A 'church' can mean nothing more than a group of people who have gathered together at the invitation of the missionary."

[115] Ibid, Kindle Location 481.

[116] Smith, interview with author, 5 May 2014, Delhi, India, mp3 recording.

[117]Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.

[118] Urbanek, interview with author, 7 May 2014, over Skype with mp3 recording.

created a leadership bottleneck that affects the growth of the entire movement.[119]

Describing the extent of the situation, Urbanek says, "I had church planters planting churches that had never been baptized."[120]

The situation began to change, however. The structure that developed is what Urbanek calls an "umbrella" structure.[121] In this formation of church polity, the traditional church ". . . [f]unctions as an umbrella of protection over the house church networks, and, they protect the house churches from the government, from society, and then from convention polity; which adds extra requirements on them that are unnecessary. It allows the house churches to proliferate under the protection of a traditional church."[122]

In the early stages of the movement, the polity of the conventions was too rigid to allow the movement to multiply at an exponential rate. Over time, however, the system realigned itself in order to allow churches to become self-governing. Urbanek says, "They are now making adjustments to where the local churches are now, a lot of the local churches, not all of them, are now empowering others to do the ordinances."[123]

Church polity is only one, albeit crucial, issue of healthy church formation. Mike Shipman, the CPM practitioner in the South East Asian movement, says, "Defining church and having a clear path for new believers to gather groups which become churches has resulted in indigenous self-supporting churches."[124] The new definition of church is taught in the form of a local language acronym that, when translated into

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[119] Ibid.
[120] Ibid.
[121] Kurt Urbanek, *Cuba's Great Awakening: Church Planting Movement in Cuba* (Kindle Edition, 2012), 21.
[122] Urbanek, interview with author, 7 May 2014, over Skype with mp3 recording.
[123] Ibid.

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English is: "Our 52 Church."[125] The 52 in the acronym stands for: the 5 functions (discipleship, worship, fellowship, ministry and evangelism), and the 2 ordinances (baptism and the Lord's supper). Additionally, "52" suggests consistently meeting that is at least weekly. The word "our" in the local language has four letters as opposed to the English, which only has three. "Our" is an acronym that stands for: 1) the Bible is the source of authority in all matters, 2) members of the group lead, do all of the functions and make decisions together, 3) autonomous local group, and 4) covenanted together as the body of Christ in their area.[126]

One final example of church formation in a CPM comes from the East Asian movement. In their book, *T4T*, Smith and Kai offer an alliterated church formation training based on Acts 2:36–47. Smith calls it the "3 C's of church: Covenant, Characteristics and Caring leaders."[127] The basic idea behind the 3 C's of church is to make church formation "relevant and reproducible" so any believer can start one.[128]

Smith, Kai, and Shipman all also emphasize the importance of "church circles" (also know as Generational Church Mapping and Church Health Mapping) in forming healthy churches.[129] The basic idea behind church circles is a simple, reproducible way to track the health of individual churches and entire CPMs at the same time. According to

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[124] Case Study on the "Be New" Muslim UPG, private circulation, page 4.
[125] Shipman, interview with author, 19 May 2014, over Skype with mp3 recording. In the local language, Our 52 Church is *J 52 Kami*.
[126] Ibid.
[127] Smith with Kai, *T4T*, 252.
[128] Ibid, 251.
[129] Ibid, 255. Smith and Shipman both put special emphasis on "church circles" and their importance to church formation in their interviews.

Shipman, the implementation of "church circles" was important to the long-term health and sustainability of the movement.[130]

North Indian CPMs

Like the control CPMs, the North Indian CPMs place a major emphasis on healthy church formation when it comes to overall sustainability. James, for example says, "We may be great in starting churches, but if we are not also trying to help them become healthy, then a decade from now we are going to go back and find nothing. That's what it boils down to."[131] So how do these CPM practitioners focus on starting churches that become healthy?

According to Kenny, a crucial turning point in the growth of CPM D came when his leaders began to understand the differences between a church and a group of believers. He says, "Many wanted to call even new groups churches when all of the necessary parts for a church were not in place. Even though we had clearly defined what a church consisted of, we still had to go and double check many times that all the elements were there."[132] The ecclesiology of the movement is measured by how the churches and leaders implemented the training they were given, not by the training itself.

All four CPMs in North India studied for this chapter use a training tool called "The Handy Guide to Healthy Church" to train church planters and leaders in biblical ecclesiology.[133] The "Handy Guide" is a memory device designed to teach new believers

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[130] Case Study on the "Be New" Muslim UPG, private circulation, page 4.
[131] James, interview with author, 24 May 2014, over Skype with mp3 recording.
[132] CPM D case study.
[133] "Handy Guide to Healthy Church," was developed by David Garrison, based on biblical healthy church. The only practitioner that did not mention the "Handy Guide" in his interview or in his case study was Kenny.

how to form into healthy sustainable churches. Using a hand as a guide: 1) the thumb reminds the believer that there is only one head of the church—Christ; 2) the thumb and the pointer finger symbolize that the church has two authorities—the Word of God and the Spirit of God; 3) the thumb, the pointer finger and the middle finger represent that the church has three servants—pastor, deacon, and treasurer;[134] 4) four fingers represent the "four-self's"—self-governing, self-supporting, self-reproducing, and self-correcting/feeding;[135] and 5) all five fingers on the hand represent the five functions of the church (mentioned above).[136] New believers in all four CPMs are trained in healthy church formation using either the "Handy Guide" or a variation of it.[137]

Healthy ecclesiology taught using the "Handy Guide," however, is the goal, not the start. None of the churches recorded in any of the four North Indian movements started out as healthy. Realizing they were unhealthy was just the first step. The CPM practitioners in each movement needed a simple, biblically based, and reproducible tool to track the health of the movements.

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[134] The third "servant" of the church, the treasurer, is controversial and falling out of favor with the CPM practitioners above. The reason concerns little biblical support to justify a mandated treasurer. While Jesus appointed a treasurer, the man appointed, Judas, became a notorious villain (Luke 22:3–5). The least of his crimes was his thievery (John 12:6). CPM practitioners who continue to teach the importance of a treasurer do so as a practical, suggested application for the church. The justification is that since the love of money is the root of all kinds of evil, church leaders need a trustworthy person to collect and dispense all money that comes into the church (1 Tim 6:10).

[135] Paul Hiebert calls the self-sustainability "self-supporting." He goes on in to write about a "fourth self," self-theologizing. According to Hiebert, the four selves enable the church to become truly autonomous and therefore sustainable in every way. See Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, Mich.: Baker Academic, 1985), 194–6. While the fourth self is commonly referred to as self-theologizing in missiological thought, Garrison replaces the word "theologizing" with "correcting" to make the concept more transferable in cultures that do not have a long history of theological education.

[136] For an in-depth look at the "Handy Guide to a Healthy Church," see Nathan Shank, *The Four Fields of Kingdom Growth: Reproducing Churches Using Simple Tools* (Northeast India, 2007), 68.

[137] Information gathered from interviews (and case studies) with Williams, James, Kenny and Dalip as well as through their individual training materials—RAD and the Four Fields.

Another tool practitioners in all four movements make use of is Generational Church Mapping (as "church circles" have come to be known in North India). The Generational Church Mapping tool allows for practitioners and local church planters to diagnose the health of the churches in the movement. In so doing, CPM practitioners look for signs of health, as well as for signs of weakness within each church and within the broader movement as a whole. When asked to reflect on what he might have done differently if he could go back and change anything, Williams says, "It would have been nice to have Church Health Diagrams [church circles] a little earlier."[138]

Generational Church Mapping is a diagnostic tool used to chart church health across multiple generations within a CPM. The concept relies upon a preconceived idea of what a healthy church should look like, in this case the elements found in Acts 2:37–47. The practitioner uses a sheet of paper and diagrams all of the believer's groups that exist in the movement using a perforated or incomplete circle. Any group that meets the standards of healthy church set out by the practitioners receives a solid line circle to indicate the difference between believers' group and church.[139]

Generations of churches are diagramed using causal links—every church plant is linked to the church that planted it—thereby identifying the number of generations in the movement. Furthermore, the practitioner draws the elements of health in or around the church circle, helping to identify the strengths and weaknesses of each church.[140]

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[138] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.
[139] Shank, *Four Fields of Kingdom Growth* (Northeast India, 2007), 80. Steve Smith credits Jeff Sundell. for the concept of Generational Mapping. See, Smith and Kai, *T4T*, 255.
[140] The actual maps cannot be shown in this paper due to security reasons. However, Mike Shipman provides a good example of nine generations of church starts in his work in South East Asia. See: Mike Shipman, *Any 3: Anyone Anywhere Anytime* (Monument, Colo.: WIGTake Resources, 2013), 15.

The Generational Church Mapping collected for this research shows some inconsistencies that deserve mentioning. First, one of the streams in CPM C mentions twenty-six new groups, started in 2014, without any baptized believers. Furthermore, there is no mention of any leaders or facilitators in five of the new groups, while in ten of the new groups the leader facilitator is supporting two or more groups.[141]

In CPM A, there are some groups without any baptized believers, and at least one stream where one leader is leading eight churches. These phenomena could be the result of multiple factors. First, concerning group leadership, since these groups, all started in 2014, are still in their infancy, it is likely that no suitable leader has been discovered and/or trained to take over the group. Second, the lack of leadership in these new groups could also account for the lack of baptisms.[142]

Nevertheless, the Generational Church Maps highlight potential weaknesses in the sustainability of the movement. While the first generation of churches has, by all accounts, proven sustainable for at least five years, what is to be said of the new groups? If the basic elements of baptism and leadership development do not take root in these new groups, they will never become churches, and therefore will not add to the sustainability of the overall movement. Worse, they may even detract from sustainability.

The Generational Maps highlight a second and equally concerning danger. Judging from Dalip's most recent activity, some of the groups without baptized believers are being considered churches. This fact likely proves that the definition of church in CPM A is being reduced to that of a group of believers. The strong biblical ecclesiology

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[141] 2014 Generational Maps for CPM C, received via private email from James on 7 April 2015.
[142] 2014 Generational Maps for CPM A, received via private email from Dalip on 21 April 2015.

which once existed in CPM A, and probably in certain streams within CPM C, is in jeopardy.[143]

Recognition of the problem, though, does not necessarily lead to rectification. Just because the Generational Maps uncovered some potential sustainability problems for two of the CPMs, does not mean that the CPMs will automatically fix themselves. The maps are merely a bench-marking tool to diagnose existing successes and failures as well as potentially unsustainable features in a CPM. After the diagnoses, the practitioner must build a strategy designed to remedy any shortcomings (this will be discussed in more detail in chapter five).

Moreover, all four North Indian CPMs have taken the Generational Church Mapping to the next level. Instead of only looking for ecclesiological health and generational growth, now the leaders in the CPMs are keeping a record of each individual member in the churches. Moreover, these leaders fill out training sheets that show what each leader has taught (in terms of the CPM training) to the members of their churches, as well as accountability reports on how they are progressing in their walk with Christ.[144]

Due to the unprecedented number of people groups living in North India, all four movements use the Generational Maps to record people group information for all members of churches. For example, CPM A recorded church planting among thirty-seven unreached people groups by simply adding people group names to the Generational

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[143] Ibid. Also from 2014 Generational Maps for CPM C.

[144] Information from: Williams, interview with author, 5 May 2014. Also from field reports from the CPM practitioners for both movements. "CPM training" refers to all training taught in the CPM process. This training includes discipleship and theological trainings. Moreover, the Generational Maps and reporting sheets allow practitioners to see who is actually being obedient to use the training that they are given.

Maps, in 2013.[145] By keeping up-to-date people group information, CPM leaders are able to assess what people groups and areas do not yet have access to the gospel. This information, in turn, informs their strategic planning of where to send the next wave of evangelists and church planters.

<p align="center">Church Leadership and Ecclesiology</p>

Each of the CPMs in North India focuses on raising up local lay leadership using a biblical model. Scripture is the determining factor of who is qualified to be a leader and who is not. These CPMs, adhere to the qualifications for church leadership found in 1 Timothy 3:1–13, and Titus 1:5–9.

Addressing the theological problem of who is qualified to be an elder, Shipman says,

> Anybody can start a group that becomes a church. But, they appoint biblically qualified elders when they arise from the groups, which is what happened in Acts. That's why you appoint elders in every church because a) there's already a church, b) there aren't elders yet. The misunderstanding is that elders start churches. They can, but the point is that anybody can start a group that becomes a church. Then you appoint qualified elders . . . . New believers start groups, but they are not the recognized leader. They might be, they might become the recognized leader. You are functioning as a church immediately without elders and then you appoint elders, which is the Acts pattern.[146]

Local eldership in these movements is reserved for those who meet the biblical qualifications; it is not simply assumed that the person who planted the church will automatically become the leader.

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[145] Information gathered and implemented into the Church Planting Progress Indicator (CPPI) of the IMB.

[146] Shipman, interview with author, 19 May 2014, over Skype with mp3 recording.

This brings up the question of rapidity of leadership development. Concerning this issue, Williams says, "There are no short cuts for leadership development. There are no short cuts for disciple making."[147] Williams trains his leaders to take their time when making disciples and raising up leaders from newly started groups. He reminds them, "Your goal is not to find a person of peace. And really, your goal is not to start a church either. Your goal is to make disciples who meet together regularly, and to make the church healthy. So your goal is a healthy church."[148]

<center>Summary: Ecclesiological Sustainability</center>

The observations from this section of the phenomenological study show that instead of lacking ecclesiology, as Sills suggests, these CPMs show a strong ecclesiology. In fact, the CPMs studied see ecclesiology and healthy church formation as key to their survival. Without a focus on healthy church formation, as Smith says, "We would be starting cult-planting movements, not church-planting movements."[149]

A closer analysis of the data indicates that the North Indian CPMs have at least three things in common. First, they all demonstrate a strong vision for and focus on biblical church that has helped CPM practitioners to evaluate the difference between churches and groups of believers. This is important because practitioners have resisted the temptation to lower the standard and expectations of the churches in the movements.

Second, all of the CPM practitioners demonstrated a commitment to developing leaders. It takes time for leaders to be identified, equipped, mentored, and placed in

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[147] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.
[148] Ibid.
[149] Smith, interview with author, 5 May 2014, Delhi, India, with mp3 recording.

charge of a congregation of believers. Church and movement leaders are appointed based on their ability to meet the biblical requirements rather than for any other reason. Hence, CPM A does not call anything a church unless it has at least two families meeting regularly so as to avoid the Indian custom of appointing the oldest male in the family as the natural leader of the church.[150]

Third, in order to see healthy churches planted, all four North Indian CPMs utilized two specific innovations: "The Handy Guide to Healthy Church," and "Generational Church Mapping." When these two tools are used in combination, national leaders and CPM practitioners alike are able not only to set their goal on healthy church formation—using the "Handy Guide"—but also to bench mark each church's progress towards health—using "Generational Church Mapping."

Moreover, the CPM practitioners are able to track demographic and geographic information including people group name and the location of each church in the CPM. This allows leaders in each network to evaluate how far the movement has grown, and consequently where it has not yet reached. Knowing this information is vital as the leaders plan which areas to target next with church-planting practices.

CPMs, like the churches they are made of, remain unsustainable without strong leadership development. The next section discusses the findings of how leaders are made and sustained in each movement.

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[150] Refer to subheading "Definition of Church" for more details.

Leadership Development

In his dissertation, which focuses on critiquing the Ten Universal Elements of CPM (as delineated in Garrison's *Church Planting Movements*), Jeff Brawner finds the rapid nature of CPMs lacking for long-term health and sustainability.[151] According to Brawner's analysis, "over-focusing on rapidity forces other cultures to adapt to an American cultural norm. . . . Forcing upon them the idea that they have to win souls and disciple those souls in a span of months can be a foreign concept to cultures that require more time for individuals to form friendships and more time for people to understand complex biblical concepts."[152] According to this research on CPMs in North India, leadership development is an essential element in sustainable CPMs. Without leadership development CPMs are not sustainable. This point was emphasized repeatedly throughout the interview process.

Four other themes related to leadership development kept emerging in the interview and research process: vision, role of the missionary, leadership training methodology and tools, and language and literacy. Before discussing each theme under sub-headings in the section that follows, however, this chapter will turn to the importance of leadership development in the control CPMs.

Leadership Development: Control CPMs

In his interview, Smith says, "Absolutely the number one factor that is the engine the Spirit uses to sustain movements is leadership multiplication. And, actually, in the early

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[151] Jeff Brawner, "An Evaluation of the Ten Universal Elements of David Garrison's Church Planting Movement Theory as Employed by the International Mission Board of the Southern Baptist Convention" (Ph.D. diss., Mid-America Baptist Theological Seminary, 2008).

[152] Ibid., 153–4.

days of CPMs we had quite a number of plateaued or even collapsed CPMs and there are a lot of reasons behind it. One of the biggest is that there was no sustainable leadership development model."[153] Smith goes on to say, "T4T solved this leadership development issue."[154] The whole idea behind T4T is to enable ". . . any new believer to grow in discipleship, witness lovingly to others, then train new converts to do the same while starting new churches as a part of the process."[155] In other words, every new believer is viewed as a potential leader. As believers are trained, faithful leaders begin to emerge from within the churches.[156] According to Smith, the leadership development structure that emerged in the East Asian CPM enabled leaders to get the training they needed to sustain the movement.[157]

Leadership development in the East Asian movement intentionally formed into a three-tiered, ongoing structure that allowed the movement to continually train enough leaders to keep up with the rapid multiplication. The first-tier leaders are church leaders who receive regular training, using the three-thirds training paradigm discussed in Smith's book *T4T*.[158] The second level of leader is called the "mid-level" leader. These leaders, according to Smith, "have multiple groups and multiple generations" and are "shepherding a whole part of a movement."[159] Leaders at this level are brought in once

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[153] Smith, interview with author, 5 May 2014, Delhi, India, with mp3 recording.
[154] Ibid.
[155] Smith with Kai, *T4T*, 40.
[156] Smith, interview with author, 5 May 2014, Delhi, India, with mp3 recording.
[157] Smith with Kai, *T4T*, 40.
[158] Ibid., 125–41. The three-thirds training paradigm, is a commitment to training and disciple making in three parts: 1) accountability and pastoral care, 2) new biblical teaching, and 3) practice and planning. According to Smith and Kai, each training session should be divided equally into the three parts listed above.
[159] Smith, interview with author, 5 May 2014, Delhi, India, with mp3 recording.

every four to six months for up to a week of retreat and training.[160] These weeklong

trainings consist of a modified format of the three-thirds training paradigm.

The final level of leader is the master trainer. Master trainers are leaders who

oversee an entire stream of the CPM. According to Smith, "most of the mentoring" for

master trainers "happens in two ways: one-on-one; spending time with the leader, and

second, by having these guys actually co-lead and eventually run the mid-level

trainings."[161] Concerning the leadership development of master trainers, Smith went on to

say, "This is the factory where you develop these guys, life-on-life until they are ready to

do it on their own."[162] Eventually, these leaders are encouraged to oversee an entire

stream of a movement.[163]

Discussing leadership development in the Latin American CPM, Urbanek says,

"A church planting movement is, of necessity, a leadership development movement."[164]

In his book, *Cuba's Great Awakening*, Urbanek says it this way, "A CPM is a leadership

training movement. The life of the movement depends largely on the ability to train

sufficient numbers of God-called leaders."[165] To that end, Urbanek, reflecting on the

importance of training nationals to be successful leaders, says, "I learned a long time ago

that it is not what I can do, it's what can I help them [nationals] to do. And, if I could

have the attitude: I exist to make you successful in ministry. Then they give me access to

everything."[166]

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[160] Ibid.
[161] Ibid.
[162] Ibid.
[163] Ibid.
[164] Urbanek, interview with author, 7 May 2014, over Skype with mp3 recording.
[165] Urbanek, *Cuba's Great Awakening*, 13.
[166] Urbanek, interview with author, 7 May 2014, over Skype with mp3 recording.

In the Latin American movement and in the other movements discussed later, it was essential to start with training leadership. Instead of taking a "zero-to-one" approach to church planting, where the missionary wins the first believer and then disciples that believer to start a church which turns into a CPM, Urbanek employed a strategy, which he calls "finding a pastor of peace." He explains it this way, "Instead of trying to find a person of peace, go find pastors of peace, and then try to turn their whole network, and that whole system towards the priority, which is seeing God move in a mighty church planting movement."[167]

Concerning the Southeast Asian movement, Shipman says that ongoing leadership training is "key" to the sustainability of the South East Asian movement. Shipman goes on to explain,

> We have an on going leadership training program that works through network teachers. Leadership training holds leaders accountable to continual growth; both outward and inward. . . . We like this extremely well because: a) it seems to fit the biblical pattern really well. . . and b) because we as the outsiders are working through them so they will train their own people. It also gives us a look into the movement on a monthly basis to make corrections and to decide what lessons are needed.[168]

In essence, meeting with leaders in the movement every month affords Shipman the opportunity to diagnose the health of individual churches, and consequently the entire movement on a regular basis. Shipman assesses the movement and then provides training to fill the weaknesses that he sees.

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[167] Ibid. The term person of peace is a derivative of "son of peace" found in Luke 10:6.
[168] Mike Shipman, interview with author, 19 May 2014, over Skype with mp3 recording.

Vision

Another recurring theme throughout the coding process for this dissertation was vision,

or as Smith calls it, "end vision." Smith says,

> In addition to leadership development, the absolute biggest thing that
> sustains movements or not is the end vision. . . . The end vision is what
> keeps the movement moving outward to saturate an entire people group
> area and beyond. For instance, the end vision that we had with the Ina,
> was not only a church in every village, but to see all the Hani reached and
> beyond.[169]

Smith goes on to explain that end vision not only keeps the movement spreading

outward, but also insulates the movement from outside voices who are trying to change

the course of the movement.[170]

An example of an outside voice, according to Smith, is one that comes in and tells

the leaders and churches that they should be receiving a salary for their church planting

efforts.[171] By having a "compelling vision," churches and leaders are more likely to

continue following the vision and less likely to get side tracked by "outside voices."[172]

In his interview, James also highlights the importance of vision in training leaders

for sustainable CPM. James says,

> I think it all boils down to the vision of the leader. The vision has to be
> his. Initially, it usually starts with us *crafting* that vision. With these
> [leaders] in particular, they had the vision before we came along. They just
> couldn't connect the dots from where they are to the vision that the Lord
> has already given them. [The vision] might have been a certain number of
> churches or a certain area. In Kumar's case it was just multiplication. He
> wanted to get to multiplication but he only had eight churches in ten years.
> The vision was there. [We] came along side and helped him go from
> where he was to the vision the Lord's given him. . . . It's not relationship
> with any foreigner, but, according to the leaders, "It's the vision the

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[169] Steve Smith, interview with author, 5 May 2014, Delhi, India, with mp3 recording.
[170] Ibid.
[171] Ibid.
[172] Ibid.

Lord's given me, I'm running after that, and the foreigners are just helping me get there". . . . . That's what's needed for sustainability.[173]

Training leaders for sustainable CPM, according to James, means helping each leader to fulfill the vision that God has already given him.

Dalip constantly reminds the leaders in his network of the network's overarching vision: "every people, every place."[174] The vision statement, repeated at the beginning of every leadership training, comes from Luke 24:45–7 and Acts 1:8. The basic principle behind the vision statement is that God has called the CCF network—CPM A—to plant churches among every people group in every location in India and beyond.[175] The primary CPM practitioners working in this network see it as their responsibility to help the national leaders fulfill the vision God has given them.[176]

Role of the Missionary

The CPM practitioner in the Latin America movement uses a training and equipping strategy. Speaking about his first mission's assignment, Urbanek says, "I went to a place where there was a pastor who had been mentored by a missionary; who was an incredible missionary. When I got there, we immediately went out and started five churches. I had nationals to work with. And so everything I did, I did with other nationals."[177]

Similar to the Latin American CPM, the data from the North Indian CPMs show that all four CPM practitioners employ a training strategy. All four movements started

[173] James, interview with author, 24 May 2014, over Skype with mp3 recording.
[174] Case study on CPM A and interview with Dalip.
[175] Ibid.
[176] This work began with Eric, the first CPM practitioner in CPM A.
[177] Urbanek, interview with author, 7 May 2014, over Skype with mp3 recording.

after the CPM practitioner trained and equipped local church planters and believers to multiply. In fact, the local church planters had all shown fruit in the form of churches planted prior to meeting the IMB practitioner. The evidence shows that nationals from CPM B planted the first church in 2001, but only began multiplying in 2007—the year Williams started his training set.[178]

Evidence from CPM A shows that the first church was planted in 2002. From 2002 to 2010, church multiplication occurred, but at a slow rate. Altogether, thirty-six churches were planted. In 2010, IMB CPM practitioners began training all of the network leaders. From 2010 to the end of the first quarter of 2015, an additional 374 churches were planted, including twenty-eight fourth generation churches, four fifth generation churches, and an eighth generation church.[179] Figure 9 charts the number of churches planted per year in CPM A.

Figure 9
**Number of Churches Planted per Year in CPM A**

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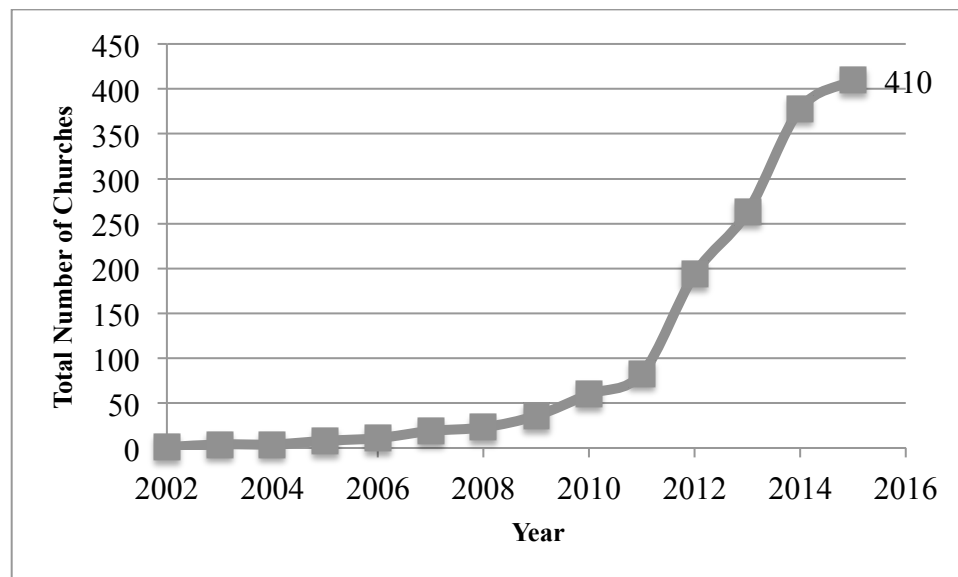
[178] Case study on CPM B provided by Williams.
[179] Case study on CPM A provided by Dalip. 2014 and 2015 updates received via email on 22 April 2015.

Field reports from CPM C reveal that the first church in the network was planted in 1995, though multiplication did not begin in earnest until 2010, the year James began to train the leaders. The most fruitful year in this CPM was 2013, with a combined total of seventy-eight churches planted in both streams.[180] By contrast, 2014 saw a combined total of seventy churches planted in both streams.[181] Figure 10 charts the number of churches planted per year in CPM C.

Figure 10
Number of Churches Planted per Year in CPM C
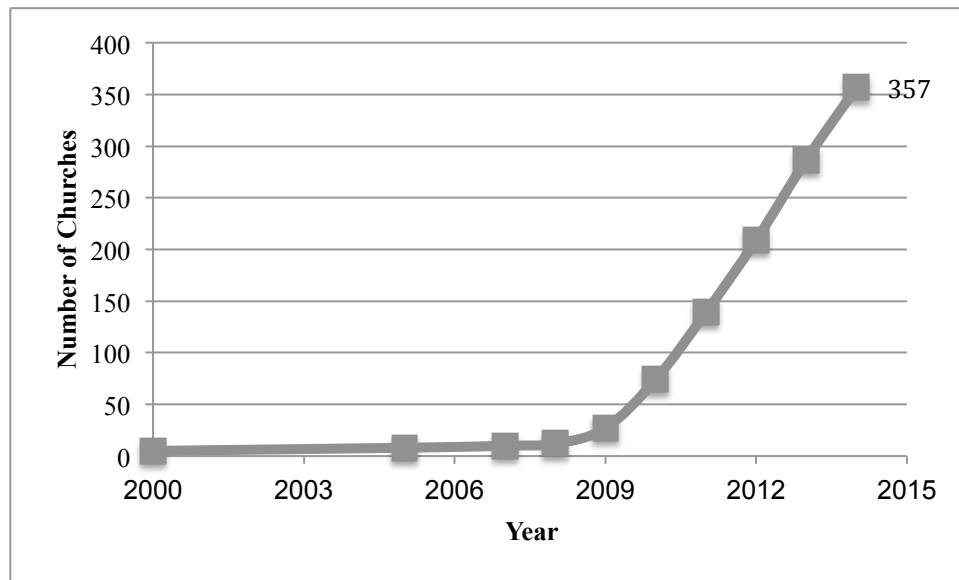
According to Kenny, one of the major turning points for the work currently going on in CPM D was an initial believers conference. He says, "The conference in 2008 was the kick off to everything and it is the spring board to where the work has gone today."[182] During the 2008 conference, Kenny met the people who would later form his initial core

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[180] Field reports from CPM C provided by James.
[181] Ibid.
[182] CPM D case study.

group of leaders. In other words, Kenny did not lead any of them to faith in Jesus Christ; rather he discipled them and mentored them to become church planting multipliers.[183]

The evidence thus far suggests that national leaders were already mature enough in their faith to have started churches before meeting the IMB CPM practitioner. Moreover, the CPM practitioners did not begin their work with a "zero-to-one" strategy. Instead, they looked for, what Urbanek calls "pastors of peace."[184] The wording, "pastor of peace," does not, however, seem to be an exact term for the findings of this chapter. Rather, "church planters of peace" is preferable because it indicates that each of the nationals involved had already demonstrated spiritual gifting and aptitude for church planting before the outside CPM practitioner arrived on the scene.

Leadership Training: Methodology and Tools

Since the publication of the book, *Church Planting Movements*, CPM practitioners in North India have been developing strategic tools for planting reproducible biblical churches. For example, CPMs A and C use a set of tools, developed in South Asia, called the "Four Fields of Kingdom Growth."[185] The practitioner in CPM B, on the other hand, developed a training package called "Rapid Advancing Disciples" (RAD), which is also the key strategic training tool used in CPM D. Both of these training packages are built on the same five biblical, reproducible principles and strategies. The five strategies are:

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[183] Kenny, interview with author, 20 November 2014, Bangalore, India, with mp3 recording.

[184] Urbanek, interview with author, 7 May 2014, over Skype with mp3 recording.

[185] See Shank, "Four Fields of Kingdom Growth: Reproducing Churches Using Simple Tools" (Northeast India, 2007).

1) entry strategy, 2) evangelism strategy, 3) discipleship strategy, 4) church formation strategy, and 5) leadership development strategy.[186]

Shipman, in his work in the ongoing South East Asian CPM, developed a similar plan with the addition of one key strategy: Abiding in Christ. Shipman uses the acronym ABIDE to form the structure of his leadership training in five parts: 1) Abide in Christ; 2) Bold Evangelism; 3) Instill Multiplication; 4) Develop Churches; and 5) Equip Leaders.[187]

While all four North Indian CPMs demonstrate a strong commitment to leadership development, perhaps CPM B provides the clearest example. At the end of 2014, CPM B recorded 68 new church plants, totaling 459 churches. At the beginning of Williams' work, however, the number of churches in this network was substantially less, ten to be exact. None of which Williams personally planted.[188]

Williams spent the first year (2007) training broadly, with the intent of finding faithful men who had the vision and desire to see his target people group reached for Christ. In 2008, Williams committed to training only the fourteen men whom he believed to be faithful. That year saw only an additional ten churches planted, which in hindsight was a precursor to the exponential growth in CPM B.

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[186] See Neill Mims. and Brad B., eds., "Best Practices Institute: Manual," 11–12. At the bottom of page 12, the following is written: "This module was based on 5 Part CPM Plan by Neill M., plan development by Kevin G., and input from Jeff S. and curriculum developer." Also see Shank, "Four Fields," 18. In their book, *T4T*, Smith and Kai use the same five parts, plus one—mobilizing the saved. See: Smith and Kai, *T4T*, 186.

[187] Shipman, *Any-3: Anyone, Anywhere, Anytime* (Monument, Colo.: WIGTake Resources: 2013), 31.

[188] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording. The first ten churches are referenced on Williams' case study on CPM B.

During 2008, Williams was more interested in investing time and energy in training and equipping his main fourteen leaders than he was in rapid church planting. His commitment to each of these leaders was to spend four days each month alongside of them—two days in Williams' home, and two days in the national leaders' homes. This level of commitment allowed Williams to develop a deep relational and spiritual partnership with each leader.[189]

Commenting on his efforts during 2008 Williams says, "My reports every month showed: 'trained 14,' 'trained 14,' every month. But after that things began to take off."[190] "Take off" is exactly what happened. The next five years saw an exponential increase in church multiplication. CPM B increased by forty-four churches in 2009, fifty-six churches in 2010, fifty-nine churches in 2011, ninety-eight churches in 2012, and one hundred ten churches in 2013. By the end of 2013, 145 of the 391 total church plants were fourth generation or greater.[191] The latest report shows that the movement has 459 churches, with one church in the eleventh generation while the rest of the movement is consistently generating sixth generation churches.[192] Figure 11 charts the number of churches planted per year in CPM B.

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[189] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.
[190] Ibid.
[191] All statistical information comes from field reports and from Williams' case study on CPM B and from a Skype interview with author, 9 April 2015.
[192] Williams, interview with author, 9 April 2015, over Skype. The eleventh generation church is the result of a strategy to reach a city. Within a short period of time, one church plant in this particular city planted multiple churches that in turn planted multiple generations of churches, all within the same city limits.

Figure 11
Number of Churches Planted per Year in CPM B
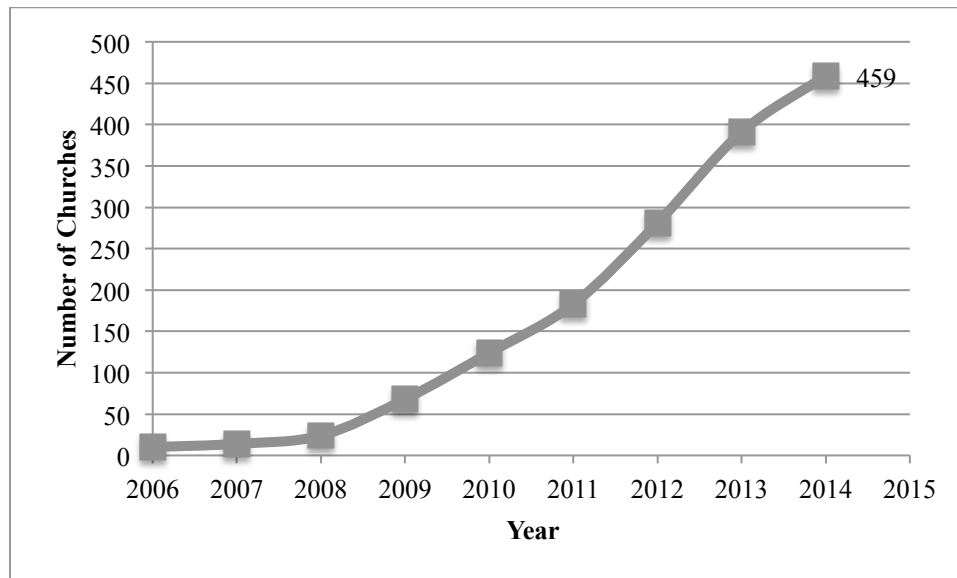
What does Williams' commitment to leadership development actually look like? After the initial one-year commitment to the main leaders in this movement, Williams began to help each of these leaders develop indigenous leadership groups, called "come and be with me" groups. The theological foundation behind these groups is that Jesus invited only twelve leaders, the disciples, to come and be with him. While Jesus spent time with the multitudes and with the masses, the majority of his time was spent with the Twelve. Based on Jesus' model of ministry, Williams encourages his leaders to keep their leadership groups small (twelve or fewer).[193] The size of the group is important because it determines the level of time and attention that each leader is able to give and receive— the larger the group, the less time and attention.

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[193] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.

Following the "come and be with me" groups, Williams continues to work with his initial leaders as they in turn prepare their own leaders. Over time, Williams has helped his leaders develop in-depth leadership formation based on the needs of their own groups. For example, among other tools, Williams implemented an overview of the Old and New Testaments called "Learn. Teach. Do" and a theological tool based on systematic theology.[194] However, instead of requiring that these emerging CPM leaders attend a seminary or a Bible school, Williams developed the content of these tools in such a manner that they can be delivered in a village setting during the regular "come and be with me" group meetings.[195] This informal content delivery format allows leaders to continue evangelizing and planting churches while at the same time receiving ongoing theological education.[196]

Using a similar approach, Kenny, the practitioner in CPM, designed a long-term leadership development strategy that includes a more formalized Bible college. With the help of nationals and other IMB field missionaries, Kenny started the Bible college in 2009. According to Kenny, "It started as a six-week course, meeting one week a month, and those completing the course get a certificate."[197] Now the Bible school has transitioned to a yearlong course, still delivered in one week per month blocks, that covers the entire RAD process.[198]

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[194] "Learn. Teach. Do." is an adaptation of "Foundations for Teaching the Bible," developed by James. Williams' theological tool is based off the "Baptist Faith and Message." In it, Williams allows leaders to develop their own, indigenous theology based upon the Scriptures listed in the Baptist Faith and Message (2000). For information on the Baptist Faith and Message (2000), see http://www.sbc.net/bfm2000/bfm2000.asp.

[195] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.

[196] Ibid.

[197] CPM D case study.

[198] Ibid.

Kenny places particular emphasis on developing the "men themselves."[199] In his case study, Kenny mentions,

> We had always spent a lot of time focused on discipleship training in new groups and churches as well as emphasizing church planting, that I had not really taken care of the men themselves or made sure that they were growing in their own walk. I just expected that they were growing at a good pace and did not need too much attention in their own personal walks. We had not totally disregarded their personal development, just not made it as much of an emphasis.[200]

This realization served as a critical juncture for Kenny's ministry, one that he could not ignore. From this point on, Kenny began to help his leaders cultivate a deeper spiritual walk with the Lord through accountability to faithfully read the Scriptures, commitment to daily quiet times, and emphasis on Scripture memorization.[201]

In CPM C, on the other hand, James developed a system that helps to separate the pastor teachers from the apostles, prophets and evangelists.[202] This separation is based on what the Apostle Paul says to the church in Ephesus, "And He [Jesus] gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ" (Eph 4:11–12 NASB). Dividing the roles into those that extend the church—apostles, prophets and evangelists—and those that strengthen the church—pastors and teachers—James insists that both sets of roles are important for the sustainability of a CPM.[203]

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[199] Ibid. Kenny's process is similar to that of CPM practitioner, Ying Kai, co-author of *T4T*. During a breakout session at an IMB meeting held in Chiang Mai, Thailand, in September 2014, Kai gave a lecture on the importance of developing the man. The main point of Kai's lecture is that without developing the spiritual life and walk of the leaders in a CPM, the movement will never be sustainable.

[200] CPM D case study.

[201] Ibid.

[202] James, interview with author, 24 May 2014, over Skype with mp3 recording.

[203] Ibid.

In addition to developing apostolic leaders to continue the outward expansion of the movement, James developed, what he calls "wave number two" of leadership development.[204] This second wave is to train and equip those who have the gifts of pastoring and teaching within the movement. During his interview, James said, "Given another six months or so, we are going to have some master trainers emerging that are healthy pastor trainer equippers."[205] That leads to the next question: What exactly does James mean by "master trainers"?

The term, "master trainer," which James referred to comes from a model in the "Four Fields" training paradigm.[206] The model has five levels, also known as "Five Progressive Levels of Leadership" in CPM.[207] A master trainer, a level four leader, is a person who has been vetted by the CPM practitioner over the course of several years, who is actively sharing the gospel, making disciples and planting churches. The master trainer is also able to train other people—both in his own network of churches and in independent networks—how to plant biblical, and reproducing churches.[208]

While James is continually filtering for apostolic, master trainers, he is now also looking for master trainers who have the ability and gifting to deliver pastoral and theological training in a reproducible manner.[209] In addition to the "Four Fields" training material, pastoral master trainers are equipped with two specific training packages: 1)

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[204] Ibid.

[205] Ibid.

[206] The idea of a master trainer is not new to CPM methodology, now was it invented by Shank or James. In fact, in their interviews, both Bill Smith and Steve Smith, discussed the leadership structure of the East Asian CPM as: house church leaders, mid-level trainers, and master trainers. The role of the master trainer is to oversea large networks of the CPM.

[207] The five levels of leadership are: 1) faithful seed sower, 2) church planter, 3) church multiplier, 4) master trainer, and 5) strategy coordinator (or visionary).

[208] Shank, *Four Fields*, 93–7.

[209] James, interview with author, 24 May 2014, over Skype with mp3 recording.

"The Foundations for Teaching the Bible" (hereafter referred to as "Foundations"), and 2) "Confessions of the Faith."[210]

In addition to the "Four Fields," and "Foundations" material, leadership in CPM A began implementing a systematic theological education initiative called "Nine Questions," developed by Rick Durst, professor of Historical Theology at Golden Gate Baptist Theological Seminary. The "Nine Questions" is a recent attempt to provide on-going theological training for leaders without slowing the movement down.[211]

The basic idea behind "Nine Questions" is that all cultures are asking a series of nine questions based on their own perception of reality. These questions are: 1) How can I know and obey the living God? 2) How can I worship the living God in a way that pleases Him? 3) How and why did God make the universe and what is my place in it? 4) Why am I here? 5) Why is life so broken, and why am I so guilty and lonely? 6) Who can rescue me? 7) How can I experience newness of life? 8) How can I find real community? And 9) What happens to me when I die?[212] Each culture may not ask all nine questions, or they may ask them with a completely different worldview in mind. Nevertheless, these questions serve to form the basis of building a local, indigenous systematic theology.

The Nine Questions serves an example of an innovative approach to helping national leaders develop a biblically sound and culturally appropriate theological framework. Other programs were also initiated to focus on healthy church planting and discipleship. In the fourth quarter of 2013, the leaders in CPM A began a pilot program

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[210] Ibid. "The Foundations for Teaching the Bible," and "Confessions of the Faith," were developed by two CPM practitioners in South Asia as on-going biblical and theological education for CPM leaders.
[211] Information provided by Dalip.
[212] Rick Durst, Jan 2013, Gurgaon, India.

designed to cultivate healthy marriage and family dynamics in the lives of the believers. In 2013, and 2014, an American church from Hot Springs, Arkansas, partnered with CPM A on this project by providing trainings in multiple locations on the subject.[213] According to Dalip, the marriages and family lives of the believers in the movement has grown healthier as a result of the ongoing trainings.[214]

Furthermore, healthier marriages have provided a platform for gospel proclamation in certain areas of the network. In his interview, Dalip noted that one Hindu couple, so inspired by the love that they saw in their Christian neighbors' marriage, began to inquire about the radical change. Upon hearing that they had been through a marriage and family workshop at their church, the inquisitive Hindu family became open to the gospel. They soon accepted Christ as their Savior and joined the church.[215]

Language and Literacy

Since a few of the interviewees mentioned the importance of local language and literacy to the sustainability of CPMs, each interviewee was asked how important these issues are to the sustainability of the CPM in which they are involved. The results were varied, but worth including in this chapter for the sake of understanding the nature of sustainable CPMs in North India. It should be noted that all of the interviewees testified to the importance of the Scriptures—whether in a local or trade language in a written or audio format—to the sustainability of CPMs.

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[213] Dalip, interview with author, 28 January 2014, over Skype.
[214] Ibid.
[215] Ibid.

The vast majority of the work occurring in the three non-Indian CPMs is monolingual. North India, however, is far from monolingual. The SIL ethnologue lists the total number of language groups in South Asia at 660 actively spoken languages.[216] Consequently, the North Indian CPMs are occurring across multiple language barriers.

Further complicating the matter are the staggering statistics on the state of literacy in India. According to the most recent government, census data (2011) 26 percent of Indians are illiterate, down from 35 percent in 2001.[217] While this statistic may seem like encouraging news, it still means that there are nearly 273 million people living in India who cannot read.[218] Moreover, the literacy rate in one of the most populous states in India, which features anonymously in this report, increased by 59.24 percent in the last decade.[219] It is clear that mass illiteracy is a problem India will continue to struggle with for decades to come. Furthermore, not everyone who can read is able to understand what he is reading, and not everyone who understands what he is reading prefers to learn from reading.[220]

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[216] Cited Online 25 November 2013: http://ethnologue.com/region/Asia. SIL includes Iran and Afghanistan in South Asia. The IMB only includes India, Pakistan, Bangladesh, Nepal, Bhutan, Sri Lankan, and Maldives so the actual numbers of spoken languages may vary depending on the number of countries included in the South Asian region. It is likely, however, that all 660 languages are spoken in North India because Delhi, the capital of India, attracts residents, diplomats, businessmen, immigrants and refugees from the entire region.

[217] "Chapter 6: State of Literacy," in *The Census of India 2011*, 101 [cited 15 April 2015]. Online: http://censusindia.gov.in/2011-prov-results/data_files/india/Final_PPT_2011_chapter6.pdf.

[218] Ibid., 100. The actual number is 272,950,015.

[219] Ibid., 105.

[220] The International Orality Network, a coalition of evangelical missions organizations focused on getting the Gospel to oral learners around the world, defines an oral learner as ". . . a person who learns or processes information by spoken rather than literate means. Some oral communicators are so out of necessity because they cannot read or read with understanding. Other oral communicators can read with understanding and write, but they prefer non-print forms of communication." Cited 20 April 2015. Online: http://www.orality.net/what_is_oral_learning.

In his interview, Williams mentions the importance of local churches worshiping in local dialects to the sustainability of the movement.[221] The majority language in CPM B is the "M" language, a language that has no written form, let alone a Bible translation.[222] The closest Bible translation is Hindi, the trade language of North India. While all Bible reading and studying must be done in Hindi, Williams acknowledges worship in a local language as a key to the success of the movement. He says, "One of the biggest things to this movement's success, honestly, is that Rinku and Davindra refuse to sing any Hindi songs. They only sing 'M'."[223] According to Williams, one element that allows the churches to worship in their heart language is that one of the church planters, Gautham, "has written over two hundred 'M' songs since he came to faith, and they're good."[224] Concerning the value of local language songs, Williams says, "I think that's key really. I think, for the depth of it, you know, when you start singing about Jesus, and it resonates in your heart. And Hindi is close enough that it can still resonate for them but maybe not to the same level."

When, in late 2013, the leaders in CPM A realized that the Muslims in their villages were more comfortable conversing in Urdu than Hindi, they started learning how to share the gospel in Urdu. Though sharing the gospel in Urdu has been a challenge for these leaders, they were able to lead multiple Muslim families to Christ by the end of 2014.[225] Moreover, leading Muslim families to Christ served to open the eyes of these leaders to see that it is possible to win Muslims to faith, a relatively novel idea

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[221] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.
[222] Ibid. The language name has been omitted and replaced with "M" due to security concerns.
[223] Ibid. Pseudonyms used for security purposes.
[224] Ibid. Pseudonyms used for security purposes.
[225] Information from field reports of local national partners, primarily from Dalip.

considering the context. Consequently, this new desire to lead Muslims to Christ led them to begin work in a predominantly Muslim state in early 2014.[226]

Progress in CPM C, on the other hand, has mostly occurred in a local trade language, Nepali. James said that the leaders experimented with using local dialects, but people were comfortable speaking, reading and worshiping in Nepali.[227]

From the evidence shown, one can see that worship in a local language or dialect is important to the sustainability of CPM B. CPMs A and C, on the other hand, function mostly in the local trade languages, but have begun using other languages for evangelistic purposes.

Concerning the importance of literacy in the sustainability of CPMs, every CPM studied highlighted the importance of literacy for leadership development purposes. For example, Williams says, "The truth is, literacy is important."[228] According to Williams, leadership development is possible with non-literates, but it just takes more time. He goes on to say that because the Bible is a tool against false teachers, people want to "hear it from the Word."[229] The Bible thus serves as the source of authority, not just symbolically, but also in reality. Leaders search the Scriptures to find the very Words of God.

Concerning literacy in CPM C, James says,

We've found literacy is very important when it comes to pastoral education. With evangelism and church planting, most of those tools that we are using are oral tools, they communicate pretty easily, whether you can read or write, it doesn't really matter. It all boils down to, "say this, do this." It's highly directive sort of stuff. When it comes to equipping

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[226] Ibid.
[227] James, interview with author, 24 May 2014, over Skype with mp3 recording.
[228] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.
[229] Ibid.

congregation literacy becomes a lot more of an issue. . . . At least one person, usually a lot more than one person can read.[230]

Similarly, Shipman says, "Somebody can read, that's how we look at it."[231] Shipman and James contend so far, someone from each congregation is able to read. In other words, leadership development is currently so inextricably linked to literacy, even in movements where illiteracy is prevalent, that should a completely illiterate group of leaders surface a new strategy would be required.

The national master trainers in CPM A teach the "Four Fields" material in an oral format, but they encourage on-going discipleship to happen using the actual written Bible. At the end of 2013, the leaders began to experiment with audio Bibles in four different languages—Hindi, Gujarati, Marathi, and Urdu—loaded onto micro SD cards. The micro SD card can be played from an ordinary cell phone, thereby giving all cell phone users access to an audio Bible in a local trade language.[232] At this time, however, there is not enough evidence to say one way of the other if on-going leadership development can occur using audio Bibles.

In June 2014, CPM A made a significant breakthrough among a local Gypsy people group. The majority of Gypsies in North India are uneducated, and being migrant by nature, they tend to roam from town to town picking up odd jobs that provide little income and begging for food. Emerging from a desire to read and understand the Bible, a group of Gypsy believers asked Dalip if he could teach them how to read. As a result, in January 2015, the leaders in CPM A started a Hindi literacy school. The school uses a

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[230] James, interview with author, 24 May 2014, over Skype with mp3 recording.
[231] Mike Shipman, interview with author, 19 May 2014, over Skype with mp3 recording.
[232] Information from field reports from Dalip.

specific curriculum developed for people to learn how to read using the Bible. Dalip and

his team hope to expand the school to reach more Gypsy camps later in 2015.[233]

Summary: Leadership Development Sustainability

According to Brawner's analysis of the elements of CPM, CPM methodology tends to

over focus on rapidity, and as a result, leadership development suffers.[234] This section, on

the contrary, shows that CPM practitioners in North India are committed to in-depth,

theological training and equipping of leaders for sustainable CPMs. Moreover, this

section highlighted findings from the control CPMs in order to illuminate the

sustainability of the North Indian CPMs compared to those occurring in other parts of the

world.

Some of the key aspects of the North Indian CPMs, concerning leadership

development, are: 1) CPM practitioners place a high value on helping national believers

and church planters fulfill the vision that God has already given them. 2) CPM

practitioners primarily use a training strategy as opposed to a zero-to-one methodology.

In essence, each practitioner began by looking for the faithful church planters of peace,

who have the vision to reach their own people. 3) CPM practitioners are committed to in-

depth discipleship and leadership development. In-depth leadership development requires

time and focused energy. 4) CPM practitioners view biblical and theological training as

essential to the sustainability of CPMs. With the exception of Kenny, the CPM

practitioners do not use traditional theological education delivery mechanisms—such as

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[233] Information from Dalip's field reports.
[234] Jeff Brawner, "An Evaluation of the Ten Universal Elements of David Garrison's Church Planting Movement Theory" (Ph.D. diss., Mid-America Baptist Theological Seminary, 2008).

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seminaries and Bible colleges. Instead, CPM practitioners place a higher value on non-formal, ongoing training. This training takes multiple formats and covers multiple practical and theological issues. The idea behind this training is to create an ongoing training environment that does not hinder the expansion of the movement and allows the movement to grow in spiritual depth at the same time. 5) CPM practitioners began differentiating between apostolic trainers (those who extend the movement) and pastoral trainers (those who develop the spiritual depth of the movement). 6) In all four CPMs, literacy is a critical point for sustainable CPM. In order for leadership development to continue, someone must be able to read—if not the leader, then someone close to the leader. The leaders of CPM A are experimenting with literacy education as a means to help new believers read and understand the Bible.

Chapter Summary

The goal of this chapter, as stated in the introduction, was to discover what factors led to the sustainability of church planting movements in North India. Of the CPMs surveyed, all of them (including the control CPMs) exhibit strong leadership development (including discipleship development) and solid biblical ecclesiology. These elements are certainly not weaknesses; rather, they are indispensible strengths that lead to the overall sustainability of the movements. It is important to add that CPM practitioners in North India have known that the above mentioned elements are critical to CPM sustainability, and have been implementing these elements for years—some, like Williams, since as early as 2007.[235]

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[235] The *T4T* book suggests that the elements of discipleship and leadership development as well as biblical ecclesiology, have been in place since the movement began (2001).

Concerning financial sustainability, the four CPMs studied demonstrate non-dependence on outside finances for the sustainability of the CPM. All local churches are autonomous and self-supporting. All evangelism and discipleship happens on a local level without any reliance on foreign funding. Church multiplication occurs at the expense of the churches desiring to multiply. The major outstanding question concerning complete financial autonomy revolves around the CPM apostolic (master trainer) leadership. Evidence shows that all four movements are on track to become completely self-sustaining, at an apostolic, training level, in the next couple of years. It is impossible to say at this point, however, if any of these CPMs will become completely financially self-sustainable in the future.

All four CPMs demonstrate the importance of healthy church formation when it comes to overall sustainability. In order to create and maintain healthy church formation, practitioners utilize two innovative tools: "Handy Guide to Healthy Church," and "Generational Church Mapping." Implied in the evidence is the ability to track the multiplication of each CPM over the course of years and church generations. Such tracking ability allows practitioners, as well as researchers access to valuable data concerning long-term sustainability and growth.

From the evidence, vision is a key aspect to training leaders. More specifically, the role of the outside CPM practitioner is not only to provide vision for local church planters but also to help the locals fulfill the vision God has already provided. Moreover, evidence shows the four North Indian CPMs place a high value on leadership development. To this end, the role of the missionary in North India has been to locate, train and equip local church planters (leaders) to plant and multiply sustainable,

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indigenous churches. Evidence further shows the CPM practitioners are committed to developing leaders until they are mature enough to sustain the movement.

The need for the outsiders to assist in providing leadership multiplication is evidenced in at least three ways. First, CPM practitioners are committed to on-going leadership development in the form of church planting training. Second, practitioners are committed to identifying and training pastoral trainers to strengthen the overall health of each church in the movement. And third, practitioners are committed to conducting ongoing training in a manner that does not hinder the expansion of the movement but allows for local indigenous leaders to become equipped for sustainability.

Finally, this research reveals the importance of the Bible to the sustainability of CPMs. The Bible in written form (and perhaps also in audio form) is deemed essential to each movement, especially to the element of leadership development.

The conclusions of this chapter can be divided into two transferable parts: commitment and innovations. First, the missionaries leading these four CPMs show a commitment to the biblical principles of healthy church formation and to developing healthy churches and healthy leaders, no matter how long that may take. Second, the missionaries show an aptitude for creating (or borrowing) and implementing certain innovations—CPM trainings, pastoral training, theological education, church formation, and healthy church tracking—that lead to the sustainability of the CPMs.

In the next chapter, the author discusses the transferability of the research data recorded above as it relates to system dynamics. Furthermore, it shows how North Indian CPM practitioners can evaluate and encourage CPM sustainability by gleaning from the research above and developing system archetypes.

CHAPTER 5
APPLICATION OF SYSTEMS THEORY IN RELATION TO CPM
SUSTAINABILITY

Chapter two introduced the field of CPM, with a special focus on the theological and

practical threats to CPM sustainability. Chapter three introduced the field of system

dynamics with an emphasis on ten developments, including system archetypes. Chapter

four presented a phenomenological study of seven sustainable CPMs—four in North

India, and three in various parts of the world. This chapter plays an integral part in

bridging the gap between CPM and system dynamics in order to demonstrate that system

archetypes can help CPM practitioners to evaluate and pursue sustainability within a

CPM.

This chapter has three separate but interconnected parts. The first part argues,

from the evidence in the preceding chapters, that a CPM is a system. The second part

discusses important recurring systemic issues raised in chapter three, as they pertain to

CPM sustainability. These issues are: 1) the importance of feedback loops to CPM

sustainability, 2) the importance of understanding time delays to CPM sustainability, and

3) The importance of understanding bounded rationality to CPM sustainability.

The third section of this chapter demonstrates how the theological and practical

threats to CPM sustainability, as listed in chapter two, can be diagramed using generic

system archetypes. Furthermore, the third section reveals, based on the evidence in

chapter four, how CPM practitioners have located leverage points and created enduring

solutions to the threats of CPM sustainability.

The final section of this chapter is a summary of the chapter. It includes a brief

overview of the chapter, followed by a chart that categorizes the threats, archetypes, and

leverage points exemplified in this chapter.

CPM as a System

As discussed in chapter three, a system is a network of interconnected components—

people, cells, molecules, or whatever—that work together to accomplish an aim.[1]

Furthermore, a system must create something of value (produce results) and have a

future.[2]

A CPM is a system because it is made up of individual, interconnected parts—

Christians and churches—networked together in streams of multiplying churches. CPMs

also share a central aim—to glorify God.[3] Furthermore, as seen in chapter four, a

subsequent aim of the North Indian CPMs is to produce results in the form of multiplying

healthy, indigenous, and sustainable churches that sweep through a people group or

population segment.[4]

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[1] The above definition for a system is a mixture of Edwards Deming's and Donella Meadow's definitions. See, W. Edwards Deming, *The New Economics: For Industry, Government, Education*, 50. Also see, Donella Meadows, *Thinking in Systems*, 3. Kindle Edition.

[2] Deming, *The New Economics*, 52–4.

[3] See Garrison, *Church Planting Movements* (2004), 28. Garrison says, ". . . Church Planting Movements are important because they multiply the glory of God." He goes on to quote Hab 2:14, "The knowledge of the glory of the Lord would cover the earth as the waters cover the sea."

[4] Ibid., 2.

While CPM practitioners have a part to play in managing CPM systems, the

Christian doctrine of the sovereignty of God holds that "God reigns" and is in supreme

control of all things, including systems and CPMs.[5] David Garrison acknowledges that

missionaries must recognize their part in the system when he says, "At the end of the day,

Church Planting Movements require the cooperation of three partners: God, ourselves,

and our community. Only one of these participants is under our control. Many great

church planters have labored a lifetime without seeing a movement. They shouldn't feel

guilty or exasperated."[6] Furthermore, during his researching and subsequent

documentation of CPMs, Garrison created a list of shared commonalities in all CPMs.[7]

Garrison's list—"The Ten Commandments for Church Planting Movements"—is in

essence a systematic approach to church planting methodology.[8] Thus, even Garrison's

list could be viewed as a systems approach to missions method.[9]

Feedback Loops and CPM

In chapter four, the researcher mentioned a CPM that was studied but not admitted into

the phenomenological research because it did not fit the criteria of a sustainable CPM.

The CPM in question, CPM E, accounts for more churches than the other four combined,

and it has a longer lifespan than any of the four North Indian CPMs previously mentioned

in this dissertation. The particular irregularity, which keeps it from admittance into this

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[5] David K. Clark, *To Know and Love God: Method for Theology* (Wheaton, Ill.: Crossway, 2003), 49.

[6] Garrison, *Church Planting Movements* (2004), 272.

[7] Garrison's book records CPMs on every inhabited continent except for Australia. Additionally the IMB is currently tracking 114 streams of CPMs (with fourth generation or more church plants) in North India alone. This information was conveyed through private email received 15 April 2015 from the IMB's North Cluster Leader in India.

[8] Garrison, *Church Planting Movements* (2004), 257.

[9] Ibid.

study, is its lack of definition in terms of generational growth of churches and leaders. In the 2014 report on CPM E, which came out on 28 February 2015, only seven third generation leaders are mentioned, but 1,090 new churches are noted.[10] Moreover, there is no mention of fourth generation churches whatsoever.

This anomaly could be the result of any number of individual or combined variables. The most obvious of the possible variables is that first and second generation leaders are starting and leading all but seven churches in the movement. If this is true, it means that the entire CPM, is in actuality, not a CPM at all because it is only reaching third generation. The movement is flat. Leaders, who are already starting and pastoring existing churches, are starting more churches rather than churches starting churches that start churches. Therefore, according to Steve Smith and Ying Kai's definition of CPM, CPM E is not actually a CPM.[11]

Another variable worth consideration is the potential lack of an adequate feedback loop in this system. All of the other CPMs mentioned in chapter four demonstrate a feedback loop, albeit with a long delay of around a year, in the form of Generational Church Mapping. Each year, maps are updated to show new, generational growth in the CPM as well as the health of existing work.

CPM E did not begin to use the Generational Church Mapping tool to assess growth, generations, and health in the movement until October of 2014.[12] Feedback loops

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[10] CPM E field report received via private email correspondence on 22 April 2015. The report accounted for 1,349 total new groups started, but only 1,090 of those groups became churches.

[11] Smith and Kai, *T4T*, 171. The authors say, "Church-planting movements are characterized by consistent 4th generation churches and beyond in *multiple* contexts." Also, CPM E does not adhere to the definition of sustainable CPM set forth in chapter two of this dissertation.

[12] The researcher was part of the team of four trainers who introduced the tool to the CPM E leaders in October 2014.

of this nature take a long time to work their way into an existing system. One of the CPM

practitioners related to this movement says that the leaders in CPM E are just now

beginning to understand the value of the Generational Maps.[13]

Without an adequate feedback loop, accurate information might never be

received. CPM E looks more like a stocks and flow diagram than a feedback loop system.

Figure 12 demonstrates a rough diagram of CPM E:

Figure 12
**Stocks and Flow Diagram of CPM E**
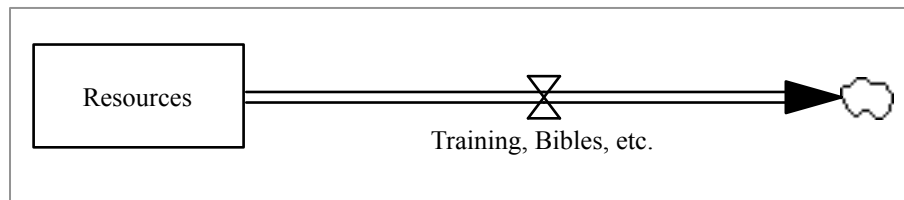
Resources are going into the movement, but adequate assessment is not able to penetrate

the vastness of the movement. The diagram above presents only one aspect of the

movement, however.

CPM E uses a meticulous tracking system not only for every church but also for

every believer and even every seeker in the entire movement. In 2014, 19,576 people

requested more information about the gospel; 13,316 people chose to believe the gospel;

and 9,798 people were baptized. The 2014 report also included the statistic that an

additional 6,260 people were still considered seekers in the movement.[14] Figure 13 shows

the existing feedback loops added to the system:

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[13] Information conveyed over private email received 22 April 2015.
[14] CPM E 2014 field report received via private email correspondence on 22 April 2015.

Figure 13
Multiple Stocks and Flows in CPM E with a Feedback Loop
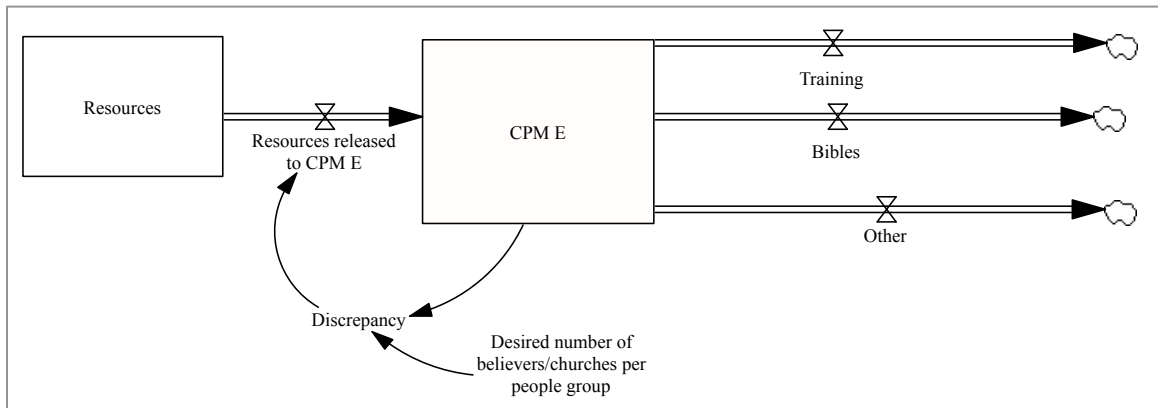
Moreover, the nine-page 2014 summary report is so in-depth that it includes the people group statistics for every person as either a seeker or believer in every church plant. There are only two elements missing in the detailed report. First, there is a lack of information concerning the generations of churches and leaders. Second, only limited information is listed on the health of each church. Both of these aspects—generational growth and church health—are essential to evaluating the sustainability of the movement.

One of the leverage points concerning overall sustainability in this CPM is to create and maintain an adequate feedback loop that delivers timely information to the correct parts of the system. That is not to say that the feedback loop is the be all and end all of sustainability. Rather, that it simply allows information to flow through the system so that systemic problems, should any arise, can be spotted and dealt with accordingly.

The second, and most important, leverage point for this system is to build the feedback loop based on health and sustainability, rather than simply on numbers of believers and churches. This change may seem a subtle change at first, but over time, it could encourage healthy growth that can be evaluated regularly.

Time Delays and CPM

As discussed in chapter three, all systems have time delays. Time delays could have multiple desirable or undesirable effects on the system. In either case, not anticipating or accounting for time delays might result in underachievement, or an overall sustainability problem.

CPMs, like the ones studied in chapter four that employ a training methodology, must anticipate the effects of time delays to the health and sustainability of the system. Both practitioners in CPMs B and D, or example, expected the movements to take time to get started. Hence, they both mentored and trained a select group of disciples for a lengthy period of time. Their objective was not simply multiplication, but healthy multiplication that would affect an entire people group population or location. It took at least one year before they began to see the fruits of their labors in the form of multiplication.[15]

Sustainable CPMs are not started overnight and may become rapid only once enough disciples have been mentored that can, in turn, assume the indigenous multiplicative leadership of the movement. Larger movements generally demand longer delays. In a movement as large as CPM E, with a combined total of 2,685 new churches started in 2013 and 2014 alone, any change applied will take considerable time to assess.

Furthermore, there are no quick fixes to sustainability problems. Enduring solutions to such problems take time—months, if not years—to affect sustainable change. As mentioned above, Generational Mapping was only introduced to the leaders of CPM E

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[15] For more information on the initial phases of missionary work that lead up to a CPM, see Clyde Meador, "The Left Side of the Graph," *Journal of Evangelism and Missions* 6 (2007): 59–63.

in October 2014. In the passage of five months, it is apparent that more time is needed to build an adequate feedback loop through training and assessment before any long-term solutions can be applied.

Many of the long-term discipleship and theological education training packages exemplified in the CPMs listed in chapter four were developed as a result of data analysis via feedback loops over time. At least two factors aided in the implementation of deeper theological education. In part, deeper theological education developed as a response to outside criticism. Many of these criticisms have already been disused in previous chapters. More substantially, however, theological education in these CPMs developed as a result of an internal evaluation of the movements in comparison to the biblical signs of church health and sustainability. CPM A, for example, did not start with the Nine Questions theological training; rather, the training was implemented in 2013 when the theological health of the leaders in the movement had been assessed and found wanting through the use of Generational Mapping. At this point the movement was deemed biblically anemic and theologically unsustainable pending the inclusion of theological education.

Bounded Rationality and CPM

The problem of bounded rationality occurs when leaders in one part of the system make seemingly informed decisions based on the knowledge that they have without considering that other parts of the system, or indeed the system as a whole, might suffer the consequences of their decision or indecision.[16] Bounded rationality happens when not all

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[16] Herbert A. Simon, "Bounded Rationality and Organizational Learning," *Organizational Science* 2 (March 1991): 125–34.

viewpoints are carefully considered prior to making the decision because a boundary

exists between two or more parts of the system.[17]

The "organizational boundary," as Wolstenholme calls it, "'hides' the unintended

consequence from the 'view' of those instigating the intended consequences."[18] This

scenario is a possibility in CPMs. CPM leaders and practitioners, unable for whatever

reason to see the intricate interconnected parts of the entire CPM, could make decisions

that affect parts of the system beyond the boundaries. Figure 14 shows a generic problem

archetype with an organizational boundary:[19]

Figure 14
Generic "Organizational Boundary" Archetype
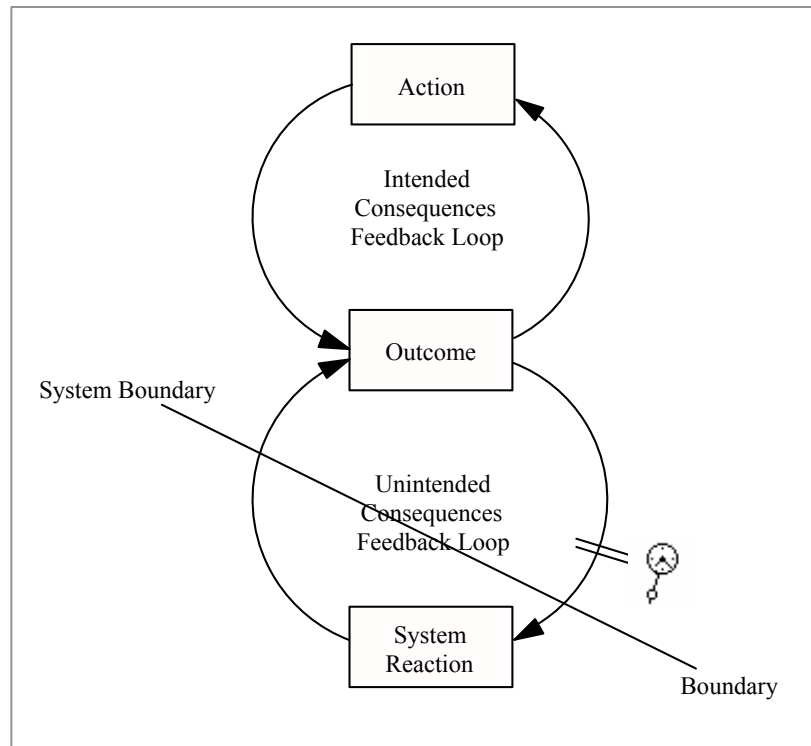
[17] Donella Meadows, *Thinking in Systems: A Primer* (ed. Diana Wright; Wight River Junction, Vt.: Chelsea Green Publishing, 2008), 106. Kindle Edition.

[18] Wolstenholme, "Towards the Definition and Use of a Core Set of Archetypal Structures in System Dynamics," 10.

[19] Diagram adapted from Fig. 1, in Wolstenholme, "Towards," 10.

There are many possible examples of this phenomenon. CPM A's push to cross

cultural and religious barriers for the sake of sharing the gospel with Muslims in their

communities is one example of an unintended consequence due to bounded rationality.

The leaders, convicted by the Spirit and the Word of God to reach all nations, committed

together to envision the believers in their respective CPM streams to evangelize Muslims.

The push met with limited success. Although the leaders had the zeal to share the gospel

with Muslims, they lacked the training to do so effectively.[20]

Second and third level leaders caught the vision and began a campaign to share

the gospel with as many Muslims as possible in the span of three months. Consequently,

the more faithful they were to share the gospel, the more opposition they faced.[21]

What CPM A's majority Hindu background believers did not anticipate, however,

was that linguistic and cross-cultural limitations would present the biggest obstacle to

their success. Many Muslims were appalled at the gospel presentations because the

biblical Hindi words used in the gospel presentations are based on words used in Hindu

worship. The Hindi Bible is so contextualized in its wording that the Muslims assumed

the Christians were trying to convert them to Hinduism, not to faith in Christ.[22]

The leaders of CPM A developed a solution to the problem when they decided to

use an Urdu translation of the Bible written in Hindi script (known as Devdu), which they

could already read, to develop a linguistically superior, albeit rudimentary, gospel

presentation that appealed to Muslim, Urdu speakers. The Hindi word for "Lord,"

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[20] Case study on CPM A, field notes from Dalip, and interview with Dalip.
[21] Ibid.
[22] Ibid.

prabhu, was changed to *khuda*, a word from Persian origin that is contextually appropriate. Similarly, the words for sin, righteousness, and even death were replaced by their Urdu equivalents.[23]

Moreover, the leaders in CPM A did not stop with learning vocabulary differences. They invited an expert in contextualized Muslim evangelism to train all of the network leaders.[24] After the initial three-day introductory training in Muslim evangelism, the leaders went back to their fields of ministry and trained their disciples in like manner. Now, more Muslims are coming to faith than ever before in CPM A.

The network used at least three leverage points in formulating and applying the solution to the organizational boundary presented above. In the first place, they set up a feedback loop to determine what, if anything was happening in the Muslim evangelism campaign. Second, the feedback loop alerted CPM leaders to the fact that implantation of the vision was being impeded by a lack of cultural, linguistic knowledge. The third leverage point used to remedy the situation was an in-depth, focused training that enabled leaders to train others in how to do cross-cultural evangelism with Muslims. Figure 15 shows the solution archetype, specific to the case presented above:[25]

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[23] Ibid.

[24] The trainer, whose name is not mentioned here for security reasons, is an IMB field practitioner who wrote a book on contextual evangelism with Muslims.

[25] Diagram adapted from Fig. 1, in Wolstenholme, "Towards the Definition and Use of a core Set of Archetypal Structures in System Dynamics," 10.

Figure 15
"Organizational Boundary" of Muslim Evangelism with Solution
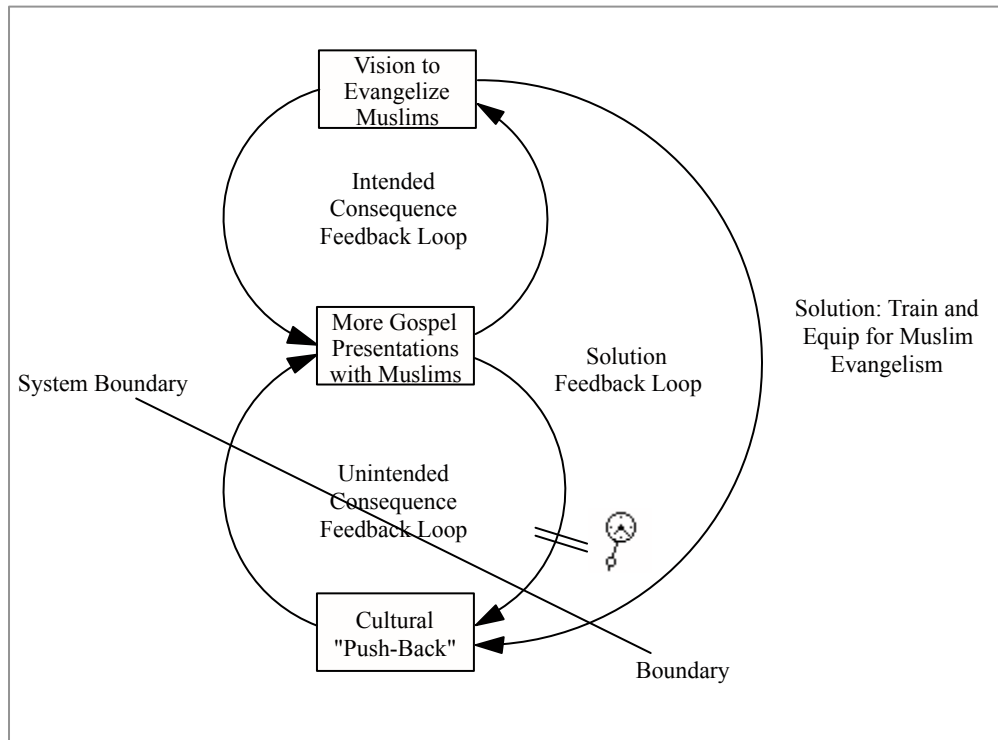
The solution archetype includes a feedback loop that helps the leaders in the network to foresee future cultural and linguistic objections to evangelism. Understanding this feedback loop should also help the network avoid making the same mistake again.

System Archetypes and Threats to CPM

In chapter two, the researcher discussed multiple potential threats to CPM sustainability—theological threats and practical threats—as presented by CPM critics. This current section revisits these threats using a systems analysis framework with the intention of demonstrating how they relate to system archetypes and how practitioners in North India have either leveraged appropriate solutions, or failed to do so.

At the end of chapter three, the researcher introduced the "Fixes that Backfire" archetype as one example of a systems archetype. In this section, the researcher introduces, and explains an additional five system archetypes: "Limits to Growth," "Tragedy of the Commons," "Shifting the Burden," "Eroding Goals," and "Success to the Successful." Since this section is intended to be a reflection of the specific threats listed in chapter two, certain archetypes are used more than once because of their versatility and ability to shed light on the particular theological or practical threats being discussed.

Theological Threats to CPM Sustainability

The five theological threats to CPM sustainability, as outlined in chapter two, are: lack of theological grounding, changing role of the missionary, lack of discipleship training, weak ecclesiology, and lack of leadership training. John D. Massey aptly sums up the root of the problem of theological threats to CPMs when he says, "In CPM methodology, quick results take short-term precedence over long-term sustainability."[26] According to Massey, CPM practitioners employ a "whatever it takes" methodology in order to finish the task of global evangelism in the current generation.[27]

Lack of Theological Grounding, Discipleship and Leadership Development

The following section deals with three of the theological threats at the same time, as all three are extension of the same criticism—CPM methodology is speed based. A missiological methodology that focuses on rapidity in evangelism over broad-based theological and biblical education jeopardizes the sustainability of the entire CPM and its

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[26] Massey, "Wrinkling Time in the Missionary Task," 111.
[27] Ibid., 103. Also see, Sills, *Reaching and Teaching*, Kindle Location 3269. Kindle Edition.

individual churches. Moreover, the believers within the individual churches are at risk of receiving little or no discipleship.

To CPM critics, CPMs are either already guilty of, or at the very least in danger of, being trapped in a vicious cycle of "rapid clip evangelism" resulting in weak discipleship.[28] The simple reinforcing loop describing this perception can be drawn this way:

Figure 16
**Evangelistic Reinforcing Loop**
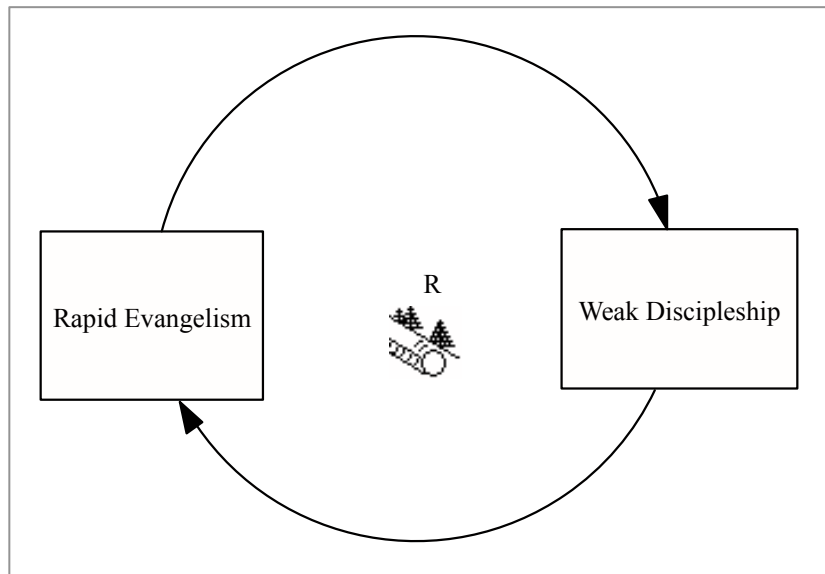
According to the diagram above, a focus on reaching the world through rapid evangelism results in weak discipleship, and minimal, if any authentic church planting. The cycle perpetuates itself and as more people confess Christ as Lord, the CPM practitioner moves on to a new people group or location in search of more quick results.[29]

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[28] Massey, "Wrinkling Time," 116.

[29] Sills, *Reaching and Teaching*, Kindle Location 3269. Sills says, "The gospel of most contemporary missionary strategies is simply to reach and leave them. However, to be faithful to the command of Christ in the Great Commission, it is crucial that we employ every effort to reach and teach the groups in these places, spreading the gospel and contextualizing it in biblically responsible, culturally appropriate ministry."

From a critical systems thinking point of view, the solution seems simple: create a balancing loop that will counteract the vicious cycle and restore stability to the system. For the CPM critic, a balancing loop consisting of "broad-based theological and biblical education (formal or informal), directly making disciples and planting churches that have the DNA of doctrinal soundness, longevity, and reproducibility," seems like the correct solution.[30] The balancing loop looks something like this:

Figure 17
**Discipleship Balancing Loop**
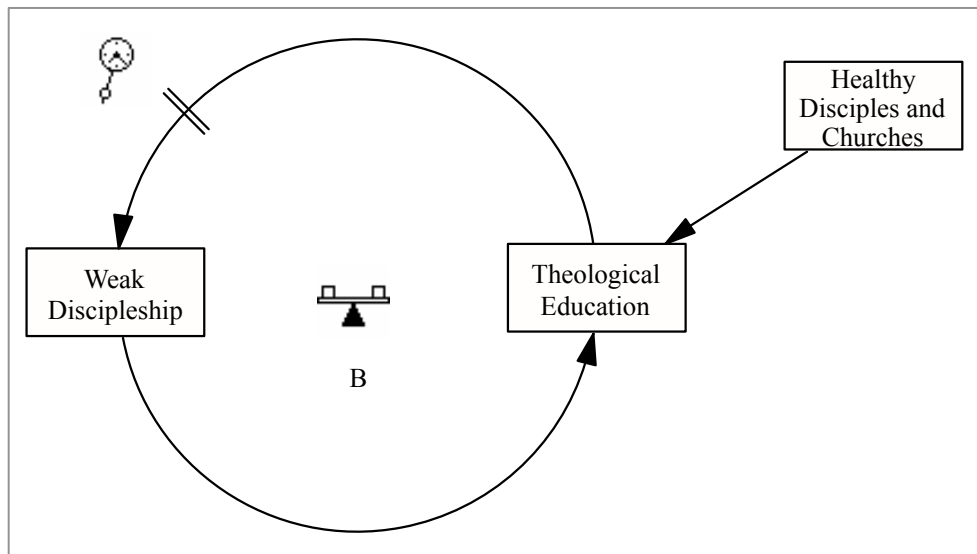
To counteract the problem of weak discipleship, the CPM practitioners devise a solution to introduce theological education into the system in order to reach the intended, desired goal of having healthy disciples and churches.

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[30] Massey, "Wrinkling Time," 105.

It is important to remember, however, that there is a natural time delay in the system between implementing theological education and seeing results. Depending on the size of the movement, the time delay can result in months or even years before an accurate assessment of the solution can be taken.

Equally affected by the time delay is the particular solution designed to introduce theological education into the CPM. A formalized theological training institution incurs a longer time delay than an informal one. Time delays also affect the differing requirements within the theological education system, whether formal or not. By attaching the balancing loop to the reinforcing loop a new, dual loop is created that looks like this in Figure 18:

Figure 18
Evangelism and Discipleship "Limits to Growth" Archetype
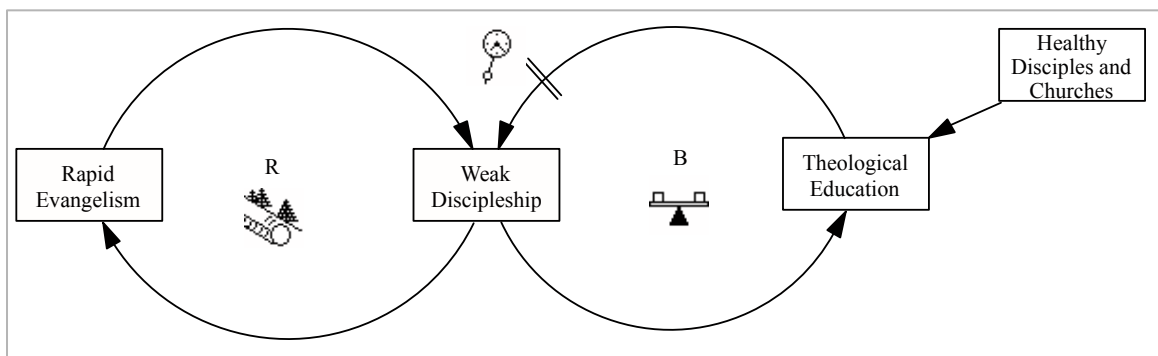
Theological education counteracts the rapid evangelism, which leads to weak discipleship. Assuming the practitioner introduces a biblical, effective, and applicable theological education strategy into the system, over time the results should serve to improve the level of discipleship in the movement. The diagram illustrated above is a system archetype called "Limits to Growth."

The "Limits to Growth" archetype represents a system that will eventually reach equilibrium and stall if nothing is done to reinvigorate the system towards continued growth. Initially, the balancing loop affects the reinforcing loop in a positive way, and then it causes the entire system to become introverted, endangering further growth. The balancing loop, set in motion to counteract the ill effects of a vicious cycle—rapid evangelism resulting in weak discipleship, forces the system to slow and stall.

Living systems theorists argue that equilibrium in a system is a precursor to death.[31] In the system depicted above, theological education, intended to restore the system to health, could unintentionally force the system into a balancing act and growth would stop.

A CPM, by its very nature, must continue to expand or it ceases to be a movement.[32] Consequently, a CPM that ceases to grow can no longer be considered sustainable.[33] The practitioners interviewed in chapter four employed different and varied leverage points in order to engender both rapid growth and sustainable health in disciple making.

Understanding the delay in the system helps the practitioner know how much emphasis to put on leverage points. Too much, too fast, could overwhelm the entire system, while too little could prove altogether fruitless. All of the CPM practitioners in North India anticipate a three to five year delay in the CPM. They understand that rapid

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[31] Richard Pascale et al., *Surfing the Edge of Chaos*, Kindle Location 119.

[32] See Garrison, *Church Planting Movements* (2004), 22. Garrison says, "As each church realizes that it has the capacity and responsibility to reproduce itself, the numbers start compounding exponentially."

[33] Smith and Kai, *T4T*, 171. Smith and Kai say, "When the results consistently generate 4th+ generation disciples and new churches in several places in a short period of time, then a sustained church-planting movement has emerged."

multiplication and sustainable health must advance together, or the movements might become inwardly focused and eventually reach equilibrium and begin to die.[34]

Furthermore, the CPM practitioners leverage solid biblical and theological education, using the appropriate delivery mechanism: on the job training.[35] Even Kenny's implementation of a Bible school approach, in CPM D, is limited to one week per month modules over the course of a year. This does not mean, however, that the CPM practitioners avoid creating programs and benchmarks for health. Rather, they implement solutions at the right time, to the right person, in the right place, using the right delivery mechanism.

The most important leverage point, however, is vision. Vision of a sustainable CPM leads each practitioner to develop a strategy that includes theological education. The North Indian CPM practitioners have a vision for healthy, sustainable CPMs that incorporate theological training in order to enhance the front edge of the movement, rather than stunt it.

Moreover, an appropriate feedback system or loop must always accompany overall vision. Without an adequate feedback system, CPM practitioners will be unable to know the current amount of spiritual depth that exists in a CPM, and consequently will not know what training to offer churches.

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[34] Chapter four discussed how each of the seven CPMs utilize a training and discipleship strategy, rather than a zero-to-one strategy. Furthermore, chapter four also detailed the specific time delays between when the CPM practitioners entered the scene, and how long it took for each movement to begin to multiply rapidly. In CPM A, for example, the first churches were started in 2002, but rapid multiplication did not begin to occur until the middle of 2012.

[35] Garrison, *Church Planting Movements* (2004), 234. Garrison says, "Leadership training is vital to Church Planting Movements. With new churches being produced so rapidly, there is a never-ending demand for new leaders. For that reason alone, it is not surprising that Church Planting Movements have featured various types of practical, continual on-the-job training."

CPM practitioners who focus too heavily on one portion of a CPM plan and ignore others are likely in danger of creating a "Limits to Growth" situation in their CPM. Take, for example, a CPM strategy that over focuses on training and equipping locals to do evangelism. While evangelism training is an essential element to any CPM, it must be balanced by a discipleship strategy, a church planting strategy and a leadership development strategy.[36] On its own, however, a rigorous evangelism strategy—unbalanced by discipleship, church planting and leadership development—can lead to a systemic problem—a lack of discipled and trained leaders to continue creating a healthy, sustainable movement.

Increasing evangelism trainings in a CPM likely leads to an increase of conversions and baptisms—both important elements in a CPM.[37] This effect is evidenced in the Generational Mapping reports for CPMs C and A. Many groups were started in 2014 without baptized believers, indicating a significant problem with discipleship and, consequently, leadership development.[38]

In order to maintain sustainability within a CPM, as evangelism increases, the need for discipleship and church formation also increases. It is possible, however, that leaders are not being equipped to disciple and form new churches because the focus of

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[36] Garrison found that abundant evangelism was a key element in every movement that he studied. Garrison, *Church Planting Movements* (2004), 172. Additionally, CPM trainers like Nathan Shank and Jeff Sundell, suggest that a gospel presentation strategy—teaching locals a method for sharing the gospel—is essential for a CPM training strategy. A complete CPM training strategy must include: 1) an entry strategy, 2) a gospel presentation strategy, 3) a discipleship strategy, 4) a church formation strategy, and 5) a leadership development strategy. See: Shank, *Four Fields of Kingdom Growth* (Northeast India, 2007), 18. Others, like Bradley Roderick, Strategy Training Associate for the Affinity of South Asian Peoples with the IMB have convincingly advocated for a sixth essential element to a CPM strategy—an abiding strategy.

[37] Garrison, *Church Planting Movements* (2004), 172. Also see pages 222 and 257.

[38] Reports received, via email, from Dalip and James on 18 April 2015 and 6 April 2015 respectively.

the CPM has shifted to evangelism. By continuously training more evangelists and empowering them to make more gospel presentations, though seemingly an intuitive solution for a rapidly growing CPM, the system eventually breaks down because there is a lack of trained leaders able to disciple the new influx of believers.[39]

The long-term solution is to train and equip leaders who can disciple new believers and form them into healthy churches. Training new leaders is the high leverage point in this archetype. It is, however, also a time-consuming leverage point.

The reverse situation is also possible, however, i.e. more trained leaders than evangelists. In this case, believers need to be trained how to evangelize the lost. A balance, then, must be struck between the elements of a CPM training strategy in order for the CPM to grow at a consistent rate.

Anticipating limits to the number of people each trained leader can effectively disciple is very important in a CPM situation. If the leader-to-believer ratio gets too far off kilter, the movement will begin to wane either spiritually, or numerically, or both.[40]

Another example is worth consideration. The CPM practitioners interviewed for chapter four placed a high value on creating, casting, and maintaining vision (or end vision) through every level and generation of the movement. A "Limits to Growth" archetype could easily occur in the absence of a robust, biblical or theological vision.[41] A

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[39] The basic CPM training packages, for example The Four Fields and RAD, used in all four North Indian CPMs include a strategy for entry, evangelism, discipleship, church formation and leadership development.

[40] Terry and Payne, *Developing a Strategy for Missions*, Kindle Location 2589–2603. Also see Ott and Wilson, *Global Church Planting*, Kindle Location 1696.

[41] Tim Keller wrote an entire book, *Center Church*, dealing with the importance of "theological vision." Keller defines a theological vision as, "a faithful restatement of the gospel with rich implications for life, ministry, and mission in a type of culture at a moment in history." Tim Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, Mich.: Zondervan, 2012), Kindle Edition, Kindle Location 260.

vision that lacks in overall sustainability for every believer and every church will likely produce a movement that lacks the same. The limiting factor is a limited, or misinformed theological vision.

A second archetype that may go unrecognized looms on the horizon for many CPMs as they seek to keep the CPM moving forward through evangelism while ensuring that it maintains a deep theological basis through discipleship. This archetype is called "Tragedy of the Commons."[42] "Tragedy of the Commons" is an archetype designed to show the tragic nature of competition within an existing system—in this case, a CPM. Figure 19 shows a diagram of the generic structure of the "Tragedy of the Commons" archetype.

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[42] For more information concerning the "Tragedy of the Commons" archetype, see: Senge, *The Fifth Discipline Fieldbook*, 140–4.

Figure 19
Generic "Tragedy of the Commons" Archetype
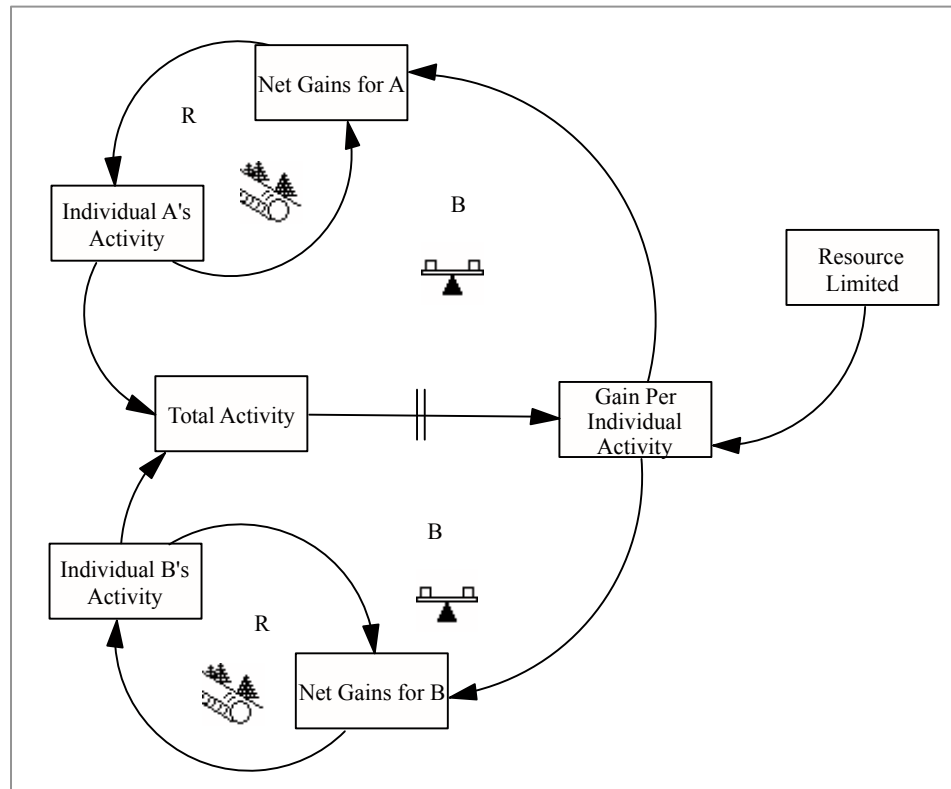
In a "Tragedy of the Commons" scenario, there are two, or more, reinforcing loops that

begin to compete for the limited amount of resources. While many examples from a CPM

could be used, this chapter will take one that seems to be a limiting systemic problem on

the horizon of many CPMs—the competition between pastoral trainers and apostolic

church planting trainers.[43] In a CPM, resources are generally limited. Because resources

are limited, practitioners are forced to make tradeoffs that serve the vision of the CPM

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[43] As CPMs in North India continue to differentiate between pastoral and apostolic trainers, the tension for resources will increase. For more information, see chapter four of this dissertation.

system as a whole.[44] In many cases, however, tradeoffs are not made and the entire system suffers.

The situation begins when resources—including, but not limited to, time and money—are divided equally between pastoral trainers and apostolic church planting trainers. As each particular type of training becomes effective, the need for resources for both types of trainings increases. The resources, however, are limited, and there is no more to be had by either side. Faced with an upcoming shortage of resources, each party begins to work harder—train more frequently—in order to generate more success and therefore further justify their claim to the existing resources. Working harder only serves to compound the situation and ultimately deplete the resources altogether. Figure 20 is a diagram of the "Tragedy of the Commons" scenario that is specific to the situation of limited resources in a CPM.

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[44] According to Senge, system dynamics enables people to "recognize the ramifications and tradeoffs of the action you choose." See: Senge, *The Fifth Discipline Fieldbook*, 91.

Figure 20
Limited Resources in CPM "Tragedy of the Commons" Archetype
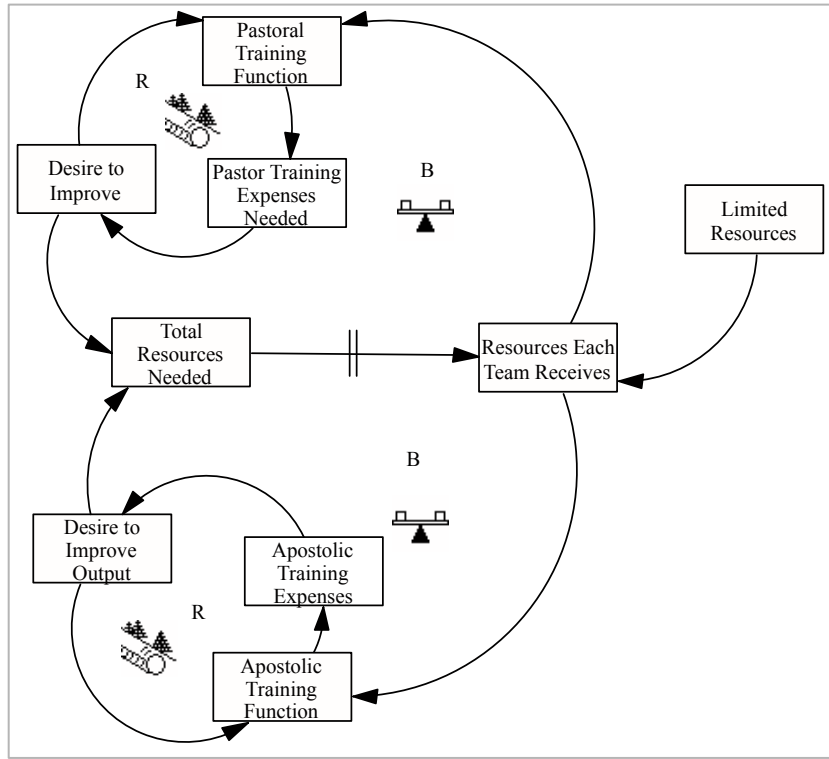
In this particular scenario, the high leverage point is to rally behind a common vision. If

the vision for the system is to train more church planters, a balance of resources must

reflect the vision of aggressive church planting.[45] That is, more resources should be

allocated to training church planters. If, however, the vision for the CPM system is to

train more pastors—due to an abundance of new churches with few trained leaders—

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[45] Daniel Sinclair, for example, argues for an apostolically led church planting team. He says, "I believe that those engaged with an unreached people group to evangelize and plant churches can unabashedly speak of *apostolic ministry* and of being on an *apostolic team.*" Concerning missionaries who do not have the apostolic gift, Sinclair goes on to say, "There are many, many indispensable roles for workers who will not be recognized as apostles themselves." See Daniel Sinclair, *A Vision of the Possible: Pioneer Church Planting in Teams* (Waynesboro, Ga.: Authentic Media, 2005), 5–6. Similarly, Ott and Wilson argue for a church-planting model based on "that of Paul's band of missionaries in the New Testament." Ott and Wilson say, "By 'apostolic church planting,' then, we mean church planting that follows the apostolic model of developing, empowering, and releasing local believers for ministry and mission from the very beginning. The planters' role in the local church plant is temporary." See Ott and Wilson, *Global Church Planting*, Kindle Location 1744.

resources should be allocated accordingly.[46] The most important strategy to combat the

systemic "Tragedy of the Commons" situation is for all seemingly competitive teams to

collaborate for the sake of the vision.

These solutions, if not properly understood however, could present a false

dichotomy between church planting and healthy church formation through thorough

discipleship. From the CPMs studied in North India, all of the practitioners have a vision

to do both—plant reproducing churches that are ecclesiologically and otherwise

theologically sound.[47] This desire is manifest in the many systematic approaches to

discipleship and leadership formation that the CPM practitioners mentioned in their

interviews. Williams, for example, developed a long-term approach to discipleship and

leadership formation that utilizes small group mentorship to train and equip emerging

CPM leaders in personal development, church planting, and theological education.

Williams and the others interviewed for this dissertation do not see the elements of

rapidity and theological vitality as mutually exclusive.

Viewing a CPM as an organic system rather than a static system is crucial to

finding the leverage point in the "Tragedy of the Commons" scenario presented above.

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[46] Sills encourages pastoral and theological training on the mission field when he says, "The missionary's task is to continue the work of teaching and training until the national church is thoroughly equipped for continuing the propagation of the gospel and sound doctrine without the assistance of others." Sills goes on to say, "In the past, missionaries waited decades before giving believers leadership responsibilities. Today, some church planting models insist on giving brand new believers pastoral roles prior to any theological training. The Bible opts for a balance somewhere between these two extremes. Trusted new believers in the nascent church should be encouraged to take leadership roles commensurate with growing maturity and ability. For leaders who seek to become pastors of local churches, however, the pathway to this position must follow the clear signposts of the Word. . . . Rapid multiplication models often insist on lay leadership because training pastors takes time and slows down the multiplication process. Since the Bible is not clear regarding ordination matters, the use of lay leaders is perfectly fine—as long as they are biblically qualified and trained. While every church member should be able to function as a minister to those around him or her, we must never belittle the role or the value of a qualified, trained pastor." See Sills, *Reaching and Teaching*, Kindle Location 882–920.

[47] Refer to chapter four of this dissertation.

The long-term leverage point for this situation is to affect a "paradigm shift" that expects both sustainability and rapid multiplication in a CPM.[48] As Meadows outlined in her book, *Thinking in Systems*, a paradigm shift is an easy, free leverage point that can take as little as a millisecond to take root in an individual. She adds, however, "Whole societies are another matter—they resist challenges to their paradigms harder than they resist anything else."[49]

Perhaps a paradigm shift already occurred in the missiological applications of CPM methodologies in North India. In any case, the CPM practitioners are able to keep a theological vision for the CPMs while being flexible to adjust their methodologies and approaches as specific needs arise. For example, if the CPM begins to overly focus on internal discipleship, church formation, and theological education issues at the risk of losing its front edge of evangelism and engagement of new people groups and places with the gospel, it is in danger of arriving at a state of equilibrium. The solution to this problem is to remain focused, though not exclusively so, on the expansion of the movement.

The reverse situation is also possible. The CPM practitioner could become so engrossed in the rapid expansion of the movement that he bypasses a biblical focus on long-term sustainability. In this case, the CPM practitioner is in danger of producing rapid fruit that does not last. The leverage point in this scenario is, in the words of one of the North Cluster leader, "To slow down in order to speed up."[50] Slowing down the process of multiplication by focusing on depth of leadership development and church

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[48] Meadows, *Thinking in Systems*, 163.

[49] Ibid.

[50] North Cluster leader, from a private conversation with the author in June 2012.

formation could encourage the health of the movement and prove sustainable for years to come. Nevertheless, maintaining an overall vision for CPM health and sustainability while retaining the flexibility to diagnose, prevent, and overcome systemic problems is key to achieving that vision.

Changing Role of the Missionary

A second theological threat to CPM sustainability outlined in chapter two is the changing role of the missionary. David Sills fears that CPM methodology focuses too heavily on pioneer evangelism work that will leave new believers and churches behind in the missionary's search of more lost people to evangelize.[51] According to Sills, the role of the missionary should evolve over time, from pioneer, to parent, to partner, and finally to participant.[52] Sills urges missionaries to conduct their ministry in such a way that they are training nationals to eventually take over and lead.[53]

The archetype used to describe the situation that Sills' warns about is called "Shifting the Burden." The "Shifting the Burden" archetype has two balancing loops and a reinforcing loop. The archetype is similar to the "Fixes that Backfire" archetype (described later in this chapter) except that it presents two types of "fixes." The upper loop presents a temporary "fix" that serves only to alleviate the symptom to the problem, while the lower loop presents a systemic "fix." Because the systemic "fix" usually takes longer to implement and achieve results, outside "fixes" are usually introduced to speed the process up. Over time, the system becomes familiar and eventually addicted to the

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[51] Sills, *Reaching and Teaching*, Kindle Location 659.
[52] Ibid., Kindle Location 619.
[53] Ibid., Kindle Location 670. Sills' fourth role of the missionary is participant. In this season of ministry, the missionary begins to work in new areas, and only occasionally visits the work he previously

outside "fix," undermining the integrity of the whole system.[54] Figure 21 represents a

diagram of the generic "Shifting the Burden" archetype.

Figure 21
Generic "Shifting the Burden" Archetype
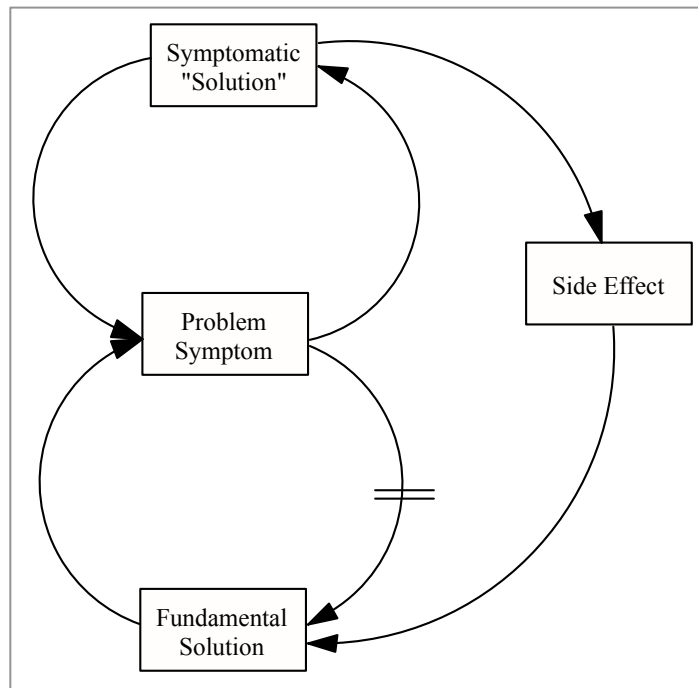
The main leverage point used in the North India CPMs is a training strategy. Overusing a

training strategy, however, without equipping local leaders can create a training

dependency on the outsiders. In fact, with the exception of Dalip's network, none of the

church planters and master trainers in any of the other networks came to faith in Christ as

a result of the CPM practitioners' personal evangelism.[55] Rather, the practitioners

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started. Sills' says, "Don't stop teaching them until you have taught teachers; don't stop training until you have trained trainers."

[54] See Senge, *The Fifth Discipline Fieldbook*, 137.

[55] Ashok, mentioned in chapter four is an example of a master trainer who came to Christ as a result of Dalip's personal evangelism ministry. It is important to note that Dalip is a national CPM practitioner, while Williams, James, and Kenny are all foreigners.

discipled, mentored, and trained existing believers—many were already pastors and church planters—to become faithful church planters and, in turn some of them, master trainers.[56] Even in Dalip's case, many of the disciples, leaders, and master trainers that he mentors were already believers in Jesus before he met them.

The "Shifting the Burden" archetype applies to CPM training because training is essential in all of the CPMs surveyed in chapter four, including the three outside of India.[57] Furthermore, CPM training methodologies continue to emerge around the world.[58] Because of increased interest in CPM training methodologies, national partners' dependency on training can be an unintended problem.[59] Using systems archetype language, the burden is shifted from insider (national church planters) to outsiders (CPM practitioners). Over time the problem intensifies as the system becomes completely reliant on outside trainers for training of any sort. Figure 22 shows what a CPM training addiction might look like:

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[56] The researcher and the CPM practitioners are in no way advocating that personal evangelism is a fruitless or pointless endeavor. Quite the opposite, personal evangelism is a fundamental spiritual discipline commanded by Jesus Christ. Evangelism is equally important in the spiritual development of all disciples, and therefore essential when mentoring and training national believers.

[57] Garrison, *Church Planting Movements* (2004)*, 257.

[58] Examples include: the training strategy that was used by the strategy coordinator of the Beishan movement as well as the Carlton's CPM training strategy in Cambodia. See Garrison, *Church Planting Movements*, 57, 71.

[59] Bill (not his real name), a CPM trainer for the IMB says, "This was a problem in Indonesia—pastors would not come to training led by nationals because the nationals had a lower status than they did. They would only attend a training led by foreigners." Cited: 28 February 2014, from a private email.

Figure 22
Training Addiction using a "Shifting the Burden" Archetype
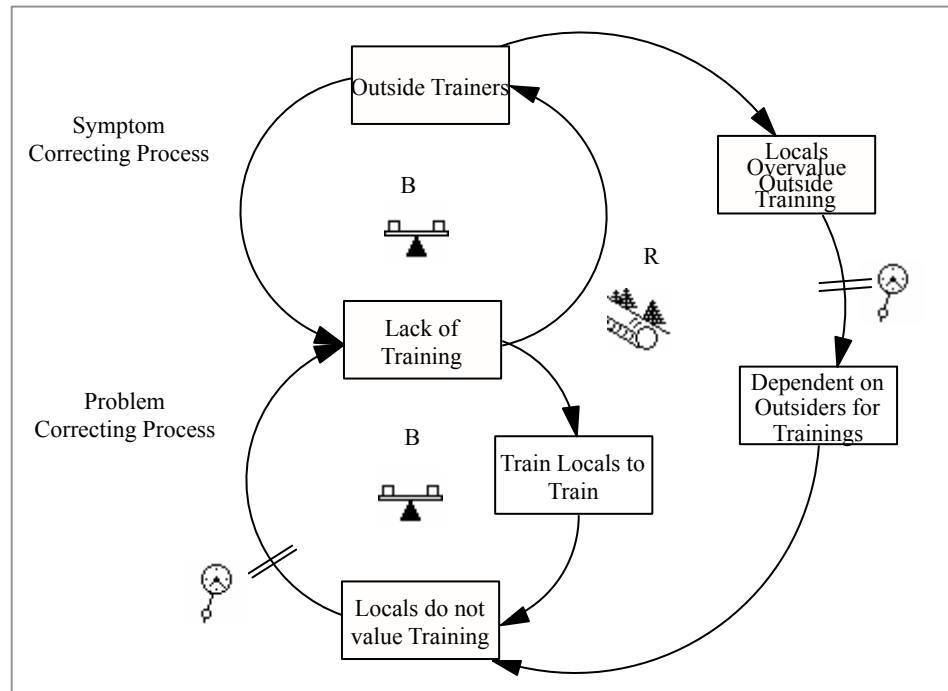
When strategizing to correct a generic "Shifting the Burden" scenario, Senge offers some good advice, "If possible, support only the long-term solution; overlook the symptoms and 'go cold turkey' on your addiction. If you must address the problem symptoms right away, do so with restraint."[60]

Concerning the specific "Shifting the Burden" archetype based upon a CPM training addiction, one overall solution to the problem is easily recognized—that is, the CPM trainer must equip and mentor local trainers to keep the system functioning smoothly. As more local trainers are equipped to continue training the insiders in the system, the system begins to become healthier. That is not to say that outsiders should cease training in a CPM, but simply that their training role should be to equip and

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[60] Senge, *The Fifth Discipline Fieldbook*, 140.

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empower nationals at the earliest convenience.[61] The old adage serves to illustrate this

point: if you buy a man a fish he will eat for a day, but if you teach him to fish, he will

eat for a lifetime. In a CPM, nationals must be equipped and empowered to carry on

training local believers in the absence of the outside CPM practitioner.[62]

It is important to contrast here the in-depth, long-term discipleship process that

each of the CPM practitioners employs to that of the "need for speed" missiology some

have accused them of following.[63] Instead of replacing biblical discipleship with speed-

based methodologies, these four CPM practitioners have developed deep theological

discipleship systems that encourage sustainability and multiplication. In fact, their

methodology is rather more in-line with Sills' wise maxim: "Don't stop teaching until

you have taught teachers; don't stop training until you have trained trainers;" than

anything else.[64]

Weak Ecclesiology

Chapter two highlighted a criticism that CPM methodology lends itself to weak

ecclesiology. According to Massey, CPM missiology wrinkles ecclesiology.[65] Massey

says, "Wrinkling time carries the inherent danger of diminishing quality. Efforts may

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[61] Steve Smith gives a helpful chart on the importance of training local leaders to become trainers. He encourages an order of priority based on insiders. See Smith and Kai, *T4T*, 190.

[62] The impetus behind T4T is to train people in CPM practices who will become trainers of others. Smith says, "Make trainers (disciples), not just church members: We are often satisfied if someone will believe and join our church. But the command Jesus gave us is so much more. He wants these new believers to be true disciples. And what do disciples do? Every disciple is to learn how to obey Jesus' commands, including witnessing to others and then training these new believers to repeat the process. Every disciple should be a trainer." See Smith and Kai, *T4T*, 35.

[63] See Sills, *Reaching and Teaching: A Call to Great Commission Obedience*. Kindle Location 3324.

[64] Ibid., 679.

[65] Massey, "Wrinkling Time," 122.

yield a mile-wide movement that is only an inch deep."[66] As the argument goes, weak

churches are easy to start, but impossible to sustain because there is no spiritual depth.

The "Eroding Goals" archetype demonstrates what happens when speed instead of

theological depth becomes the motivating factor in church formation in a CPM.

According to David Schneider, the "Eroding Goals" archetype is typically a negative

system that creates a downward spiral of performance. In some cases it can also explain

the adjustment that fast-growing companies must make as they encounter better-than-

expected results."[67] Figure 23 shows a generic "Eroding Goals" archetype:

Figure 23
Generic "Eroding Goals" Archetype

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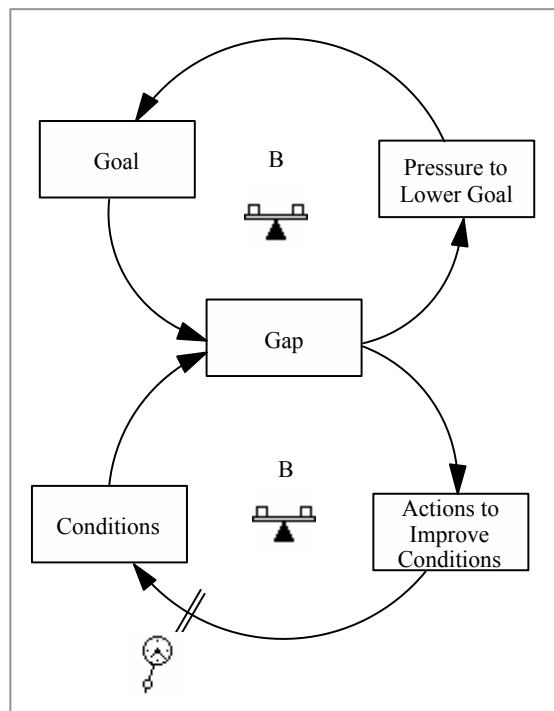
[66] Ibid., 122.

[67] David Schneider, "Eroding Goals—Systems Archetype 5," n.p. [cited 14 April 2015]. Online: http://wearethepractitioners.com/library/the-practitioner/2013/07/23/eroding-goals-systems-archetype-5.

A well-defined feedback loop is of primary importance to the ecclesiological sustainability of a church. As noted in chapter four, Kenny, in CPM C, mentioned the need to continually "double check" that all of the elements of church were actually in existence before classifying a group of believers a "church."[68] The only way Kenny could know for sure whether his trainees were starting churches, as opposed to believers' groups, was to focus on a feedback loop that could provide the information he needed in order to accurately assess field reality. By doing the hard work of CPM field assessment, Kenny avoided an "Eroding Goals" archetype scenario that can be common in systems that require long periods of time to assess.

Furthermore, Kenny avoided lowering the bar to what defines a church. If he had given into the pressure of a lesser ecclesiology, the CPM would likely continue to produce weak churches, or groups of believers who never made the transition to become biblical churches.

From the reports presented in chapter four, CPM A is currently in a similar predicament. Unless a strategy to counteract the effects of the "Eroding Goals" scenario is enacted, many of the churches within the movement, and potentially the entire movement stands the risk of fizzling out. Figure 24 depicts the "Eroding Goals" archetype as related to ecclesiology in a CPM.

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[68] CPM C case study.

Figure 24
Ecclesiological "Eroding Goals" Archetype
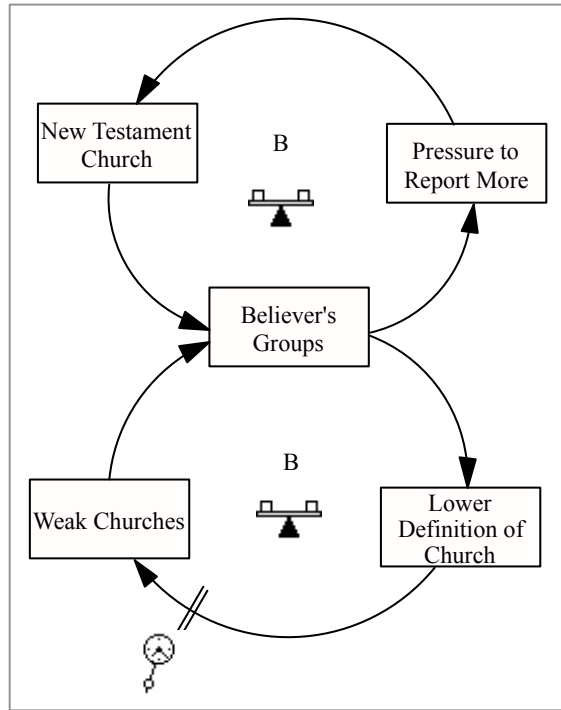
New Testament churches as defined by Acts 2:38–48 is the desired goal for the CPMs in

North India. If undue pressure is put on the system to reproduce New Testament churches

too quickly without first establishing solid biblical ecclesiology, the CPM will likely

produce believers' groups or discipleship groups instead (as demonstrated by CPM A).

Over time, the goal of a New Testament church eroded to that of a believers' group.

The high leverage point is in maintaining a biblically robust definition of church.

Furthermore, believers' groups that do not fit the biblical definition of church should be

recorded as believers' groups, not churches.[69]

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[69] Generational Mapping enables CPM practitioners to record all believer's groups by drawing a
perforated circle around them. Once the groups meet the criteria for church, the practitioner can then fill in
the perforated line, thereby indicating that the group is now a church.

As shown in chapter two, CPM critics highlight at least four practical threats to CPM

sustainability. They are 1) Lack of literacy; 2) Overuse of volunteers; 3) Role of money;

and 4) Questionable missionary integrity. The following section deals with each of these

threats individually.

Lack of Literacy

The "Limits to Growth" archetype (already demonstrated above) is also helpful in

understanding, and consequently avoiding, a self-limiting CPM system based on an

overwhelming number of illiterate leaders in a CPM. As Greg Gilbert notes, "How is a

Christian leader supposed to rightly divide the Word of truth if he is illiterate?"[70]

From the data gathered in chapter four, it is clear that literacy has an impact on

leadership development. If there are few or no literate leaders in a stream of a movement,

that particular stream could be limited in its ability to understand and subsequently teach

the Bible. Figure 25 shows a "Limits to Growth" archetype pertaining to the situation of

illiteracy in CPMs:

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[70] Greg Gilbert, review of David Garrison, *Church Planting Movements*, n.p. [cited 23 January 2015]. Online: http://9marks.org/review/church-planting-movements-david-garrison. See chapter two.

Figure 25
Illiteracy "Limits to Growth" Archetype
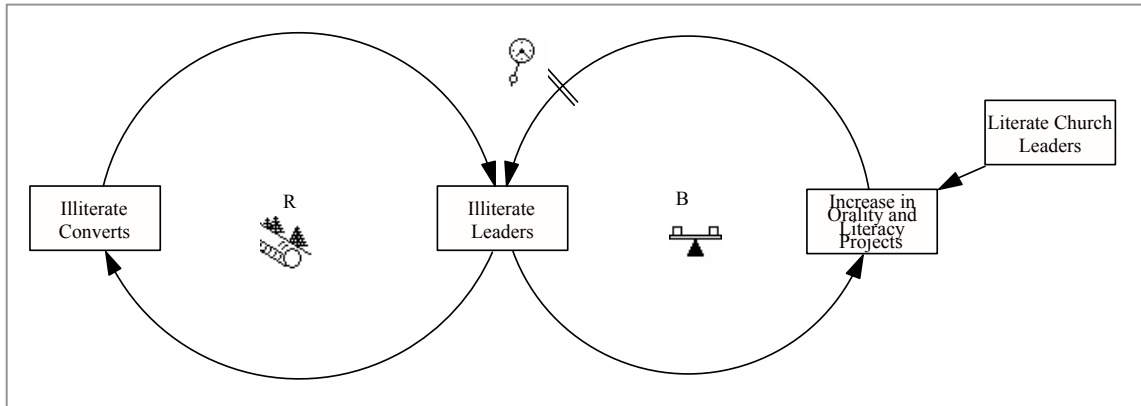
Many of the individual churches within the movements were noted as having

illiterate leaders. On the overarching CPM leadership level, however, all of the master

trainers and main network leaders are literate. This evidence does not mean that it is

impossible to lead a movement or a stream within a movement while being illiterate, but

rather that illiteracy at the level-four leadership stage is not evident in the CPMs studied

for this dissertation.

One leverage point, which the government of India as well as numerous non

government organizations has been working on for decades and will continue to do so, is

education and literacy for all Indians.[71] Literacy programs, especially at a national level,

however, create a time delay that could last for decades before the majority of Indians can

learn to read and write. In short, there is no quick and simple solution to the systemic

literacy problem. Nevertheless, by understanding the "Limits to Growth" archetype as it

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[71] The eighty-sixth amendment to the Indian Constitution states that all children, aged six to fourteen have the right to free and compulsory education. Furthermore, the Indian Government requires that each state government train and equip a sufficient number of teachers to provide an education to all children. For more information, see the Indian Constitution website: http://mhrd.gov.in/rte. Concerning

applies to literacy and the sustainability of a CPM, practitioners can adjust their strategies accordingly.

Another leverage point currently being tested is the development and circulation of oral Bibles. This leverage point is limited by various factors, including the finances to purchase SD cards and other digital resources, as well as by the requirement that people must first have cell-phones and the ability to listen to and use the digital resources. In effect, these limitations are not very different from literate leaders who need Bibles and the wherewithal to understand them.

Songs written and sung in a heart language can be valuable as a tool for teaching theological truths to both literate and illiterate believers alike. Williams, in his interview, maintains that songs in local language contribute to the sustainability of the movement.[72] Garrison echoes Williams' sentiments when he says, "Worshiping in the heart language allows the gospel to flow freely through a people group. There are Church Planting Movements that have erupted among people groups who do not yet have the Bible translated into their heart language, but even then, their worship, songs and prayers are expressed in their heart language."[73]

Faith in Christ is another high leverage point because, as seen in CPM A, sometimes it engenders the desire to learn how to read and write. Chapter four recounted the story of how, after coming to faith, a group of illiterate Gypsy believers requested a

non-government organization that focus on literacy in India, see an example at:
http://blogs.wsj.com/indiarealtime/2011/05/18/india-literacy-program-may-be-worlds-fastest.
    [72] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.
    [73] Garrison, *Church Planting Movements* (2004), 231.

teacher to teach them how to read and write for the primary purpose of reading the

Bible.[74]

Overreliance on Volunteers

Massey argues that CPM methodology is in danger of relegating missionaries to

supervisory roles, thereby causing them to lose their focus as frontline missionaries.[75]

According to Massey, the role of the missionary is diminished to field manager,

". . . delegating various aspects of ministry to volunteers from the United States and from

the field."[76]

Applying Massey's concerns of relying too heavily on volunteers, or others to do

the work of the missionary, to a "Shifting the Burden" archetype looks like this:

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[74] Information from field reports from Dalip.

[75] Massey, "Wrinkling Time," 113. For a potential example of diminishing the role of field missionaries, see J. D. Greear and Sebastian Traeger, "The Next Wave of Missions: Church Planting on the Wings of Business—Are Southern Baptist Churches and the IMB in a Position to Capitalize on It?" n.p. [cited 20 May 2015]. Online: http://media1.imbresources.org/files/178/17860/17860-99398.pdf. The authors argue for a new IMB strategy that ". . . instead of 1 team consisting of maybe 3–4 church planters . . . you now have a team of 15–20 people with one church planter. . . . Thus, rather than spending $300MM per year to support 2,000 teams and 5,500 church planters, the IMB could support 100,000 Christians working alongside those 5,500." Based on Greear and Traeger's proposed strategy, it is possible that one church planter could become the manager, rather than the catalytic strategist, for the 15–20 other people on the team.

[76] Massey, "Wrinkling Time," 117.

Figure 26
Volunteers "Shifting the Burden" Archetype
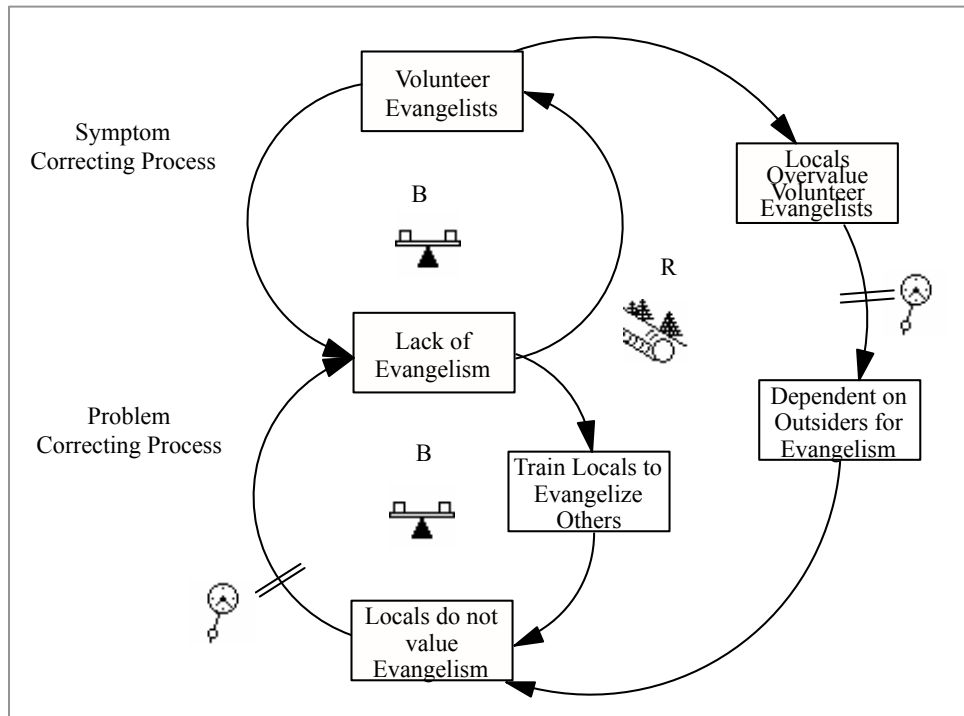
The archetype above demonstrates an overreliance on a volunteer force to engage in evangelism, but the same could be true of church planting, discipleship, theological education, etc. The point, according to Massey, is that missionaries should be incarnational witnesses and workers rather than managers of people who come in and fill these roles.[77]

In the specific case of using volunteers, the CPM practitioners in North India utilize them for ongoing ministerial and theological training for the nationals in the network. It is expected that practitioners and nationals commit to a lifestyle of

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[77] Ibid., 118.

evangelism, discipleship, and church planting and that any volunteer assistance should aide what is already going on as opposed to usurp it.

While it was clear from the case studies and interviews that each of the CPMs utilize the expertise of volunteers, the tasks of evangelism, discipleship, church planting and leadership development still lie firmly in the hands of the CPM practitioners and nationals. In Dalip's network, volunteers are mainly invited to train and equip leaders in biblical and theological education.[78] On one occasion, in CPM C, volunteers were used to verify field reports by visiting multiple churches and interviewing key leaders. This service, in turn, provided a feedback loop for James to evaluate the overall health and sustainability of the movement.[79]

Role of Money

Since CPMs are not for-profit business, and therefore not moneymakers, whatever monies come into the CPM are aimed at producing a spiritual return and not a monetary one. The larger the CPM becomes, the more money it will take to keep the system running. Therefore, any CPM relying solely on foreign funding will not be sustainable unless it continues to attract foreign investments at the same exponential rate at which the CPM is expanding.

Since most CPM practitioners do not have access to unlimited financial recourses, another "Limits to Growth" situation easily arises. Figure 27 is a representation of a "Limits to Growth" scenario related to the use of foreign money in a CPM.

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[78] Examples include marriage and family development program conducted in partnership with a partner church in Hot Springs, Arkansas, and the implementation of the Nine Questions curriculum developed by Rick Durst.

[79] James, via private email with author, dated 31 July 2012.

Figure 27
"Limits to Growth" Archetype using Foreign Money in a CPM
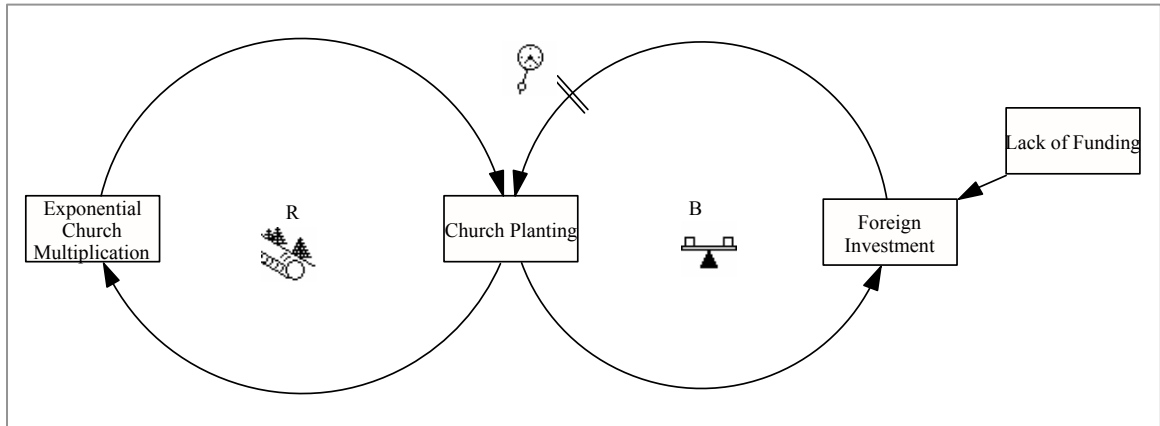
In the "Limits to Growth" archetype above, the exponential church-planting element of the system is limited by the amount of foreign resources that are made available. The matter is further complicated by a time delay variable. It takes time to raise sufficient financial resources for the current activity occurring in the movement. Often times, by the time the money arrives the movement has already exceeded the existing budget and is in need of more investment.

There is hope for this system, however. The leverage point is in creating new channels for sustainable funding. The CPM practitioner could either spend more time making contacts and building larger donor bases or develop a localized funding system that encourages indigenous churches to contribute to the movement.

Building larger donor bases runs the risk of creating long-term dependency in a CPM. Missiologist Glen Schwartz recognizes the danger of dependency and argues it is time the missions community begins "cutting the apron strings," once and for all by

allowing the national churches to raise their own financial support.[80] As mentioned in

chapter four, however, money earmarked for missions and church planting will continue

to pour into India regardless of the personal or organizational convictions of the CPM

practitioner.

This constant influx of money complicates matters. As noted earlier, some

organizations are all too eager to entice, with the help of financial incentives, some of the

disciples in CPMs to join them. This type of maneuvering can cause CPMs to lose their

forward momentum and become so internally focused that they eventually disappear.

This model is further developed later in this section as related to the Cambodian CPM.

One of the most vocal advocates for introducing foreign money into a national

movement is John Rowell. As noted in chapter two of this dissertation, Rowell argues for

a position that resists the temptation of creating an "us and them" situation in missions,

whereby Westerners are responsible for their own mission work while the Majority

World churches are responsible for theirs. Instead, missionaries from all parts of the

world should see themselves as allies against a common enemy—lostness. As allies,

believers should partner together in whatever means possible. If one church, nation, or

race of people is able to provide resources to help another accomplish the missionary

task, then it is their duty to do so. In this manner missionaries, both national and foreign

can truly become partners in a shared task.[81]

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[80] Glenn J. Schwartz, "Cutting the Apron Strings," *Evangelical Missions Quarterly* 1 (1994): 36–43.

[81] John Rowell, *To Give or Not to Give?*, 106. Also see K. P. Yohannan, *Revolution in World Missions: One Man's Journey to Change a Generation* (Carrollton, Tex.: GFA Books, 2004), 183. Yohannan says, "If Western denominations and older mission societies would use their massive networks of support to raise funding for indigenous missions, it would be possible for us and similar indigenous missionary ministries to support several hundred thousand more national missionaries in the Two-Thirds World."

Seen in Rowell's terms, the Western church, blessed with financial resources, is in danger of hoarding if they do not freely give to their partner Christians around the world. Similarly, national churches in the Majority World are expected to raise up and commission whatever financial resources are needed, but also to provide other resources they have at their disposal for the common good. In North India, for example, the argument can be made that Indian churches are providing the manpower, indeed the sweat and blood of their sons and daughters, to the movements.

Another systems archetype that demonstrates one possible effect of foreign money on CPMs is demonstrated by the CPM in Cambodia. As described in Garrison's book, *Church Planting Movements*, the CPM that happened in Cambodia in the 1990s presents an example of the "Fixes that Backfire" archetype.[82] Garrison records that in the ashes of the destruction wreaked by the Khmer Rouge a CPM arose.[83] According to Garrison the Khmer Rouge's massacres were particularly devastating on the church.[84] Garrison says, "By the 1980s, the fledgling evangelical population in Cambodia, which had never exceeded 5,000, was reduced to less than 600."[85] In the 1990s, however, the Christian population had risen to 60,000.[86] The increase was presumably due to a CPM.[87]

Garrison blames the injection of foreign monies as the primary instigator for the decline of the CPM.[88] Garrison specifically mentions, "Foreign funds went to subsidize pastors and church planters who had previously done the work without remuneration.

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[82] Garrison, *Church Planting Movements* (2004), 68–74.
[83] Ibid., 69.
[84] Ibid.
[85] Ibid.
[86] Ibid. Garrison quotes "an elderly English woman."
[87] Ibid, 70.
[88] Ibid.

Salaries led to a sort of professional minister class that created a gap between church leaders and common laypersons."[89]

This pattern of CPM decline represents a quick fix that backfired. The intention of the outside donors was, presumably, to further the movement and church planting by supporting local pastors.[90] The very thing that was intended for good—money—led to its ultimate demise.

The destructive cycle of the infusion of foreign money into the Cambodian CPM can be seen in the archetype diagram below. The injecting of funds was used as a "quick fix," yet over time it created a "paid clergy" where there previously was not one. The clergy class subsequently became dependent on foreign funds in order to keep the movement sustainable. Eventually, more money was required to keep the movement growing, and the strategy backfired because the clergy were seen as the only authority to grow the movement, thus undercutting the indegenous growth of lay leaders.[91]

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[89] Ibid. One of the critical elements of every CPM is lay leadership. When church leaders began to accept salaries, the CPM was crippled.

[90] The researcher makes this presumption based on Garrison's analysis of the situation as well as on personal experience with well intentioned outside supporters who often overlook the problems with supporting church pastors in a rapidly multiplying system of churches.

[91] Garrison says, "Salaries led to a sort of professional minister class that created a gap between church leaders and common laypersons. Funds also accelerated the rate of institutionalization of training, ministry, and leadership. With funds and institutions came internal conflict with in denominational hierarchies over who would control these resources." Garrison, *Church Planting Movements* (2004), 70.

Figure 28
"Fixes that Backfire" Cambodian CPM Example
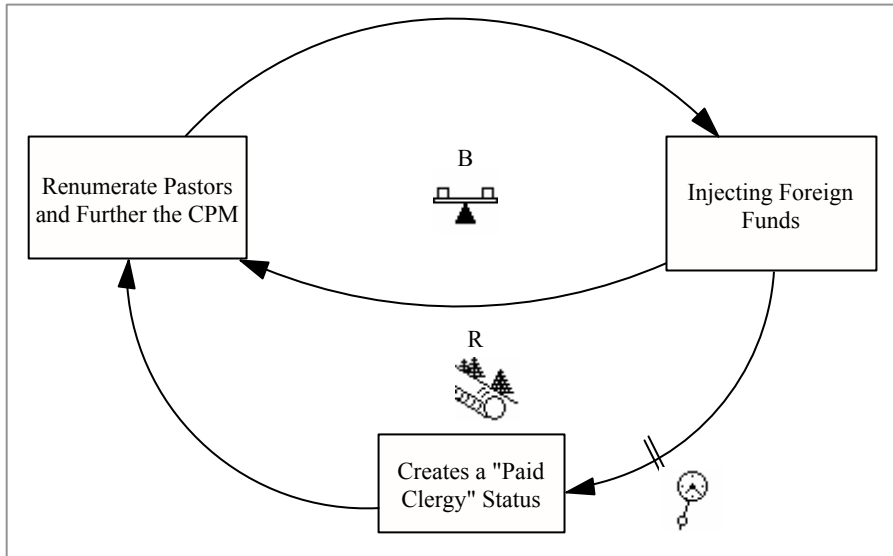
Once the archetype is drawn, a strategy can be created to provide a solution to the "Fixes

that Backfire" situation.[92] In the case of the Cambodian CPM, a list of potential strategies

to counter the effects of the backfire could include: 1) develop an awareness of the

unintended consequences of injecting foreign funds to pay pastors salaries. This "fix" is

merely temporary and will not be sustainable over the long haul; 2) cut back on the "fix"

by either restricting the influx of foreign monies (for example employing a rigid time

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[92] Senge, *The Fifth Discipline Fieldbook*, 129. Senge lists four "strategies for a 'fixes that backfire' situation." They are: 1) "Increase awareness of the unintended consequences: open up people's mental models by acknowledging openly that the 'fix' is merely alleviating a symptom. Make a commitment to address the real problem now. 2) "Cut back on the frequency with which you apply the 'fix' and the number of 'fixes' you apply at one time. . . . Select the interventions that produce the least harmful or most manageable consequences." 3) "Can you manage or minimize the undesirable consequences? Are there alternative 'fixes' in which the undesirable or unintended consequences are not as devastating? Do you actually need to fix the problem? Or will the system take care of itself in the long run?" 4) "Reframe and address the root problem: give up the fix that works only on the symptom. Every fix that backfires is driven by and implicit target in the balancing loop. So make it explicit. What's the problem you are *really* trying to fix? If the problem is current profits, for example, are short-term financial results the best goal? Or is the game really about creating long-term financial health for the company? This may help you see the leverage that comes from changing your aspirations: Work on 'Fixes that Backfire' often leads people to a shared vision exercise: Is your vision present in the fixes that you are doggedly pursuing? Or are you trying to solve a problem which has little to do with where you actually want to go?"

frame for using the money and then building in an exit strategy when the money will

end), or by restricting what the money will be used for (money used in reproducible ways

may actually enhance the movement);[93] 3) discuss and implement alternative strategies to

foreign funding. For example, developing a local networking and giving system that is

able, at least in part, to support pastors, and church planters in the CPM; 4) clearly define

the problem and the desired result. In the case of the Cambodian CPM, the problem was

that the movement was either beginning to wane, or was not moving as fast as outside

funders desired.[94] The desired result, then, was to increase the breadth and health of the

CPM—more believers, more churches, and more leaders in more places in Cambodia.

The question then should be, "how can the problem be alleviated permanently as opposed

to the symptoms fixed temporarily?"[95]

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[93] Garrison, *Church Planting Movements* (2004), 267.

[94] Garrison says, "Before the movement began to wane, other denominations such as Christian and Missionary Alliance, Overseas Missionary Fellowship, Four-Square Gospel, and Presbyterians all reaped a harvest in Cambodia. By the year 2000, though, the Cambodia Church Planting Movement had passed. In the end it suffered, not from lack of missionary attention, but from too many well-intentioned intrusions from the outside." Garrison, *Church Planting Movements* (2004), 70.

[95] In a seminar paper for Dr. Chuck Lawless, dated 6 February 2013, the researcher argued for a ten-point system for evaluating the effectiveness of using money in a CPM. The points, in the form of questions, are as follows: 1) Is the strategy that requires money within Garrison's original seven parameters? It is important to keep in mind that Garrison's research of CPMs is descriptive. In each CPM that was studied, the use of outside funding was limited to the seven parameters described in section two. 2) Is the movement approaching CPM phase? As mentioned earlier, most CPM analysts and practitioners consider a movement an actual CPM when it reaches the fourth generation of church plants. In keeping with the Engagement Continuum and the Levels of Leadership, funding should be reserved for movements that are on the cusp of reaching fourth generation and higher. 3) Will giving money create dependency and hamper the growth of the movement? One of the disadvantages discussed earlier in this paper was dependency. If national partners and national churches are dependent on outside funding then further giving should be strongly discouraged. 4) Is there a shared vision that nationals are unable to achieve on their own? A shared vision promotes true partnership between nationals and foreign missionaries and avoids paternalism and the patron-client system. 5) Will foreign money undermine the indigeneity of the local churches and church leaders? 6) Will the foreign money get the CPM to the next step? In other words, will an influx of foreign money progress the movement from Continuum Point 4 to Point 5? 7) Is the money going to be used to expand the existing CPM to reach new unreached places and people groups? In ASAP, there are still many people groups that have not been engaged with church planting practices. A strategic principle for determining whether or not a people group that is currently experiencing a CPM is fully bought in to the vision of multiplication is if they are passionate about reaching other people groups around them. 8) Will the foreign money allow leaders to advance to the next level (See Levels of Leadership)? In

There is also a third option, one that the four CPM practitioners discussed in chapter four are employing. CPMs A, B, C, and D all utilize a mixture of both local and foreign funding in varying degrees. All of the CPM practitioners interviewed for the previous chapter experimented with leverage points in the financial system with varying degrees of success. By limiting salaries and stipends to master trainers, as opposed to pastors and evangelists, the practitioners in CPMs A, C, and D built rules and incentives whereby trainers receive compensation for their work only if they actually complete a training.

These practitioners are also experimenting with the leverage point of changing paradigms. The desired result is that the CPMs will eventually become what Meadows calls "self-organizing." If and when they do become truly self-organizing, they will be able to function on money generated from the inside.[96]

According to Senge et al.,

The real leverage in a 'Limits to Growth' scenario lies in its early phases, while you still have time and resources to maneuver. Anticipate upcoming limiting forces, which are small now, but which will increase as time goes on. You cannot eliminate the limits. You can, however, work with them more effectively, and incorporate them into your next wave of expansion.[97]

Due to budget restraints in CPM A, for example, the master trainers made a series of decisions aimed at eliminating the impending limits on financial resources. First, they

some cases, money might hinder the growth of the individual leader. CPM practitioners should be encouraged to help local leaders advance in their leadership ability. 9) Are Level Four and Five leaders completely reliant on foreign money to train, or are they bi-vocational (including dual income homes)? In other words, if the training stipend stops, will the trainer's families suffer, and the training ministries stop? 10) Is an accountability structure set up between trainers and foreign missionaries that encourages honesty and growth in ministry?

[96] Meadows, *Thinking in Systems*, 145.

[97] Senge et al., *The Fifth Discipline Fieldbook*, 133.

decided to reduce their own monthly training stipend by thirty percent and use the remaining funds for training in new locations. A second decision the master trainers made was to cut the amount of budget they used for each training. Instead of providing a meal for all of the trainees, they cut back to providing only tea and snacks. The third internal decision the master trainers made was to encourage all of the churches in CPM A to contribute financially to the expansion of the movement through church planting and training. Finally, the team of master trainers started an experimental pig farm with the intention of eventually generating enough income to support their families as well as their training ministries. While all of these decisions have helped alleviate the strain on the movement, the movement continues to grow at an exponential rate that can currently be sustained only with the help of outside finances.[98]

Williams, on the other hand, injected one-time sizable grants into CPM B to help the leaders start businesses that could support both their families and their ministries.[99] More data is required to determine if, in another three to five years, these CPMs are truly financially sustainable.

Questionable Missionary Integrity

The final archetype that this chapter deals with is called "Success to the Successful."[100] Figure 29 shows a generic "Success to the Successful" archetype:

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[98] Information from field reports provided by Dalip.
[99] Williams, interview with author, 5 May 2014, Delhi, India, with mp3 recording.
[100] Cited 24 April 2015. Online: http://systemsandus.com/success-to-the-successful.

Figure 29
Generic "Success to the Successful" Archetype
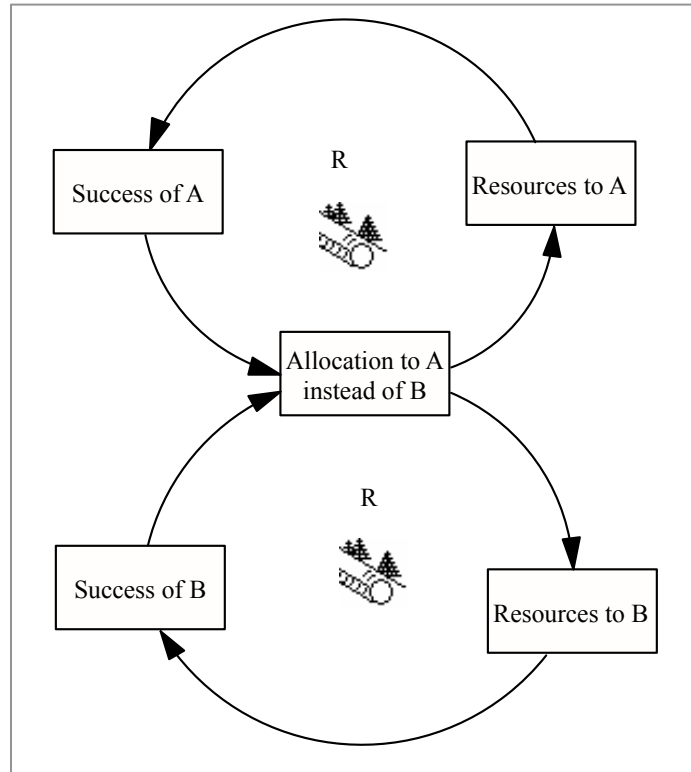
The "Success to the Successful" is a very common story in the world today. One example

is India's wealth distribution and consequent disparity. *The Hindu*, one of India's leading

newspapers, estimates that ten percent of India's population holds nearly seventy-five

percent of its wealth.[101] As the rich in India get richer, the poor get poorer. "Success to

the Successful" is not a problem specific to India; in fact, it is a common problem in

myriad systems.

Problems arise as one part of the system gets special incentives or compensations

over another. Many times, these incentives happen inadvertently. A part of the system

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[101] "India's Staggering Wealth Gap in Five Charts," *The Hindu* (8 December 2014), n. p. [cited 6 May 2015]. Online: http://www.thehindu.com/data/indias-staggering-wealth-gap-in-five-charts/article6672115.ece.

that receives special treatment will likely experience success, which leads to more

success, consequently leaving other parts of the system behind.

Some CPM critics are concerned that CPM practices encourage a "Success to the

Successful" scenario for practitioners.[102] As noted in chapter two, Jackson Wu warns,

> [B]y granting CPM theory some degree of biblical authority, missionaries
> and agencies might be tempted to distort or misreport the number of new
> converts and churches. . . . Likewise, missionaries may subtly put
> increased pressure on national partners to report higher numbers; in an
> effort to save face or receive funding, local Christians may inflate the
> data.[103]

Conceptualized in system dynamics terms, missionaries and nationals may feel

that the only way to keep receiving attention and resources is to keep reporting

larger and larger numbers—success to the successful.

The underlying issue is, in reality, a sin issue. If practitioners inflate

numbers to receive more attention and resources or encourage nationals to do so,

they are, in fact, guilty of lying.[104] As a sin problem, it is dangerous to suggest

that only CPM practitioners are tempted to lie on their statistics. The first and

most important leverage point with a sin issue is confession, repentance and a

commitment to honesty when moving forward.[105]

From a system dynamics perspective, it is possible for systems to promote

an environment in which systemic deception might be encouraged; hence the

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[102] Sills, *Reaching and Teaching*, Kindle Location 2157.

[103] Wu, "There are no Church Planting Movements in the Bible," no pages.

[104] Acts 5:1–11 records the story of Ananias and Sapphira, who were found guilty of lying to the Holy Spirit and to the church. Ananias and Sapphira lied because they wanted to be seen doing what others in the church were doing, giving their possessions for the good of the entire church (Acts 2:45). The sin of greed, however, kept them from being honest to the church.

[105] 1 John 1:9 says, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

success to the successful archetype. The leverage points in this systems structure are to encourage all parties to work together for the goal of the entire system without compromising personal integrity.[106] The health of the system comes back to the vision the practitioners have for the system. If they have a vision for sustainable CPM, the practitioners must look for ways to encourage mutual growth in all parts of the system.

Another leverage point that Senge addresses, is, "In some cases, break or weaken the coupling between the two [dueling components within the system], so that they do not compete for the same limited resource (this is desirable in cases where the coupling is inadvertent and creates an unhealthy competition for resources)."[107] This might translate into CPM terms by encouraging each practitioner to pursue sustainable CPM, while maintaining that the goal is not a competition.[108]

Feedback loops play an important role in discovering a "Success to the Successful" archetype in CPMs. The only way to know if the recorded statistics are true is to build in a feedback loop that allows for on the field site visits. To this end, the Generational Maps provide certain safeguards to keep accountability high. Each church is catalogued by village name, leader's name, and the address where the church meets regularly. Additionally, individual training reports for

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[106] Senge, *The Fifth Discipline*, 396.
[107] Ibid.
[108] See Clyde Meador, "The Left Side of the Graph," *Journal of Evangelism and Missions* 6 (2007): 59–63.

churches and master trainers include phone numbers where each participant can be reached for follow up training and accountability.

It is equally important to remember that statistics are constantly changing over time. In the case of the CPMs discussed in chapter four, the statistics continue to grow. Even an exceptional feedback loop is subject to a time delay. In fact, the Generational Maps for the CPMs in North India are already out of date, even though many of them were just released.

Figure 30, below, offers a summary of the various threats, archetypes and leverage points that are identified in this chapter.

Figure 30
Threats, Archetypes, and Leverage Points

Threat	Archetype/s	Leverage Points/ Solutions
Speed vs. Sustainability	"Limits to growth" "Tragedy of the Commons"	Vision for sustainability Understanding the delay Appropriate feedback loop Appropriate means and methods for theological education Paradigm shift— sustainable CPM is possible
Diminished Role of the Missionary	"Shifting the Burden"	Training and equipping National leaders in a way that builds indigenous leadership 4 Fields, RAD, The Foundations for Teaching the Bible, The Confessions, The Nine Questions.
Weak Ecclesiology	"Eroding Goals"	Robust definition of church (Acts 2:38–48)

Lack of Literacy	"Limits to Growth"	Education Oral Strategies Audio Bibles Heart language worship Intrinsic motivation to learn to read the bible
The Role of Volunteers	"Shifting the Burden"	Use volunteers to train and equip nationals, not to replace them Use volunteers to maintain a feedback loop on CPM sustainability
Money in CPM	"Limits to Growth" "Fixes that Backfire"	Build self sustaining system Only pay master trainers Use a mixture of local and foreign funding
Missionary Integrity	"Success to the Successful"	Confession, repentance, and honesty Encourage mutual growth Separate two parts of the system that are competing Locate the feedback loop Learn the time delay

Chapter Summary

This chapter began with the claim that a CPM is, in fact, a system because it is made up of individual churches that cooperate with a shared aim to glorify God by planting more churches that plant churches. The researcher then demonstrated the importance of creating and maintaining an appropriate and effective feedback loop. The feedback loop found in CPM E, though extensive, was found wanting.

Next, the researcher discussed the importance of understanding time delays in CPMs. This discussion was followed by an example of how bounded rationality affects decision making in a CPM system.

The final part of this chapter focused on the varying threats to CPM sustainability as outlined in chapter two of this dissertation. Figure 30 summarizes these threats, including how each threat resembles one or multiple system archetypes when diagramed, and how CPM practitioners in North India found leverage points and created sustainable solutions. The archetypes used to diagram each of the systemic threats are only examples of how system archetypes can be employed to diagnose and maintain sustainability in a CPM. As such, this chapter is not intended to be an exhaustive exercise diagramming every threat that any CPM may encounter.

CHAPTER 6
CONCLUSION

The thesis of this dissertation is that system dynamics, especially system archetypes (a sub-field of system dynamics), can enable Church Planting Movement practitioners to evaluate and pursue sustainability with in a CPM. This concluding chapter serves two purposes. First, this conclusion serves as a summary of how CPM practitioners can apply system dynamics and archetypes to their work to help diagnose and engender sustainability. Second, this conclusion serves as a limited interaction with critics to suggest areas of further study that are needed to gain a more robust understanding of CPM sustainability.

Summary

When concluding this dissertation, it is essential to reiterate the definition of sustainable CPM presented in chapter two: the CPM demonstrates at least four generations of church plants in multiple locations with the first generation of churches existing for a minimum of five years.[1] The researcher created the definition from a synthesis of sources based upon the analysis of both CPM field practitioners and CPM critics.[2]

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[1] See chapter two for an in-depth explanation of the definition of sustained CPM.
[2] Based on the work of Jesus Christ, Massey suggests a minimum of three years. See Massey, "Wrinkling Time in the Missionary Task," 107. Smith and Kai argue that a sustainable CPM must be able to show at least four generations of disciples and churches in multiple streams. See Smith and Kai, *T4T*, 92.

This definition formed the starting point for the phenomenological study conducted among CPM practitioners in North India, presented in chapter four. The researcher acknowledges that an entire dissertation could be written on failed or unsustainable CPMs.[3] The four CPMs in North India, however, were chosen because they conformed to the initial definition of CPM sustainability as set forth in chapter two. There were other CPMs, or near CPMs, occurring in North India that the researcher did not include in this dissertation because they do not yet meet the requirements of the definition of sustainability. Three movements researched for this dissertation demonstrate at least fourth generation in church multiplication in multiple streams, but could not demonstrate the five-year minimum required to be considered sustainable. In time, even these CPMs could grow to meet the parameters of the definition of sustainability.

Additionally, the movement referred to as CPM E in this dissertation, demonstrates a movement that has a longer history than the five-year minimum, but not the four generations of multiplication that the definition requires. As discussed in chapter five, CPM E is currently undergoing a review process that will help identify deficiencies, and strengthen the pursuit of generational growth.[4] In time, CPM E could also grow to meet the parameters of the definition of sustainability.

After introducing the field of CPMs, including some of the major thinkers and practitioners in the field, chapter two highlighted some of the perceived threats to CPM sustainability, both theological and practical. One of the main threats to CPM, as outlined

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[3] The CPM that happened in Cambodia is one example of a CPM that was unsustainable. See Garrison, *Church Planting Movements* (2004), 70.

[4] CPM E is discussed in chapter five under the sub-heading, Feedback Loops and CPMs.

by Massey, is that CPM methodology is speed-based and therefore not sustainable.[5] A speed-based missiological method distorts discipleship, ecclesiology and leadership development. Instead of a missiological attitude that nurtures overall sustainability, CPM methodology, according to critics, nurtures holistic theological and ecclesiological weakness. Concerning the practical issues in CPM methodology that threaten sustainability, chapter two discussed the role of literacy, missionaries, volunteers and foreign money in the sustainability of CPMs.

In chapter three, the researcher introduced the field of system dynamics, including some of the major developments that have occurred in the field since the 1960s. System dynamics demonstrates that systems are made up of interdependent components that work together in order to accomplish the aim of the system and produce something of value.[6] System dynamics teaches that elements in a system form a "circle of causality."[7] These system circles can be diagramed using reinforcing and balancing feedback loops that show the direction of causality. Chapter three ended with a brief introduction to system archetypes and their applicability to providing "enhanced communication," and enduring solutions to sustainability problems in multiple fields of study.[8]

In chapter four, the researcher presented the findings of the qualitative phenomenological study concerning the sustainability of CPMs in North India. The results of the analysis of this study are worth reiteration in this conclusion.

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[5] Massey, "Wrinkling Time in the Missionary Task," 116.
[6] The above definition for a system is a blend of Deming's and Meadow's definitions, and is used in chapter five of this dissertation.
[7] Senge et al., *The Fifth Discipline Fieldbook*, 113.
[8] Wolstenholme, "Towards the Definition and Use of a Core Set of Archetypal Structures in System Dynamics," 8.

First, the interviewees all acknowledged the use of foreign finances in the CPMs to which they are connected. Money was spent on extending the movement through funding trainings, as well as through literature and other media distribution. Additionally, certain CPMs used money to finance the catalytic work of master trainers and translators.[9] All of the North Indian CPMs, studied for this dissertation, used foreign funding to finances loans to aide national leaders in developing sustainable micro businesses.[10] No outside money, however, was used to sustain local pastors, churches, and their programs.[11] Furthermore, except for the costs of ongoing church planting and leadership training and literature distribution, no foreign money was utilized in local evangelism and church-planting efforts.

The second result of the phenomenological study in chapter four showed that the sustainable CPMs in North India demonstrated a commitment to a strong ecclesiology. Each of the CPMs showed a proclivity towards an over arching vision of healthy church formation, a commitment to developing leaders, and a proactive utilization of innovations like the "Handy Guide" and "Generational Church mapping."

From a systems thinking perspective, the ecclesiology of the movements surveyed is only as strong as its feedback loop will allow it to be. Until sufficient, healthy churches and leaders are trained in a new generation of churches, each church is reliant on the

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[9] As discussed in chapter four, CPMs A, C, and D all use a master trainer strategy. The master trainers receive a training stipend. The actual amount each trainer receives as a stipend, and the expectation of how master trainers are to use the stipends varies from CPM to CPM. Kenny, in CPM D pays salaries to translators who aid in a variety of tasks.

[10] All four CPM practitioners utilize donations, from foreign individuals and churches to seed small business projects. Seed money has gone to a variety of different projects, for example, farming, manufacturing, and general stores.

[11] Every church in all of the sustainable North Indian CPMs is self-supporting.

previous generations of churches for sound theological instruction. The only way to test that churches are theologically sound is to visit them and spend time with their leaders. As the movement continues to grow, it becomes increasingly challenging to visit every location and every church.[12]

The Generational Maps, however, provided a platform for sharing information, including the location and contact details, of every church, believers' group, and leader in the entire CPM. Each generation of churches and leaders is responsible for the subsequent generation of leaders. First generation churches that plant second generation churches are responsible for training and equipping second generation leaders. Second generation leaders, in turn, are responsible for third generation work, and so on and so forth.[13]

Furthermore, the Generational Church Mapping tool allowed leaders in each stream of the CPM to document the health of each church. Such documentation gives the CPM practitioners a glimpse of what is lacking, health wise, in each church. If the maps are updated only on a yearly basis, then it could be a year before any problem is recognized and even longer before it is rectified. Therefore, frequent updates to the maps are preferable.

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[12] The IMB's Office of Global Research periodically conducts CPM assessments on CPMs around the world. These assessments are currently unable to keep up with the vast number of emerging and existing number of growing CPMs and their respective churches. Generational Mapping allows for CPM practitioners, and field-based research teams to conduct on-going research and assessments.

[13] CPM practitioners remain directly connected to at least three generations of churches and leaders. In CPM A, second and third generation church leaders are brought together on a quarterly basis for follow up training. This training is in conjunction with weekly training they receive at the village level with the leaders that lead them to Christ and discipled them. These quarterly trainings allow Dalip and his team of master trainers to continually assess the spiritual health and growth of each leader and church that they are responsible for. In addition to the quarterly leaders meetings and trainings, Dalip and his team visit each of the second and third generation churches once every two to three months. Leading by example, Dalip and his team mentor second and third generation leaders to do the same with fourth and fifth generation leaders.

The third result of the phenomenological study showed that the CPM practitioners related to the sustainable CPMs in North India are devoted to engendering in-depth theological training and equipping of leaders for long-term sustainability. This devotion to sustainability was evidenced in at least four ways:

1) Through a vision for overall sustainability,
2) Through a strategy primarily based upon training and equipping nationals,
3) Through leadership training tools designed to help the CPMs remain biblically and theologically grounded as well as continue to multiply rapidly, and
4) Through implementing oral leadership development strategies and through engaging in ongoing literacy programs.

As practitioners found limitations within CPM practices, they overcame them by expanding their strategies to generate health based up the vision for a sustainable CPM. Chapter four highlighted several of these innovative CPM strategies. Examples included training programs like the "Four Fields," and "RAD."

Furthermore, as the CPMs continued to grow, the practitioners added more levels of discipleship and leadership development. Examples included "The Foundations for Teaching the Bible," "The Confessions of the Faith," and "The Nine Questions." CPM practitioners can continue to expand their multiplicative discipleship and leadership formation programs, if the vision is for healthy, sustainable churches.

In chapter five, the researcher merged the fields of system dynamics and CPM. The chapter focuses on viewing CPMs as systems made up of interconnected parts that have a shared aim. As systems, elements within CPMs create causal circles that effect other elements. By learning the importance of seeing the CPM as a system and the

interrelation of its causal circles, practitioners are able to diagnose and, potentially, avoid systemic problems that might prevent sustainability.

Moreover, chapter five offered a unique framework built from the dynamic relationship between the threats to CPM sustainability and the researchers analysis of the phenomenological study. This framework provided suggestions, in the form of system archetypes and leverage points, of how CPM practitioners could avoid or correct specific threats to CPM sustainability. Examples of the system archetypes used in chapter five include "Limits to Growth," "Tragedy of the Commons," "Shifting the Burden," "Eroding Goals," "Fixes that Backfire," and "Success to the Successful."

CPM critics play a valuable role in CPM systems as they help to frame and voice the important issues that threaten CPM sustainability. These threats can then be rendered into system archetype diagrams for easy and transferable representation. These archetypes can assist CPM practitioners in understanding the entire system, and how the threats impede holistic sustainable progress. Archetypes can also help practitioners identify leverage points in any unsustainable parts of the CPM system.

Moreover, the archetypes also provide an avenue for focused and transferable communication. This communication helps practitioners and critics speak the same language, and potentially join with each other in celebrating shared success and partner together in preventing and solving problems in CPM sustainability.

System dynamics and archetypes add still another dimension to CPM sustainability. System dynamics teaches CPM practitioners the value of viewing the entire CPM, including the voice of the critics, as a system. Moreover, system dynamics

teaches practitioners the importance of feedback loops, time delays, boundaries, and leverage points, etc.

The system archetypes diagramed in chapter five are not theoretical constructs, but depictions of actual CPM dynamics. CPM practitioners can study these archetypes and begin to see the weaknesses and strengths in their overall strategies to attain and maintain CPM sustainability. For example, Massey's warning, "[CPM] Practitioners should take care that short-term gains do not take precedence over long-term sustainability," presents only one side of the CPM system.[14] Based on the evidence in this dissertation, one could also add, "Practitioners should take care that long-term sustainability does not take precedence over short-term gains." As Figure 18 and the subsequent discussion found in chapter five suggested, favoring long-term sustainability over short-term gains, or vice versa, can create a "Limits to Growth" scenario.[15]

Chapter five ended with a chart that shows seven potential threats to CPM sustainability, the archetype used to diagram each threat, and the leverage points and solutions created to either correct or avoid the systemic problem.[16] This dissertation, however, does not provide an exhaustive discussion on every archetype that can be applied to diagnosing and maintaining CPM sustainability.[17] Further study is recommended to better understand the relationship of system dynamics and CPMs.

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[14] Massey, "Wrinkling Time in the Missionary Task," 106.

[15] See Figure 18, titled "Evangelism and Discipleship 'Limits to Growth' Archetype."

[16] See Figure 30, titled "Threats, Archetypes, and Leverage Points."

[17] Michael Goodman, and Art Kleiner provide a helpful flowchart, they call, "The Archetype Family Tree," that could help CPM practitioners diagnose which archetype to use for which situation. See Senge et al., *The Fifth Discipline Fieldbook*, 149–50. Also see William Braun, "The System Archetypes," 24 accessed 22 May 2015]. Online: http://www.albany.edu/faculty/gpr/PAD724/724WebArticles/sys_archetypes.pdf.

Areas for Further Study

The first suggested area for further study is the relationship between CPM critics and CPM practitioners. From a system dynamics perspective, feedback loops are of utmost importance to CPMs. Constant criticisms concerning Garrison's 2004 book, *Church Planting Movements*, illustrate the persistence of inadequate feedback loops in CPM and related systems. Massey, for example, quotes and subsequently chides Garrison when he claims the fundamental methodologies of CPM strategies are based around the statement, "Whatever it takes."[18] If this statement is, in fact, the driving motivator behind CPM methods, then CPM is, indeed, in a position of theological weakness. One can quickly conjure up myriad situations that prove this point. Christian missionaries to India through the ages have been accused of paying, or otherwise incentivizing, Indians from various non-Christian backgrounds to convert to Christianity.[19] If all it takes to see the world come to Christ is money, then perhaps more money is the necessary remedy for world lostness. The reader sees through this argument because it is preposterous.

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[18] Massey, "Wrinkling Time in the Missionary Task," 105. See chapter two of this dissertation. "Also see Sills, *Reaching and Teaching*, Kindle Location 2237. Sills accuses CPM practitioners of, "Unquestioningly following the trends of popularity and having an uncritical embrace of the need for speed can lead missionaries to revere 'whatever works' pragmatism."

[19] For an example of the indictment that missionaries pay, or otherwise incentivize nationals to convert, see Philip Goldberg, "Missionaries in India: Conversion or Coercion?" n.p. Online: http://www.huffingtonpost.com/philip-goldberg/missionaries-in-india_b_4470448.html Also see, http://www.quora.com/What-do-Hindus-in-India-think-about-religious-Conversions-by-christian-missionaries-in-rural-India. TheSaffronSIKH produced a youtube.com video on the subject. You can view the video at, https://www.youtube.com/watch?v=qmx4JsT9SZs.

In actuality, Massey takes Garrison's words out of context.[20] It is not meant to be

a statement at all, rather a question. Garrison asks, "What is it going to take?"[21] It is a

strategic question that broaches the subject on what elements are missing, if any, and how

can they be implemented to further the gospel and church planting. It is not, however, a

license to implement any and every strategy, licentious or other, without primary and

complete submission to biblical authority.

There is no evidence that any of the seven CPMs studied in chapter four have

adopted a "Whatever it takes" approach. Herein lies, in large part, the critical error. CPM

criticisms, whenever accurate, are transfixed in time. Instead of seeking to explore and

appropriately criticize current movements, the target remains fixed on Garrison's *Church

Planting Movements*.[22]

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[20] In a footnote explaining the meaning of *WIGTake*, Garrison says, "*WIGTake* is shorthand for the question, '*what is it going to take?*' More than any other question, this one triggers missionaries from the limitations of '*What can I do*' to the more important question of whatever it takes." However, the actual context of what Garrison says is explicit in the body of the text, not in the footnote. In the text, Garrison says, "The Watsons used this approach when they viewed the enormity of the 90 million lost Bhojpuri-speaking people of India. David called his exercise a generational formula. Beginning with the WIGTake question, 'What's it going to take to reach 90 million Bhojphuri in this (20-year) generation?'" Garrison, *Church Planting Movements* (2004), 279.

[21] Ibid.

[22] One example of critics only critiquing Garrison's research is when Terry and Payne say, "David Sills cogently argues that the CPM neglects thorough training for disciples and especially church leaders. Other critics contend that the CPM has weak ecclesiology." Terry and Payne go on to conclude, "The shortcomings of the CPM strategy could be overcome by more attention to discipleship training, leadership training, and a more biblical ecclesiology." Other than Sills, Terry and Payne do not mention who their "other" sources are. Terry and Payne, *Developing A Strategy for Missions*, Kindle Location 2600. Sills, however, cites Hoyt Lovelace as his source for information regarding CPM methodology. Sills says, "In his critique of CPM methodology, Hoyt Lovelace stressed the culture clash that this paradigm often brings in addition to inadequate attention that 'wrinkling time' gives to discipleship and teaching." Sills, *Reaching and Teaching*, Kindle Location 2135. In Lovelace's article, "Is Church Planting Movement Methodology Viable?," to which Sills directly, and Payne and Terry indirectly refer, Lovelace claims that his article ". . . includes research of CPM material as well as interviews with past and present International Mission Board (IMB) personnel." Lovelace, however, does not cite his "interview" sources in the article. Lovelace, "Is Church Planting Movement Methodology Viable? An Examination of Selected Controversies Associated with the CPM Strategy," *Journal of Evangelism and Missions* 6 (2007): 45–58. It is safe to conclude that Terry and Payne rely on research from Sills, who, in turn, relies on Lovelace. There is no record of any field research to suggest that any of the above mentioned authors actually interviewed a credible source. The only source that is consistently mentioned is David Garrison. Thus, Lovelace (2006), Sills (2010), and

It is easy to blame the barrage of criticisms on the fact that only a limited amount of sources on CPMs exists. While it is true that accounts of CPMs remain in the tens, rather than in the hundreds, some of the more recent accounts such as Urbanek's academic and personal account of the CPM in Cuba offer outstanding, in-depth, and robust insights into the actual, empirical, day-to-day, workings of a CPM.[23] It would seem, then, that the straw-man can stand only so long as critics fail to acknowledge the developments that have been taking place as CPMs have matured.

CPM practitioners are equally to blame. One reason criticisms continue to surface based on one or two publications is because more accounts from different parts of the world are not being published. It remains the duty of the CPM practitioners to inform the world of what God is doing. Furthermore, organizations that tend towards secrecy, based on the grounds that security is genuinely at stake, should provide channels, if not anonymous, for research to be published.

This is, in reality, indicative of a very slow feedback loop with all parties involved to blame. Should the CPM system be enlarged to include the critical voices from the outside of the CPM, there would exist a feedback loop of nearly a decade and a half. A feedback loop that takes as long as fifteen years is a challenge for any systems thinker to circumvent.

Perhaps the WIGTake question should be posed, "What is it going to take to see a healthy, reproducing CPM among my people group?" Once the topic shifts from CPM initiation to long-term sustainability, practitioners and critics can finally begin speaking

finally Terry and Payne (2013) all base their critiques on the same source that was published in 2004, Garrison's *Church Planting Movements*.

[23] See Urbanek, *Cuba's Great Awakening* (Kindle Edition, 2012).

the same language—a language that is precipitated by systems thinking using archetypes based on already existing sustainable CPMs.[24]

The second suggested area for further research is the relationship between foreign money and CPM sustainability. An entire dissertation could be written on the dynamics of money and CPM sustainability. It would be beneficial for someone to research sustainable CPMs that are not fueled by foreign finances.

The financial viability of CPMs in North India is currently sustainable only if the system is significantly opened up to donors in the Western world. The four North Indian CPMs either were at one point, or are still reliant on Western money to function and continue their expansion. That is not to say that the individual churches within each CPM would die should the financial backing disappear. This study did not find one church, or even one pastor that is financially dependent on outside money. Trainings, master

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[24] This scenario exemplifies yet another system archetype called "Accidental Adversaries." Senge et al., *The Fifth Discipline Fieldbook*, 147. The authors describe an "Accidental Adversaries" situation this way, "Each of the partners recognizes that they could mutually support each other's success. . . . However, as they take independent action to improve results, they respond more attentively to their local needs than their partner's. Each partner's 'solution' turns out to be unintentionally obstructive to their counterpart's success. Often widely separated, the two partners do not communicate well. They tend to be unconscious of their effects on each other. One partner feels it is merely pulling an opportunity closer, but the other partner feels as if it is being flung through the air recklessly, flailing around at the end of the first partner's rope.

Later, as the unintended obstructions are felt more strongly, each remains confident that the solution is to convince the other partner that its strategy is the correct way to improve results.

In general, at this stage, each partner has almost forgotten its original purpose in collaboration. It is much more aware of the things its purported partner. . . has done to block it. This makes the partner even more unlikely to talk, and it becomes even more unlikely that either side will ever learn the effect it is having on the other."

The recent publication of an entire journal volume, intended to render CPM methodologies as invalid and unbiblical, marks the escalated reality of a potential "Accidental Adversaries" situation emerging between two sides not communicating effectively with one another. See Terry L. Wilder, ed., "Mission Methods and Principles," *Southwestern Journal of Theology* 57 (2014): 1–101. CPM critics are ready to jettison anything that remotely resembles CPM methodology, while CPM practitioners are equally ready to ignore all CPM criticisms. The researcher interviewed, both formally and informally, many CPM practitioners who feel misunderstood by CPM critics. If chapter four serves as an indication of the ethos of CPM practitioners in North India, and CPM practitioners are already implementing sustainable CPM methodologies, then the critics are not adequately informed of the situation. Perhaps CPM systems should be opened up to include every element that is concerned with CPM sustainability and global evangelization.

trainers, and even translators are a different story, however. With the exception of CPM

B, all of the CPMs use outside money to pay for various resources, including Bibles and

personnel.[25]

Should the money disappear, the movements would likely reach a state of

equilibrium. From an organic systems perspective, equilibrium inevitably leads to death.

Until sufficient funding is raised on a local level to sustain the expansion of the

movements, the movements will not be sustainable.

However, from a practical vantage point, developing and supporting master

trainers is a relatively cost effective missions strategy. In 2013, Todd Johnson and Peter

Crossing estimated that it took approximately $710,000 to see one person get baptized.[26]

In the same year, Southern Baptists across North America recorded a cost effectiveness

of just over $35,323 per baptism.[27] By contrast, the cost effectiveness of CPM C, for

example, works out to an estimated $193 per baptism.[28] Each baptism in CPM C,

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[25] Williams, with the aid of American partner churches, invested in small business projects in order to engender financial sustainability in CPM B.

[26] Todd M. Johnson and Peter F. Crossing, "Christianity 2013: Renewalists and Faith and Migration," *International Bulletin of Missionary Research* 37 (January 2013): 32–3. See line item 55 on page 33.

[27] Lifeway Christian Resources, "Annual Church Profile Statistical Summary: Southern Baptist Convention Statistical Summary—2013," prepared 21 May 2014, [cited 26 May 2015]. Online: http://images.acswebnetworks.com/1/1830/2013ACPStatisticalSummary.pdf. The statistic listed above ($ 35,323) was derived by: 1) Calculating the amount of money received by SBC churches then disbursed to the IMB through the Lottie Moon Christmas Offering ($149,276,303) and the Cooperative Program ($96,535,150) in 2013 (Total disbursed $245,811,453); and 2) by subtracting the total disbursement calculated above by the total receipts of all SBC churches ($11,209,655,950) leaving the new total at $10,963,844,496; and 3) by dividing the $10,963844,496 by the total number of baptisms accounted for by SBC churches in 2013 (310,368). The information pertaining to the 2013 Lottie Moon Offering was found on http://www.sbc.net/cp/ministryreports/2014/pdf/imb/imb-goals.pdf. Information pertaining to the 2013 Cooperative Program money allocated to the IMB was found on http://www.sbc.net/pdf/cp/2013-2014CPAllocationBudget.pdf. Aside, using a similar equation, the researcher calculated the global cost effectiveness of IMB accounted baptisms in 2013 was $1,287.26. Therefore, according to the statistics, baptisms in CPM C are nearly 7 times more cost effective than the global IMB statistic.

[28] The $193 amount presented above is derived from the following algorithm: 1) Annual total cost per IMB unit involved in CPM C regardless of level of involvement (3 units at $51,000/year); plus 2) total expenses for all volunteers related to CPM C, including airfare, housing, transport, and training budgets

therefore, was 3,678 times cheaper than the global average and 183 times cheaper than domestic average recorded by Southern Baptist churches for the same year.

There is another important caveat to consider concerning the financial viability of CPMs. From an open systems perspective, the financial system of each CPM relies on many other factors for its viability. Not least of these factors is the Christian church around the world that is willing to donate both time and money to the cause of the Great Commission. In either case, however, it is fundamentally important to reiterate that at the individual church level no one is receiving any financing in any of the CPMs examined for this dissertation. At the very least, individual churches are being forced to become financially self-sustaining, even if the movement as a whole is not.

The final suggestion for further research concerns the relationship between literacy and CPM sustainability. This dissertation highlights two important aspects of sustainability and literacy. First, literacy is important to CPM sustainability. Second, leadership development can occur among an illiterate population, but it takes more time. On a meta-CPM level, all of the master trainers or major leaders in all four movements are literate.[29] More research needs to be conducted on leadership development among illiterate leaders in CPMs that demonstrate healthy, sustainable, generational multiplication.

($19,600); plus 3) total expenses for two master trainers, including flexible support and training budget ($20,000); divided by total number of baptisms for 2013 in both streams (998). Information concerning the annual cost of each IMB unit was provided by Matt Burch, the Process Manager for the Office of Global Strategy within the IMB via private email with author. Dated: 24 November 2013. The above dollar figures are all rounded up to the nearest $100. This statistic may not include the IMB home office overhead costs, estimated at 15 percent.

[29] Information based upon interviews, and case studies of all four North Indian CPMs.

This dissertation began by asking the question, "What does Wall Street have to do with Ends of the Earth?" An appropriate answer lies in the fact that some business methods and models are helpful to the Church as it seeks to complete the Great Commission of Christ. One such method is system archetypes.

System dynamics and archetypes help practitioners see the "forest *and* the trees,"[30] by identifying the individual yet interconnected parts of a CPM that function as an entire rapidly multiplying system of "indigenous churches planting churches that sweeps through a people group or population segment."[31] Furthermore, system archetypes provide a common language for diagnosing and diagramming issues and threats to CPM sustainability. Moreover, system archetypes identify leverage points that help CPM practitioners build, and implement enduring solutions to systemic problems. Lastly, this dissertation ends with the thesis in mind. System dynamics, especially system archetypes, can enable Church Planting Movement practitioners to evaluate and pursue sustainability within a CPM.

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[30] Senge, *The Fifth Discipline*, 125.
[31] Garrison, *Church Planting Movements* (2004), 2.

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