

SUSTAINABILITY WITHIN CHURCH PLANTING MOVEMENTS
IN EAST ASIA

BY

FRANK WALTER SCHATTNER

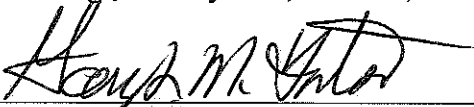
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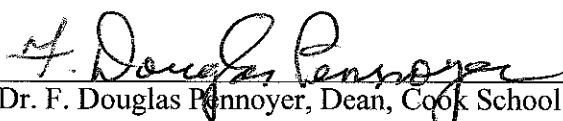


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ABSTRACT

SUSTAINABILITY WITHIN CHURCH PLANTING MOVEMENTS IN EAST ASIA

Frank Schattner

The interest in Church Planting Movements (CPM) as described by David Garrison in his two books entitled the same, has generated a lot of interest and discussion, especially in the mission world. Garrison presented anecdotal case studies describing unprecedented numbers of church plants within a very short period of time. He also summarizes universal and common factors inherent within CPM's he has analyzed.

As time went on, criticisms began to emerge regarding some reported movements raising questions as to the accuracy of the reports. These reports began to generate questions as to the sustainability of movements. This research looks specifically at the question of sustainability within CPMs. Until now, no research has been conducted in order to understand how experienced CPM practitioners define sustainability within a CPM and what practices were engaged in for the purpose of sustaining a CPM.

Twenty-three experienced CPM practitioners were interviewed for this qualitative research project. A few of the participants have seen movements of over a million. What fruitful practices did these participants engage in so that a sustained movement emerged?

Through the use of data analysis tools, eleven themes emerged. These eleven themes were grouped into three categories (a) Core (Holy Spirit and Vision); (b) Fruitful Practices (Mission, Reproduction, Worldview Transformation, Church Ecclesiology and Leadership); and (c) Universals (Training, Role of Missionary, Indigenous and Prayer). These themes were integrated into a visual model, The Wheel.

The grounded theory generated as a result of this research states that if CPM practitioners are able to successfully integrate the five fruitful practices simultaneously, then a sustained movement will occur, because it incorporates the best of what has been learned from both the Church Growth Movement and CPM.

The author suggests that the Wheel Model presented in this research could be an appropriate model as modern missions moves into the fourth era.

TABLE OF CONTENTS

| | PAGE |
|---|------|
| LIST OF TABLES | ix |
| LIST OF FIGURES | xi |
| CHAPTER | |
| 1. INTRODUCTION | 1 |
| Some Backstory: Observing God at Work | 2 |
| Critics Begin to Question CPMs..... | 4 |
| Categorizing the Concerns..... | 12 |
| Theological | 12 |
| Missiological..... | 12 |
| Anthropological | 13 |
| Ecclesiological..... | 14 |
| Research Scope | 15 |
| Problem Statement..... | 16 |
| Purpose Statement | 16 |
| Research Questions..... | 16 |
| Delimitations..... | 16 |
| Limitations..... | 17 |
| Bias | 18 |

| | PAGE |
|--|------|
| Significance | 18 |
| Definitions | 19 |
| 2. LITERATURE REVIEW | 24 |
| Introduction to Church Growth History..... | 24 |
| Biblical Accounts..... | 25 |
| Early Church/Missionary History | 26 |
| Patrick of Ireland (c. 387-461 A.D.)..... | 26 |
| Boniface or Wynfrith of Crediton (c. 675-754)..... | 27 |
| Pre-Church Growth Movement During Modern Era..... | 28 |
| John Nevius (1829-1893)..... | 28 |
| Gustav Warneck (1834-1910)..... | 31 |
| Christian Keysser (1877-1961)..... | 33 |
| Roland Allen (1868-1947)..... | 35 |
| Church Growth Movement | 37 |
| J. W. Pickett (1890-1981)..... | 37 |
| Donald McGavran (1897-1990)..... | 39 |
| Alan Tippett (1911-1988) | 43 |
| Ralph Winter (1924-2009)..... | 45 |
| Peter Wagner (1930-Present)..... | 46 |
| Church Planting Movements | 48 |
| David Garrison (1958-present) | 48 |
| Garrison's Influence | 49 |
| Distinctions Between the CGM and the CPM..... | 49 |

| | PAGE |
|---|------|
| Looking Forward | 52 |
| 3. METHODS AND PROCEDURES | 56 |
| General Assumptions..... | 56 |
| Ontological Assumptions..... | 60 |
| Data Collection | 61 |
| Method of Inquiry | 63 |
| Interview Pool..... | 64 |
| Interview Methodology..... | 65 |
| Data Storage..... | 65 |
| Data Analysis Strategies | 66 |
| Validation Strategies..... | 69 |
| Creswell's Six Validation Strategies | 70 |
| 4. METHODOLOGICAL IMPLEMENTATION AND THE PARTICIPANT POOL | 73 |
| Introducing the Players | 73 |
| Methodological Implementation..... | 91 |
| 5. DATA ANALYSIS: ELEVEN EMERGING THEMES AND THREE CATEGORIES..... | 98 |
| Diving into the Data: Coding Followed by Deeper Analysis | 98 |
| Coding: Selecting and Categorizing Source Material into Themes..... | 98 |
| Querying: Computer Generated Data Analysis | 102 |
| Isolating Key Practices Contributing Toward a Sustainable CPM..... | 104 |
| Queries and Visualizations | 107 |
| Final Thoughts | 117 |

| | PAGE |
|---|------|
| 6. HEARING DIRECTLY FROM THE PARTICIPANTS: CORE | 125 |
| Role of the Holy Spirit..... | 126 |
| Vision..... | 130 |
| 7. HEARING DIRECTLY FROM THE PARTICIPANTS: FRUITFUL PRACTICES | 132 |
| Reproduction..... | 132 |
| Mission | 137 |
| Leadership/Discipleship..... | 139 |
| Closing Thoughts on Leadership | 145 |
| Worldview Transformation..... | 147 |
| Ecclesiology..... | 154 |
| 8. HEARING DIRECTLY FROM THE PARTICIPANTS: UNIVERSALS | 160 |
| Role of the Missionary..... | 160 |
| Indigenous..... | 161 |
| Prayer | 162 |
| Training..... | 164 |
| What Are We Learning? | 165 |
| Fruitful Practices and Participants' Responses..... | 166 |
| 9. A GROUNDED THEORY MODEL: THE WHEEL..... | 168 |
| Key Contributors..... | 168 |
| Church Expansion..... | 170 |
| Colonialism and Indigenization Period..... | 170 |
| CGM: Post-Colonialism Period..... | 175 |
| Post-Western: Sustainable CPMs | 183 |

| | PAGE |
|---|------|
| Categorizing the Concerns and Criticisms..... | 185 |
| Missions History | 186 |
| Social Sciences: Anthropology | 187 |
| Theology | 190 |
| Strategy | 191 |
| A Proposed Model for CPM Sustainability: the Wheel..... | 195 |
| The Hub | 196 |
| The Spokes..... | 198 |
| The Rim | 203 |
| Comparing Garrison’s 10 Universals with Critical Questions | 207 |
| Addressing the Criticisms: Wheel Model Versus CPM | 210 |
| Defining a Sustainable Movement..... | 214 |
| How Universal is the Model? | 216 |
| 10. SUMMARY AND FINAL THOUGHTS..... | 218 |
| Worldview Grid That Drives the Wheel Model | 220 |
| Further Research | 221 |
| Conclusion | 224 |
| REFERENCES | 226 |
| APPENDIXES | 234 |
| APPENDIX A GENERATIONAL GROWTH: WHAT GETS CHURCH PLANTING MOVEMENTS TO FOURTH GENERATION AND BEYOND? | 235 |
| APPENDIX B CATEGORIES OF CHURCH PLANTING MOVEMENT CRITIQUES..... | 240 |

| | PAGE |
|------------|--|
| APPENDIX C | LIST OF ABBREVIATIONS.....243 |
| APPENDIX D | JONATHAN PROJECT VISION, MISSION, AND VALUES245 |
| APPENDIX E | JONATHAN TRAINING VISION, MISSION, AND VALUES247 |
| APPENDIX F | EVOLUTION OF MOVEMENT TERMINOLOGY249 |
| APPENDIX G | THEOLOGY OF CHURCH MULTIPLICATION252 |
| APPENDIX H | CHURCH PLANTING: A CASE STUDY OF THE BIG FLOWERY MIAO DURING THE EARLY TWENTIETH CENTURY.....257 |
| APPENDIX I | AN ANALYSIS OF DAVID GARRISON AND CHURCH PLANTING MOVEMENTS283 |
| APPENDIX J | INFORMED CONSENT FORM.....314 |
| APPENDIX K | TREE MAPS.....316 |
| APPENDIX L | CHURCH GROWTH STREAMS.....327 |

LIST OF TABLES

| | PAGE |
|--|------|
| 1. Pioneers of Church Growth and Their Contributions to Church Growth Theory | 54 |
| 2. Biographical Data of the Sustainability Study Participants | 77 |
| 3. Comparison of Initial versus Current Stages of the Church Planting Ministries of Sustainability Study Participants | 79 |
| 4. Tree Analogy of Sustained Movements..... | 166 |
| 5. Protestant Church Expansion Leaders Over Three Eras of the Modern Missionary Movement | 170 |
| 6. Contributions of Second Era Missionaries Toward Church Growth Theory | 176 |
| 7. Contributions of Third Era Protestant Missionaries Toward the Church Growth Movement (CGM) in the Post-Colonial Period..... | 181 |
| 8. Missiological Insights from the Church Planting Movement (CPM)..... | 184 |
| 9. Historical Critiques against Church Planting Movement Theory and Practice..... | 188 |
| 10. Social Science Critiques against Church Planting Movement Theory and Practice..... | 189 |
| 11. Theological Critiques against Church Planting Movement Theory and Practice..... | 192 |
| 12. Strategy Critiques against Church Planting Movement Theory and Practice..... | 193 |
| 13. A Sustained Movement: A Living Organism Analogy..... | 204 |
| 14. The Indigenous Factors Integrated throughout Each of the Fruitful Practices | 205 |
| 15. The Prayer Factors Integrated throughout Each of the Fruitful Practices | 206 |
| 16. The Training Factors Integrated throughout Each of the Fruitful Practices | 207 |

| | PAGE |
|---|------|
| 17. Comparing to What Extent the 10 Universals are Consistent with the 11 Ministry Practices Illustrated in the Wheel Model | 208 |
| 18. Assessment of Historical Critiques against Church Planting Movement (CPM) Theory and Practice | 210 |
| 19. Assessment of Social Science Critiques against Church Planting Movement (CPM) Theory and Practice | 211 |
| 20. Assessment of Theological Critiques against Church Planting Movement (CPM) Theory and Practice | 213 |
| 21. Assessment of Strategy Critiques against Church Planting Movement (CPM) Theory and Practice | 215 |
| B1. Categories of Church Planting Movement (CPM) Critiques | 240 |
| F1. Evolution of Movement Terminology since the Early Church Era Until Today..... | 249 |

LIST OF FIGURES

| | PAGE |
|---|------|
| 1. Tippett’s schematic outlining the conversion process | 45 |
| 2. Organizational affiliation of the sustainability study participants | 74 |
| 3. Experienced church planting movement practitioners who participated in the sustainability research project and their years of church planting experience | 75 |
| 4. Extent of involvement of sustainability study participants in church planting movements (CPMs)..... | 76 |
| 5. Study participants’ view of sustainability. The short-term view refers to the generational reproduction of churches to at least the fourth generation. A long-term view refers to churches surviving, as some said, until Jesus returns..... | 94 |
| 6. The five major themes that impact sustainability of church planting movements | 99 |
| 7. The 11 themes that impact sustainability of church planting movements. Various shapes emphasize themes that are related to each other, indicating the emergence of three categories, though the picture was still confusing | 100 |
| 8. Eleven themes that impact sustainability of church planting movements showing which themes relate to each other (categories) and how the three categories impact sustainability | 101 |
| 9. Three thematic categories showing how the categories impact each other and ultimately how all the categories impact the sustainability of church planting movements | 102 |
| 10. The first responses of the study participants to the research question: What ministry practices contribute towards a sustained church planting movement?Note. OT = Old Testament; WV = Worldview | 105 |

| | | PAGE |
|-----|--|------|
| 11. | The post-interview responses of the study participants to the research question: What ministry practices contribute towards a sustained church planting movement? | 106 |
| 12. | A tag cloud of the 30 words most often used by the study participants while describing a sustainable movement..... | 108 |
| 13. | Major themes that emerged in response to the question: What contributes towards a sustained church planting movement?..... | 110 |
| 14. | Factors that contribute to multiplication, a key fruitful practice towards a sustained church planting movement, as seen by study participants | 112 |
| 15. | Factors that contribute to worldview transformation (or shift), a key fruitful practice towards a sustained church planting movement, as viewed by study participants | 113 |
| 16. | Factors that contribute to church ecclesiology, a key fruitful practice towards a sustained church planting movement, as viewed by study participants | 114 |
| 17. | Factors that contribute to local leadership, a key fruitful practice towards a sustained church planting movement, as viewed by study participants..... | 115 |
| 18. | Factors that contribute to mission, a key fruitful practice towards a sustained church planting movement, as viewed by study participants..... | 116 |
| 19. | Study participants according to organizational affiliations and how they view sustainability, i.e. either long-term, short-term, or both..... | 118 |
| 20. | Study participants' organizational affiliation and first responses when asked about ministry practices that contribute towards a sustained church planting movement..... | 119 |
| 21. | The study participants' organizational affiliation and post-interview responses when asked about ministry practices that contribute towards a sustained church planting movement | 121 |
| 22. | Study participants' post-interview responses according to years of church-planting experience. | 122 |
| 23. | Post-interview responses regarding fruitful ministry practices that impact a sustained church planting movement from three participants who have seen church planting movements (CPMs) with over one million members | 123 |

| | PAGE |
|--|------|
| 24. The wheel model: essential ministry practices and outcomes for a sustained movement..... | 197 |
| K1. Major themes of sustainability generated from sustainability study data..... | 317 |
| K2. Major multiplication themes generated from sustainability study data | 318 |
| K3. Major worldview transformation themes generated from study data | 319 |
| K4. Major church/ecclesiology themes generated from sustainability study data | 320 |
| K5. Major local leadership themes generated from sustainability study data | 321 |
| K6. Major missions themes generated from sustainability study data | 322 |
| K7. Participant’s respective organizations and their view of sustainability | 323 |
| K8. Participants’ and their respective organizations with first responses to the sustainability question..... | 324 |
| K9. Participants and their respective organizations and post-interview responses to the sustainability question..... | 325 |
| K10. Participants’ years of church planting experience and post-interview responses to the sustainability question | 326 |
| L1. Three streams of church multiplication | 327 |

CHAPTER 1

INTRODUCTION

Jesus said, “This gospel of the kingdom will be preached in the whole world as a testimony to all nations then the end will come” (Matt. 24:14, New International Version¹). During the final decade of the 20th century, the A.D. 2000 Movement was born. Luis Bush led the movement born out of the Lausanne II international missions conference in Manila in 1989. Through this movement, the global church was catalyzed for the purpose of “establishing a church within every unreached people group [UPG] and making the gospel available to every person by the year 2000” (AD2000 & Beyond Movement, 1999, ¶ 2).

As a result of the A.D. 2000 vision, some organizations, like the International Mission Board (IMB) of the Southern Baptist denomination, began to reevaluate their church planting model in light of this vision and the fact that many UPGs reside within political boundaries not open to traditional, residential missionary approaches.

The IMB established a rapid advance team in the late 1980s to explore new approaches to church planting in Asia that would result in the complete evangelization of unreached people groups. Some of these first pioneers were David Watson, Bill Smith, Curtis Sergeant, and Bruce Carlton.

In the mid-1990s, reports emerged regarding the unprecedented number of churches being planted. These pioneers then gathered into a forum for the purpose of

reflecting on “their shared experiences and then process them in a forum that invited critique and analysis” (Garrison, 1999, p. 5).

David Garrison’s first book, *Church Planting Movements*, documented the various phenomena that were occurring through the efforts of these pioneers. From the discussion, 10 universal elements of a church planting movement (CPM) emerged. In addition, he defined CPMs as “a rapid and multiplicative increase of indigenous churches planting churches within a given people group or population segment” (1999, p.7).

Some Backstory: Observing God at Work

Ying Kai, the son of a Taiwanese pastor, attended the IMB Strategy Coordinator (SC) training in 2000. Although trained as a traditional pastor and typically starting two churches a year in Hong Kong as an IMB missionary, he prayerfully considered how the CPM principles he was learning would apply in the restrictive environment of China. He took what he learned and implemented what has now become popularly known as Training for Trainers (T4T). Within 3 years, over 9,307 house churches/cells were born. The movement continues to explode (Smith & Kai, 2011, p. 21).

Patrick Hobbs attended the Manila Jonathan Training (JT) in 2001. He was an experienced Overseas Missionary Fellowship International (OMF) missionary committed to seeing Christ somehow transform the hopelessness found in the massive slums around Metro Manila. Previous to JT, holistic ministries meeting the overwhelming physical needs of the people were the main approach. While at JT, he learned about movements and the potential they offered to not only plant multiplying churches, but also to transform people and societies. Hobbs prayerfully implemented a new strategy where church planting and multiplication would be the leading edge instead of social work.

With the input and, ultimately, the ownership of the local people, the strategy was implemented. Within a few years, over 100 house churches/cells were started and lives were being transformed. The local people led all aspects of the church planting ministry with little, if any, outside financial help. Some of the best church planters were former drug dealers and prostitutes (A. Smith, personal communication, December 5, 2008).

In the early 1990s, Curtis Sergeant (who also previously worked with Saddleback Church's PEACE Plan) attended SC training as part of his required training as an IMB missionary. He and his young family were assigned to reach the Hainanese on the Chinese island province of Hainan located southeast from mainland China. During the early stages of the work while riding on a bus, he witnessed a grandmother with two young grandchildren hit by a bus while crossing the street. She was instantly killed. The bus driver continued driving saying, "That's her bad luck!" (C. Sergeant, personal communication, 1998) The other passengers on the bus were too caught up in their own life struggles to even notice what happened. Sergeant prayerfully considered how to implement a CPM strategy on the island.

After witnessing the deep spiritual poverty of these people, he was driven to his knees to develop a strategy that would expose the entire populace to the gospel. After many false starts, Sergeant settled on a simple church planting strategy for multiplying house churches. In a 4-year period, believers went from 100 to 55,000 and the number of churches grew from 3 to over 500 (C. Sergeant, personal communication, July 14, 1998).

The spiritual needs of a UPG, the Kaobu, were unanswered by the gospel until God raised up Taikadai and his family. The Kaobu are cousins to the many Kaobu Christians in Thailand. However, there are significant language and cultural barriers, not

to mention that the Kaobu live in the highly restrictive communist context of Laos. Roads and communication are limited. Taikadai took the Chiang Mai Jonathan Training in 2000 to learn about CPM methodology. In 2004, he gathered a team of locals and trained them in multiplication principles while emphasizing authority of scripture, removing extra-biblical requirements, and emphasizing an oral approach among these illiterate people. A movement took place within 6 years. There are over 1,000 baptized believers; 90% of the villages have believers and many have village house churches. This all occurred within the context of severe scrutiny and persecution (Taikadai, personal communication, December 3, 2011, April, 15, 2013).

Critics Begin to Question CPMs

As Garrison's book gained notoriety, questions about CPMs arose. Many missionaries around the world questioned the anecdotal facts presented through the case studies in Garrison's book. Serious questions emerged when some of the case studies presented in the book were found to be inaccurate, e.g., the Khmer of Cambodia (Bishop, 2010). Some questioned the reports wondering what happened to the churches that were reportedly planted, while others queried if the number of churches that were reported to be planted were actually planted at all. In other words, were the reports exaggerated or were groups of believers gathered but then disappeared? The reported setbacks began to raise the question of sustainability of CPMs and resulting church plants, which prompted me to focus my doctoral research on this singular question beginning in early 2009.

Tom Steffen, a critic of some aspects of CPMs, echoes the concerns of many in his most recent book, *The Facilitator Era*:

One common value you will hear today is the desire for a sustainable movement. This value raises another question: sustainable in what areas? If sustainable refers to just keeping the movement going, I would have some deep reservations. Keeping a movement going that includes mostly those who have experienced deep worldview transformation is one thing. Keeping movements going without such transformation is a totally different matter. (2011, p. 355)

Ed Stetzer, a leading missiologist and formerly the Director of Research for the North American Mission Board, heated up the internet in 2011 when CPMs was the topic of discussion. Beginning in February, Ed Stetzer's blog, The Lifeway Research Blog, generated a firestorm of interaction on a thread called "Monday is for Missiology: Second thoughts on the future of missions." On February 28, 2011, Mark (the writer did not provide a last name), a worker in Asia, highlighted the general reticence of many regarding David Garrison's view of CPMs:

Dr. Sills cogently argues that CPM fails because it neglects training disciples and especially church leaders. Another weakness is that CPM has a weak ecclesiology. This has been pointed out by writers at 9Marks Ministries and Mid-America Seminary. Beyond that, many of the featured CPMs seem to have a short lifespan. That is, after a few years researchers cannot find the churches. In John 15:16, Jesus told his disciples 'I chose you and appointed you to bear fruit—fruit that will last.' It seems the rapidity emphasized by the CPM strategy does not produce fruit that lasts. I am not predicting that CPM will disappear overnight. Missions agencies change slowly; however, it does seem that CPM will slowly decline due to inherent weaknesses (Mark, 2011a, ¶9).

David Sills, in his book *Reaching and Teaching: A Call to Great Commission Obedience* emphasizes that "it is time for missionaries and missiologists to slow down their breakneck pace of ever-increasing speeds and return to fulfilling the Great Commission to make disciples by teaching them to observe all that Jesus commanded us" (2010, pp. 170-171).

On March 6, Mark (no last name provided) again wrote: "I still believe, though, that CPM is weak on discipling, leadership training, and ecclesiology" (2011b, Comment

12). Mike Morris on March 7 voiced his opposition based on his view of the role of a trained pastor:

A group can say that it believes the Bible and yet misinterpret it badly and evolve into a cult. The biblical qualification for doctrinal and moral soundness in candidates for the pastoral office always should take priority over the rapid multiplication emphasized by some CPM theorists (Morris, 2011, Comment 14).

Nathan Shank, on April 10, reemphasized the discipleship theme that many question about CPMs. “Healthy churches must be sustained by healthy disciples/disciple making relationships” (2011, Comment 19)².

More recently, critique related to holism is also emerging. Here again, Steffen is helpful as a leading voice integrating holism and CPM ministry describing it as “authentic CPMs” (2011, p. 355).

Part of an authentic CPM for me includes obedience to the Great Commandment. While this factor may slow down the rapidity of a movement, it says to all within hearing that Christianity is a *total way of life* that addresses *all* areas of life—the physical, emotional, intellectual, social, material, and spiritual—a message that really matters to those cultures that socialize their peoples to think holistically. Service ministries should accompany spiritual ministries. Even some BAM (Business as Mission) projects may be required. Transformational missiology should accompany frontier missiology. (p. 355)

Steffen echoes the concerns of another critic Bryant Myers, who advocates a more holistic approach to evangelism and church planting:

After all, God's story is about more than saving souls . . . the biblical account has a more holistic view of salvation, seeking the restoration by grace alone of our relationships with God, with each other, and with God's creation. While personal salvation through faith in Christ is the center of God's concern, it is not the limit of God's concern . . . God's concern for people as productive stewards living in just and peaceful relationships could emerge alongside God's concern for people living in right relationship with God. (1999, p. 234)

Beyond these critiques are questions related to the role of ethnodoxology. How do worship songs, ordinances, lifecycle and calendric rituals, and Bible translation

contribute to a sustained movement? How is curriculum development handled to meet the discipleship demands of a movement?

In my experience working with local believers, mostly tribal, they also have doubts that echo some of the above concerns. Many have seen movements, large and small, among their own people. They understand that tribal people in their contexts are motivated to turn to Christianity for a host of reasons not related to the gospel. Steffen (1997) also reports the same inherent weakness with a movement that occurred among the Palawanos in the mid-1950s attributing a breakdown in the movement to poor shepherding and teaching (pp. 133-134). A common motivator for conversion is crisis related to sickness where they have experienced healing through a power encounter.

Sometimes clan/family obligations are involved. For example, a clan's local shaman may have converted, leaving them with no spiritual leader to help deal with a crisis so they follow the shaman into the Christian way (Hmong Shaman, personal communication, 1996). Clan farming obligations, as well as finding spouses for their children, have a role in the conversion of large numbers. Additionally, receiving benefits from the missionary or mission, like hostels and schooling for their children, plays a role. For example, a World Concern in-house report, *Khmer Leadership: Ancient Leadership and Current Practices* notes,

Going to church or Christian outreach is for many an act of positioning oneself around a resource base or else around those who have access to that resource base. Social concern for saving face will motivate people to do and say whatever is necessary to fit in and show themselves agreeable to the church planter's purposes. (Mallow, 1998, p. 25)

This raises further questions. How solid is the gospel presentation? How is the gospel understood and proclaimed by locals? Has the metanarrative been captured?

It appears many local leaders who are part of a post-church movement are not excited about CPMs especially when they are in the middle of a pastoral nightmare resulting from a poorly disciplined movement that resulted in little or no worldview transformation, echoing the concerns of Steffen (T. S. Hum, personal communication, 2012).

Steffen highlights a case study from a South American ministry entitled Ibero-American COMIBAM International (COngreso Misionera IBero Americana) and the role of Worldview Resource Group (WRG) in this ministry. “WRG believes that the degree to which the worldview of the host society is brought into tension and is transformed by a biblical worldview is the degree to which the church plant will be successful” (2011, p. 166).

The JT provides basic CPM training mainly to those trying to pioneer UPGs. A primary concern often emerging among the attendees is whether or not CPMs have biblical precedence. Taking the trainees through portions of the book of Acts where movements are described often dispels doubts about the biblical basis for CPMs. During a recent JT in Taiwan, the coordinator of the training reported that,

The 90 minutes of Acts study each morning was key. It did most of the work for us – all the convincing . . . It also kept the whole question focused on “Where do you get that idea - i.e. what does the Book say?” This sorted out many traditionalists. (C. Dillon, personal communication, November 23, 2012)

Craig Ott and Gene Wilson in their book *Global Church Planting* also highlight their central concern with Garrison’s description of CPMs. “Unlike Garrison, we are concerned less with a rapid multiplication than with healthy multiplication” (2011, p. 79).

These comments and questions highlight the need for focused research to address the concerns of the critics summarized under one thematic heading, sustainability.

During a visit with Dr. J. D. Payne, formerly the Director of Church Planting at the Southern Baptist Seminary in Louisville, Kentucky, in August 2010, he noted that, as far as he knew, no one was raising the specific question of sustainability in the context of church multiplication. He added that, although this may be the case currently, he senses it will be a key question that should be addressed. He believes it will be a topic of great concern and discussion within the next 5 years (J. D. Payne, personal communication, July 2, 2012). Why? I believe there are at least five reasons:

1. CPM methodology appears to be a very productive strategy to evangelize a people group, especially those living within Creative Access Nations. Sustaining a CPM is a key result necessary to completely evangelize a people group.
2. Some researchers find that a significant percentage of churches that were reportedly planted cannot be found after 10 years. For example, OMF missionary Andy Smith attended a training workshop for SCs from March 26-31, 2007, at the IMB office in Pasay, Metro Manila. At that workshop Mark Stevens, an IMB missionary, reported that two thirds of the churches planted in Visayas and Mindanao between 1980 and 1985 as part of a saturation CPM died before 2007 (A. Smith, personal communications, June 12 and June 14, 2012). Additionally, an unpublished report from Discipling a Whole Nation (DAWN) Philippines, which was provided to delegates at the DAWN 2001 National Congress held at Tagaytay, Cavite, The Philippines, in September 2001, identifies the same problem: of the 13,000 churches planted in the 1980s only 6,000 existed by the year 2000 (Discipling a Whole Nation, 2001, p. 39). Although not considered a

CPM as defined by Garrison, it still highlights the concern of sustainability when large numbers of churches are planted.

3. SCs often raise a question: What follows a CPM? Are there changing questions related to sustainability that should be addressed as the movement grows and matures? (A. Smith, personal communication, November 30, 2010)
4. When raising questions of sustainability, there is a tendency to reduce the discussion to a single focus. For example, some focus on churches multiplying to the third and fourth generations (spiritual generations following the scriptural admonition found in 2 Timothy 2:2). When the question of sustainability was raised at a closed meeting of CPM practitioners held in Singapore in March 2010, I noticed that the discussion was often narrowly focused on the reproduction of churches. (See Appendix A for a summary from this discussion of what contributes to generational growth.) But is there a constellation of factors that should be considered that contribute toward a sustainable CPM?
5. Finally, there is a question of the role of the Church in fulfilling the Great Commission. Does this question also relate to sustainability?

In August 2010, I facilitated church multiplication training with the Team Expansion Mission headquartered in Louisville, Kentucky. Garrison was also invited as a resource person. During one of his training modules he recounted an event where he interacted with a Southern Baptist Seminary professor who came to assess the movement that Kai was involved with in China. I referred to the movement in the opening portion of this chapter. When the professor returned to debrief Garrison, he gave an F rating based on what he had seen. This shocked Garrison and prompted him to ask why that was the

professor's assessment. The simple answer was that questions of sustainability were not being addressed adequately concerning church ecclesiology. Garrison's initial reaction was a defensive one; however, he realized that the issues of sustainability must be addressed.

All the voices of concern related above echo the voice of Melvin Hodges' axiom: "The measure of true success is not that which the missionary accomplishes while on the field, but the work that still stands after he is gone" (1953, p. 15).

In March 2010, 36 CPM/IBCM practitioners from various organizations were invited by the IMB to discuss CPMs. The forum attempted to address, as a central issue, the question of sustainability. The interaction was good, but generally the focus was primarily on churches reproducing themselves past the third and fourth generations. Although this was a critical question in the context of CPMs, some of us questioned the narrow focus of multiplying past the fourth generation of churches. We believed there were other important questions related to sustainability, for example, the importance of worldview transformation (which is tied to the gospel presentation), mission, the role that holistic ministry has in sustaining a CPM, and Bible translation.

Despite various criticisms, interest in CPMs as described and documented by Garrison has spread like wildfire among the church planting missionary community. There continues to be high interest in applying CPM principles in various contexts around the world, but there is an even greater question being raised by practitioners of CPM methodology: How sustainable are CPMs? The primary hurdle that prevents many traditional missionaries from embracing CPM methodology seems to center around the question of authentic sustainability.

Categorizing the Concerns

Reflecting upon the various questions and critiques leveled against CPM methodology, one could categorize these concerns into four areas: (a) theological, (b) missiological, (c) anthropological, and (d) ecclesiological. In the following section, these four areas are discussed in greater detail.

Theological

Questions related to theological concerns are summarized as follows: Is there biblical precedence for large numbers of people becoming followers of Jesus and does scripture view this in a positive or negative light? Are the hermeneutics shallow? Is there an inadequate view of the redemptive work of the church within society? Is a foundation for the gospel laid? Is an accurate gospel that challenges worldview through bridges and barriers presented? Is the metanarrative of Scripture captured? Is Scripture available in the language to help maintain accurate theology? Is missions captured or just evangelism? During evangelism, is the gospel presented focusing on honor-shame rather than guilt-innocence, as is typical in the west? What theological curriculum development is planned? Who constructs and disperses it? How does one deal with the spirit world/signs and wonders taking place within a people group when one's theology does not address such? Are CPMs a stewardship question rather than a theological question?

Missiological

Some of the critiques are missiological. What is the definition of church within a CPM? Are the churches generated within a CPM biblically accurate? Since churches are being planted so rapidly, how are the new believers shepherded so that disciples will

obey all things? Are overseers paid, unpaid, or bi-vocational? Are foreign funds used to pay evangelists? How are foreign funds being used in a CPM?

Currently, the impression often given of CPMs is that the missionary is very much on the edge, not forming deep and long-term relationships with the local people. Often foregoing language learning, the missionary is encouraged to distance himself from the work. Should what has been learned missiologically over the last two centuries about incarnational ministry be ignored?

Does Garrison suggest that the beginning and end of a missionary's role is seeing a movement established and then the work is done? How is an exit strategy defined? Is CPM methodology fundamentally redefining the role of a pioneering missionary as we progress through the 21st century? If so, is that wise and justified? Should speedy multiplication be the goal? Does such a goal reveal an American western value echoing the same critique leveled against the CGM (Escobar, 2002, p. 18)?

Is speedy multiplication an adequate missiological approach to pioneer church planting? How does discipleship fit or not fit into such a movement? What role, if any does modeling play? How does one disciple such a large influx of new adherents to Christianity? Does this set them up for syncretism? Legalism? The Cults? What about leadership development? Do movements address the many social needs seen around the world? Should the movement be holistic or only focus on the soul?

Anthropological

The anthropological arena abounds with critique as well. Should CPM practitioners consider anthropological factors in the process of pioneering a CPM? Are Garrison and other CPM practitioners actually suggesting that most of what Christian

anthropologists and linguists have learned in recent decades is not really relevant for a pioneer missionary? In culture-language acquisition? In contextualization? In lifecycle and calendric rituals? Are CPMs addressing serious worldview and transformation issues?

Questions related to anthropological concerns include the following: Historically, have PMs to Christ been a part of mission strategy? Have they been generally viewed as a positive thing? Is the definition of church biblically accurate? Are CPMs driven by foreign funds, therefore unsustainable long-term? Is incarnational ministry down played? What role does culture and language acquisition play for the expatriate? Who models the various phases of church planting to the locals? How much? Are indigenous pedagogical styles used by expatriates, locals? Should speedy multiplication be the goal? Is such a goal consistent with Pauline teams? How is leadership developed? How is exit strategy defined? Should holistic ministry have a role? Are biblical or American western values driving CPMs? Does the discipleship phase have adequate depth to sustain a movement? Are movements sustainable without extensive syncretism? What role does ethnodoxology (worship songs/ordinances/ lifecycle and calendric rituals/Bible translation, etc.) play? What role do partnerships play so that a comprehensive Christianity is offered? How do locals representing the various generations view CPMs?

Ecclesiological

What about ecclesiology? Is there an indigenous quality among the churches in a CPM, or do they reflect a western ecclesiology? How important is ecclesiology in sustaining a movement? What indigenous rituals will require Christian substitutes? How well do expatriates understand economics so that dependency does not result?

At the core, is Garrison suggesting a fundamental change in the way frontier missions is implemented? If so, are they biblical? Missiologically sound? Anthropologically based? Ecclesiologically firm? Or, is the CPM approach promoted by Garrison lacking or even shallow because its core is motivated by an American worldview valuing efficiency and expediency to the point of sacrificing relationships and not seriously addressing sustainability? (See Appendix B for a summary of CPM critiques.)

So what do these and many others alert us to regarding CPMs? They all focus on the singular question of sustainability. Have Garrison and other known voices of CPMs overlooked the question of authentic sustainability?

This research project focuses on the sustainability question of CPMs within East Asia occurring through the efforts of the IMB in the last 20 years, as well as other missionary efforts within the past 40 years.

Research Scope

The research project will address the question of sustainability within the context of CPMs. It will be the first to document what some of the most experienced practitioners of CPMs think about sustainability within the context of a CPM, and what these practitioners do to sustain a CPM.

I have been encouraged by a few CPM practitioners to challenge Garrison and CPM methodology. However, this research project has no intention of attacking Garrison, the IMB, or any CPM practitioner involved in CPMs. Rather, it seeks to discover how to make CPMs sustainable and factors that contribute toward such. For example, is there a model describing factors explaining a movement where reproducibility and worldview is

addressed adequately? How do leadership, ecclesiology, and mission contribute to a sustained movement?

Problem Statement

No one has conducted research to document the principles and practices of experienced practitioners of CPMs regarding the question of sustainability. For example, discussing leadership but not describing whether it is good, bad, or mediocre leadership. Also, no documented research exists explaining what CPM practitioners mean and understand by the term sustainability when speaking about CPMs.

Purpose Statement

The purpose of this grounded theory study is to discover, describe, and understand CPM strategies among practitioners in East Asia with a view to identifying those principles and practices that generate sustainable movements.

Research Questions

Central question: What church multiplication principles and practices generate sustainable CPMs? Several subquestions arise.

1. How is the term sustainability understood by CPM practitioners?
2. What key factors most significantly contribute toward a sustained CPM?
3. What is the role of the missionary in fostering sustainable movements?
4. What practices most negatively impact a sustainable CPM?

Delimitations

This research focuses only on the question of sustainability. I endeavored to describe what practitioners understood by the term and how they answered the question

of sustainability in their contexts where movements have or are presently occurring. Other questions within the context of a CPM were not addressed. For instance, the study did not cover the gifting or temperament of practitioners.

Study participants were experienced practitioners of CPMs on the mission field. I concentrated my interests in East Asia because that is my geographical area of expertise. Practitioners came from the ranks of field directors, SCs, and local national partners.

Limitations

Pioneer missionary types are typically strong-minded individuals who have strong opinions in support of their perspectives. In light of that, I anticipated many interviewees would be biased toward their view of accomplishing church planting. In order to elicit unbiased responses, open-ended questions were asked and interviewee's responses were to be underpinned with actual data, case studies, or anecdotal stories.

Since the geographical focus of this research was East Asia, the question remains whether the research conclusions could be applied to other parts of the world.

Some interviewees were more mechanistic in their approach toward church planting while others tended to over-spiritualize. In either case, there was the potential that the real reason why a movement took place would be unclear. To deal with either scenario, there was a sharp focus on eliciting rich data by asking open-ended, but clear, questions aimed at eliciting best practices that were substantiated by facts. The facts were gathered through data collection, case studies, or anecdotal stories.

I trained all of the interviewees within the Jonathan Project (JP) network and each is a thoughtful and capable practitioner who has also been influenced by others, including members of the IMB. Each one was chosen as an interviewee based on the fact that he is

a long-term practitioner and has been directly involved with movements. These movements were documented through case studies and assessments. There was concern that they would offer biased responses to please me. To avoid biased responses, it was impressed upon them that this research project is groundbreaking in terms of defining the question of sustainability in a CPM, so it was critical to identify key factors that led to sustainability with the hoped for purpose of developing a grounded theory for sustainability within the context of a CPM. Because of my experience with the subject being investigated, I was able to elicit details to support the facts presented.

Bias

I have a close working relationship with a number of reputable practitioners in the IMB. Men such as Smith and Sergeant have mentored me in the area of CPMs. I have a working relationship with Garrison, a well-known writer/researcher of CPMs, and a close working relationship with those who are part of the JP network. It was not difficult to arrange interviews with the participants, but it was important to maintain a professional demeanor when conducting interviews.

I needed to exercise special care when interviewing, especially with those colleagues within the JP network. It was necessary to frame questions to avoid making the mentorees, their methods, and their results look more credible, which would indirectly make me appear more credible.

Significance

No formal research has been conducted up to this point documenting the question of sustainability within the context of a CPM. As mentioned above, many people resist incorporating CPM methodology into their mission work due to questions of

sustainability. If, through this research, questions of sustainability can be sufficiently answered, then more practitioners would engage in applying CPM methods in their ministries thereby potentially hastening the complete evangelization of UPGs.

Additionally, those currently engaging people groups using CPM methodology would like to know if there are factors that contribute to a sustained CPM movement. If this research can highlight those key factors, then all practitioners can incorporate them into their current church planting ministries. Since no research has been undertaken regarding the question of sustainability and CPMs, this research would be of interest to SCs and other practitioners of CPM methodology in their efforts to evangelize UPGs, thereby hastening closure to the Great Commission.

Definitions

The following terms are used in the ensuing chapters. They are defined in order to clarify their meanings. Many abbreviations and acronyms are also used throughout and, though defined at their first use, they are compiled in Appendix C for the reader's convenience.

1. 10/40 Window. A term coined by Luis Bush, a mission strategist, in 1990 referring to those regions of the eastern hemisphere, plus the European and African part of the western hemisphere, located between 10 and 40 degrees north of the equator, a general area that in 1990 was purported to have the highest level of socioeconomic challenges and least access to the Christian message and Christian resources on the planet (Culbertson, 2012, ¶ 1).
2. Church Growth Movement (CGM). The emphasis on church growth as the natural expression of a healthy church. Donald McGavran was the father of this

movement. Other strong proponents include J. W. Pickett, Allan Tippett, and C. P. Wagner (Valleskey, 1990, p 4).

3. Church Multiplication Movement (CMM) – A God-caused, locally led expansion of the church in which churches plant churches, leaders raise up leaders, and trainers equip trainers. A people group experiencing a CMM usually reaches out in mission to another people group (e.g., JT, Philippines) (A. Smith, personal communication, 2004).
4. Church Planting Movement (CPM) – “A rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment” (Garrison, 2004, p. 21). Generational reproduction out to at least the fourth generation of churches, leaders, and believers is a key assumption of a CPM.
5. Holistic ministry – A method of addressing both physical and spiritual needs of people. Within the context of CPMs, it is “Promoting transformational training that helps produce new communities of worshippers capable of reproducing themselves. There’s ongoing discipleship, and there’s ongoing social transformation” (Steffen, 2011, p. 347).
6. Indigenous Biblical Church Movement (IBCM) – A gospel-generated CPM, using local resources with the goal of worldview and societal transformation, resulting in a church on mission.
 - a. Gospel – Heavy focus on communicating the redemptive story through chronological Bible teaching, narrative, and orality (Luke 24:27, 44; 1 Cor. 3:10).

- b. CPM –A serious commitment to church planting as the primary strategy for reaching a people group where every local church (congregation) plants other churches (Eph. 3:10), where every leader is mentoring other leaders (2 Tim. 2:2), and where speed and multi-generational growth beyond the third generation are key factors in measuring success (2 Thess. 3:1).
 - c. Local Resources – High commitment to immediate indigenization, contextualization, and reproducibility, resulting in very little foreign funding being used to spark or sustain a movement by paying local evangelists and pastors (2 Cor. 8:2-4). No outside funding should be used to pay local people to do what they are doing with no pay; this practice by usually well-meaning people is the greatest hurdle to CPMs.
 - d. Worldview and Societal Transformation – An unshakable belief in the transforming power of the Word of God and the Holy Spirit to transform individual lives and entire people groups (Rom. 1:16, 12:1).
 - e. Mission - A deep commitment to join God in His mission to reach every people group (Matt. 24:14, 28:18-20). (International Jonathan Project Executive Committee, 2011).
- 7. Jonathan Project (JP) – Identifies, mobilizes, trains, and coaches Jonathans, those individuals capable of facilitating IBCMs among least-reached people groups (see Appendix D).
 - 8. Jonathan Training (JT) – Trains, inspires, and coaches Jonathan types for effective IBCM ministry (see Appendix E).

9. Mass Movement – An entire tribe or caste converts en masse to Christianity. This phrase was first coined by J. W. Pickett (1890-1981) while a missionary in India. Early missiologists thought the term was too vague so it was replaced by the term People Movement.
10. People Movement (PM) – The joint decision of a number of individuals, all from the same people group, that enables them to become Christians without social dislocation. They remain in full contact with their non-Christian relatives, thus enabling other segments of that people group, across the years and after suitable instruction, to come to similar decisions and form Christian churches made up exclusively of members of that group (Wagner, 1990, p. 223).
11. Strategy Coordinator (SC) – One who develops or implements a strategy to reach a people group, working with a team or network (The Traveling Team, 2013, ¶ 40).
12. Strategy Coordinator Training – The IMB’s CPM training.
13. Sustainability – “Governed or maintained by, or produced as a result of, such practices” (Agnes, 2000). In the context of church movements, it pertains to entropy affecting a CPM and the ongoing, total health of the churches through worldview transformation of soul and body.
14. Ten Common Factors – Characteristics that Garrison identified as being common to CPMs but not part of the 10 Universals that are a part of every CPM (Garrison, 1999).
15. Training for Trainers (T4T) – An application of CPM principles pioneered by Ying Kai of the IMB where the focus is on training other trainers who will train

others to do church planting, currently one of the most effect ways to facilitate a CPM (Smith & Kai, 2011, p. 36).

16. Worldview – “A set of presuppositions (assumptions that may be true, partially true, or entirely false) that we hold (consciously or subconsciously, consistently or inconsistently) about the makeup of the world” (Sire, 2004, p. 19).

¹Unless otherwise indicated, all Scripture references are to the New International Version of the Bible.

²While it is considered that blogs are not necessarily a scholarly source, this blog discussion again highlights a general reticence some critics have against CPMs.

CHAPTER 2

LITERATURE REVIEW

Introduction to Church Growth History

Church growth plays a key role in bringing closure to the Great Commission. The book of Acts shows that God was glorified when large numbers entered the Church in a short period of time (Acts 6:7). With that said, the Church and missionaries over the centuries generally resist church growth methodologies and strategies that encourage rapid church growth because of the legitimate fear that rapid church growth would not be accompanied with spiritual depth.

This research focuses on the sustainability of CPMs. The concept of movements as applied to church planting has evolved over the centuries, particularly during the modern era of Protestant missions launched by William Carey in the late 18th century. However, in the last decade since the recent emergence of Garrison's discussion of CPMs and their application on the mission field, the consideration of sustainability is mandated.

Focusing on sustainability, the following literature review examines the evolution of movement theology, terms used to describe movements, and contributions from knowledge gained over centuries. Appendix F summarizes the people and terms used to describe movements and specific ideas that are important to the question of sustainability.

A closer, more detailed look at these great servants of God reveals that each has contributed significantly to church movements and has contributed key principles that help us understand significant factors and practices that sustain movements.

Biblical Accounts

The terms PM, CPM, or IBCM are never explicitly mentioned in the New Testament. However, the New Testament certainly supports a multiplication theology. The iconic verse about multiplication is from the teachings of Jesus himself: “But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown” (Matt. 13:23).

Paul also stressed multiplication as being central to his church planting strategy when he wrote to his young protégé Timothy, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Tim. 2:2).

Historians like Adolf Harnack (1961) would argue that the DNA for church multiplication was deeply rooted in the fertile soil of Paul’s Judaism. Through Judaism, God cultivated the soil so evangelism and movements became part of the social fabric of the early church (pp. 1, 15). (For a deeper look into the theology of church multiplication, see Appendix G.) McGavran, a noted missiologist, emphasized “that church growth is ‘rooted’ in theology. God wants church growth. He wants His lost children found. The multiplication of churches is theologically required” (McIntosh, 2012, p. 197).

Early Church/Missionary History

Interest in facilitating Christ-ward movements among the unreached resulting in the rapid planting of churches is certainly not new. Early missionaries in Europe, Patrick and Boniface thought strategically about what we now call CPMs.

Patrick of Ireland (c. 387-461 A.D.)

In Richard Fletcher's historical account of the conversion of Western Europe (4th-14th centuries), *The Barbarian Conversion*, he details the life, ministry, and missionary strategies of Patrick. He writes that Patrick's prayer was for a movement among the European tribes.

It was our bounden duty to spread our nets, so that a vast multitude and throng might be caught for God and there might be clergy everywhere to baptize and exhort a people that was poor and needy, as the Lord says; He urges and teaches in the gospel saying, "Go now, teach all nations." (1999, p. 85)

According to Fletcher, Patrick's approach was groundbreaking for his time:

No one within Western Christendom had thought thoughts as these before, had ever been previously possessed by such convictions. As far as evidence goes, he was the first person in Christian history to take the scriptural injunctions literally; to grasp that teaching all nations meant teaching even the barbarians who lived beyond the frontiers of the Roman Empire. (1999, p. 86)

Because of such convictions embedded within the DNA of the Irish church, they had a high commitment to fulfilling the Great Commission. Movements were an accepted element for fulfilling their missional responsibilities.

Patrick's missiological methods illustrate the first true example of whole people groups coming to Christ after the New Testament period. These principles were built upon by generations of missionaries to come.

Boniface or Wynfrith of Crediton (c. 675-754)

Boniface was an Anglo-Saxon missionary who built on the successes of the Irish mission. Boniface noticed by 750 A.D. that all the German tribes had been converted (Hillgarth, 1986, p. 168). Historical documents state that in October 739 A.D. there were 100,000 German converts. However, that conversion was very nominal. In light of the situation, he introduced monasteries that helped greatly in providing the necessary training (pp. 170, 174).

He challenged the worldview assumptions of the German people and engaged in power encounters demonstrating that the God of Christianity was superior to the German gods. The iconic story tells of Boniface chopping down the sacred oak of Thor at Geismar in Hesse and using the wood to build a chapel (Neill, 1965, p. 74). Although a large number of Germans responded to Boniface's challenge in what we would today call a PM or CPM, the conversion lacked depth and sustainability. However, Christianity still had a profound effect on the various people groups of northern Europe to the point where traditional tensions between people groups were completely pacified, adding even more appeal to the Christian faith (Carver, 2003, p. 15).

Boniface also took ecclesiology seriously as part of his missionary efforts in order to challenge the widespread nominalism endemic to the German Church. There are some missiological practices worth noting (Neill, 1965):

1. Stressed that new churches were to be run well and highly organized (p. 74);
2. Baptized believers quickly and then taught them;
3. Valued church discipline;
4. Redeemed culture, thereby preserving cultural beauty within a people group;

5. Practiced cultural substitutes when supplanting pagan festivals;
6. Contextualized many aspects of his work (p. 77); and
7. Stressed indigenization by preserving local languages instead of using Latin (p. 78).

We find examples for missions exemplified in the lives of Patrick and Boniface, but the Catholic Church as a whole was still relatively ignorant of its unique missional mandate to reach all nations (Matt. 24:14). Up to this time, missions was the effort of the devoted few rather than reflecting the heartbeat of the church (Glover & Kane, 1960, p. 25; Walls, 1990, pp. 79-80).

Pre-Church Growth Movement During Modern Era

Previous to William Carey, the Protestant church was essentially absent from the missions effort. The Catholic Church took their missionary mandate far more seriously than the Protestants. That all changed with Carey. But let us take a moment to consider some key people and their ideas that led to this major paradigm shift that launched the modern missionary movement.

John Nevius (1829-1893)

John Nevius, who was appointed by the American Presbyterian Mission, served as a Protestant missionary in both China and Korea. His book, *The Planting & Development of Missionary Churches* (1886), was groundbreaking for its time. The principles and practices outlined in this book have timeless value even into the 21st century.

Nevius began as a missionary in China, but his principles and practices had been rejected by his fellow missionaries in that field. He was highly critical of the missionary

efforts of his day because they did not align with biblical principles. As a result, he was widely repudiated not only by the missionary community but also by the Chinese Christians themselves. Much criticism dealt with his resistance to paying local workers that he observed “sorely handicapped” them even if the philanthropy was born out of good will (1886, pp. preface, 8). Although not opposed to outside help, his resistance had to do with the question of how much help to allow (p. 10). He recognized that his and other missionaries’ goals were generally consistent; his objection had to do with the means to achieve those goals. He was an ardent proponent of indigenous methods to achieve the same goals (pp. 8, 42-44).

A key strategy Nevius (1886) employed to encourage indigenization was the missionaries’ role in training the Chinese as trainers of other Chinese trainers (p. 31). This would ensure the natural expansion of the Church through indigenization and the “godly lives and voluntary activities of its members” (p. 58). This was in stark contrast to paying locals to start new outstations. He found those outstations started by paid workers were generally much weaker than those that were started otherwise (p. 43).

He stressed other principles and practices as well:

1. Bible stories using orality (Nevius, 1886, pp. 33-34, 37, 39);
2. Emphasizing 2 Timothy 2:2 and obedience-based training;
3. Practicing what is currently termed as MAWL: Model, Assist, Watch, and Launch (Nevius, 1886, p. 33);
4. Expecting locals, once trained, to multiply (Nevius, 1886, p. 39);
5. Giving advanced training to only the best trainers (Nevius, 1886, p. 41);

6. Encouraging locals to simply follow New Testament practices, not western models (Nevius, 1886, p. 56); and
7. Relying on the Holy Spirit to provide life transformation with the use of spiritual gifts for the growth and sanctification of the Church.

In his book, Nevius quotes a colleague by the name of Kellogg, pointing out the severe negative effects of salarizing local workers:

We affirm without fear of contradiction, that no one thing has more effectively hindered the development of independent, self-sustaining native churches in many foreign fields than the high salaries which, with mistaken wisdom, are paid to many native pastors and helpers from the treasuries of the home church. (1886, p. 66)

Nevius's methods focused on church planting and the complete evangelization of a specific people group, but he also warned about unhealthy motivations and end visioning. "If the desire for tangible results should take the form of a wish to gather into the Church as soon as possible the greatest number of professed converts it may become a dangerous temptation and snare" (1886, p. 83).

He faced great resistance within his own field of ministry; however, his mission was opening a new field in Korea. In 1890 he was asked by seven young pioneers of this new work to teach them the Nevius principles, which he did over a two-week period. Those principles were vigorously applied, and the rest is history. Testimonials by those pioneers directly attribute their success to the training that they believed was deeply grounded in the character of God, therefore, "the results were God's" (Nevius, 1886, p. preface). A deeply spiritual man, he based his principles on the practicality of God's Word, not on the expediency of the missionary context.

Young-Gi Hong in his April 2000 article “Revisiting Church Growth in Korean Protestantism” wrote a summary about the rapid growth of the Protestant church in Korea (pp. 190-202). He provided the following statistics:

1. 1920—323,574 members (1.4% of the population);
2. 1940—507,922 members;
3. 1960—623,072 members;
4. 1985—6,489,282 members (16.1% of the population); and
5. 1995—8,760,000 members (19.7% of the population).

He also stated that the number of churches grew from 5,011 in 1960 to 35,869 in 1995 (Hong, 2000, pp. 190-202).

An iconic example of a movement within Korea is the Yoido Full Gospel Church (YFGC) started in 1970 and led by Rev. David Yonggi Cho. Although the largest church in the world, it was built around a network of multiplying cells that organized themselves around the minimal expression of the church. Young-hoon Lee described how the cells functioned saying, “Cell units conceived as sub-churches grew rapidly having worship services, prayer and fellowship” (2004, p. 7). Lee reported that by December 2003, YFGC consisted of 11,214 home cell units totaling a membership of 700,000 (p. 16).

Currently the missionary movement from Korea is sending missionaries around the globe and ranks as one of the fastest growing missionary movements in the world (Cho, 2010, ¶ 2).

Gustav Warneck (1834-1910)

A German missionary with the Rheinisch Mission to the Battaks of Sumatra, Warneck was a missiologist who pioneered missionary principles and practices a century

ahead of their time. He was a brilliant thinker, strategist, and theologian, not to mention a prolific writer. Much of his writing has been buried in history due to Germany's role in two world wars.

His monumental book, *The Living Christ and Dying Heathenism* (1954) is considered one of the finest explanations of animism and how life transformation results through worldview transformation by the power of the gospel. He believed that elements of the gospel itself had divine power to break the strongholds of animism and unbelief. God had put a God vacuum in each person's consciousness, which he compared to iron. That consciousness, when confronted with the magnet-like gospel, acts as a force to draw out the truth that enables the "heathen" to comprehend the truth of the gospel (Warnack, 1954, p. 198).

In order to present the saving message of Christ to the heathen, he relied on narrating stories from both the Old and New Testaments. "A new religious world is dawning upon the heathen through the simple narration of what God has done" (Warnack, 1954, pp. 224-228). The burning question that drove his work was, "are vital powers imported into and become operative in the heathen world through the preaching of the gospel; what are those quickening gospel powers?" (p. 19)

Warnack influenced many missionaries, the most noteworthy being Christian Keysser. Regarding the complete evangelization of a people group, Keysser quoted Warnack as saying, "People Movements are essential to reach the 'individual'" (1980, p. 24).

However, Warneck believed the driving force that changed the inertia of unbelief within a people group was the gospel itself, typified in the Old Testament and ultimately revealed in the living Christ.

Christian Keysser (1877-1961)

In the forward, writing about Keysser in the reprinted version of Keysser's book, *A People Reborn* (1980), McGavran praised Keysser as a preeminent missiologist even before the term was coined (Keysser, 1980, p. xvii). A man ahead of his time, he shaped missionary practice that would affect generations after him. Although a proponent of movements among his target people, the Papuans, his focus was the transformation of a people group and the complete indigenization of the gospel among them. As McGavran notes, "He [was] not concerned whether few or many are baptized. He [was] concerned that the life of Christ be reproduced in the New Guinea congregation" (Keysser, 1980, p. xiv). "He believed that these people [were] abundantly able to be good Christians within their tribal context, while being thoroughly themselves" (p. 57). In other words, in order to sustain a movement among a people group, transformation and indigenization were key. A movement was simply the catalyst in that transformation process.

Keysser also emphasized church ecclesiology and often berated German theologians for offering up theologies that had little if anything to do with the life of the church. "Because we in the homeland only look after theology and doctrine and not God's reality and power at work, we have the present lamentable weakness of the church. Deadness is prevalent despite all good doctrine" (1980, p. ix).

As a student of Warneck, Keysser was also a keen observer of tribal culture. Early in his ministry he realized that tribal peoples' social organization and values were entirely

different from that of Europeans. When Papuans wanted to convert as a group, he resisted and stood in their way. Ultimately, he termed his futile efforts as a “clear fiasco” (1980, p. 12). Being a deeply practical and spiritual man, he finally realized that God was fine with saving the people as a whole group. He realized mission history confirmed PMs noting that his own people, the Germans, converted through a PM. He ultimately concluded that, “Tribes will convert as a group no matter what the missionary thinks or wants” (p. 13).

Keysser emphasized numerous best practices many of which are imbedded in current CPM methodology:

1. Laying a theological foundation for the gospel from the Old Testament (1980, pp. 69, 210, 303);
2. Using Bible stories although he did not stress orality (p. 70) and teaching literacy to all converts (p. 48);
3. Stressing indigenization in all aspects of the work as a factor of sustainability (pp. x, xvii, 22, 43, 195-196);
4. Aiming at a movement among the whole tribe in a group conversion and asking what needed to be done to win the whole people group (pp. 219, 250, 304);
5. Stressing contextualization in all aspects of the work and realizing that if social protocol was considered, it could greatly enhance a movement and the complete evangelization of a people group. One example he gave was against individual conversions: “defection from the tribe was considered immoral, irresponsible and even unnatural.”(p. 26);

6. Aiming at worldview transformation that would lead to societal transformation (pp. 57, 60-63);
7. Emphasizing obedience to God's Word (pp. 55, 196); and
8. Believing missionaries should plan both their entry and exit strategies (p. 49).

Keysser challenged many of the colonial attitudes and missionary practices of his time. For that, he was often repudiated and his principles ignored (1980, pp. 81, 219). Only time has validated the wisdom of his missiological practices.

Roland Allen (1868-1947)

Allen was an English missionary who spent a few years in northern China as a member of The Society for the Propagation of the Gospel. Ultimately he finished his missionary career in Kenya (Payne, 2012, pp. 12, 18).

He was disillusioned by the missionary centric and paternalistic way church planting was conducted. After some reflection, he penned a number of books that challenged the status quo of missionary practice during his time. His most noteworthy books include *The Spontaneous Expansion of the Church* (1929), *Missionary Methods: St. Paul's or Ours* (1964a), and *Missionary Principles* (1964b). Even though he wrote in the 1920s, his books are timeless.

Reading Allen's books is a must for any serious missionary student, even if he appears haughty, seeming to elevate himself as an armchair missiologist criticizing other missionaries. However, many of his principles were correct as he argued vehemently that mission churches should be self-propagating, self-governing, and self-supporting, right from their inception. He defined a spontaneous expansion as

The unexhorted and unorganized activity of individual members of the church, explaining to others the gospel which they have found for themselves; the expansion which follows the irresistible attraction of the Christian Church for men who see its ordered life, and are drawn to it by desire to discover the secret of life which they instinctively desire to share; and the expansion of Church by the addition of new churches. (1929, p. 7)

Never one to avoid the hard questions, he challenged the missionary agencies of his day with a central question that is vital even for today, “Are we actually planting new churches or merely perpetuating a mission” (Allen, 1964a, p. vii).

Allen made other significant contributions through his writing that are still relevant today:

1. Indigenizing the church planting right from the beginning, i.e., self-governing, propagating, and supporting (Allen, 1929, pp. 2, 25, 112);
2. Emphasizing strongly the role of the Holy Spirit in church planting (1929, pp. iii, 74-75; 1964b, p. 44). His focus on the role of the Holy Spirit in church planting is probably his most significant contribution to missiological theory (Payne, 2012, p. 47);
3. Stressing that multiplication of Christians must be accompanied by the multiplication of churches (Allen, 1929, p. 137);
4. Recognizing that multiplication and discipleship can go hand in hand (1929, p. 48);
5. Focusing on conversion first then social programs (1929, pp. 81-82, 146); and
6. Acknowledging that the methods used really do matter (1929, p. 5; 1964b, p. 57).

Allen (1929) employed many principles grounded in the New Testament and solid missiological practice, but he still held a traditional church model that was typically western in ecclesiology and structure with an emphasis on buildings (pp. 147-148).

These great minds were products of the Second Era of modern missions, birthed out of the Student Volunteer Movement. Huge intellectual potential was unleashed onto the mission field. As a result, profound missiological thinking was crystallized underpinning many of the missionary efforts into the 21st century.

For a case study of a CPM during this time period under the auspices of Hudson Taylor's China Inland Mission (CIM), see Appendix H.

Church Growth Movement

The 1930s launched the Third Era of the modern missionary movement. Names like Cameron Townsend, Donald McGavran, and Ralph Winter loom large during this era that reaches into the present. The seed thoughts of PMs had already been sown in the previous era, but that theme was crystallized during this era. Even more importantly, the missionary effort was challenged to move beyond good works on the mission field to focus on church growth as a key result area and a measure of success that should not be compromised. Ralph Winter's added emphasis on hidden people and UPGs became a key missiological focus for bringing closure to the Great Commission.

J. W. Pickett (1890-1981)

Pickett, an American missionary with the Methodist Church, had a long and illustrious career in India. He was a child prodigy, and like all great missiologists, before and since, had a great mind, but Pickett probably outshone them all. The average student would find his writings weighty and difficult to comprehend (McPhee, 2002, pp. 31-32).

A man of passion for the things of God and a keen observer of missiological insights, he noted the societal factors that enhanced the complete evangelization of a people group, compiling his initial thoughts in the book, *Christian Mass Movements in*

India (1933), a book that Donald McGavran later called an “epochal book” (Pickett, Warnshius, Singh, & McGavran, 1956, p. ix). The significant point he emphasized was that group cultures naturally would respond to the gospel as a whole group. This concept flew in the face of individual conversions, a concept natural to western missionaries as a reflection of their own societies.

However, individual conversions led to extraction church planting resulting in congregations made up of individuals with no sociological connection of any sort. Pickett used the term extraction to describe the typical approach to evangelism and church planting practiced by missionaries of his day. Missionaries would target individuals irrespective of their social networks, convert them and then incorporate them into a church made up of a mixture of tribes or castes. Since there was no social or familial connection between members of the congregations, it was difficult to create a sense of community. Even more critical, the extraction approach cut off relationships with family members from home. The approach was counter-productive to the complete evangelization of any people group. Conversion as Pickett proposed was imminently more productive and consistent with scripture.

Pickett (1963) proposed other emphases that differed radically from missionary practices of his time:

1. Rapid church growth produces healthier churches (pp. 11, 15).
2. Slow growth attitude is a sin and a reflection of complacency (pp. 17, 39).
3. Social helps, although good, should always be connected to church planting but secondary to church planting (pp. 54, 92).

4. Growth was the typical result when missionaries and nationals worked together as partners.
5. Faith is a key characteristic of effective church growth (p. 59).

After retiring from 46 years of outstanding missionary service in India, Pickett continued to encourage McGavran, promoting church growth principles primarily through the School of Church Growth at Fuller Theological Seminary in Southern California. Although never a faculty member, in 1961 he delivered the annual Church Growth lecture (Kraft, 2005, p.22). Interestingly, church growth courses are no longer taught at Fuller.

Donald McGavran (1897-1990)

Born in India to missionary parents, McGavran later returned to India as a missionary himself with the Disciples of Christ, serving there for 33 years. During his time in India, McGavran was influenced by Pickett whom he claims had a huge effect on him.

While God has granted me a part in the process, I neither invented church growth nor am solely responsible for it. Indeed, I owe my interest in church growth to a great Methodist bishop, Jarrell Waskom Pickett. In 1934, he kindled my concern that the Church grow. I lit my candle at his fire. (Keysser, 1980, pp. x-xii)

Popularly known as the Father of the CGM, McGavran immeasurably influenced church planters, missionaries, and missiologists around the world. Part of his appeal in influencing people was his enthusiastic demeanor. Arthur Glasser, McGavran's colleague at Fuller's School of World Missions, said, "McGavran is an enthusiast, a 'vibrator' in the best sense of the word. He can convey a glow. He has the thrust to his personality that would qualify him as a leader" (McIntosh, 2012, p.184).

Greg Parsons (2012) points out that when McGavran first became acquainted with Pickett's work, he had serious doubts about reports that large numbers of people were coming to Christ. After working and studying with Pickett for 20 years, he became convinced about church growth principles Pickett advocated (p. 163). This resulted in McGavran's first groundbreaking book on church growth entitled *The Bridges of God* (1955a). Vernon Middleton, a personal friend and student of McGavran, states the book became the "most read missionary book in 1956" (1990, p. 129).

His influence continued to extend through many other key books and writings, most notably, *How Churches Grow* (1955b), *Church Growth and Group Conversion* (Pickett, Warnshius, Singh, & McGavran, 1956), *Understanding Church Growth* (1970), *Crucial Issues in Missions Tomorrow* (1972), and *Momentous Decisions in Missions Today* (1984).

The ideas Pickett advocated spread globally among the missionary world because of McGavran's influence. Arthur McPhee credits McGavran with popularizing Pickett's church growth principles.

Had he [McGavran] not realized the value of Pickett's insights, and had he not tirelessly worked on, discovered their international relevance, and had he not tirelessly worked at refining and communicating the concepts until the missiological world could no longer ignore them, Pickett's powerful ideas would probably have died in 1930's India. (McPhee, 2001, p. 443)

His influential thinking extended through the Institute of Church Growth, established in 1961 in Eugene, Oregon. Glasser, who succeeded McGavran as Dean of the School of World Missions (SWM) believed this was the actual beginning of the

CGM. “In my judgment the church growth movement actually began in January, 1961, when McGavran founded what he called the *Institute Of Church Growth* in an unused corner of the library of a small Christian college in remote Eugene, Oregon” (Parsons, 2012, p. 165). In 1965, his training center moved to the campus of Fuller Theological Seminary in Southern California where he founded the SWM.

The one idea representing the seed thought of the CGM is simply this: people groups will convert more readily, more rapidly, and in larger numbers when they convert as a whole people group, thus enabling them to maintain all their social networks. In other words, McGavran stressed a sociological phenomenon and applied it to missionary work and church planting.

Donald Wodarz, priest of the Society of Saint Columban, summarized what he believed to be the essence of McGavran’s church growth principles taken from McGavran’s seminal book, *Understanding Church Growth*:

Churches grow in those places where Christians involve themselves in seeking and finding the lost sheep, bringing them into the master’s fold, and feeding, pasturing those brought into the fold. Faithfulness in proclamation, calling to repentance, or finding the lost is not enough; those who have heard, who have repented must be brought into congregations, they must be taken into folds where they are nourished and fed with the Word of God. (Wodarz, 1979, p 185)

The idea that remains at the very core of the CGM is the Homogenous Unit Principle based on “the idea that people are made up of distinct groupings or homogenous units of peoples of people groups. If the gospel makes sense in terms of their cultural context, people tend to come to Christ in larger numbers” (Parsons, 2012, p. 170).

In 1986, he was asked by Fr. Devasia Vaghayil about his views on the subjects of missiology, ecumenism, the homogenous unity principle, and impressions of the

missionary methods of Catholics. McGavran's response showed that he viewed CGMs as synonymous with missiology rather than simply a branch of missiology. He explained,

You asked, is the church growth movement a branch of missiology? The answer is both yes and no. Missiology is the science of missions. However, what are missions? The great theologian, Richard Niebuhr says that missions are everything done outside the four walls of the church. If you define missions in this way, then the church growth movement is certainly a branch. If, however, you define missions as I do—namely, the carrying out of the Great Commission—then the church growth movement is synonymous with effective evangelism and there with missions. (McIntosh, 2012, p. 86)

McGavran, as well as others in the CGM, never advocated that a movement was an end in itself but was simply a necessary means toward the complete evangelization of a people group, (1955a, p. v; 1955b, p. 24). As a result of his research at the time, he stated that two-thirds of Christianized people today came to Christ through a PM (1955b, p. 81; 1970, p. 298). Beyond this seminal point, much of McGavran's church planting methodology still did not discourage the planting of traditional western looking church buildings with western ecclesiology, and he was not opposed to paying local workers (1955a, p. 4; 1984, p. 124), two principles not consistent with CPM principles. However, his most comprehensive work, *Understanding Church Growth* (1970) seems to promote the multiplication of churches (pp. 49, 51, 63, 347) meeting in homes and the gathering of new believers into cells (pp. 265, 275, 285, 338).

Built upon the foundational thought of PMs, he and others within the CGM tirelessly advocated other key principles and best practices. For example, he

1. Coined the term "people movement" as a more precise term over Pickett's mass movement (McGavran, 1955a, p. 13);
2. Declared that holistic ministry takes second place to evangelism (McGavran, 1984, p. 19);

3. Challenged the prevailing ideology/theology, that slow growth equals good missions (Pickett, et al., 1956, p. 3);
4. Believed that the message of the gospel is central and even takes precedence over a PM (McGavran, 1955b, p. 93);
5. Declared that missionaries and locals should all be trained in church multiplication principles (McGavran, 1984, p. 8; Pickett, et al., 1956, p. 94);
6. Suggested that limited mission resources should always be allocated to the more responsive people groups (McGavran, 1955b, p. 167) ;
7. Believed church growth should be one of the key factors in measuring success and results should be compared to stated goals (McGavran, 1955a, p. 110; 1955b, p. 144); and
8. Questioned the missionaries' long role/presence among a people group (McGavran, 1955b, pp. 113-114).

Alan Tippett (1911-1988)

An Australian anthropologist/missionary, Allen Tippett served in the Fiji islands for over 20 years. Tippett later joined other great missiologists like McGavran at Fuller's School of World Missions where he taught missionary anthropology, a discipline still in its infant stages at that time. Unlike Garrison, he had a strong focus on knowing missions history.

Like other missiologists of his time, Pickett and McGavran, Tippett was also a keen observer of how people groups convert having witnessed it firsthand while in Fiji. However, he added anthropological and theological insights to church growth theory, stating that, "Church Growth is anthropologically, indigenously and biblically based"

(McGavran, 1972, p. 79). He emphasized that there needed to be a balance between theology and anthropology otherwise church growth would be obstructed.

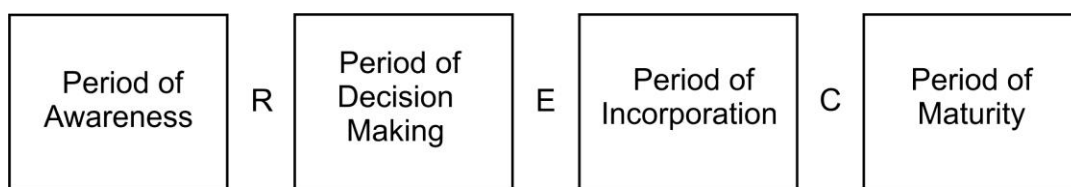
One of Tippett's key contributions to church growth was his understanding and description of how animists convert. Central to their conversion was the aspect of "power encounter", a concept he argues was woefully neglected in Western seminaries. He said, "When that evangelist is trained in Western seminary, Bultmann and Hoekendijk have not given him or her much equipment to deal with it [power encounter] for the Lord" (1987, p. 75).

In his book, *Verdict Theology*, he details the conversion process of animists. The role of the missionary in this process is to direct change from the old context of paganism toward the new context of Christianity. In other words unbelievers, when presented with the claims of Christ, would ultimately choose as a verdict to become followers of Jesus.

Tippett describes the process:

Conversion as a process begins with a certain awareness. The meaning of the Gospel as advocated may be not clear but some awareness of an option is there. At the point of realization it suddenly becomes relevant. It becomes recognizable as an option for the group (or individual). Then follows the period of decision-making, which, like the period awareness, may be short or long. In the case of group decision, which is multi-individual, it may involve long discussions spread over a year or more. Ultimately they are brought to the point of encounter, which in Oceania will be manifest in some act like fetish-burning. Finally there needs to be some act of incorporation whereby the decision-making is consummated by bringing the group in the Christian community so they know who they are and where they belong in the new context. (1973b, pp. 123-124)

Figure 1 illustrates Tippett's schematic outlining the conversion process.



R = Point of Realization, E = Point of Encounter, C = Point of Consummation

Figure 1. Tippett’s schematic outlining the conversion process.

Note. From “Religious commitment theory: A model for Japanese Christians,” by E. Takamizawa, 1977, *Missiology: An International Review*, 5(2), p. 219. Reprinted with permission.

Like those before him, Tippett believed that ultimately church growth is the divine work of God, but he argued that man was delegated a role in the process, either in facilitating or obstructing a movement (1967, p. 30; 1970, pp. 19, 50; 1987, p. xxiii). He agreed with his contemporaries that church growth was not an end in itself but echoed the perspective of McGavran in promoting “perfection growth” (Tippett, 1973a, p. 128; 1973b, p. 149).

In Tippett’s mind, mere Christian presence was not an adequate description of mission. Church growth, quantitatively as well as qualitatively, was also a key measure of success, and he insisted that methods should be reevaluated in terms of results (1970, pp. 19, 61). “The missionary strategists who nonchalantly rejects [sic] church growth as an adequate approach to mission are usually conditioned by a theology of pessimism” (McGavran, 1972, p. 79).

Ralph Winter (1924-2009)

An American missiologist and Presbyterian missionary, Ralph Winter worked among the Mayan Indians of Guatemala. While in Guatemala, he implemented a program

called Theological Education by Extension that eventually became popular globally. In 1974, as a plenary speaker at the Congress for World Evangelization in Lausanne, Switzerland, he intentionally unsettled the missionary community by highlighting the need to focus on the unengaged UPGs around the world (Winter, 1974, pp. 226-241).

To continue to raise awareness about UPGs, he founded the U.S. Center for World Missions (USCWM) in Pasadena, California, after teaching at Fuller SWM. Charles Kraft, a colleague at the SWM, describes Winter as the most interesting and “one of the most innovative missiological thinkers of the twentieth century” (2005, p. 90). A brilliant missiologist, he mobilized the church around the world through other programs like the Perspectives on the World Christian Movement course, as well as the William Carey International University, and the International Society for Frontier Missiology. The William Carey bookstore is also located at the USCWM. Kraft believes that of all Winter’s innovative achievements during his career, the Perspectives program may be his biggest accomplishment (p. 97).

While Winter did not add anything new to McGavran’s ideas on PMs and the homogeneous principle, his contribution was his sharp focus on identifying, categorizing, strategizing, and engaging UPGs around the world. Men like Wagner, for example, focused on where the Church was to help it grow. Winter, on the other hand, focused on where the Church was not yet (G. Parsons, personal communication, October 29, 2012). That focus acted as a catalyst to CPMs among the least reached peoples around the world.

Peter Wagner (1930-Present)

Wagner was born in the Big Apple, New York City into a non-Christian family. As a young man he enrolled in the College of Agriculture at Rutgers University,

preparing for a career in dairy farming. While there, he distinguished himself as drunkard and profaner (Kraft, 2005, p. 110).

When he met the love of his life Doris, a devoted Christian, she converted him to Christ. He attended Fuller Theological Seminary, graduating in 1955. Shortly after, he and his wife joined the South American Indian Mission and worked in Bolivia. They transferred to the Bolivian Indian Mission, now part of Sudan Interior Mission, after their first term. While in Bolivia, he read McGavran's book, *Bridges of God*. In 1966, he decided to return to Fuller to study under McGavran in the SWM (Kraft, 2005, p. 111).

An enthusiastic and engaging student, he caught the eye of McGavran who eventually invited him to become part of the SWM faculty. A true disciple of McGavran's church growth theories, Wagner became McGavran's understudy at SWM. While there, he began to consider how church growth principles would work in the United States. As he began teaching church growth principles to American pastors, the CGM in the United States began to move in a direction that McGavran never intended, growing churches bigger and better rather than multiplying them. Robert Logan wrote *Beyond Church Growth* (1989) to challenge this deviation.

Kraft describes Wagner's influence on American churches as the "enthusiastic reception and application of Church Growth theory by American pastors and churches has provided an energy on the American church scene probably not experienced since the Awakenings of the seventeenth and eighteenth centuries" (2005, p. 114).

In 1980, Kraft had another epiphany, "It had become clear to me that there must have been a concomitant spiritual dimension to church growth that Donald McGavran had not particularly emphasized in his teaching and writing" (Kraft, 2005, p. 115). From

that point on he, along with John Wimber, began to teach about the power dimension of the Great Commission. Wagner joined in as well, challenging the status quo of missions in relation to the use of signs and wonders.

Church Planting Movements

The CPM has moved us beyond the CGM. The context in which missions is being conducted today is changing and consequently, so are the strategies. Each era faced a different geopolitical landscape. Does the emergence of the CPM act as a harbinger indicating that we are moving into a new era of missions, a Fourth Era?

Pioneers of the CGM were keen observers of how people groups convert. Garrison and his colleagues have written about universal elements inherent in church movements with a sharp focus on how churches multiply (1999, p. 33), coining the phrase Church Planting Movement, or more popularly, CPM. That said, there appears to be little, if any, concern about what has been learned over the decades from missiology in terms of anthropology, sociology, and linguistics. For example, outside observers perceive that the critical importance of worldview transformation and ecclesiology seem subservient to American values of speed and efficiency.

The primary spokesperson for CPMs is David Garrison, the final individual presented in this long line of great missiologists.

David Garrison (1958-present)

An American missionary and missiologist with the IMB of the Southern Baptists, he evaluates church planting from a missiological perspective by observing praxis on the field. Firsthand anecdotal evidence is gathered from experienced practitioners, compiled, and evaluated for the purposes of understanding church multiplication.

He has church planted and coached other CPM practitioners in several countries while continuing to be a keen observer of experienced practitioners around the world. Having lived in 7 countries, traveled to 80 others, and studied a dozen languages, he continues to be both a student and practitioner of CPMs worldwide (D. Garrison, personal communication, December 19, 2012). Garrison follows the tradition of other leading missiologists who have a passion for God and a great ability to communicate what God seems to be teaching the Church.

Garrison's Influence

Garrison's books on CPMs (1999, 2004) have sent shockwaves throughout the mission world similar to what McGavran's book *The Bridges of God* did in 1955. He describes what God seems to be doing through CPMs as a key process in the complete evangelization of a people group. His approach is descriptive and anecdotal, his books instructive, with a prophetic ring. His books and some 20 articles describe certain universals inherent in every CPM along with critical factors. Garrison challenges church planters to avoid obstacles that can hinder God's working in bringing about a movement. Although his books are groundbreaking in many ways, one sees that the roots of Garrison's 10 universals and critical factors having their DNA in McGavran's writings.

He currently serves as the Global Strategist of Evangelical Advance, serving the greater evangelical community. Much of his time is spent in helping others understand and apply the best practices of CPMs.

Distinctions Between the CGM and the CPM

Does the CPM movement (beyond McGavran) have distinguishing characteristics that are different from the CGM? Garrison elaborates on how the CPM is distinct from

the CGM: (a) small house churches versus megachurches or numerically bigger churches, (b) most unreached versus responsive peoples or fields, and (c) resources in harvest versus more missionaries (2004, p. 24). Elaborating on his first point he says,

In my CPMs book I wrote: “First, the Church Growth Movement has come to associate bigger churches with better churches.” You will note that I do not attribute this to McGavran but rather to what the CGM “came to associate”.

While the mega-church tendency could not be ascribed to Donald McGavran, who always had a heart for the frontiers and the unreached, it certainly did (as I wrote) apply to “the Church Growth Movement” that followed which did, in fact, come to associate “bigger churches with better churches” In the years following McGavran, the Church Growth Movement was shepherded by many CGM advocates who, I believe, were distracted by the pressure to show pastors how to grow their churches larger. Looking at the writings of Win Arn and Peter Wagner, there was a strong impulse to grow churches larger. Wagner, in particular, drew his models from many of the mega churches of Latin America and Korea as paragons to be emulated in the Church Growth Movement. Though this was not McGavran's emphasis—and I do not ascribe it to him—it did become the next wave of the Church Growth Movement, advocated from advocates Arn and Wagner and aggressively pursued particularly in those countries where Christianity had a long history (i.e. the U.S., Latin America, and Korea).

McGavran was not against growing churches larger, but (it seems to me) McGavran was always more concerned with reaching the lost through multiplication and movements: something I applaud. In fact, I see the CPM paradigm to be a much closer adherence to McGavran's original ideals. (D. Garrison, personal communication, September 29, 2012)

Middleton, an authority on McGavran’s life and ministry, points out that Garrison’s distinction over house versus megachurches have some validity based on McGavran’s earliest writings, but McGavran certainly did not promote megachurches. In fact, McGavran taught that congregations could take any form, clearly stated in his book *Understanding Church Growth* (V. Middleton, personal communication, September 2012). As Garrison points out in the above quote, men like Wagner and Arn took the CGM into a different, direction by associating church growth with megachurches.

Although Wagner pioneered the application of church growth principles within the American context, it was Elmer Towns and then John Vaughan who vigorously pushed for megachurches within the CGM. Gary McIntosh elaborates,

Elmer Towns was the very first person to document the impact of megachurches. He wrote what is likely the first church growth book on North American churches titled *The Ten Largest Sunday Schools* (1969), which was followed by *America's Fastest Growing Churches* (1972), *Great Soul Winning Churches* (1973), and *10 of Today's Most Innovative Churches* (1990). Town's also authored a couple of books on Thomas Road Baptist Church (Jerry Falwell), which was also documenting a megachurch.

However, it was John Vaughan who started the Megachurch Research Center in Bolivar, MO. He is the one who started tracking the 100 largest churches in the USA. He teamed with Elmer Towns on a couple of books in the late 1980s and early 1990s, and then wrote his own book *Megachurches & America's Cities: How Churches Grow* (1993). Since those days, there has [sic] been a lot of books and writers on the megachurch, but these two men were the pioneers that ran with Wagner's ideas applying CG theory within the American context.

On a side note, McGavran was never enamored with the megachurch. Rather, what he was interested in was churches that effectively made disciples through conversion growth. McGavran wrote to John Vaughan thanking John for his work on mega churches but asking John to document if megachurches were growth via conversion growth. McGavran had a hunch that many megachurches (not all) were growing primarily via transfer growth. (G. McIntosh, personal communication, November 29, 2012)

Middleton, during a telephone conversation, also pointed out that the churches being planted could be more western in structure and ecclesiology, but McGavran was more concerned that people were coming to Christ and gathered into congregations rather than focusing on the type of church buildings and forms of ecclesiology (V. Middleton, personal communication, September 2012). Consistency exists between Middleton and Garrison's views of McGavran's approach to church growth and church planting.

Garrison offers additional clarity regarding the distinctions presented in his book as stated above by saying,

His [McGavran's] energy and frankly scientific approach to missions is very consistent with the early approach to missions that led to the CPM breakthroughs in our own organization. This is why it was so surprising to me (and continues to be) that so many of the critics of CPMs have claimed to be "Harvest Missiologists" and or Church Growth missiologists. These guys viewed our CPM endeavors among the world's least reached, as a waste of limited resources that should, instead, be limited to a "probing presence". They ardently advocated pouring resources into proven harvest fields such as Brazil and the Philippines rather than tackling the least reached, despite the fact that CPMs were primarily occurring among these same least reached peoples. (D. Garrison, personal communication, September 29, 2012)¹

So what is the CPM movement all about? Garrison argues that CPMs are the "most effective means in the world today for drawing lost millions into saving, disciple-building relationships with Jesus Christ" (2004, p. 28). A movement is ultimately a divine work of God, but God also delegates a role to man. There are principles that can be learned and put into practice greatly enhancing the chances for a CPM. Garrison argues that if movements are entirely an act of God, then God is to blame if a movement does not occur (p. 26). (For a more detailed description of Garrison's views about CPMs, refer to Appendix I.)

Looking Forward

Our walk through the annals of missiological history entered the minds and godly passions of great men of faith. Their passions were forged by their unwavering faith in the will of God as revealed in Scripture, believing that God fully intendeds to fulfill His plans to reconcile all nations to Himself. From out of all the nations, God is creating a new nation: the people of God.

The question before us is this: Is there new ground to plow on multiplication methodology? I believe there is. As outlined in this chapter, an evolution of thought and praxis is occurring regarding movements and multiplication especially over the last 100

years. Is it accurate that terms like PMs, or mass movements, or CPMs be used interchangeably or do they describe specific aspects of movement methodology? Is missions entering a new era now? Can we advance the argument for movements and multiplication? Should another term be used to describe our evolution of thought regarding these questions? Can we describe more precisely our aims while honoring the profound wisdom garnered from the cauldron of missionary effort and sacrifice over the past 2,000 years, building on analysis rather than anecdotes?

The following research explores the above questions by studying the central question of sustainability as it relates to CPMs. Hopefully, this research can expand our thinking about movements and multiplication for the purpose of advancing an adequate grounded theory illustrated in a model, highlighting fruitful practices and warranting a hearing among missionaries, missiologists, and the Church worldwide.

To summarize, Table 1 below encapsulates the distinctive features representative of each evolution of church growth theory in the modern era that was presented above.

Table 1

Pioneers of Church Growth and Their Contributions to Church Growth Theory

| Growth Theory & Pioneers of the Era | Geopolitical context | Unique contribution to church growth theory |
|--|--|--|
| Indigenous movements | | |
| Nevius Warneck Keysser Allen | Colonial period characterized by western domination. Most Christians are Europeans. Missions is west to the rest. | Indigenization and group conversion |
| Church growth movement | | |
| Pickett McGavran Tippett Winter Wagner | Post-colonial period. Eclipse of western domination. Rapid spread of Christianity around the globe. Emergence of non-western missions | How people convert, i.e., people movements, homogeneous unit principle (HUP) |
| Church planting movement | | |
| Garrison | Geo-political power shifting to Asia. Christianity is a non-western religion. Death of Christianity in the west. Center of Christianity shifting to the global south. Missions is a global movement. | Factors contributing to how churches multiply |

Chapter 2 reviewed the literature examining various eras of missions and highlighting how key individuals within each era advanced church growth theory within

the geopolitical context unique to each era. Chapter 3 will explain the methods and procedures engaged in while conducting the research project.

¹ Two articles worth reading that elaborate on Garrison's aforementioned critiques are: "Pragmatism, Pragmatism Everywhere!" by Andy Johnson (2009) and Jeff Brawner's (2007) article, "An Examination of Nine Key Issues Concerning CPM".

CHAPTER 3

METHODS AND PROCEDURES

The first chapter laid out the problem prompting the importance of this research project for missionary executives and practitioners involved with CPMs in relationship to the sustainability of such movements. Chapter 2 explored how movement theory evolved, particularly over the past 200 years. This chapter describes the research methodology.

General Assumptions

All researchers approach their topic of interest with certain worldview and methodological assumptions. Researchers must recognize their assumptions because assumptions bias one's research and conclusions. John Creswell points out that worldview is "a basic set of assumptions that guide action" (2009, p. 7). This simple yet powerful statement highlights how one's worldview deeply impacts the researcher's ontological and epistemological assumptions. This creates a grid or lens through which one views reality.

A researcher states his assumptions explicitly so readers can understand the biases that motivated the researcher's choice of methods and affected the researcher's conclusions. It is a matter of academic integrity. As Creswell points out,

The research design process in qualitative research begins with philosophical assumptions that the inquirers make in deciding to undertake a qualitative study. In addition, researchers bring their own worldviews, paradigms, or sets of beliefs

to the research project, and these inform the conduct and writing of the qualitative study. (2007, p. 15)

He states there are, “five philosophical assumptions [that] lead to an individual’s choice of qualitative research: ontology, epistemology, axiology, rhetorical and methodological assumptions” (Creswell, 2007, p. 15).

Qualitative research methods rather than quantitative were utilized for this project. The research dealt with principles and practices of individual church planters versus naturalistic phenomena. During my undergraduate days as a biology major, I was taught a worldview stressing legitimate research that was strictly quantitative and told this methodology needed to be applied throughout all of academia, including the humanities.

However, when reading research in the humanities, particularly anthropology, left me intellectually unfulfilled. I concluded that this positivist approach was narrow-minded, even racist, and drew conclusions not reflective of the actual experiences of those being studied. I agree with Margie Arlen when she notes “Symbolic interactionism assumes that people can and do think about their actions rather than respond mechanically to stimuli” (Charmaz, 2006, p. 7).

Other theorists like Barney Glaser and Anselm Strauss challenged quantitative researchers of their day by proposing a new methodology where theories were grounded in the actual experiences of study subjects but still contained scientific validity. “They proposed that systematic qualitative analysis had its own logic and could generate theory” (Charmaz, 2006, p. 5). In their own words, in an effort to assail the positivist fortress within academia, they pioneered a new epistemology in an effort to learn about the complex world around us. “Qualitative analysis is a process of experiencing and

interpreting data in order to elicit meaning, give understanding and develop empirical knowledge” (p. 1).

While quantitative methodology appealed to positivists interested in only a scientific epistemology, Glaser and Strauss stressed another epistemology moving beyond the hard and cold approach of quantitative research when applied to the humanities. They stressed a grounded theory approach in the context of qualitative research. They ultimately devised a grounded theory methodology meeting the following criteria:

1. A close fit with the data;
2. Usefulness;
3. Conceptual density;
4. Durability over time;
5. Modifiability; and
6. Explanatory power (Glaser & Strauss, as cited in Charmaz, 2006, p. 6).

Other pioneers of qualitative research echo identical ideas. Uwe Flick states, “Qualitative methods take the researcher’s communication with the field and its members as an explicit part of knowledge” (2006, p. 6). I concur with the emic approach in that it is a much needed corrective to the positivist approach to research within the humanities. As Flick stresses, qualitative research does “justice to the complexity of the object under study” (p. 5).

There are many qualitative approaches; however, this research paper followed Creswell’s five approaches explained in *Qualitative Inquiry and Research Design*. Because of my quantitative background, I appreciated his preference for approaches that

engage in systematic procedures (2007, p. 9). The following section describes each of the five qualitative approaches according to Creswell then briefly explains how a particular approach affected this research.

Narrative research, the first of Creswell's five approaches (2007, p. 78) focuses on exploring the life of an individual who experienced something worth learning. Stories are elicited from the individual to capture the essence of the experience. In this research, individuals were interviewed in order to comprehend their understanding of church multiplication methodology. This research project explored their stories and experiences.

Creswell's second approach emphasizes phenomenology (2007, p. 78). In this approach, the emphasis is upon the experience of a whole group. Although the shared experiences of church planters committed to CPMs may be interesting, this approach was not suitable in accomplishing the goals of this research project.

A third approach stressed by Creswell is ethnography (2007, p. 78). Trying to describe the shared patterns of a group culture is emphasized with this approach. Although it was interesting to note the shared attitudes or even the church planting culture of pioneer church planters, ethnography lends itself better to anthropological research.

Case study is the fourth approach advocated by Creswell (2007, p. 78). It develops an in-depth description and analysis of a case or multiple cases such as in law, political science, and medicine. This research collected CPM case studies with the purpose of learning effective principles and practices. While it was tempting to consider this approach, it seemed personal interviews of individuals engaged in church

multiplication church planting strategies were a more productive approach, gathering effective principles from people actually carrying out CPMs.

Creswell emphasizes grounded theory (2007, p. 78) as the fifth approach. This approach develops a theory grounded in data gathered in the field from participant interviews. Since discovering effective principles and practices of church planters engaged in church multiplication strategies was the goal, this approach seemed most applicable. The intent of this project was to understand effective church planting methodology that was biblical, based in missiology, and sustainable.

In developing a grounded theory regarding the research topic, the choice of participants (experienced church planting practitioners) played a vital role in this research. “A basic idea of grounded theory is to choose research participants who have lived through the phenomenon that you want to learn about” (Auerbach & Silverstein, 2003, p. 15).

Ontological Assumptions

As previously mentioned, positivists are totally committed to quantitative research. Kathy Charmaz (2006) in *Constructing Grounded Theory* has done a masterful job elaborating the debate. Rich Starcher also addresses relevant issues related to qualitative research from the perspective of evangelical Christians in his paper, *Christian Practice in Qualitative Research*. The crux of the argument is that “when they [Christian students] consult the contemporary literature on qualitative research, they find most authors appear to deny the existence of any objective reality” (2009, p. 1). My experience reinforced those reflections; however, this project was still committed to constructing a grounded theory through qualitative research.

Qualitative research was superior to quantitative in relation to the research goals. As a committed evangelical who believes the Bible to be the inerrant word of God, I followed the practice of many other evangelical scholars engaged in the study of anthropology, sociology, and psychology by scrutinizing all the findings through the lens of Scripture. The axiological assumption throughout the course of this project was that there is Truth, it can be known to a sufficient degree through the revelation of the God of the Bible, and that it is ultimately revealed through Jesus Christ and the Holy Spirit.

The thrust of this research was understanding principles and practices of pioneer church planters engaged in church multiplication strategy to effect the complete evangelization of a people group and to a limited degree, beyond to other nearby people groups. Engaging in qualitative research to produce a grounded theory relevant to the topic of research was the most effective way to accomplish this.

Personal interviews with some of the most seasoned practitioners of church multiplication strategies were conducted and then the data was allowed to speak for itself. I also reflected on this data in light of ultimate truth, the Bible, the Word of God.

Data Collection

Data collection in a manner that is relevant and “gets beneath the surface of the social and subjective life” (Charmaz, 2006, p. 13) is essential for qualitative research efforts to yield credible results. Through the process of gathering this rich data, I shared Charmaz’s enthusiasm in “discovering how exciting empirical research can be through gathering rich data” (p. 14). Charmaz describes rich data as being “detailed, focused, and full. They reveal participants’ views, feelings, intentions, and actions as well as the

contexts and structures of their lives” (p. 14). This was exactly the emphasis of this research project.

Individuals who are focused, reflective, and intelligent were interviewed. Participants were chosen from two church planting networks: the IMB of the Southern Baptists (including those who were with the IMB, but now work with other organizations) and the JP network. More importantly, they were experienced in the area of church multiplication. Unlocking both their thoughts and reflections and allowing them to share freely what they were learning was the intent.

As the data was analyzed, it was anticipated that new and exciting streams of inquiry would emerge. With the unfolding of new streams, the intent was to return to the interview subjects and share the initial findings, allowing them to interact and reflect on the emerging ideas with the hope of capturing further reflections. This process was continued until a grounded theory emerged from the rich data.

Charmaz’s (2006, p. 18) admonitions were kept in mind as the participants and I engaged in data collection and thoughtful inquiry:

1. Have I collected enough background data about persons, processes, and settings to have ready recall and to understand and portray the full range of contexts of the study?
2. Have I gained detailed descriptions of a range of participants’ views and actions?
3. Does the data reveal what lies beneath the surface?
4. Is the data sufficient to reveal changes over time?
5. Have I gained multiple views of the participants’ range of actions?
6. Have I gathered data that enables me to develop analytic categories?

7. What kinds of comparisons can I make? How do these comparisons generate and inform my ideas?

Method of Inquiry

The primary method of data collection was personal interviews. It was vitally important that the framing of questions did not elicit biased responses. Questions needed to be open-ended allowing interviewees freedom in responding. The larger and more open-ended questions elicited the interviewees' understanding of sustainability within the context of a CPM. For example, what came to mind when the question of sustainability was raised? Did all interviewees give a similar response and focus, or were there differences? If differences, what were they? As the interview process progressed, there were dissimilar views of sustainability. As these differences emerged, the interviewees were asked additional questions for the purpose of eliciting broader responses to the central question that, in turn, enriched the research data. The following was the list of research questions used in this research project:

1. What is your definition of sustainability within the context of a CPM?
2. What are key factors or practices for sustaining a CPM?
3. Would you please respond to what others said was important for sustainability?
For example, "Others said . . . was important for a sustained CPM."
4. Is there anything you want to add to this discussion of CPM sustainability that has not yet been mentioned?

A digital recorder captured the interviewees responses followed by transcription and analysis. During the process of data collection, Creswell's circle of interrelated activities was followed where, "a process of engaging in activities that include but go

beyond collecting data” (2007, p. 117). This process of interviewing best suited the aims of developing a grounded theory. As Charmaz points out, “Intensive qualitative interviewing fits grounded theory methods particularly well. Both grounded theory methods and intensive interviewing are open-ended yet directed, shaped yet emergent, and paced yet unrestricted” (2006, p. 28).

Creswell’s circle of data collection involves the following seven activities: locating site/individual, gaining access and making rapport, purposefully sampling, collecting data, recording information, resolving field issues, and storing data (2007, p. 118). These activities were followed throughout the course of the research project.

Interview Pool

The objective of locating interviewees was to discover “multiple individuals who have responded to an action or participated in a process about a central phenomenon” (Creswell, 2007, p. 120).

I interviewed 23 individuals. These experienced missionaries came from various ethnic backgrounds and lived and worked in East Asia. We had relationships built and developed over the past 12 years.

Discussing data collection, Creswell notes the importance of finding “a homogeneous sample, a ‘theory based’ sample” (2007, p. 120). The homogeneity of the interview pool was that all were experienced in church planting multiplication methodology. The theory basis of the sampling was a strong commitment to and experience in church multiplication methodologies.

Interview Methodology

For this project to be successful, rich data collection was essential. It was necessary to focus the interviews to achieve detail in building a theory (Creswell, 2007, p. 120). The optimum number of qualified interviewees was queried until a saturation point was reached.

To prepare for the interviewing process, I studied “interview protocol and memoing” (Creswell, 2007, p. 120) from reading Creswell and Charmaz as well as engaging in live exercises with Starcher during a Qualitative Research class in October 2009. I also completed two online seminars on NVivo 9, reviewed numerous online tutorials, and took a two-day course in San Francisco with NVivo 9 trainers.

As specified by Creswell (2007, p. 64), and to protect the rights of the participants, Informed Consent forms were developed and used with all participants before any data was gathered or any interviews conducted (see Appendix J). Working under the structures provided by Biola University, all research was performed with the full approval of the Biola Protection of Human Rights in Research Committee.

Data Storage

Recordings and transcriptions proved essential for conducting a successful research project. Special precautions were observed to protect the raw data (Creswell, 2007, p. 120). I used a digital recorder for the interviews. Data was downloaded and stored in a computer used exclusively to conduct the research project. The recordings were then uploaded into the NVivo 9 software program for transcription and detailed analysis.

I stored the data and dissertation on a number of storage options: (a) the research computer, (b) two thumb drives, (c) external hard drive, (d) my editor's computer, and (e) my wife's personal computer.

Data Analysis Strategies

Data analysis was one of the most challenging aspects of the research process. Listening to what the research was saying and not injecting personal prejudices into the data was paramount. The objective was not only to capture what the interviewees said but also to correctly interpret their meaning and intent. How could the research be truly useful in the current debate within mission circles regarding CPMs? Was there truly a grounded theory that emerged from the data? As Charmaz points out when describing the important role of coding in analyzing data, "Careful coding also helps you to refrain from imputing your motives, fears, or unresolved personal issues to your respondents and to your collected data" (2006, p. 54).

Conducting qualitative research in an effort to see a grounded theory emerge was not a straightforward, linear process. Creswell describes and illustrates the process as a "spiral" (2007, p. 150). Central to any type of qualitative research is coding. As Charmaz points out, "Grounded Theory coding generates the bones of your analysis. Coding is more than a beginning; it shapes an analytic frame from which you build the analysis" (2006, p. 45).

Coding was the backbone of the research. This process helped interpret and make sense of the data.

Grounded Theory coding requires us to stop and ask analytic questions of the data we have gathered. These questions not only further our understanding of studied

life but also help us direct subsequent data-gathering toward the analytic issues we are defining. (Charmaz, 2006, p. 42)

What is coding? According to Charmaz, “Coding means categorizing segments of data with a short name that simultaneously summarizes and accounts for each piece of data. Your codes show how you select, separate, and sort data to begin an analytic accounting of them” (2006, p. 43).

Robert Weiss offers a more human and less mechanical view of coding: “The idea in coding is to link what the respondent says in his or her interview to the concepts and categories that will appear in the report” (1994, p. 154). In other words, one can learn about people’s interior experiences (p. 1).

Broadly speaking, there are at least two phases to coding: initial and focused coding (Charmaz, 2006, p. 42). Creswell, quoting Strauss and Juliet Corbin, describes three phases of coding: open, axial, and selective. “Grounded theory provides a procedure for developing categories of information (open coding), interconnecting the categories (axial coding), building a ‘story’ that connects the categories (selective coding), and ending with a discursive set of theoretical propositions” (2007, p. 160).

Charmaz emphasizes the importance of coding. “Coding is the pivotal link between collecting data and developing an emergent theory to explain these data. Through coding, you define what is happening in the data and begin to grapple with what it means” (2006, p. 46).

Initial coding was the first step in dealing with the raw data. I adhered closely to the data while simultaneously working with speed and spontaneity. Coding was both word for word and line by line. As all authorities on qualitative research stress, one is not engaging in a strict linear research process as in quantitative but in a more intuitive

process. One needs to capture what the data is saying and let the emerging data focus our exploratory process even further. This is the intent of coding and the process I followed.

Once the initial coding was completed, large amounts of data needed to be analyzed. Key themes and categories began to emerge. This led to the next step, focused coding.

Focused coding as described by Glaser is “more directed, selective, and conceptual than word-by-word, line-by-line, and incident-by-incident coding” (Creswell, 2007, p. 57). Creswell describes focused coding as “using the most significant and/or frequent earlier codes to sift through large amounts of data. Focused coding requires decisions about which initial codes make the most analytic sense to categorize your data incisively and completely” (p. 57).

As themes and categories emerged, outlets were sought to share the initial findings with the participants in the hope of gathering more raw data to enrich the initial data. The interaction with the practitioners from whom initial data was gathered was not only one-on-one but also in a group setting. This process helped to further enrich the data and guided additional inquiry.

Once the initial steps of coding were completed, some axial coding was warranted. Axial coding, as Creswell describes it, relates “categories to subcategories, specifies the properties and dimensions of a category, and reassembles the data you have fractured during the initial coding to give coherence to the emerging analysis” (2009, p. 60).

The final process was theoretical coding. This process was a “sophisticated level of coding that follows the codes you have selected during focused coding” (Charmaz, 2006, p. 63). In other words, this was the goal, developing a grounded theory.

Validation Strategies

Creswell reminds us that “there are multi- or poly vocal discourses at work here that provide insight into the validation and evaluation of a qualitative narrative” (2007, p. 201). There were multiple voices that spoke into this research: experienced church planters, field directors, other researchers, and scripture. How could one sift through these many voices in a way that a grounded theory would resonate as a single voice? Two ultimate questions arose. Was the account valid? What were the standards for validation?

Credible qualitative researchers have varying perspectives on how to approach the question of validation so that one’s research is viewed as credible. An attempt was made to avoid two extremes. First, avoiding an attempt to appease those favoring the quantitative approach as promoted by researchers like Margaret Diane LeCompte and Judith Goetz (Creswell, 2007, p. 202). They attempt to use language that appeals to the positivists in order to avoid criticism. I agreed with others such as Margot Ely, Margaret Anzul, Teri Friedman, Diane Garner, and Ann Steinmetz who view that attempt as merely a “defensive measure” (p. 202).

I shared the opinion of Creswell (2007) and others that such an attempt causes confusion because quantitative and qualitative research are incongruent with each other (p. 202). Although incongruent, both are appropriate for their areas of study. Each research method yields accurate conclusions, but only if each applies the proper data analysis and validation processes unique to the research method.

The other extreme avoided was that of Harry Wolcott who takes the position that validation has little use in qualitative research (Creswell, 2007, p. 205). He endeavors to explain to the best of his ability what the data seem to be saying. The major drawback to this point of view is that worldview assumptions would heavily bias one's research.

I favored Eisner's approach to validation as described by Creswell:

He constructed standards such as structural corroboration, consensual validation, and referential adequacy. In structural corroboration, the researcher relates multiple types of data to support or contradict the interpretation . . . We seek a confluence of evidence that breeds credibility, that allows us to feel confident about our observations, interpretations, and conclusions. (Creswell, 2007, p. 204)

This project intended to develop a credible grounded theory related to CPMs and sustainability, so it was essential that the data and emerging themes were self-representing and represented the intent of those interviewed.

Creswell (2007), quoting Richardson, summarizes validation this way:

1. Validation attempts to assess accuracy which is mostly the interpretation of the writer (p. 206).
2. There is an emphasis on process (p. 207).
3. There is a need to employ accepted strategies (p. 207).

Creswell's Six Validation Strategies

The validation process followed Creswell's six strategies (2007, pp. 207-209). He states that at least two of these should be employed in any given study (p. 209).

Creswell indicates that the first strategy is triangulation of many sources. I had a credible participant pool and minutes from closed meetings of experienced CPM practitioners as well as recently published books that comment on CPMs and sustainability, e.g., *T4T* (Smith & Khai, 2011) and *The Facilitator Era* (Steffen, 2011).

The second strategy necessary for validation is peer review or debriefing. A two-tier peer review was conducted. The first tier was a group of SCs from OMF at their annual caucus in Thailand. The Field Director and his leadership team were also present. The grounded theory emerging from the research was presented at their February 2012 meeting. It was favorably received.

For the second tier, the emerging grounded theory was presented to the leaders of the International Executive Committee of the JP at their annual meeting in March 2012. They received it favorably as well and provided feedback that was incorporated into improving the model.

Creswell's third strategy is negative case analysis where a working hypothesis is refined as the inquiry advances. I was not the sole arbitrator of the data that emerged from the research. Some themes that emerged from the analysis did not fit preconceived notions. In those cases, negative cases were presented, as Creswell suggests, to the stakeholders of the research, particularly the interview participants.

Clarifying research bias from the onset is Creswell's fourth strategy. There was a bias toward worldview transformation as a critical factor for a sustained CPM, but in order for a credible grounded theory to emerge, the data was allowed to speak for itself.

Fifth, is member checking, the researcher solicits participants' views of the credibility of the findings and interpretations. I have a professional working relationship with almost all of the research participants. Due to the subject matter of the research, many of the research participants have requested to read this dissertation once it is complete.

Finally, according to Creswell, the sixth strategy is rich descriptions that allow readers to make decisions regarding transferability. Chapters 6 through 8 provide rich descriptions containing direct quotes from the research participants.

Validation is a legitimate question even when doing qualitative research. There needs to be a process unique to qualitative research addressing validity and standards. This process challenges the integrity of the researcher and the credibility of the findings. By following six of Creswell's validation strategies I believe that there is high validity to the research and grounded theory that emerged.

As stated throughout these introductory chapters, a key component of any research is interviewing credible practitioners of CPMs. In Chapter 4, the research participants are introduced.

CHAPTER 4

METHODOLOGICAL IMPLEMENTATION AND THE PARTICIPANT POOL

This chapter introduces the 23 interviewees along with background information about each. It continues with an examination of the methodological implementation of the interview process along with a brief explanation of themes and categories that emerged from the research. Chapter 5 then explores the data and the analysis process that was engaged in from which 11 themes and 3 categories emerged.

Introducing the Players

The participants in this project came primarily from two networks: the IMB of the Southern Baptists (or those formally related to the IMB) and the JP network, a loose conglomerate of mission organizations working toward a shared vision of implementing CPM practices to reach the most UPGs around the world. Other affiliations include Interviewee 4 of the Foreign Missions Foundation, Interviewee 14 of New Tribes Mission (NTM), and Interviewee 18 of OMF (see Figure 2).

The 23 individuals embody over 670 years of church planting experience, with the longest number of years engaged in church planting being 60 and the shortest, 15 (see Figure 3). But years of church planting experience do not necessarily tell the whole story; one of the youngest serving is currently experiencing one the most numerically

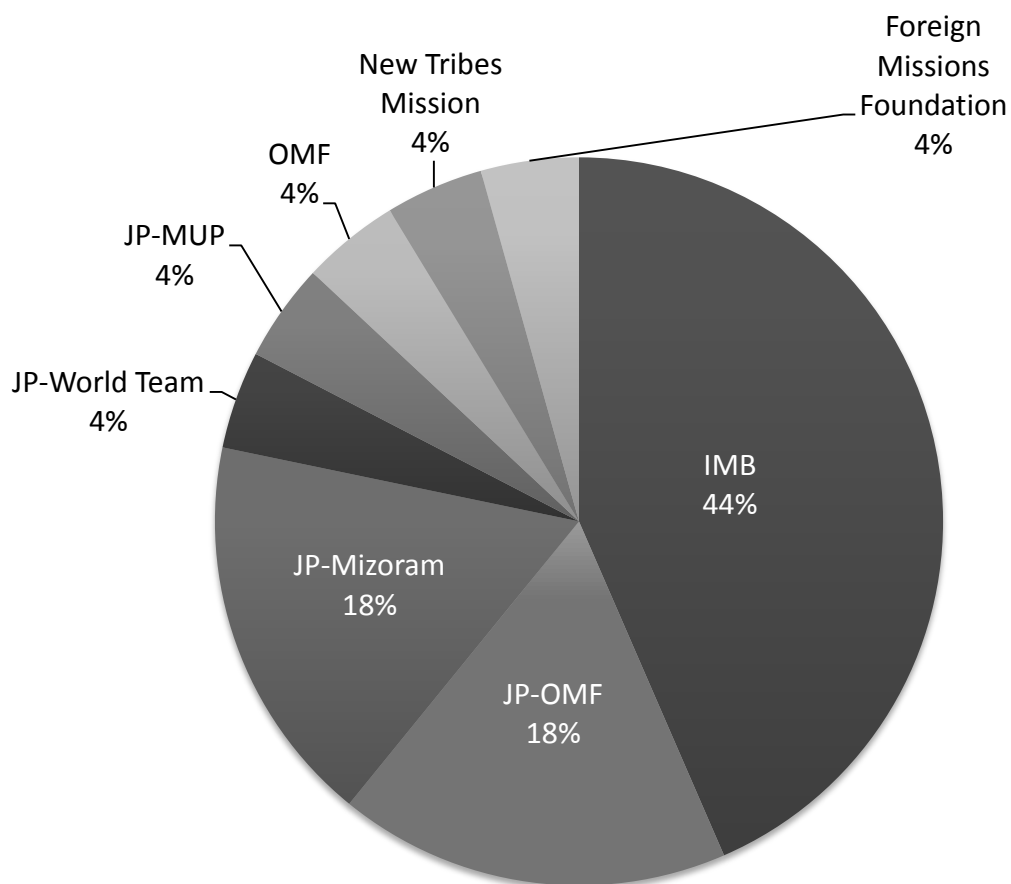


Figure 2. Organizational affiliation of the sustainability study participants.

Note. IMB = International Mission Board; JP = Jonathan Project; MUP = Mission to Unreached Peoples; OMF = Overseas Missionary Fellowship.

significant movements in mission history. When considering the numbers of churches planted by the efforts of these men, directly or indirectly, there are potentially more than 3,000,000 (see Figure 4).

In an effort to gather rich and relevant data, I drew from a cross section of age and ethnic backgrounds. Although most of my interviewees were Anglo, in fact mostly

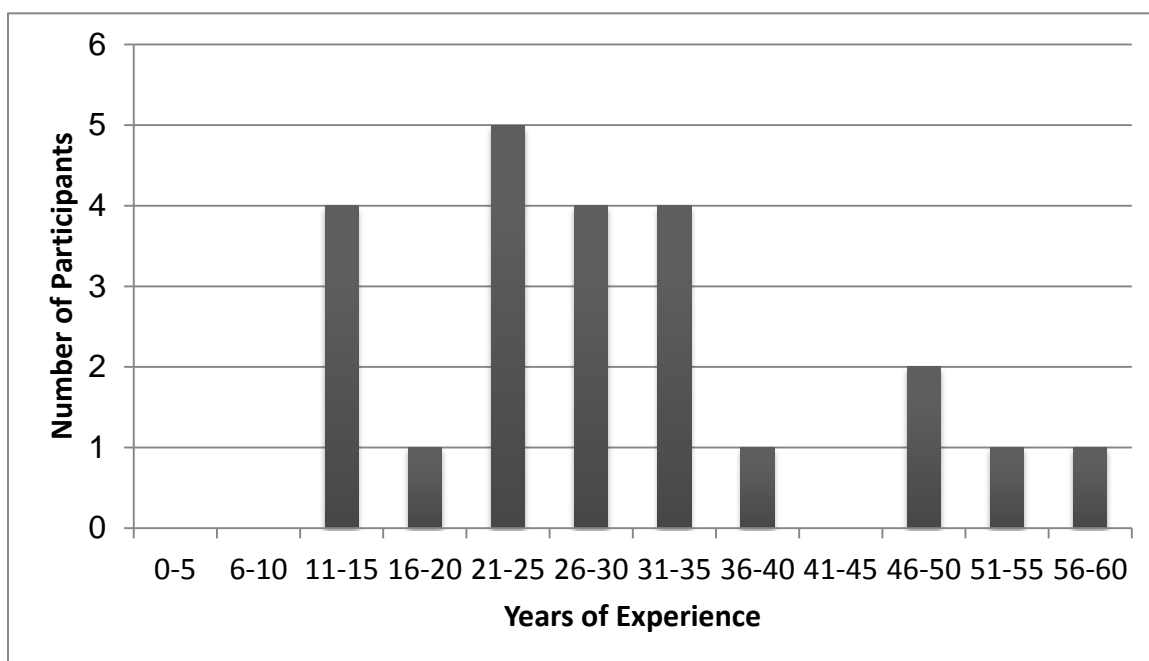


Figure 3. Experienced church planting movement practitioners who participated in the sustainability research project and their years of church planting experience.

American, I also gathered data from six Asians, a choice consistent with the geographical context of the research. A summary of biographical data for the participants is shown in Table 2.

The majority of the participants, 14, are involved in 5 or fewer CPMs, while only two are involved with 26-30 movements. The remaining seven are not directly involved with movements currently, but have been active in training and coaching others experiencing CPMs.

I determined that the age factor was also an important consideration. Interviewing individuals who saw and experienced movements before the term CPM was popularized would enrich the data in that they added valuable insights to the research question

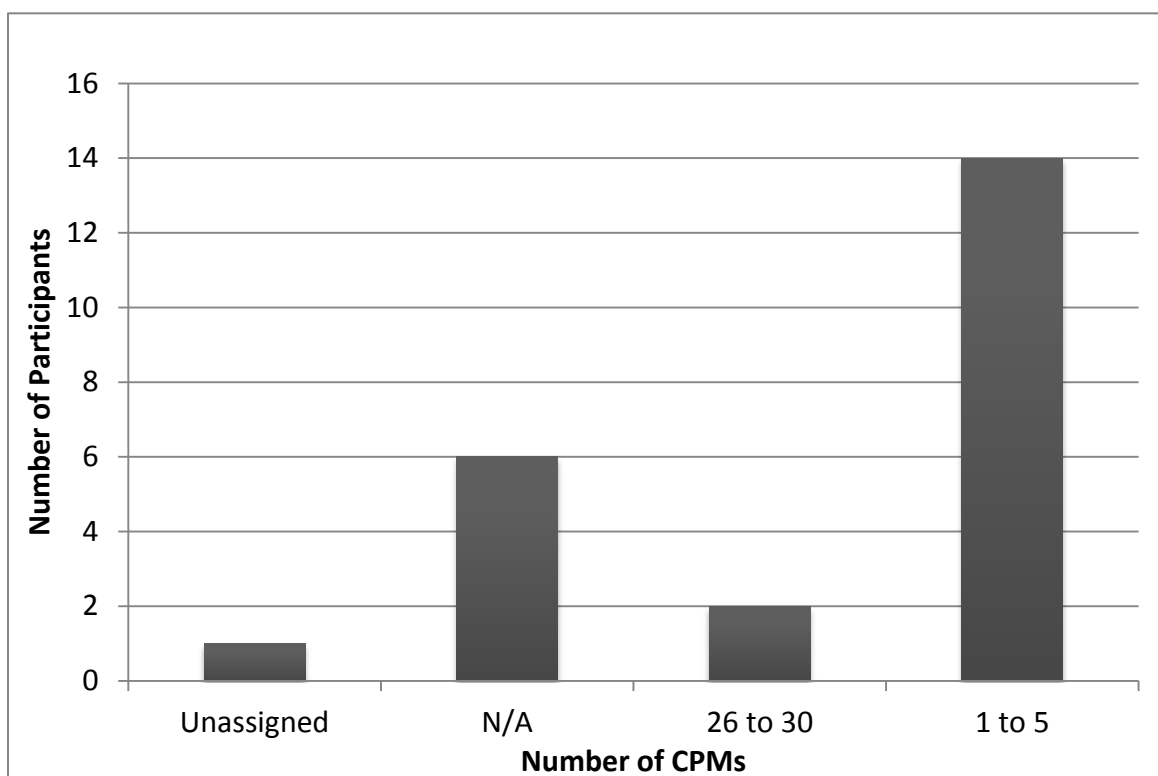


Figure 4. Extent of involvement of sustainability study participants in church planting movements (CPMs).

regarding sustainability of CPMs. Although they did not utilize the same vocabulary as most of the younger workers, their ideas on movements and sustainability were clear. In fact, their descriptions were simple, personal, and very refreshing in contrast to descriptions from some of the younger CPM practitioners who appeared more analytical and mechanistic.

Four of the participants had no believers among their host group to work with when they started. Insights gained from older missionaries who pioneered among an absolutely unengaged people group were particularly insightful. Table 3 provides more details about which interviewees pioneered a completely UPG and the current state of the

Table 2

Biographical Data of the Sustainability Study Participants

| Interviewee | Age | Ethnicity | Organization | Years of service |
|-------------|-----|---------------------|---|------------------|
| 1 | 50 | American | Mission to Unreached Peoples | 21 |
| 2 | 59 | American | IMB/Columbia International University | 23 |
| 3 | 56 | American | IMB/Oklahoma Baptist University | 26 |
| 4 | 81 | American | Foreign Missions Foundation | 35 |
| 5 | 62 | American | World Team | 36 |
| 6 | 55 | American | IMB | 30 |
| 7 | 62 | Taiwan Chinese | IMB | 18 |
| 8 | 44 | Mizo Indian | Mizo Baptist Church/AICS | 15 |
| 9 | 72 | Mizo Indian | OMF/AICS | 25 |
| 10 | 53 | Singaporean Chinese | OMF | 20 |
| 11 | 79 | American | OMF | 55 |
| 12 | 71 | Mizo Indian | Mizo Baptist Church/Harvest Network of NE India | 30 |
| 13 | 38 | American | IMB/Southern Seminary | 12 |
| 14 | 84 | American | New Tribes Mission | 60 |
| 15 | 55 | Canadian | OMF | 31 |
| 16 | 48 | American | IMB/E3Partners | 23 |
| 17 | 74 | American | IMB | 48 |

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| Interviewee | Age | Ethnicity | Organization | Years of service |
|-------------|-----|-------------|--------------------------|------------------|
| 18 | 75 | Australian | OMF/SEANET | 48 |
| 19 | 53 | American | OMF | 22 |
| 20 | 68 | American | IMB | 32 |
| 21 | 50 | American | IMB | 15 |
| 22 | 66 | Mizo Indian | Mizo Baptist Church | 35 |
| 23 | 60 | American | IMB/City Team Ministries | 23 |

Note. AICS = Academy of Integrated Christian Studies; IMB = International Mission Board; OMF = Overseas Missionary Fellowship; SEANET = South, East, Southeast, and North Asia Network.

Church among their target group. Additional church planting information is provided regarding whether or not the CPM the participant helped initiate was also engaging in cross-cultural church planting.

Non-applicable (n/a) appears in some categories because the individuals are either mission directors overseeing and promoting CPMs within their organizations, or they started their work in areas with preexisting churches so numbers were impossible to ascertain. Additionally, some are researchers of CPMs within their organizations.

Approximately half of the interviews were done face-to-face; the rest by telephone. Only one was not interviewed either by telephone or face-to-face. During the interview process, a number of IMB-related workers raised questions about the effectiveness or importance of chronological teaching and of intentionally aiming at

Table 3

Comparison of Initial versus Current Stages of the Church Planting Ministries of Sustainability Study Participants

| Interviewee | Initial churches | Initial believers | Number of Current Believers/ Churches | X-cul? Yes/No (No. of People Groups) | Number of Movements Currently Coaching |
|-------------|------------------|-------------------|---------------------------------------|--------------------------------------|--|
| 1 | 0 | 0 | 1,100/16-25 | Y(2) | 3-5 |
| 2 | n/a | n/a | n/a | n/a | 2 |
| 3 | 10 | 550 | 20K/400 ^a | Y(2) | 7 |
| 4 | 200 | 5,000 | 500K-1M/54,000 | Y(120) | 500 |
| 5 | few | few | 2,000/210 | Y(1) | 1 |
| 6 | n/a | n/a | n/a | n/a | n/a |
| 7 | n/a | n/a | 1,738,143/158,993 ^b | n/a | 1 |
| 8 | n/a | n/a | n/a | n/a | 1 |
| 9 | 15 | 1,000 | 10K/100 | N | 2 |
| 10 | n/a | n/a | 550/22 | N | 1 |
| 11 | 0 | 0 | 15-20K/78-100 | Y(1) | 0 |
| 12 | n/a | n/a | n/a | n/a | 2-3 |
| 13 | n/a | n/a | n/a | n/a | n/a |
| 14 | 0 | 0 | 1,900/20 | Y(3) | 0 |
| 15 | n/a | n/a | n/a | n/a | 1 |

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| Interviewee | Initial churches | Initial believers | Number of Current Believers/ Churches | X-cul? Yes/No (No. of People Groups) | Number of Movements Currently Coaching |
|-------------|------------------|-------------------|--|--|---|
| 16 | 3 ^c | 83 | 430,000/8,600 | Y(5-10) | 0 |
| 17 | n/a | n/a | n/a | n/a | n/a |
| 18 | 7 | 70 | 24-27/300-400 | Y(1) | n/a |
| 19 | 11 | 310 | 2,215/50 | Y/3 | 3 |
| 20 | 70 | 3-4,000 | 30,000/516 | Y(1) | 18 |
| 21 | 0 | 0 | 4-5K/175-230 | Y(4) | 48 worldwide |
| 22 | n/a | n/a | n/a | n/a | 1 |
| 23 | Handful | Handful | 2M/40,000 | Y(20) | 47 in 49 countries, 3 continents |

Note. K = thousand; M = million; n/a = non- applicable; X-cul = cross cultural.

^aBaptist Union. ^bAccording to the interviewee, for the three months ending 2011, this ministry averaged 2,200–2,500 new churches and 25,000–30,000 new believers per month. ^cNonregistered.

worldview transformation. This prompted the interviewing of a very experienced individual on the subject, Interviewee 14 of NTM.

Although the pool of interviewees came from various ethnic, generational, and organizational backgrounds, they all had some traits in common. First, all had an unbridled passion for God and an absolute trust in God's revealed Word as recorded in the Bible. Second, they worked and planned in such a way that their host people group had the potential of being completely evangelized, thereby fulfilling God's revealed Word (Matt. 24:14).

Interviewing these individuals was an absolute joy. During the process of working through the data, I often commented to my wife how wonderful and intellectually stimulating the experience had been. While doing the literature review, I had the privilege of engaging the minds of great men through their books. Then, I had the experience of engaging the minds of great men who are still living. They were available to talk to and be learned from for anyone who simply wanted to make the effort. The following section introduces the interviewees.¹

Interviewee 1 (North American, Male, Age 50, Missionary (M) 21 Years).

Interviewee 1, a member of Mission to Unreached Peoples (MUP), seconded to OMF, currently serves as the JT coordinator for the Mekong, China region and beyond. He arrived in China in 1991, but was arrested and deported in 1999 for training locals. Since then he has been based out of North Thailand.

As the SC for the Kaobu in northwest Laos since 2004 he, along with his Lahu co-worker from Thailand, pioneered a successful church planting effort among two Kaobu dialects; that movement spilled over to the Tai Lue and the Ahka and also impacts the Kaobu of southwest China where another Kaobu subgroup has recently been engaged.

When they started outreach to the Kaobu, there were zero believers and churches. Now there are approximately 1,100 believers in 16-25 churches/groups.

Interviewee 1 and his team have successfully pioneered the integration of redemptive chronological storying, orality, multimedia, and CPMs. Integration of all these methods is at the heart of his movement. He also trains many other strategic coordinators and teams in this approach.

Interviewee 2 (North American, Male, Age 59, M 23 Years). Dean of the College of Intercultural Studies at Columbia International University, Interviewee 2 stresses CPM methodology in his church planting classes.

For 12 years he worked with IMB teams focusing on the most unreached in Asia and across the 10/40 Window. He joined the rapid advance team in late 1989 and worked with trailblazers for the IMB like Watson, Smith, Sergeant, and Carlton. During those years, these trailblazers learned CPM strategies not by planning them but by analyzing what God was doing and how He did it. “As we went into those parts of the world, our team really didn't come with proven strategies. We kind of discovered God's strategies and then started analyzing what God was doing and how he did it. That is where a lot of the CPM school of training came from” (interview, February 8, 2011). He continues to serve as a strategy coach for the IMB and other organizations; currently he is coaching two movements.

Interviewee 3 (North American, Male, Age 56, M 26 Years). Interviewee 3 is a professor of cross-cultural ministry at Oklahoma Baptist University and Director of the Avery T. Willis Center for Global Outreach. Serving as a church planter in Hong Kong from 1986-1990, Interviewee 3 left Hong Kong to begin the IMB work in Cambodia.

During his tenure there, he experienced the initial stages of a CPM. In 1996 he left Cambodia to go to India where he coordinated an effort called Rapid Advance. Its purpose was to raise up and train church planters and Strategic Coordinators from both the expatriate missionary community and from the local national missionary community in South Asia to begin church planting among people groups that were not yet engaged. This interviewee currently coaches several church planting teams in the United States and around the world.

Interviewee 4 (North American, Male, Age 75, M 35 Years). Interviewee 4, president of the Foreign Mission Foundation which focuses on about 25 ministries in India, served in the 1970s and 1980s on Ralph Winter's board at the U.S. Center for World Missions. Since 1977, he was involved with church planting among the Banjara people currently experiencing a movement to Christ. He says of himself, "It had very little to do with me. It has to do with the Holy Spirit and me drinking coffee with them" (interview, August 16, 2011). This interviewee currently works directly or indirectly with 60 CPM leaders who are impacting approximately 500 movements or emerging movements. At the present time, the Banjara Church has outreach efforts to 120 other people groups.

Interviewee 5 (North American, Male, Age 62, M 30 Years). Interviewee 5 came to the Philippines with the Summer Institute of Linguistics in 1980. Since 1988, he has served with World Team in the Philippines. He is a member of the Jonathan Executive Committee in the Philippines and a regular trainer for JT. He began like most missionaries in traditional church planting. From 1996-2005 he was involved with church multiplication on a number of different levels while developing cell churches and

multiplying cells to helping traditional churches move toward a cell-based model. Since 2006, most of his current focus is with house churches or house church multiplication.

Interviewee 5 has pioneered the use of inductive Bible storying for literate people. His use of this method along with application of CPM principles has resulted in hundreds of reproducing churches in traditionally resistant areas. As a trainer in JT, he has taught many others to apply his principles and methods in the Philippines and throughout the world. Although the Philippines has many churches, his efforts helped pioneer church planting in resistant areas where new believers now number around 2,000 and churches over 210, all within a 5-year period.

Interviewee 6 (North American, Male, Age 55, M 30 Years). Interviewee 6 has served as an IMB missionary since 1982. Author of the iconic book *Church Planting Movements*, he has also written numerous articles on the subject and is a regular speaker on the topic. His name and CPMs have essentially become synonymous.

He has served the IMB in various parts of the world as a church planter, regional director coaching church planting teams, and researcher of movements around the world. His most recent assignment is as Global Strategist for Evangelical Advance, serving the greater evangelical community. He has been very generous with his time in helping others understand and apply the best practices of CPMs.

Interviewee 7 (Chinese, Male, Age 62, M 18 Years). Interviewee 7 joined the IMB in 2002. Since receiving CPM training in 2003, he has worked in a major coastal city in China. Initially skeptical of CPM principles because of his more traditional pastoral training, he has applied CPM principles with great effect, resulting in hundreds of thousands of cells and churches being multiplied throughout his target area.

Interviewee 7 pioneered what has been known as T4T. In 2011, he and Interviewee 21 coauthored a book on the subject. His T4T principles have attracted much attention and are being applied in other areas with mixed results. Although he began his ministry in an area of China that had churches already, his T4T helped mobilize these churches for far greater outreach. In the months ending 2011, this ministry reported an average of 2,200–2,500 new churches planted per month representing 25,000–30,000 new believers per month.

Interviewee 8 (Mizo, Male, Age 44, M 15 Years). Since 2005, he has been teaching at the Academy of Integrated Christian Studies (AICS), a Bible college sponsored by the Mizo Baptist Church of northeast India. He currently directs the development of the Shekina Institute of Mission on campus. In 2005, he took JT and currently coordinates the JT in Mizoram. Prior to accepting the teaching role at AICS, he was a missionary in Manali, Himachal Pradesh, North India under the Mizoram Evangelical Fellowship. As a result of the JT in northeast India, especially in Mizoram, a few new movements are emerging.

Interviewee 9 (Mizo, Male, Age 72, M 25 Years). Serving with OMF, this Mizo leader has worked with the Akha people of Southeast Asia since 1987. Recently retired, he now coordinates the JP/JT throughout northeast India. He is on the faculty at AICS where he teaches in the missions department training new missionary candidates in CPM principles. When he started his work among the Akha of north Thailand, a breakthrough had already begun. This ministry has grown to over 10,000 believers and is now also reaching out to Akha in Myanmar and Laos.

Interviewee 10 (Chinese, Male, Age 53, M 20 Years). Interviewee 10, a Singaporean, has served with OMF in Japan since 1992. In 2005, he took JT and has since been applying Jonathan CPM principles in Japan where he saw 22 churches planted within a 2-year period. He currently coordinates JT in Japan teaching CPM principles to both missionaries and locals. In 2006, he helped launch the Khan Tho Church Network, a church planting network.

Interviewee 11 (North American, Male, Age 79, M 55 Years). Interviewee 11, a missionary with OMF since 1957, spent most of his ministry years in Thailand. For about 30 of those years he pioneered a CPM among a hill tribe people called the Pwo Karen. Interviewee 11 is a true pioneer missionary as there were no Christians among this people group. Now the movement, that also includes the Sgaw Karen, numbers around 40,000 believers. After his time in north Thailand, he became the International Director of Evangelization, urging OMF to focus on UPGs and examine what it takes to see a sustained CPM among the most UPGs of East Asia. His ideas influenced the launch of the JP.

Interviewee 12 (Mizo, Male, Age 71, M 30 Years). Interviewee 12 is the Director of the Northeast India Harvest Network that fosters research, training, church planting, and prayer mobilization. He was sent out from the Mizo Baptist Church as a result of the A.D. 2000 movement. In 2006 he took the JT and serves as a Jonathan trainer throughout some parts of northeast India.

Interviewee 13 (North American, Male, Age 38, M 12 Years). He taught church planting and evangelism at the Southern Baptist Theological Seminary in Louisville, Kentucky, since 2003 while a member of the North American Mission Board. Until

recently, he also directed the seminary's church planting center on campus. In July 2012, he undertook a new role as pastor of church multiplication with The Church at Brook Hill in Birmingham, Alabama.

Interviewee 14 (North American, Male, Age 84, M 60 Years). In 1953, this interviewee arrived in Thailand, working among the Central Thai. In 1957 he and his family moved to northwest Thailand to pioneer among the Lawa tribe as New Tribes missionaries. Highly regarded by both locals and missionaries alike, he pioneered chronological Bible teaching in north Thailand. He has trained many tribal leaders in teaching the Bible chronologically so that they could effectively teach their people what the gospel really means. Over the years, the Lawa church has grown from 0 to almost 2,000 believers and engages in cross-cultural missions to neighboring tribes.

Interviewee 15 (Canadian, Male, Age 55, M 31 Years). Since 1980, Interviewee 15 has served with OMF. He is currently the International Director for Evangelization. Previously, he was a field director in the Philippines where he spent most of his career. In early 2000 he took JT then introduced the Jonathan CPM principles throughout the Philippines later that year.

Interviewee 16 (North American, Male, Age 48, M 23 Years). He currently serves with E3 Partners as Vice President of Global Strategies. Prior to that, he worked to focus the mission efforts of Saddleback Church in southern California on the most unreached around the world through a project called the PEACE Plan. Interviewee 16 served with great distinction with the IMB in various roles: as an SC on Hainan Island, as a trainer of SCs based out of Singapore, and as the Vice President of Global Strategies. He is one of the most effective SCs in the world and continues to initiate CPMs around the world. His

first project was in Hainan Island Province of southeast China. He began with three Chinese house churches. A CPM then began in which Christians now number about 430,000 in approximately 8,600 churches. The Hainanese church also conducts missions among 5 to 10 groups on and off the island.

Interviewee 17 (North American, Male, Age 74, M 48 Years). Since 1964, Interviewee 17 has served with the IMB. He started his career in the Philippines, but over the years he has taken on many strategic roles within the organization. In 1989, he came to the IMB's U.S. office to develop frontline missionary training that was the prototype of the IMB's current SC training.

Recently, as researcher for the IMB, he takes teams of professional linguists and missiologists to analyze exceptional growth areas around the world. He and his teams analyze the collected data for the purposes of discovering factors that enhance a CPM and those that are bleeders, factors that destroy a CPM.

Interviewee 18 (Australian, Male, Age 75, M 48 Years). Interviewee 18 began serving in 1964 with OMF to pioneer the Thai Buddhist stronghold of central Thailand. He developed many church multiplication strategies that were effective in a traditionally resistant area during those years, and in 1970 he wrote a church multiplication handbook in Thai that is still used and appreciated by Thai leaders today.

In 1971 he was the cofounder and Executive Director of the Thailand Church Growth Committee, now called the Coordinating Committee of Protestant Churches in Thailand.

In retirement he has not slowed down. He teaches in various seminaries and training centers around the world, but with a particular focus on Asian seminaries, to help

mobilize a missionary force to effectively reach Buddhist UPGs. Currently, most of his time is given to South, East, Southeast, and North Asia Network (SEANET), a network he cofounded following discussions initiated in 1996 to focus on reaching Buddhists. He has served as chairman of the executive committee for the last five years. Part of his role with SEANET is to write books and articles related to reaching Buddhist UPGs.

Interviewee 19 (North American, Male, Age 53, M 22 Years). An OMF missionary serving in the Philippines since 1989, he took the JT in 2001 and currently coordinates JP/JT throughout the Philippines. He became East Asia Regional Coordinator for JP in 2011.

Over the years, Interviewee 19 has trained and coached many missionaries and locals in CPM principles. He trains and coaches for a handful of Filipino national organizations. He has a great deal of knowledge about the local situation, and his efforts are bearing fruit throughout the Philippines and within OMF.

Interviewee 20 (North American, Male, Age 68, M 32 Years). Interviewee 20 has served with the IMB since 1974. He started his career in Thailand, planting churches in Bangkok. Since the 1980s, he has been a SC for the Zhuang of China, but more importantly he has been a key individual in integrating CPM thinking throughout the IMB. Although currently retired in the United States, he is still very active around the world training and coaching across denominational and organizational lines in how to implement CPM principles.

As an experienced SC trainer, interviewee 20 has been involved in many CPMs worldwide. He continues to closely observe 18 CPMs around the world and coaches SCs.

Interviewee 21 (North American, Male, Age 50, M 15 Years). Interviewee 21 has been an IMB missionary since 1997. As a SC for the Hani of southwest China, he saw a CPM take place in a few years with the Hani church growing from 0 to almost 5,000 in over 175 meeting points and churches. Since then, he has been based out of Singapore where he coordinated the IMBs SC training and now oversees the IMBs southeast Asian work. He also travels internationally to conduct CPM training across organizational lines, coaching around 48 CPMs or emerging CPMs.

Recently, he and Interviewee 7 collaborated to author the book *T4T*. He is a passionate trainer and clear communicator regarding CPMs.

Interviewee 22 (Mizo, Male, 66, M 35 Years). Interviewee 22 and his wife were the founding principals of the AICS in Mizoram, northeast India. Until recently he also was the General Secretary of the Baptist Church of Mizoram.

Since taking JT in 2006, he has been a trainer at numerous JT events in northeast India and been instrumental in encouraging the growth of JP throughout Mizoram and on the mission fields where the Baptist Church of Mizoram works.

Interviewee 23 (North American, Male, Age 60, M 23 Years). Currently Vice President for Global Outreach with City Team Ministries in San Jose, California, Interviewee 23 directs and coaches 47 movements in 49 countries on three continents. He was one of the first SCs ever deployed by the IMB and was sent to work among the Bhojpuri of northern India in 1989. A major movement emerged from which many CPM principles were learned. The Bhojpuri started with a handful of believers and grew to around 2 million believers in approximately 40,000 congregations and churches. He now

integrates many of those same lessons in his current role with Cityteam International. He is a very clear thinker and communicator of CPM principles.

Methodological Implementation

Charmaz stressed that fundamental to good qualitative research was gathering rich data that she described as “detailed, focused, and full. They reveal participants’ views, feelings, intentions, and actions as well as the contexts and structures of their lives” (2006, p. 14). So the first objective was to interview the well-known and experienced authorities on CPM/IBCMs introduced above. Contacting them was not difficult, but arranging a time for an interview was challenging because many were scattered around the world and have heavy ministry and travel schedules.

During the interview process, I observed Charmaz’s seven admonitions as I gathered and evaluated data (2006, p. 18):

1. Have I collected sufficient background data about persons, processes, and settings to have ready recall and to understand and portray the full range of contexts of the study?
2. Have I gained detailed descriptions of a range of participants’ views and actions?
3. Does the data reveal what lies beneath the surface?
4. Is the data sufficient to reveal changes over time?
5. Have I gained multiple views of the participants’ range of actions?
6. Have I gathered data that enables me to develop analytic categories?
7. What kinds of comparisons can I make between data? How do these comparisons generate and inform my ideas?

I took great care not to lead the interviewee with my questions in order to elicit a response that might reflect my own biases. It was not unusual for an interviewee to ask me a leading question for the purpose of slanting the interview in a certain direction, but I resisted the temptation to answer by constantly reminding them that they were the experts and I was the learner. Their unbiased thoughts and opinions were the focus of each interview.

I began each interview with an open-ended question, asking the interviewee to first give me his definition of sustainability within a CPM. During the open coding of the transcribed interviews, I intentionally set up a separate folder for each interviewee's raw initial responses to capture his first thoughts regarding the question of sustainability hoping that I would gather pure and unbiased ideas from each participant. As I continued each interview, I asked additional questions generated from the data with the purpose of testing each interviewee's initial response with the data being generated, which was showing a clear trend as to what is necessary for a sustained CPM. This type of interaction added additional depth to the interviews because it acted as a catalyst, forcing the interviewees to consider issues they might not have previously reflected upon. At the conclusion of each interview, I asked each individual to list his priorities for a sustained movement in light of the entire interview. A significant number of interviewees adjusted their initial response. This caused some of the interviewees to ask to read my completed research claiming that the interview generated thoughts they may not have previously considered adequately.

When interviewing, the first question I raised with the interviewees was their definition of sustainability. The way the term is used, like many other words used in the

mission world, creates a problem. For example, I have attended numerous gatherings where the issue of partnership was raised. Typically these partnerships are between mission organizations or between mission organizations and local churches. One would notice everyone in the room shaking his head in affirmation and support for the concept of partnerships in world missions. But what I have noticed is that, although everyone generally agrees, almost everyone in the room would have his own idea or definition of partnerships.

Sustainability falls into the same category. The word is often raised and everyone nods in affirmation. However, what each individual is actually thinking may be different from what a speaker or writer means by the term. When the word is used, how does one individual's definition compare with another individual's understanding? How congruent is the understanding? Part of this research addresses these two questions, what is the definition of sustainability within a CPM, and what contributes to a sustainable CPM? The answers to these questions will help answer the central question of this dissertation, what church multiplication principles and practices generate sustainable CPMs?

The dynamic described became immediately evident during the interview process. I asked each participant to define sustainability within a CPM. The first response often received was, "Frank, please tell me first what your definition is so I can respond to it." Of course, I did not define it because I realized that I could add depth and credibility to my research by getting their unbiased and uncensored views. Some of the interviewees shared their views quickly while others had well thought-out responses and detailed definitions. Some said that this question had never been asked of them, but they thought it was very relevant, a much-needed topic in the continuing debate surrounding CPMs.

Figure 5 summarizes the participants' responses. The short-term view of sustainability refers to the generational reproduction of churches to at least the fourth generation. Without this there is no movement at all. A long-term view of sustainability refers to churches surviving, as some said, until Jesus returns. Those participants who responded to the question of sustainability as being both short and long term, refer to churches multiplying to at least the fourth generation but also have a much longer view of church planting, realizing that once multiplication of churches takes place, discipleship also becomes an essential component of sustainability. As Jesus said, "Teaching them to obey everything I have commanded" (Matt. 28:20).

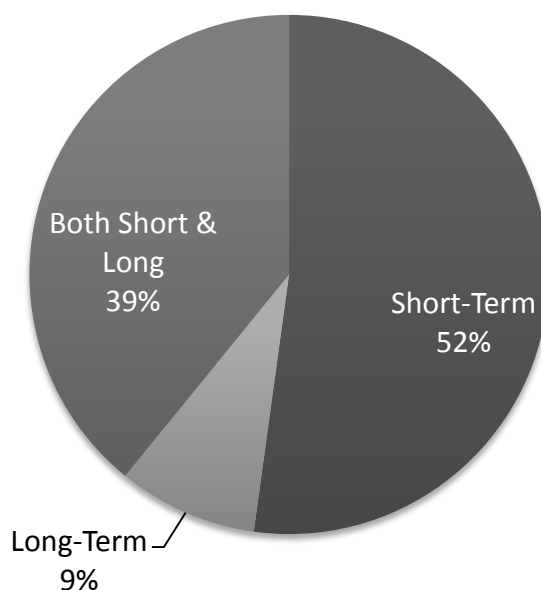


Figure 5. Study participants' view of sustainability. The short-term view refers to the generational reproduction of churches to at least the fourth generation. A long-term view refers to churches surviving, as some said, until Jesus returns.

The interviews were digitally recorded then downloaded into a specific documents folder on my computer. As each interview was completed, it was named and

dated. These were then imported into the NVivo 9 program. As I conducted interviews, I began the transcription process. Through this process new data emerged that enriched ongoing interviews. Some individuals interviewed earlier were recontacted for another interview during which additional questions were asked as a result of the data emerging from the interview process. I was very intentional that each interviewee had the opportunity to respond to the same set of questions.

The digital recordings were imported into the research program. This program enabled interview transcription, a long and painstaking process. Each interview lasted approximately 30-35 minutes. Responses were transcribed word for word and, in order to capture nuances, pauses and ums were noted. This was important because it indicated that some questions about the sustainability of a CPM were never considered before by the interviewee.

After transcription, the important process of coding began in an effort to construct themes and categories that would provide the basis of a grounded theory. As Creswell emphasizes, coding is not a simple linear process but more of a spiral (2007, p. 150). Coding provides the backbone of a grounded theory. I kept Weiss's more human, less mechanical, view of coding in mind: "The idea in coding is to link what the respondent says in his or her interview to the concepts and categories that will appear in the report" (1994, p. 154).

Open coding was engaged in initially. As themes emerged, more focused coding took place; with certain themes that emerged, axial coding was used to flesh out important subcategories. The coding process in the NVivo 9 program generated nodes or themes that were emerging from the coding process. This exercise worked just as

Charmaz, Creswell, Weiss, and Starcher said it would, which was very exciting. The mountains of interview information began to coalesce. As themes began to emerge as a result of coding, text search and word frequency queries were conducted to draw out the data.

The focus of this research project is to explore the question of sustainability and how it relates to CPMs. It is hoped that we can advance our understanding of church growth. While engaging in various levels of coding and running queries, 11 clear themes began to emerge: (a) role of the Holy Spirit, (b) vision, (c) mission, (d) reproduction, (e) worldview transformation, (f) church ecclesiology, (g) leadership, (h) prayer, (i) indigenous, (j) training, and (k) the role of the missionary. These 11 themes were pursued until theoretical saturation was reached.

As themes developed, a much larger challenge emerged. As anticipated in Chapter 3, there was a concern that during the coding process a number of themes would emerge. But the conundrum was, how were these various themes to be integrated? Could analogies be devised to describe what was being learned from the emerging data? Was it possible to come up with a simple, clear, but useful model that would integrate the themes and also become the backbone for a new grounded theory?

Through further analysis and reflection, the 11 themes were clustered into 3 categories. It appeared some of the themes were naturally related. The first category, the core, is comprised of two themes, the Holy Spirit and vision, the heart of a sustained movement. Without these two core themes the interviewees believed it was impossible for any movement to occur because all believed that, ultimately, a CPM was the

sovereign work of God. Our role as missionaries is to join God in His work, which is vision. For a major move of God to occur in a CPM, there is a human/divine relationship.

The second category describes fruitful practices: (a) mission, (b) leadership, (c) reproduction, (d) church/ecclesiology, and (e) worldview transformation. For a movement to begin and be sustained, these five best practice themes must be in place and practiced equally.

The third and final category that emerged is universals: (a) prayer, (b) indigenous, (c) training, and (d) role of the missionary. The universals influence all five best practices. These three categories will be the basis for a grounded theory for a sustained church planting

In the following chapters, the data, research methodology, and emerging themes are explained in detail. Chapter 5 considers the 11 themes and how the research process generated these themes. Chapters 6 through 8 present thematic source material, adding detail to the 11 themes along with quotes from the participants for the purpose of enriching the explanation of the data. Chapter 9 supplies a detailed explanation of the research findings and how they fit into a grounded theory model. Chapter 10 provides a summary and conclusion.

¹ All interviewees approved their write-ups.

CHAPTER 5

DATA ANALYSIS: ELEVEN EMERGING THEMES AND THREE CATEGORIES

Chapter 5 gives careful consideration of the 11 themes and how the coding process and data analysis generated those themes. Chapter 4 introduced the 23 interview participants, along with a brief explanation of how the research was conducted and a brief summary of the findings. Their experiences, gathered through interviews, provided the raw data necessary to explore the research question of the sustainability of CPMs. This chapter examines how the 11 themes and 3 categories emerged from the raw data.

Diving into the Data: Coding Followed by Deeper Analysis

The main challenge throughout the data analysis phase was dealing with the copious amount of interview information and sifting through the data using data analysis tools to a point where themes emerged directly from the data. The final hurdle was integrating the themes into a model that reflected the collective thinking of the interviewee pool.

Coding: Selecting and Categorizing Source Material into Themes

Through the coding process, themes began to emerge, some very surprising. At the same time, I was encouraged by what was being learned from these practitioners of CPM/IBCMs and excited about the potential grounded theory that the research data and

methodology were generating. Throughout the initial phase of coding, it was obvious from looking at the parent and child nodes (the digital containers holding coded source material) that at least five major themes were emerging, all of which impact a sustained movement. A growing but incomplete picture, visualized in Figure 6, began to evolve.

As I continued coding the source data, these five major themes continued to be reinforced while additional themes emerged. A mental picture was evolving but also grew more complicated (see Figure 7).

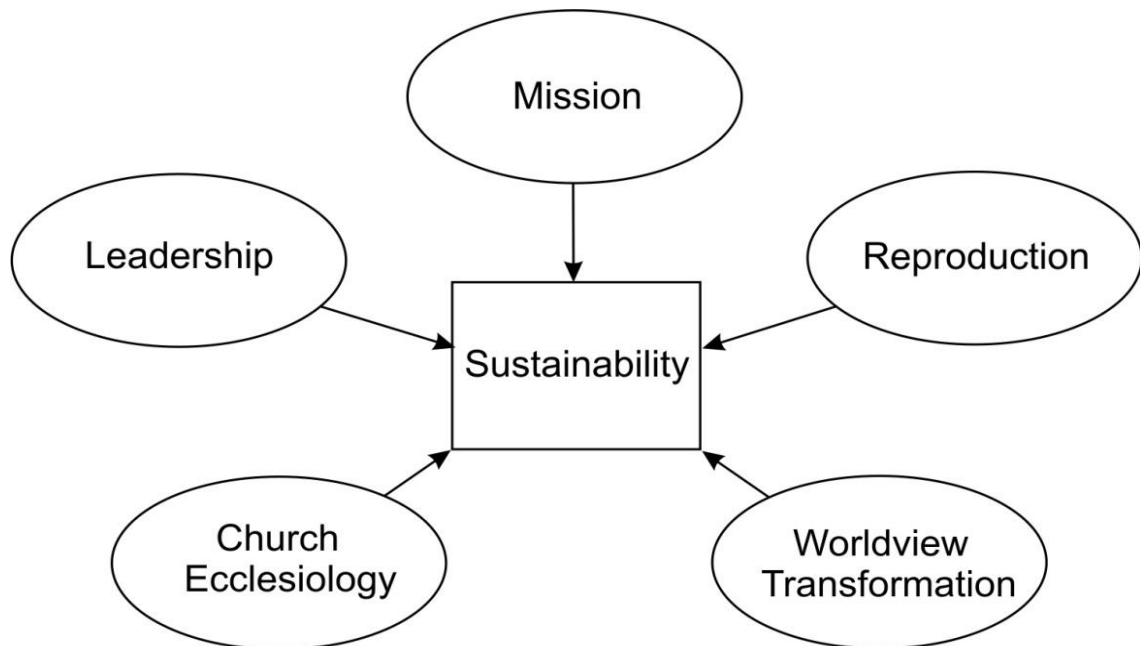


Figure 6. The five major themes that impact sustainability of church planting movements.

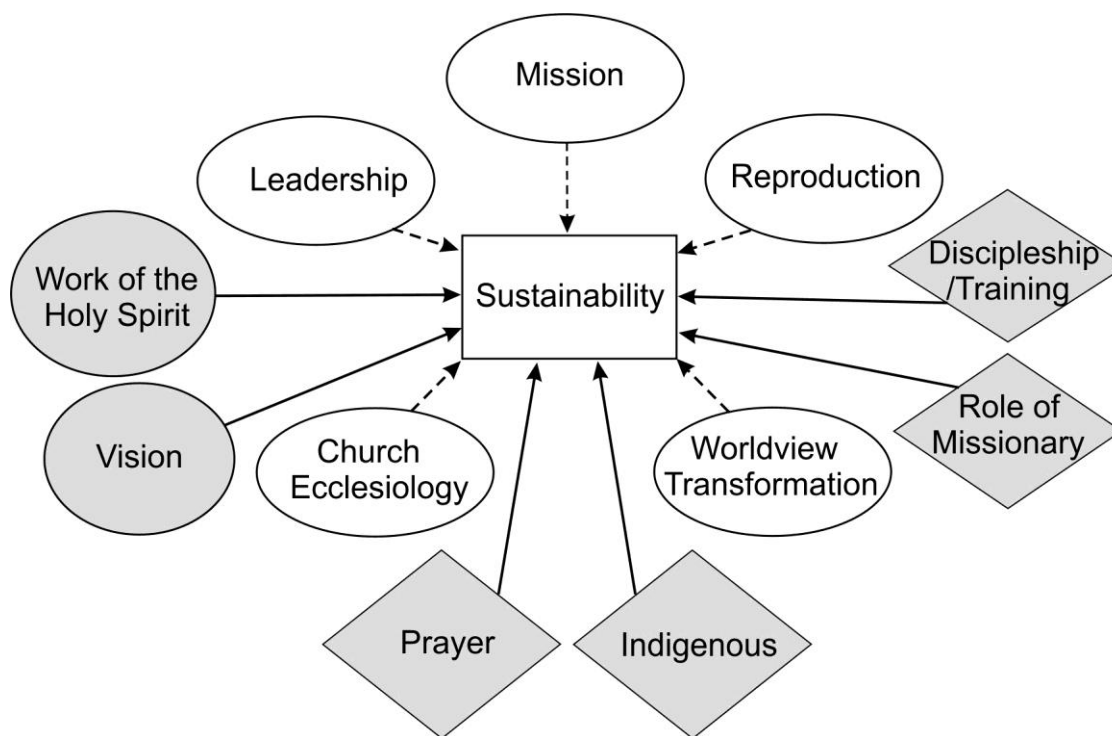


Figure 7. The 11 themes that impact sustainability of church planting movements.

Various shapes emphasize themes that are related to each other, indicating the emergence of three categories, though the picture was still confusing.

At this point the picture was getting confusing. It seemed obvious from coding that five dominant themes were emerging, but how were these other, less prominent, themes impacting sustainability? Through careful rereading of the coded material along thematic lines and careful consideration of the coding, a mental picture continued evolving. The picture emerging now had 11 themes. I questioned my observations. Are some themes related to each other? Do all themes impact sustainability in the same way? Do some of the themes impact each other as well as impact sustainability? As the coding process continued, the mental image became more organized and sensible (see Figure 8).

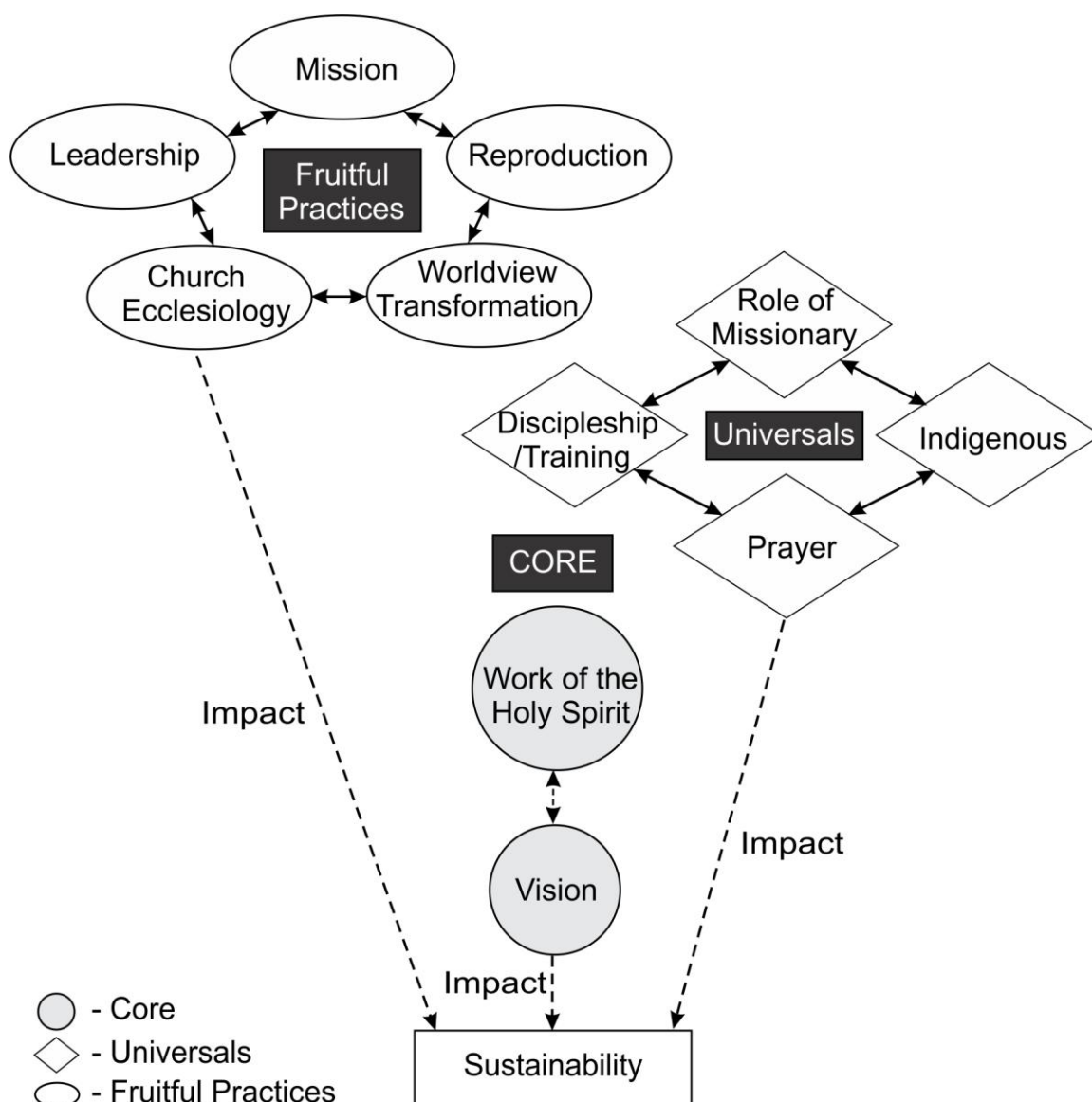


Figure 8. Eleven themes that impact sustainability of church planting movements showing which themes relate to each other (categories) and how the three categories impact sustainability.

I surmised that all 11 themes emerging from the coding process had an impact on sustainability; however, some were seemingly related to each other in such a way that it

seemed reasonable to group them together as distinct categories. Due to the thematic nature of the themes in each category, they were labeled: (a) core, (b) fruitful practices, and (c) universals (see Figure 9).

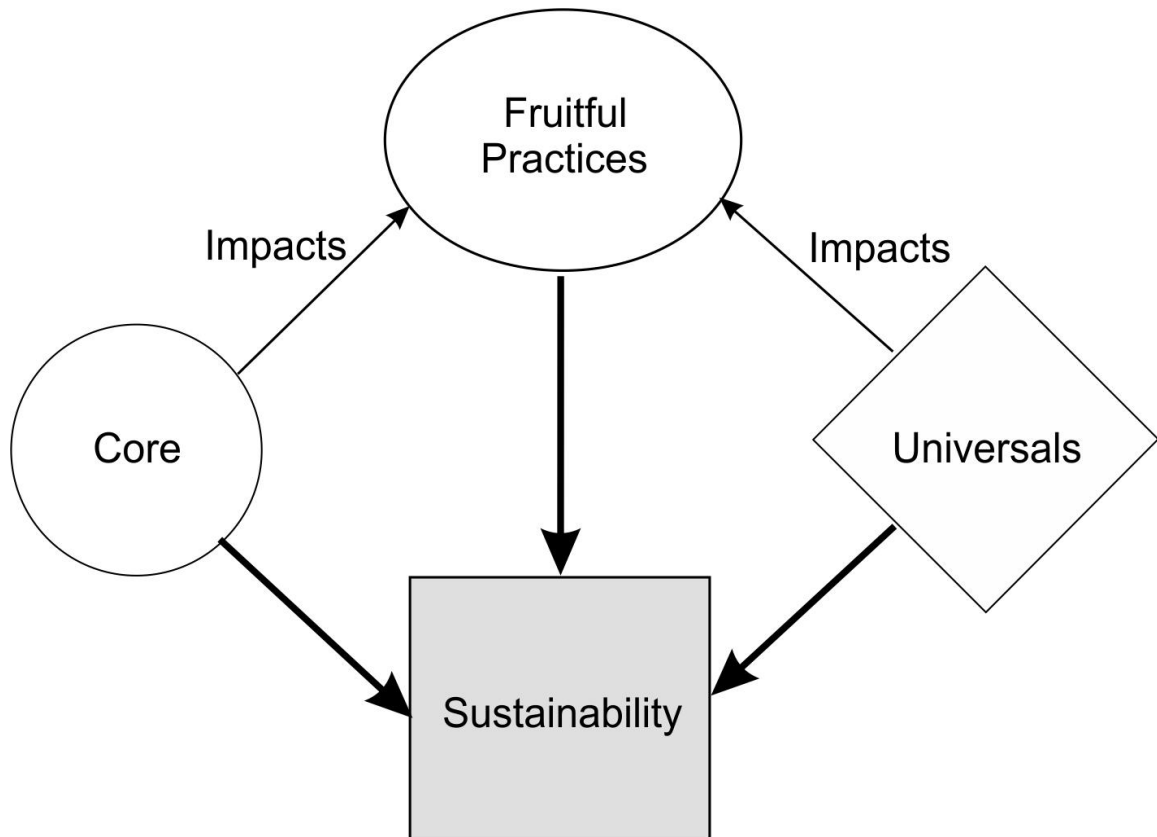


Figure 9. Three thematic categories showing how the categories impact each other and ultimately how all the categories impact the sustainability of church planting movements.

Querying: Computer Generated Data Analysis

Once the coding process was completed and a picture was emerging, deeper analysis beyond coding was required to discover a model. It continued to be important to

leave personal bias out of the analysis process for the purpose of allowing the data to speak for itself. NVivo 9 has querying features that allow for computer-generated deeper analysis devoid of personal bias.

In the initial stage of setting up the project in the research program, each participant was made into a node. Because they were nodes, attributes could be assigned that would be used later for computer-generated deeper analysis for the purposes of proving a grounded theory.

During the coding process, a special folder was created in the nodes section of the program into which the participants' first responses were coded in answer to the main research questions about how they would define sustainability and what the key factor(s) was that contributed to a sustained CPM. The response(s) for each participant was then noted in attributes, a feature of the program that allows one to enter specific information or characteristics specifically related to each participant. For example, age, organization, years of church planting experience, and view of sustainability were attributes.

These attributes provided essential units for deeper analysis of the source material that also generated visualizations providing the framework for drawing conclusions about the data.

Figure 5 showed the participants' views of sustainability. This chart describes the participant's view of sustainability as being short-term, long-term, or both. Short-term refers to getting generations of churches to multiply as rapidly as possible to at least four generations. Long-term refers to having churches existing for a long time, as some said, until Jesus returns. If a participant referred to both, then he thought that both short- and long-term sustainability were important.

This deeper analysis shows that the majority of the participants view the sustainability of CPMs from a short-term perspective. What this illustrates is that when the question of sustainability of CPMs is raised, not everyone shares the same view. It would be safe to assume that one's view of sustainability in relation to time would certainly impact how one would work toward a sustained movement.

Isolating Key Practices Contributing Toward a Sustainable CPM

Once views of sustainability were answered, the next step was to determine what the participants thought contributed most toward a sustained movement. Figures 10 and 11 describe pre- and post-ideas of the participants' views on sustainability. These charts were generated from the research program based on the attributes assigned to the participants.

The results reinforced what was observed throughout the coding process. First, they indicate that not everyone has the same idea regarding sustainability when it comes to CPMs. Second, when interviewees were asked to respond to what other participants thought were essential for sustained movements, many realized that they may not have considered other important factors that contribute to a sustained CPM.

Finally, it reinforced a model emerging through the coding process, that there are seemingly five important fruitful practices critical for a sustained CPM. The five fruitful practices that the participants thought were most important were as follows: (a) mission, (b) leadership, (c) reproduction, (d) church ecclesiology, and (e) worldview transformation.

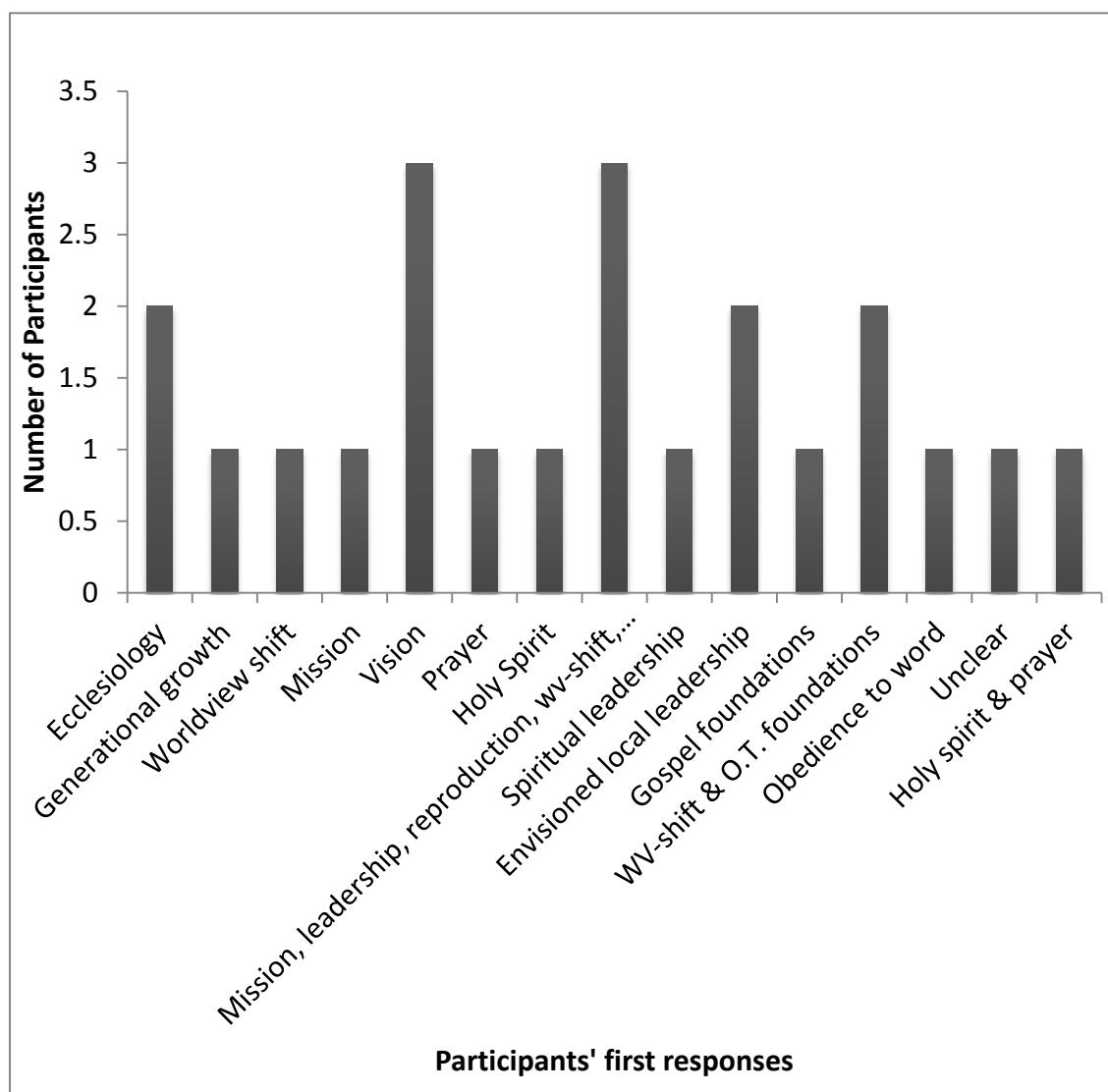


Figure 10. The first responses of the study participants to the research question: What ministry practices contribute towards a sustained church planting movement?

Note. OT = Old Testament; WV = Worldview.

Establishing these five fruitful practices was helpful, but what about the additional six themes that the coding generated? Running more queries with visualizations helped bring clarity and meaning to the additional themes and how they could be integrated into

a working model. The next section, which includes visualizations generated from the research program, shows how the additional six themes were generated and how they fit into an emerging grounded theory model

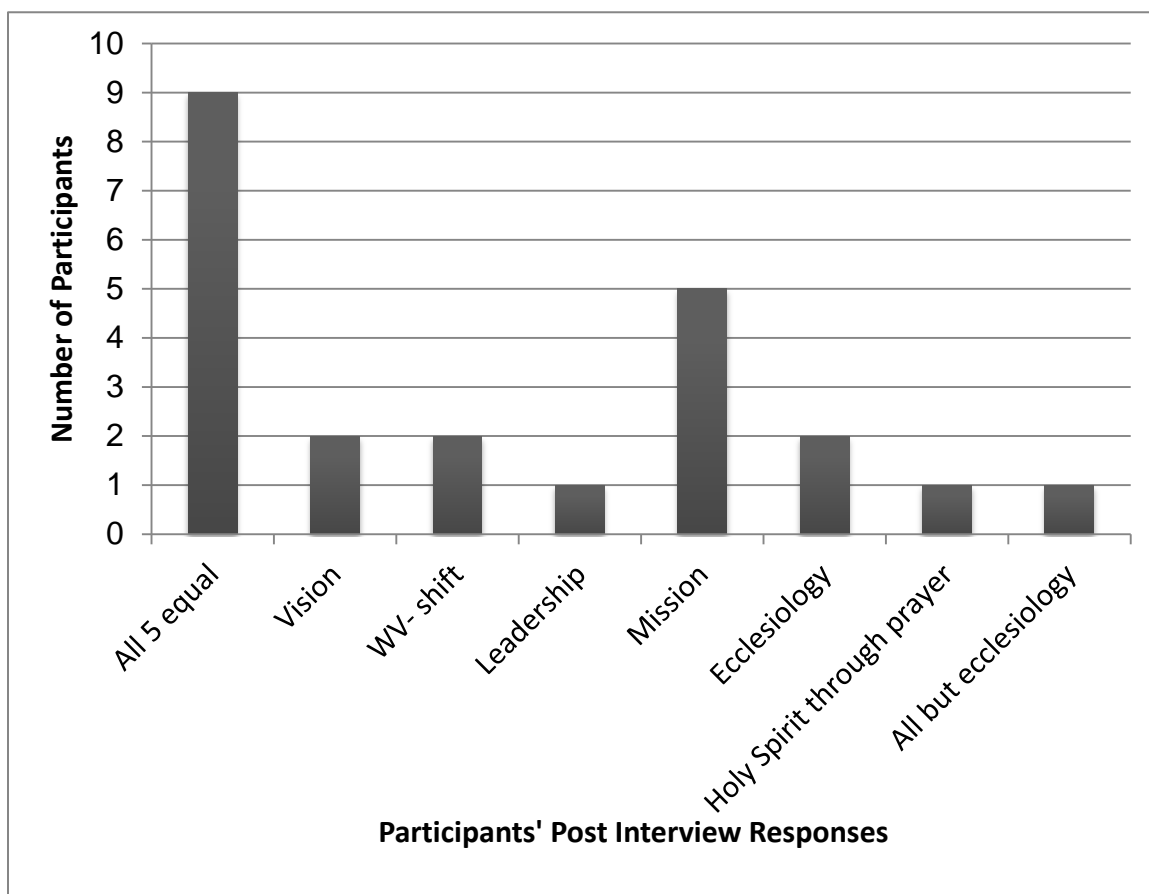


Figure 11. The post-interview responses of the study participants to the research question: What ministry practices contribute towards a sustained church planting movement?

Note. WV = Worldview.

Queries and Visualizations

Next, a more detailed analysis of the data was conducted. Up to this point, a mental model was evolving. This evolution of thought was influenced by the coding process and taking advantage of the analysis tools that helped compile and view data in relation to specific attributes. Other tools were available to help prove the theory through deeper analysis.

A wide and varied querying process ensued that was based on text and coding of source material; transcriptions of interviews elicited from research questions and attributes. The most helpful initial query was a word frequency query. This analysis tool allows one to query what words are most frequently used in source materials. Since there was already an emerging mental model, proved by initial charting of some attributes, a narrow word frequency query was run.

Thirty of the most frequent words of the source material were queried, including stems of words and limiting words to having at least three letters in an effort to eliminate words like “I” or “and.” After the initial word frequency query, the context of each word was carefully read, checking for relevancy and eliminating those that were used in various contexts. For example, the word “group” was eliminated because it was used to refer to groups of believers, training of leaders, or factors related to sustainability. Words of this type numbered about ten and were added to the stop words list. Another word frequency query was run using the previous parameters but having the program automatically eliminate any words on the stop words list. The results generated by this query were made into a tag cloud as seen in Figure 12.

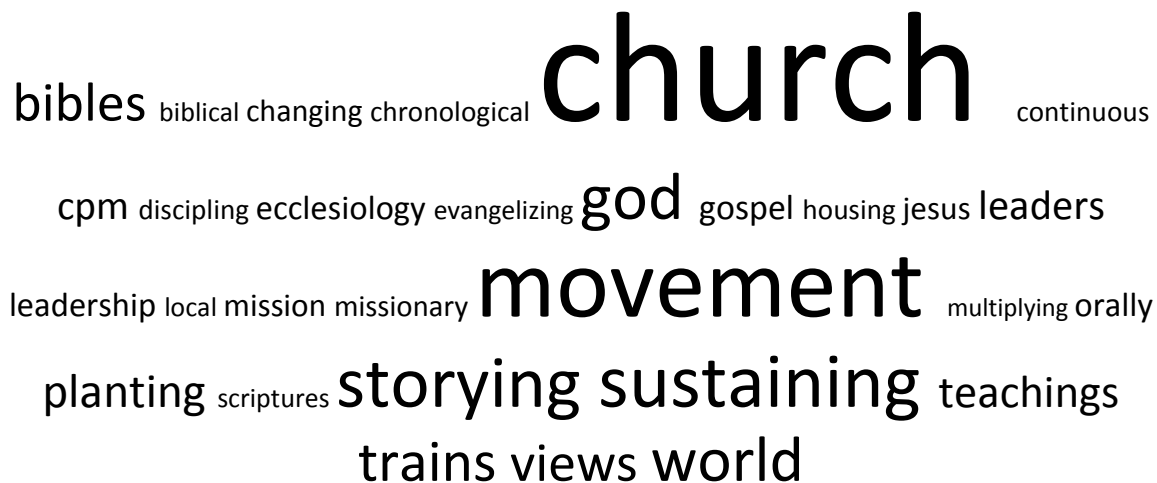


Figure 12. A tag cloud of the 30 words most often used by the study participants while describing a sustainable movement.

The tag cloud provides a visual image, describing words most frequently used by the participants. In a tag cloud visualization, the larger the word appears, the more frequently it was used throughout the source material.

The words that emerged have a direct correlation to the emerging model including the 11 themes that coding and deeper analysis were generating.

The process of deeper exploration of the data continued by using additional visualizations such as charts, cluster analysis, and tree maps. These tools allowed themes to be generated drawing on the source material (interviews) and nodes (data coded to specific nodes where each node was categorized according to themes). This deeper analysis continued to support the evolving model of 11 themes.

Tree maps (see Appendix K.) are visualizations that group data generated from coding into nodes. Nodes are the digital containers that hold coded materials. Nodes are

given thematic titles reflecting source materials that have been coded and collected along similar themes. The size of a box within a tree map visualizes the number of coding references within each thematic node. In other words, themes having the largest number of coded references are visualized by the largest box.

The tree map, Figure K1 (see Appendix K), generated by the research program, confirmed impressions of the critical importance of the five fruitful practices, along with the additional six themes.

Due to problems with the research program, it was impossible to export the visualizations so that they could be resized in a Word document. In addition, tree maps are difficult to view. In light of these two challenges, all the visualizations were redone in Excel using their charting feature. The additional work afforded another opportunity for reanalysis of the source material (see Appendix K).

Because there was a large amount of data and coded material, the initial graphic illustrations were crowded, difficult to analyze and present visually. To bring clarity to the graphic, all child or subnodes that contained fewer than 20 coding references were edited out of the raw data.

To further draw out data and generate clearer graphics along major themes, the coding references were aggregated along thematic lines. The summary of that aggregation generated Figure 13.

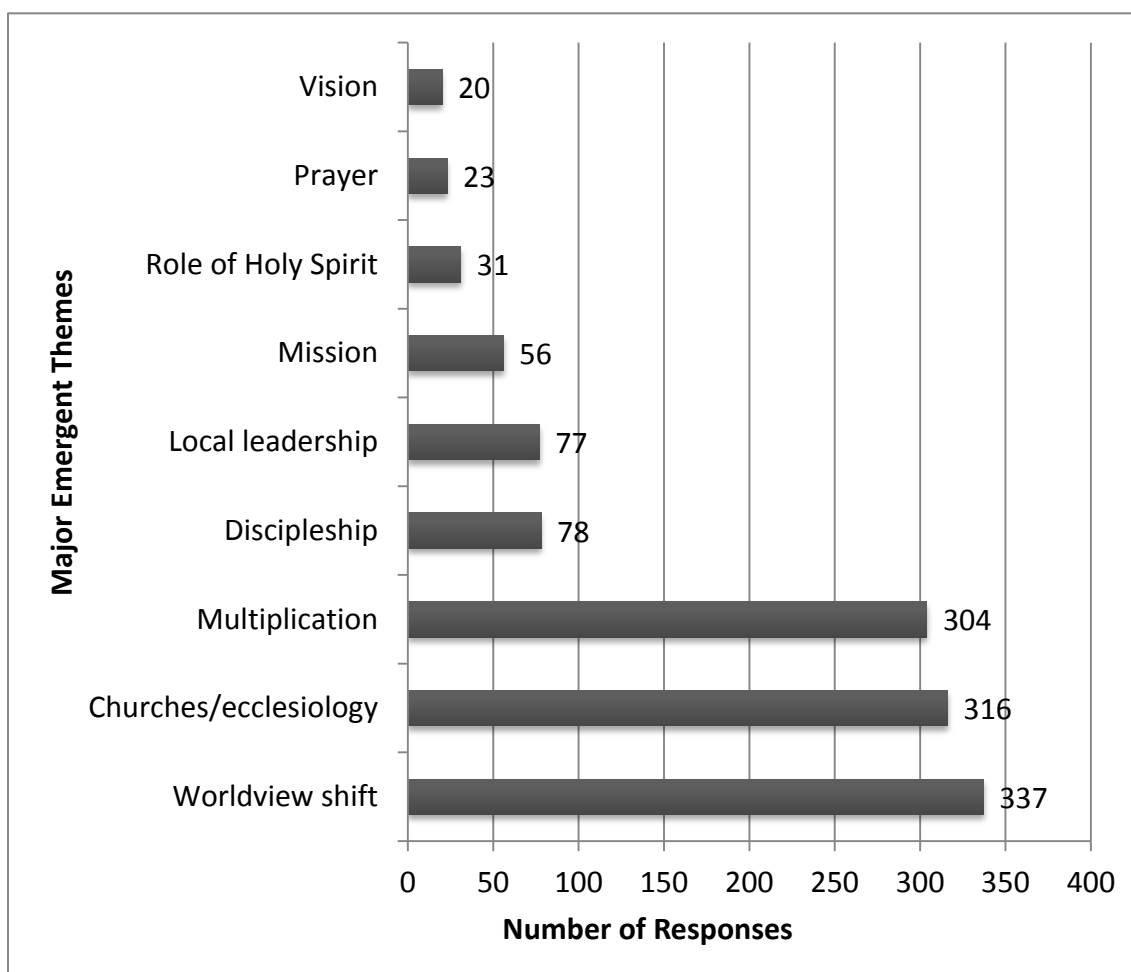


Figure 13. Major themes that emerged in response to the question: What contributes towards a sustained church planting movement?

The initial tree map (see Figure K1 in Appendix K) and Figure 13 generated the exact five main themes, fruitful practices, related to the sustainability of a CPM, confirming the main parts of the model. A closer look at this tree, as well as the additional graphic created through Excel, also provided the supporting data for the importance of the other six themes although they had not fully emerged in Figure K1. In order to confirm suspicions drawn out from the other six themes by looking at this tree

map, additional tree maps with corresponding graphics were created for each of the five major themes generated in the original tree map.

A closer look at Figures K2 and 14 began to reinforce the other six themes that were generated in the evolving model. The role of the missionary appears to have a critical role. It also indicates an emphasis on generational multiplication. Additionally, many branches emphasized local believers, indicating a strong focus on indigenization for a sustained movement. Training, too, was emphasized through the training of local believers and local trainers.

Worldview being the second node having the most data coded to it confirmed the initial model that conjectured that the question of sustainability would largely revolve around multiplication and worldview transformation. Figures K3 and 15 support that. These results also indicate that many believed that chronological oral bible storying was very important for the transformation of worldview. Again, the role of the foreigner is shown as highly important.

The third theme that emerged from this tree map analysis was churches. From results shown in Figures K4 and 16, we see that churches and ecclesiology go hand in hand. Again we see an emphasis on the role of the missionary, on churches being indigenous, and on a church being defined by its relationships. The importance of relationships was emphasized by some of the participants as being critical for the survival of a church and, therefore, a movement. Having a sense of self-identity for a gathering of believers was essential for weathering persecution and sustaining the multiplication of a movement.

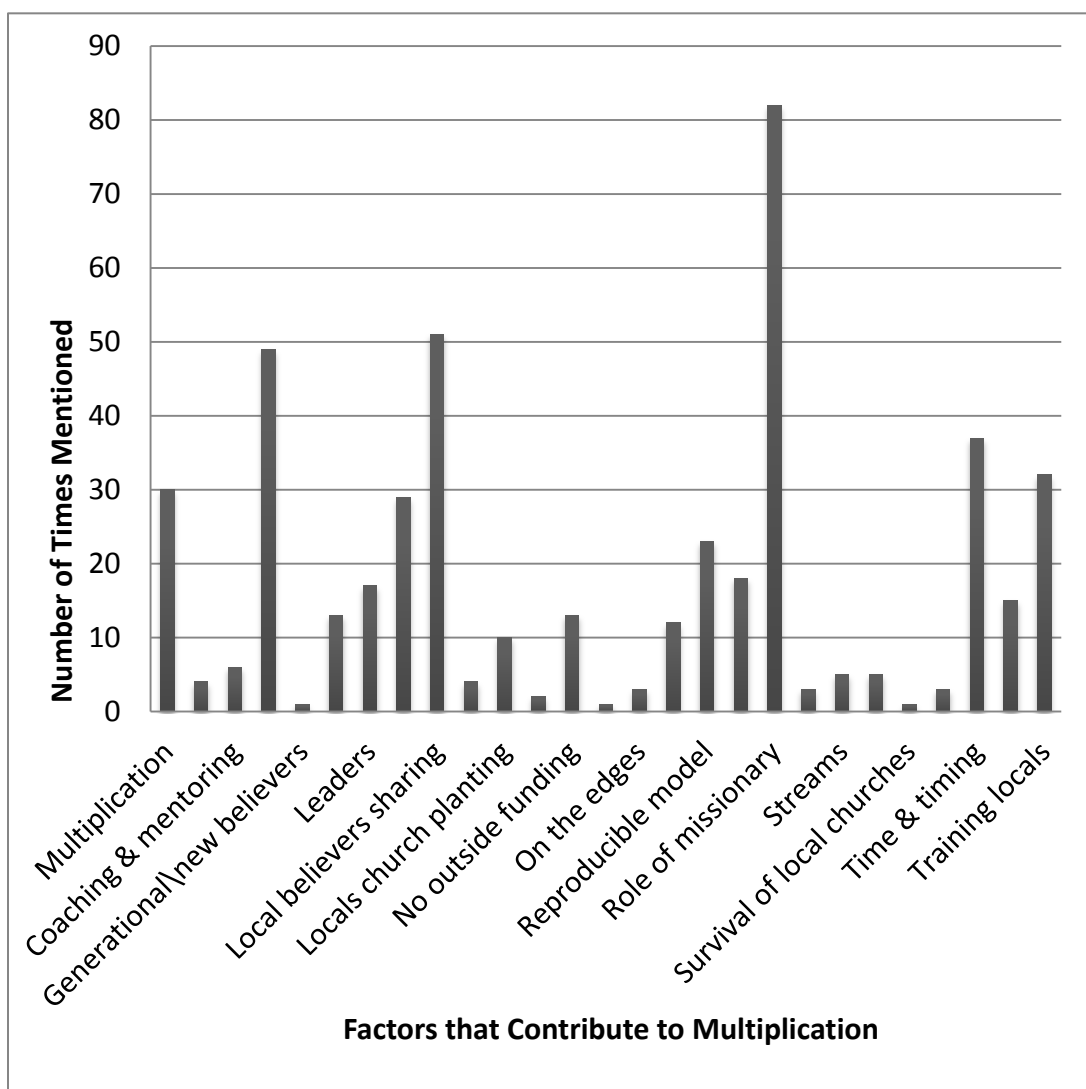


Figure 14. Factors that contribute to multiplication, a key fruitful practice towards a sustained church planting movement, as seen by study participants.

The fourth theme generated by the initial tree map was leadership (see Figure K5 and Figure 17), reemphasizing the indigenous nature of a sustained CPM. Vision, commitment to biblical standards, and again, the role of the missionary are once again emphasized.

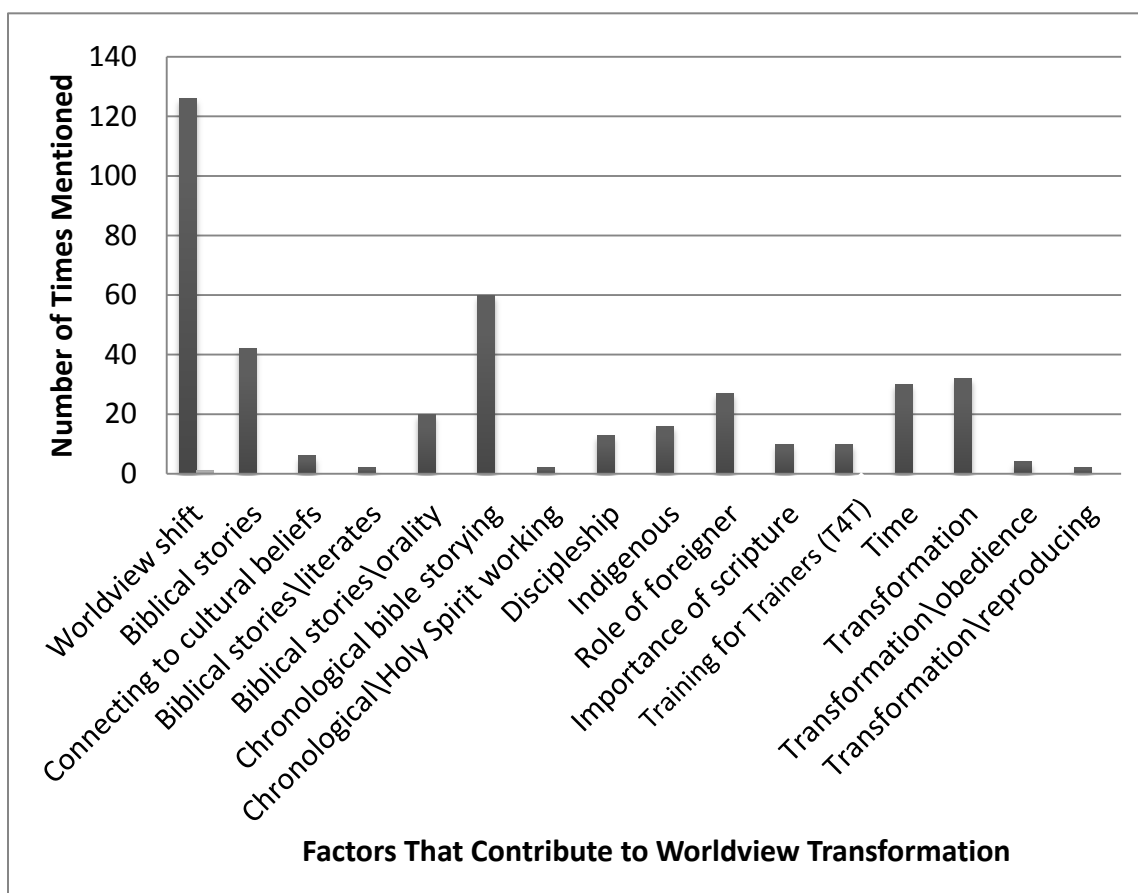


Figure 15. Factors that contribute to worldview transformation (or shift), a key fruitful practice towards a sustained church planting movement, as viewed by study participants.

The fifth major theme that emerged as a result of the tree map query was the emphasis on mission (see Figures K6 and 18). It is interesting to note the idea of mission that the interviewees emphasized was local believers intentionally reaching out to both their own people as well as cross-culturally with the intent of sharing the gospel. It was not a formal program tacked on later as a programmed outreach cross-culturally. Again, the critical role of the missionary in a movement is emphasized as well as the contextualized nature of a sustained movement.

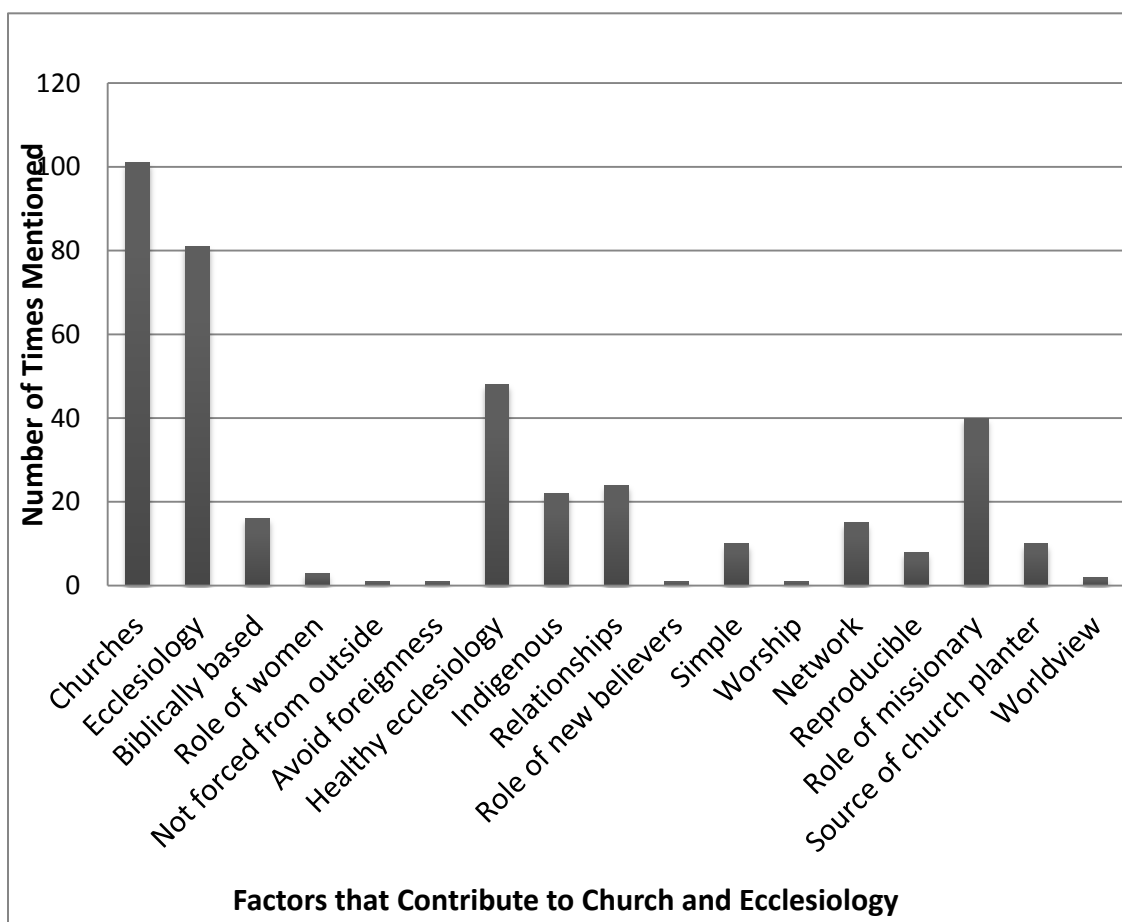


Figure 16. Factors that contribute to church ecclesiology, a key fruitful practice towards a sustained church planting movement, as viewed by study participants.

From this deep analysis using querying tools, the 11 themes of the emerging model were confirmed. The tree model query emphasized the five major themes along with the six minor themes. These tree models were reproduced using graphics both to enhance clarity and to further illustrate the emerging themes generated from the source material.

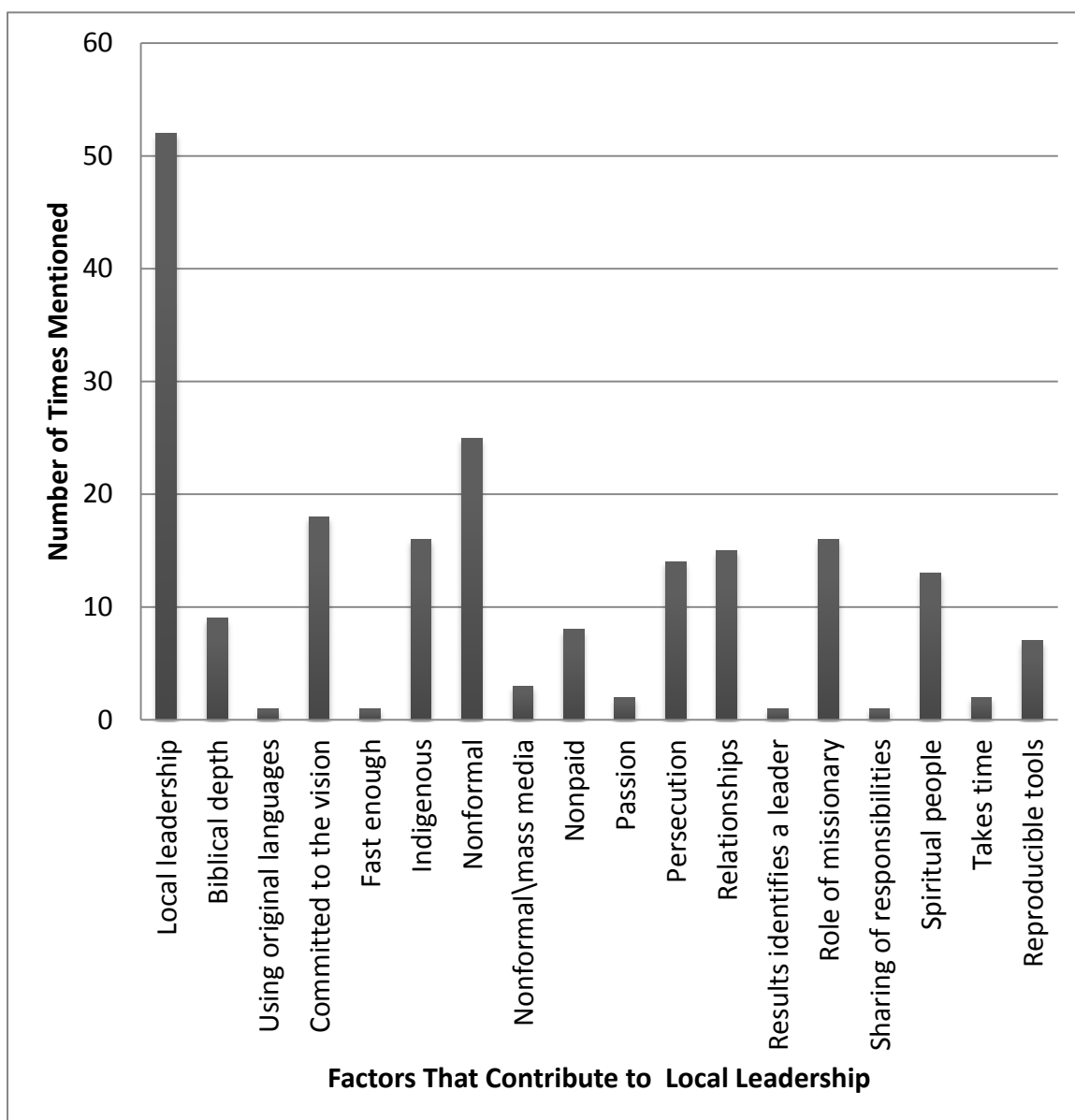


Figure 17. Factors that contribute to local leadership, a key fruitful practice towards a sustained church planting movement, as viewed by study participants.

Surprisingly, the area of prayer was not emphasized in the coding, text frequency query, and visualizations. Although seen in the tree maps and graphics, there was not a

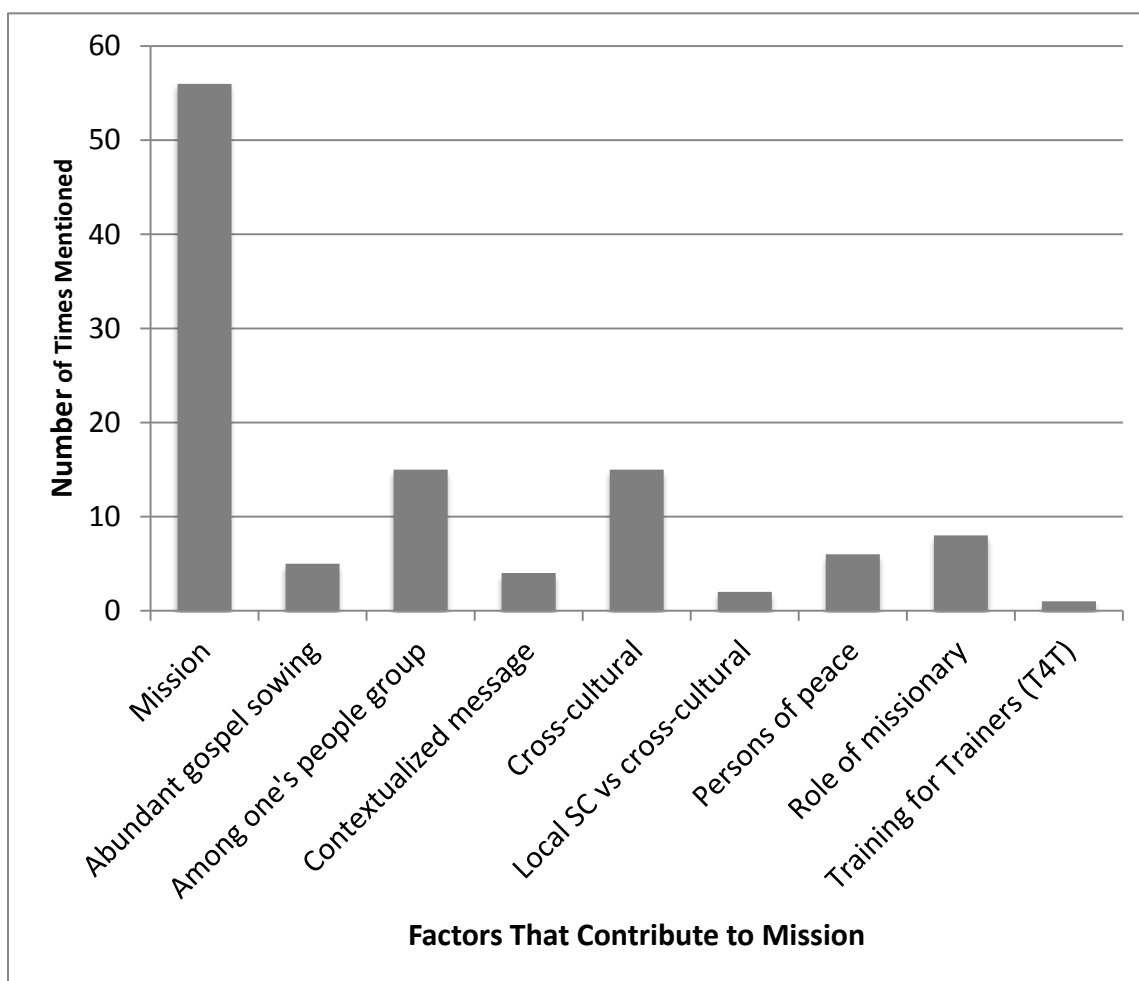


Figure 18. Factors that contribute to mission, a key fruitful practice towards a sustained church planting movement, as viewed by study participants.

strong emphasis, i.e., fruitful practice. So I asked the question, “Why?” Did the participants not think that prayer was important to a sustained movement?

I went back and did a text search query. This type of query searches for a specific word in all source materials and generates a summary. As a result, every one of the participants made a point to say that prayer was very important. What this indicated is that we often hear that prayer is the work, but my data seems to indicate something more.

The data seems to indicate that sustained movements have a human-divine relationship. While God is ultimately sovereign and we join Him in His work through prayer, we also join with Him through right action. So, if God chooses to work in bringing about a movement among a people group, we have hoisted our sails so that the Spirit of God can carry the work along in a CPM.

Final Thoughts

Working through the queries to discover an emerging model of a sustained CPM, other questions came to mind. For example, what did those of the IMB think about sustainability when compared to those within the JP network? What were their first responses? How were they the same/different? Was age or years of ministry a factor in how one thought of sustainability? Tree maps generated by the data analysis tools helped to answer these questions (see Figures K7 and 19).

Figures K7 and 19 indicate that those related to the IMB tend to look at the sustainability of movements more in the short term. In other words, they focus on the initial church plant emphasizing that churches and leaders are reproducing to the fourth generation. Those within the JP network emphasized both. However, the research seems to indicate that the IMB-related people have many more movements that are larger in scope than those within the JP network.

Additional tree maps (see Figures K8, and K9) look at fruitful practices that were in response to sustainability questions asked of the participants. It is obvious that the IMB people seemed to emphasize what I call fruitful practices while those in the JP network do not. Instead, those in the JP focus more on laying firm foundations so that a worldview transformation would take place among a selected people group. They also have a strong

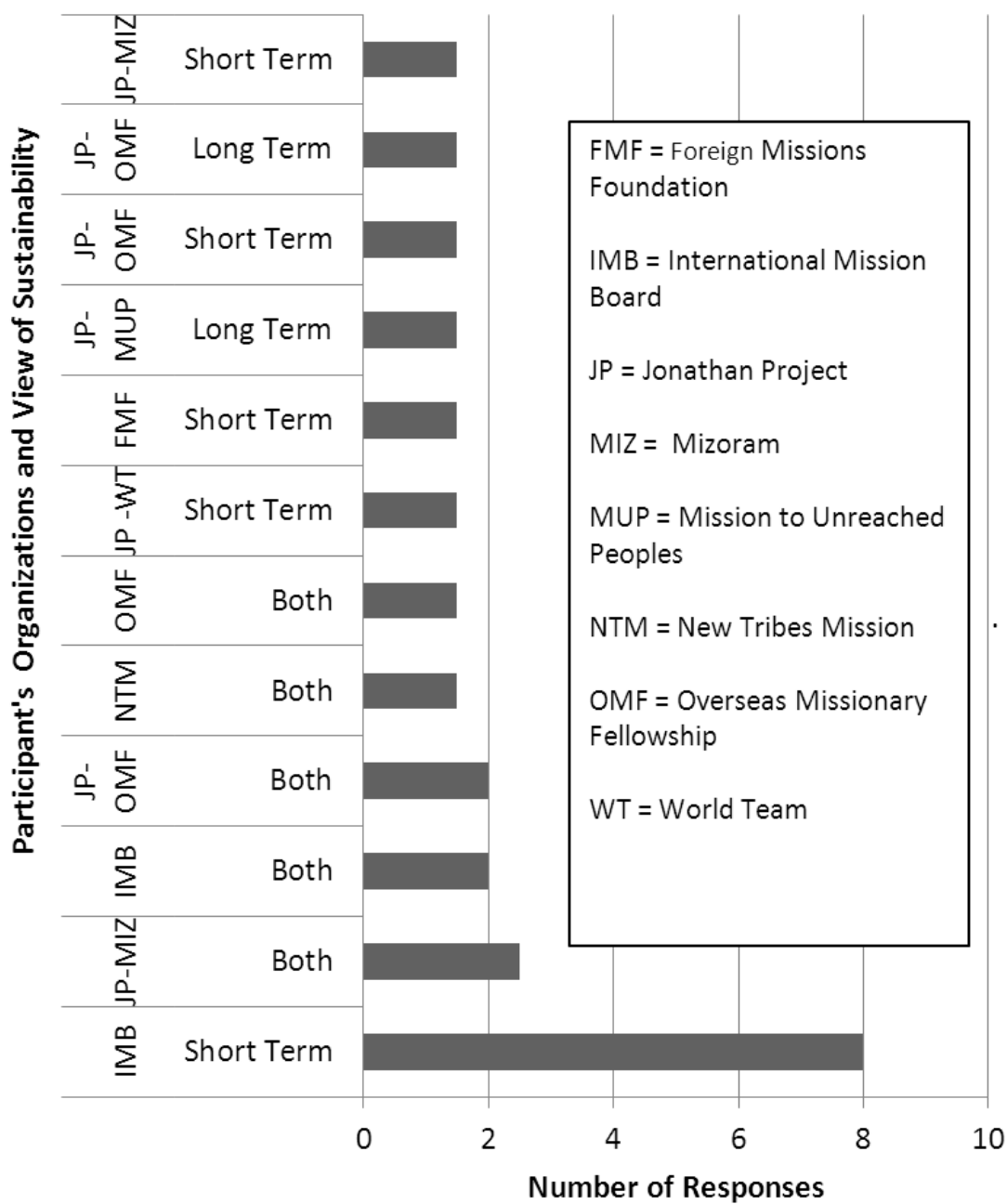


Figure 19. Study participants according to organizational affiliations and how they view sustainability, i.e. either long-term, short-term, or both.

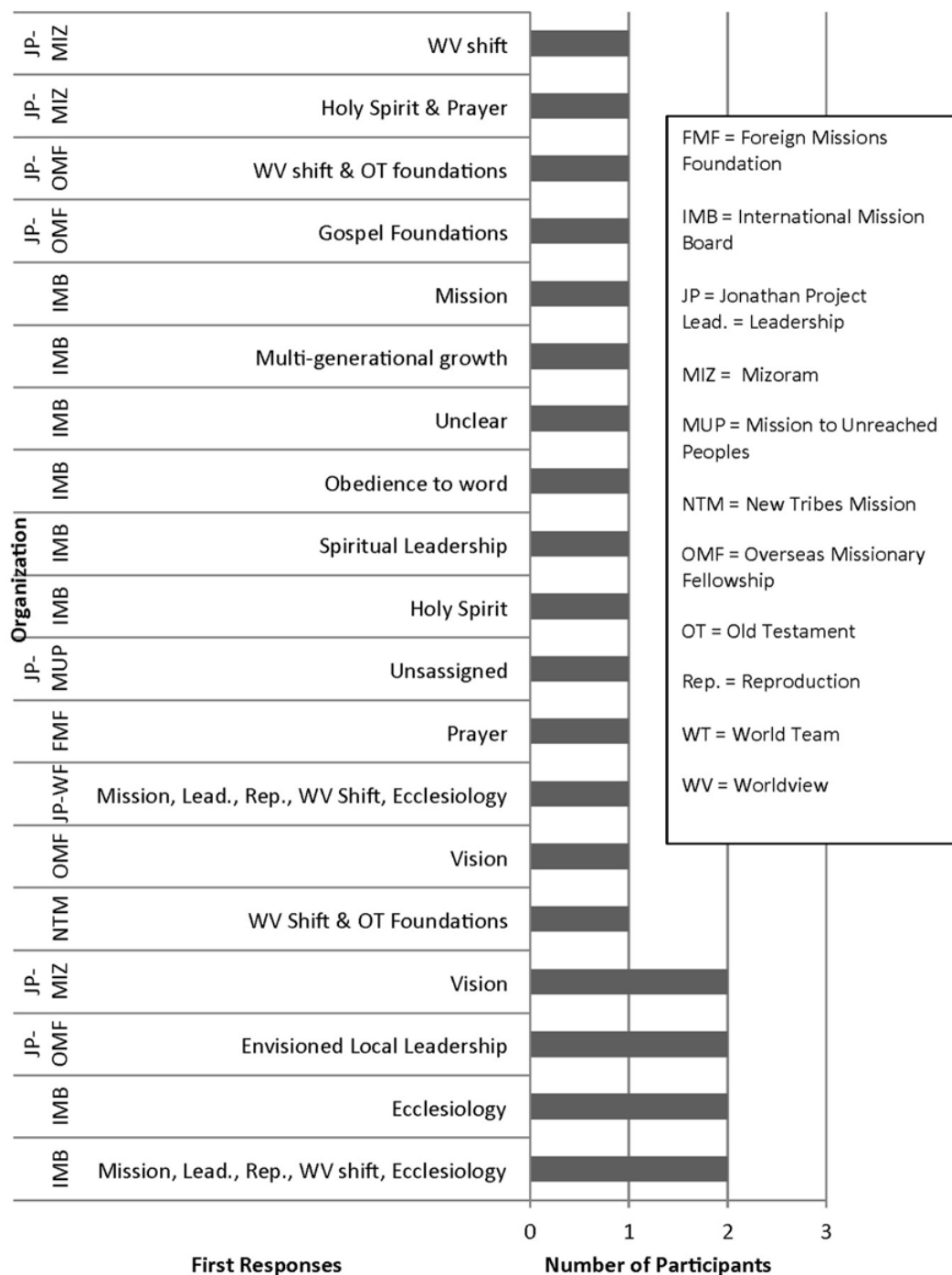


Figure 20. Study participants' organizational affiliation and first responses when asked about ministry practices that contribute towards a sustained church planting movement.

focus on training local leaders. Figures K8 and 20 look at the first response to the sustainability question. Figures K9 and 21 indicate their responses at the end of the interview.

The post-interview visualizations (Figures K9 and 21) continued to support the picture of a sustainable CPM model. Although there was not a strong, consistent consensus among every participant about what contributes to a sustained movement, data analysis generated strong themes necessary for such a movement. Once the interviewees were presented with ideas contributed by other participants, there was a general consensus that the five fruitful practices contributed most strongly toward a sustained movement. The post-interview responses support the model that continued to emerge; at least five fruitful practices are necessary for a sustained movement.

In addition, there was data showing that other themes were also important. As various themes emerged from data analysis, an integrated model began to take shape, a model that would incorporate all the important, emerging themes.

The final visualizations illustrate post-interview responses to the sustainability question according to years of church planting experience (see Figures K10 and 22). It is interesting to see that the emphasis on the five fruitful practices was spread out across a wide spectrum of experience. These visualizations, along with the rest appear to reflect what the coding and subsequent deeper analysis indicated, that the five fruitful practices of multiplication, worldview transformation, church/ecclesiology, leadership, and mission are all critical for a sustained CPM.

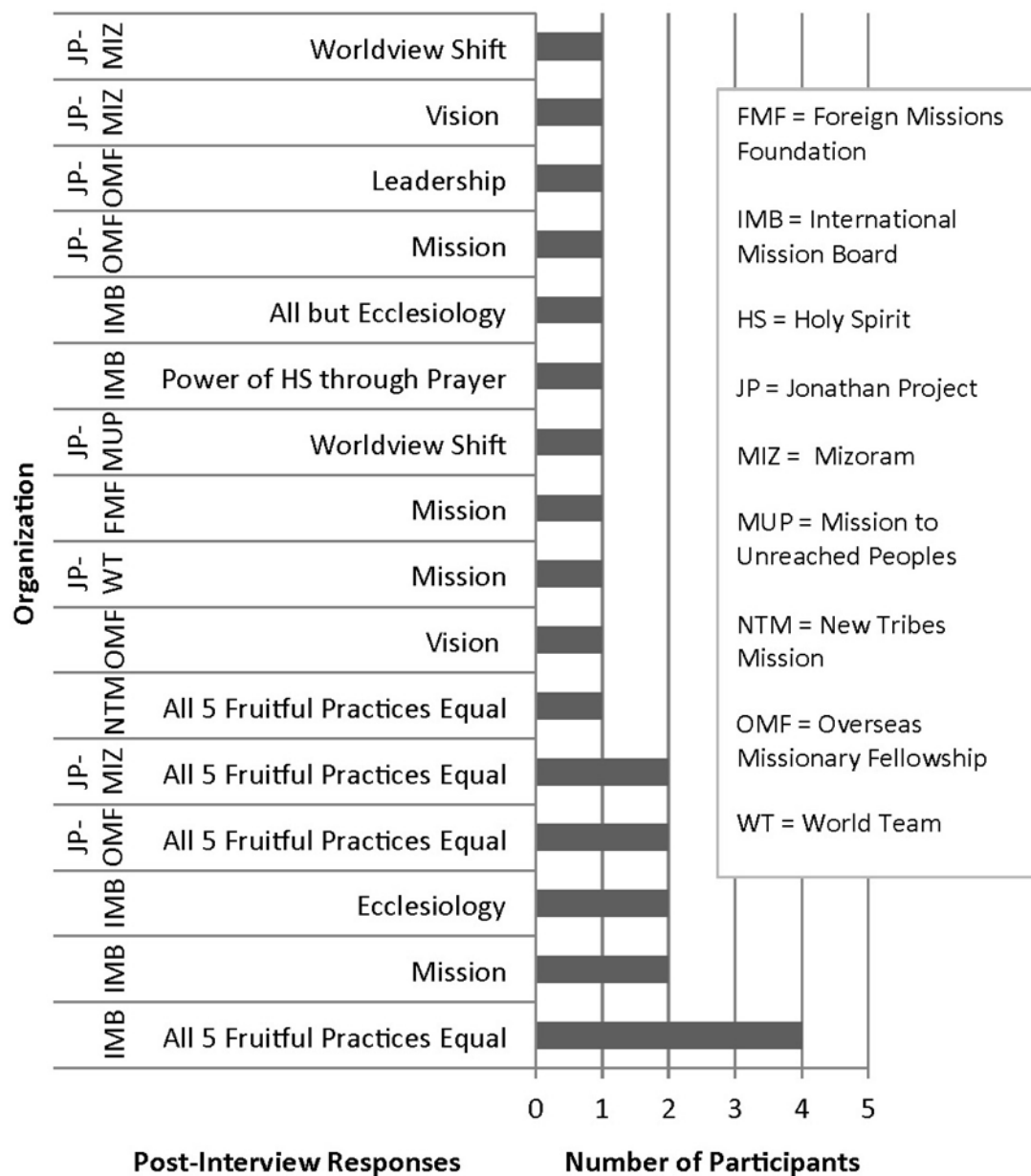


Figure 21. The study participants’ organizational affiliation and post-interview responses when asked about ministry practices that contribute towards a sustained church planting movement.

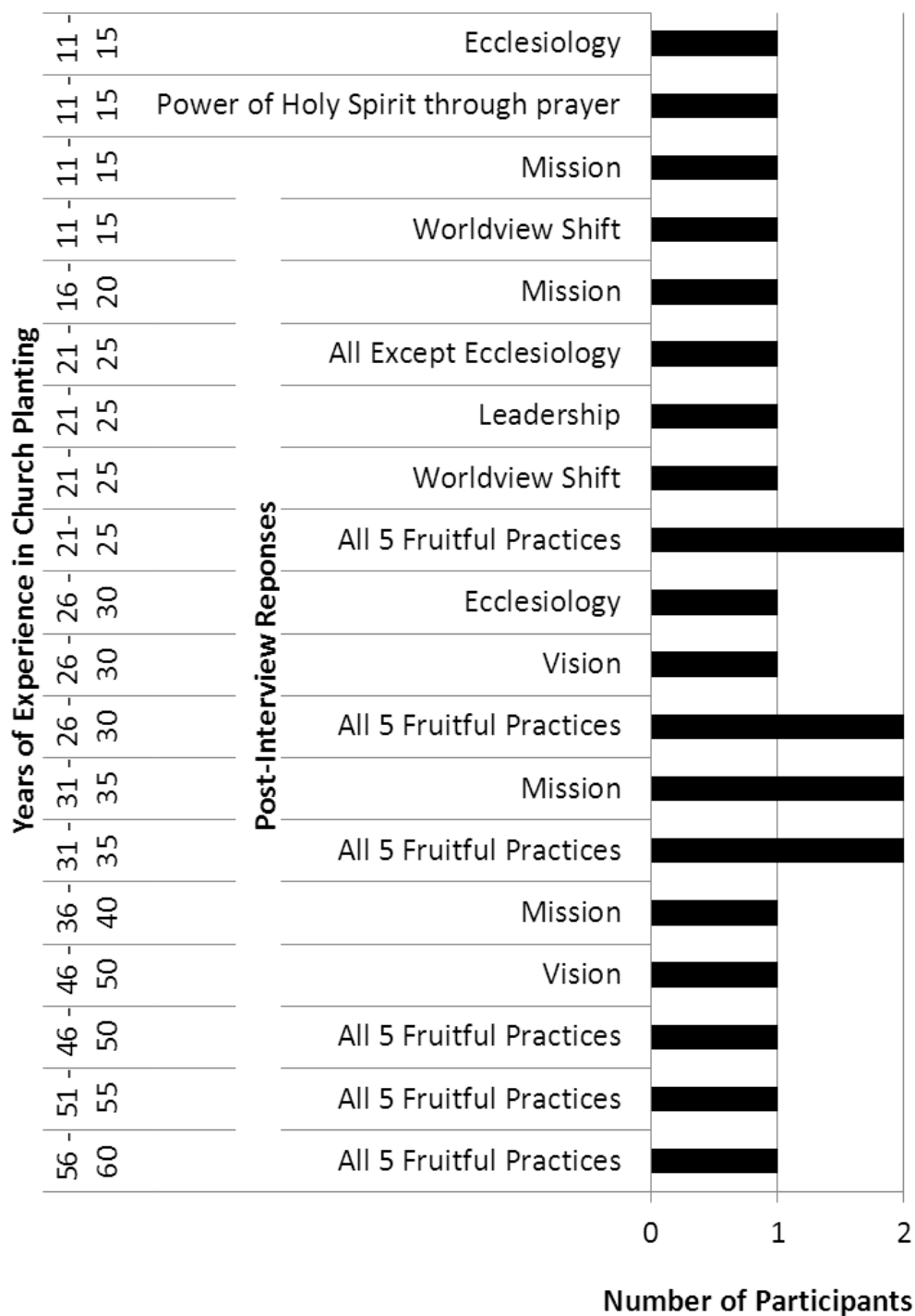


Figure 22. Study participants’ post-interview responses according to years of church-planting experience.

As I reflected on the various queries and visualizations the research program generated, one final question arose. What were the responses of those participants who have seen movements of over a million? The following chart illustrates the responses from three of the participants clearly supporting a theory that focusing on the five fruitful practices is essential for a sustained movement (see Figure 23).

In this chapter, I explored the data regarding the best practices of these CPM practitioners. Each participant did not necessarily agree fully with everyone else, but rather, when the responses of each participant were coded and analyzed, five dominant



Figure 23. Post-interview responses regarding fruitful ministry practices that impact a sustained church planting movement from three participants who have seen church planting movements (CPMs) with over one million members.

themes developed naturally. These findings were presented through visualizations generated from the research program. Chapters 6 through 8 move beyond pure data analysis to give a human perspective for each of the 11 themes organized into 3 categories.

CHAPTER 6

HEARING DIRECTLY FROM THE PARTICIPANTS: CORE

The previous chapter presented findings generated from queries of the source materials. The findings were visualized using tag clouds, charts, and tree maps. The findings support a model that contains 11 themes, grouped into 3 categories: core (Holy Spirit and vision), fruitful practices (mission, leadership, reproduction, church ecclesiology and worldview transformation), and universals (prayer, indigenous, training, and discipleship).

The next three chapters include direct quotes from the interviewees giving the reader a richer and more nuanced presentation of the data than graphs and charts would provide. All the research questions are answered through the template of the three categories (core, fruitful practices, and universals) and respective themes, using quotes from the interviewees.

Core, the first category, comprises two themes: the Holy Spirit and vision. Participants were asked what best practices they engaged in that contributed to a sustained movement. Each of the interviewees shared his experiences but with an underlining premise that the Holy Spirit is at that center of a CPM and we simply join the Holy Spirit in that work.

Role of the Holy Spirit

One of the spiritual principles behind it is that God in a sense rewards or invests in those who are obeying Him and those who are being a blessing to others. We are blessed to be a blessing. (Interviewee 16, personal communication, February 25, 2011)

Our thinking is quite simple. Like the Pentecost day, unless the Holy Spirit comes and work with us then our methodologies and strategies, whatever good it has, but it will not last that long. So we keep on praying. (Interviewee 22, personal communication, November 1, 2009)

If you're not going, then don't expect the Holy Spirit to be with you. He's on the "go" God [is] not a "sit on your butt" God. (Interviewee 4, personal communication, August 16, 2011)

The work of the Holy Spirit, leading and empowering every aspect of a movement, was evident to all those interviewed. Hudson Taylor, the leading pioneer of Second Era of modern missions (1865), started the CIM to do what no other mission attempted at that time, reach the inland. He told his young recruits that, in doing the task of missions, "God's work done God's way will never lack God's supply." It is a phrase often echoed among the ranks of the mission now known as the OMF. Although this phrase was typically used in the context of meeting financial needs, it can be stated categorically that Taylor's belief in God's faithfulness was extrapolated to every aspect of life and ministry. Quoting Taylor,

And he who in all things recognises [sic] himself as the servant of GOD may count on a sufficiency from GOD for all manner of need, and look with confident expectation to GOD to really prosper him in whatever he does. (n.d.b, p. 49)

It serves as a reminder that God, through the Holy Spirit, is not only the originator of missions, but also the driving force behind it.

While a deep sense of the work of the Holy Spirit was evident among all the interviewees, some were more specific in why the Holy Spirit was pleased to join the

work to bring about a movement. What they all understood was how the sovereignty of God and the responsibility of man worked together. There was a general consensus that when ministry is carried out in a certain missiological and biblical way, God seems to join that work in a very special fashion. Interviewee 13 said it this way:

I strongly believe that the whole CPM matter is a sovereignty of God issue. That it is a work of the Holy Spirit. We cannot create it we cannot cause it to happen; we cannot formulate it. In other words, we cannot do this and this for these 10 characteristics as delineated by whoever and therefore we will see a CPM. . . . at best what we can do prior to any sort of movement is basically hoist the flag (if I can use that metaphor on a ship), hoist the flag so that the wind of the Holy Spirit can catch that flag and blow and move it along. (personal communication, July 2, 2010)

One of the Mizo participants from northeast India illustrated the point of building one's ministry on a strong missiological and biblical foundation. The Baptist Church of Mizoram (BCM) had worked with the Chakmar for many years with few results. In the mid-2000s, JT was held in Aizawl, Mizoram, at the AICS and led by Mizo who had already been trained with the JT. The Field Director for the Chakmar work attended and, as a result, he revamped the entire field plan. Less than a year later, reports stated that a new and marvelous thing was happening. Interviewee 22, at that time the Executive Secretary of BCM, noted,

[In the] Chakmar work we're seeing revival among the Christians. It is also sweeping many other non-believers into the Church. Sometimes one day we baptize 200 . . . and sometimes more than that also. It is happening right now. (personal communication, November 1, 2009)

Participant 13 relayed a conversation with Steffen from Biola University; a conversation that integrates well the sovereignty of God, the Holy Spirit, and the responsibility of man in doing the work of God. He agreed with Steffen:

Does the Holy Spirit step in as a cleanup hitter whenever we make mistakes in our evangelism, when our evangelistic methodologies are flawed? Does the Holy

Spirit still work through our mistakes? And the answer that he makes (and I agree with him on this) is that yes, the Holy Spirit works through our mistakes and limitations. Again God is sovereign. (personal communication, July 2, 2010)

Steffen also pointed out that in the case of the Palawan work, with which he is very familiar, the Holy Spirit did not clean up the initial mess. Missionaries spent decades trying to right the mess within this movement (1998, pp.428-435).

I heard Interviewee 16 present a case study of the movement he was involved with on Hainan Island where he tried at least 20 things and failed. Then a movement came about when he focused on insights the Holy Spirit was teaching him. When the movement began, he gave credit to the sovereignty of God. Some factors in the Hainan movement included,

1. Rapid societal change;
2. Cultural emptiness from communist ideology;
3. Persecution increased level of commitment among new believers;
4. Boldness among believers;
5. Love and selflessness were different and attractive;
6. Early baptism;
7. Local leadership from the onset;
8. Multiple leadership form;
9. No clergy/laity bifurcation;
10. Targeted typical education;
11. Culturally close messengers;
12. High expectations from new believers;
13. Security concerns so believers met in small, home-bases groups;
14. Local hymn writing;

15. Form and content reproducible;
16. Accountability for obedience;
17. Vision for completing the Great Commission;
18. Training cycle utilized;
19. Focused, informed prayer;
20. God's time in preparing the hearts and society; and
21. Holy Spirit moving in individuals and among groups (personal communication, September 12, 2012).

Some of the senior workers who lived very closely with their people groups gave insights from the perspective of the new believers that are worth mentioning. They stressed that it was extremely important for the new believers to have a personal encounter and experience with the Holy Spirit soon after their conversion. For example, Interviewee 11, who pioneered the Pwo Karen from north Thailand, said this about a Karen friend of his: "It was amazing some of the insights that God gave to that man so that in a Karen way he would share the gospel to others" (personal communication, October 25, 2010). One of those individuals was a Pwo Karen village headman Chai Louie.

Chai Louie had a unique way to explain the gospel to people in the village. He said that before he became a Christian his chickens and pigs died from disease like he had lots of pigs and chickens but they went down his arm, dropping through his fingers into death. But after he became a Christian he prayed to God to protect his pigs and chickens from disease and it was like more pigs and chickens and more blessings came up his arm in increasing numbers. God answered his prayer for help.

He explained that if you hear the gospel but don't accept it, it is like walking through the hot jungle over the steep hills. You come upon a stream of water and you wash your face in the cool water, but you forget to take a drink and so soon you are thirsty again and you are too far away from the water to quench your thirst. That is the way of the spirits, but the way of Jesus is to cool off by

washing your face and also drinking deeply from the pool of water. Then you have lasting refreshment and a helper with at all times. (personal communication, September 12, 2012)

The success in ministry that each one of the interviewees described did not happen in a vacuum. Each had a clear vision for seeing a movement take place among his selected people group. But more critically, a heavenly and biblical vision was passed on and planted in the lives of new converts, a key factor for a movement to emerge. This is the topic of the next theme.

Vision

If our vision does not lead us . . . when I look at every day, yes I'll be discouraged. What's the use! BUT we know God's way of what he has been doing in the past. Some people don't even see the result of their labor but there is a time that it will come. (Interviewee 9, personal communication, November 2, 2009)

People are captivated by trying to . . . please the Father and fulfill the vision he has given us. (Interviewee 21, personal communication, June 14, 2011)

I think too many people . . . go into a church plant thinking, 'ok, I'll plant one church. It doesn't take that much advance preparation! We know how to do that. That's easy!' Ok, relatively speaking. But to have prayed through and prepared and be part of an IBCM that will see thousands of churches, that is a whole other ball game. (Interviewee 19, personal communication, December 16, 2010)

Vision is the magnetic north that moves any ministry forward. Kouzes and Posner in their book *The Leadership Challenge* define vision as “an ideal and unique image of the future” (1995, p. 95). In his book, *Developing the Leader Within You*, John Maxwell presents findings from Stanford Research about the motivational power of vision. “Eighty nine percent of what we learn is visual, 10 percent of what we learn is auditory, and one percent of what we learn is through other senses” (1993, p. 140). God created mankind to be motivated and guided by vision.

All participants shared the view that vision for a movement was a critical, fundamental element necessary for working toward a movement among a people group. Each was successful in part because plans were made consistent with biblical revelation, believing that God was ones most reliable partner. There was a conviction that CPM work is a divine/human relationship. On this point, Hudson Taylor added insight again saying, “With GOD all things are possible, and no conviction ever takes place save by the almighty power of the HOLY GHOST. The great need, therefore, of every Christian worker is to know GOD” (n.d.a, p. 35).

With even greater clarity he reminded his mission, “How often do we attempt work for God to the limit of our incompetency rather than to the limit of God's omnipotency” (Goforth, 1940, p. 129). This is the quality of faith that motivated other great pioneers like William Carey to say, “Attempt great things for God; believe great things from God.” His clarion call acted as a lightning bolt, launching the First Era of modern missions.

An interviewee from northeast India said that it is not possible to know when a movement will occur. He noted, “At the same time this is not our work! We do our best . . . because of our vision . . . yes! . . . We are vision focused people” (Interviewee 9, personal communication, November 2, 2009). Interviewee 16 likes using an often-heard phrase, “We usually hit what we aim for.”

I examined the work of the Holy Spirit and how that directed and gave vision to successful CPM practitioners. This is at the very core. As a result of open coding and more focused coding, other themes emerged. These themes were generated using querying tools and were presented in Chapter 5.

CHAPTER 7

HEARING DIRECTLY FROM THE PARTICIPANTS: FRUITFUL PRACTICES

The central question that drove this research was to answer the question regarding ministry practices that positively impact a sustainable movement. This chapter explores the five themes that were generated by the research methodology characterized as fruitful practices: reproduction, mission, leadership, worldview transformation, and church ecclesiology.

Reproduction

Can they have a healthy ecclesiology and have a philosophy that does not embrace multiplication? I would say yes. But I would say as long as they're thinking of making disciples that would be faithful to the scriptures. But are they being good stewards? In other words, if they embrace more of a multiplication type of approach, is that a better issue of stewardship as a follower of Jesus? And I would say, "Yes it is." (Interviewee 13, personal communication, July 2, 2010)

Sustainability is based on its ability to reproduce itself. (Interviewee 3, personal communication, December 15, 2010)

We've seen it [multiplication] in other parts of the world. Here are some of the characteristics, and there are things that I can do to help it and instill some of these things so that if the Holy Spirit so decided to move that these institutional factors; things that the missionary, the churches can control. These institutional factors are radically biblical, highly multiplicative in its orientation and simple. (Interviewee 13, personal communication, July 2, 2010)

The interviewees held a unanimous view that unless a movement has occurred, sustainability is a moot question. God expects the Church to grow and bear fruit. It is a

principle of the Kingdom of God. Jesus told a parable of the sower: “The seed that fell on good soil is the one who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown” (Matt. 13:23).

The reproduction of churches, believers, and leaders resulting in multiplication is unquestionably a key element of a movement. If one does not have it, there is simply not a movement. Essentially, everyone interviewed thought of multiplication as simply meaning that churches are planting churches, leaders are reproducing leaders, and local believers are leading others to Christ. What is necessary is to “see the process continue unabated and see the process sustaining in its purest forms from generation to generation” (Interviewee 23, personal communication, February 21, 2011).

Interviewee 3 said it best, “These principles have to be embedded into the DNA of that first church and for every church that emerges in these movements to sustain itself” (personal communication, December 15, 2010). Interviewee 16 carefully pointed out that he does not “measure sustainability by longevity of an individual church but [by] the fruit of that church which can survive and multiply other churches” (personal communication, February 25, 2011).

One interviewee, working with a successful movement in northwest Laos, echoed what others had to say about a movement but added what resonates with many, especially those who criticize CPMs. He cautioned,

I think you can keep a movement going, the form of godliness, the form of church, put in leaders, and get the structure going. But if there hasn't been a real planting of the gospel DNA, of the real understanding of grace and God's salvation, you're just going to have a form. And sometimes you see within 4 or 5 years you see those people backing out. (Interviewee 1, personal communication, June 24, 2010)

Among those who have seen significant multiplication there was a very strong focus on generational growth. All activities were ruthlessly evaluated on that basis. That being the case, the quality of the growth was also a concern and focus.

Closely connected with the theme of reproducibility is an issue raised by many practitioners, beginning multiple streams. Multiple streams have to do with starting multiple groups that multiply simultaneously. When this factor was incorporated into a CPM effort, church growth multiplied much more rapidly. Multiplying generations and streams of churches, leaders, and believers is a strong focus of Interviewee 20. In a recent email regarding the topic of multiple streams he wrote,

Scores of examples come to mind. Here is a photo I took of a fellow's hand drawn chart of his groups in Bengal (Appendix L). He has three separate streams. I have met workers down to the third generation in the middle stream. At the top is a team of about eleven. Each of the teams has language specific or geographic streams of groups. These are mostly south and west of Kolkata. The central team (all Indians) regularly receives reports. This picture represents the streams that one man is responsible for.

In this movement they have monthly reports, often oral received by text or voice on cell phone from leaders down stream. Some of the leaders in the top team are full time workers most are self employed and part time religious workers. Many of the workers down to third and in this case fourth generation pass on lessons as they are learned by some one above teaching them.

The actual teaching is much more messy than this neat chart represents since it is common for workers to train each other and travel around teaching not in the stream that is depicted in the chart.

At the lower levels of this chart most of the people are oral learners so mostly the lessons are passed on in story format. In one session that I attended for about thirty of those in the middle stream, overnight homework for everyone was to create a song to use to pass on the lesson. They also created a drama to act out most of the scripture passages used.

I have many of these multiplication charts. I usually have people draw these everywhere I go. (personal communication, September 14, 2012)

Although multiplication measured by generational growth was a theme that the coding and queries generated, there were also additional subthemes related to

multiplication. Combining how often the multiplication theme emerged from the research in addition to the subthemes related to multiplication, there was a lot of data.

Listing in order of number of codes, the other noteworthy subthemes that emerged were: (a) local believers sharing, (b) timing, (c) no outside funding, and (d) locals planting churches. The biggest surprise as a result of research was the prominence of the role the missionary played in acting as a catalyst to a movement. In fact, the role of the missionary was critical—for or against a movement—among all the additional subthemes related to multiplication that emerged from the research. These various subthemes can be boiled down to intensive, focused, and reproducible training, as well as being indigenous.

This section concludes by simply allowing some of the participants to describe in their own words what they have seen and experienced in terms of reproduction resulting in a multiplying movement.

Interviewee 23

More than 17 generations now in our India work that we started in 1994. It just continues to blow us away how generation after generation we've seen it reproduce accurately. Now in Africa, like I said, it's pretty much following the same curve with the groups we have going in Africa; your third, fourth, eighth, twelfth generations are all faithfully reproducing the first three generations. (personal communication, February 21, 2011)

Interviewee 20

The AoG [Assemblies of God] there in Uganda, I worked with them about 4 years ago. They were about at the 300–400 church level; now they're about 4,500 church level, and they're still going. (personal communication, February 25, 2011)

Interviewee 20 also shared this encouraging summary:

I tracked a movement by Francis Asbury in the U.S.A. by the Methodists from about 1771 to 1840. That's pretty good. That's about a 65-70 year run of continuous multiplication; and Baptists, southern Baptists, in the south and the frontier, roughly that same 60-70 [year] run, they had continuous multiplication. They started theirs through a guy named Gubal Sterns in North Carolina. (personal communication, February 25, 2011)

Interviewee 3 gives his firsthand story as follows:

As of late there has been a tribal group in India which is now over a half a million believers and probably well over three to four thousand house groups. It might even be more than that. And that is exactly what happens. The leaders of these groups they'll take some members and start a new group, and the emerging leaders in the new group are mentored and trained by the existing leaders of the church that helped plant that new group. So training programs come in behind that and feed into that, but they don't replace that one to one or one to two or one to three mentoring cycle that has to go on. (personal communication, December 15, 2010)

A final story comes from Interviewee 11, a pioneer from North Thailand. It was so interesting to talk with these older, experienced veterans who have seen movements because their relationship to the people was seemingly so much closer than most of the younger men interviewed. Here is his story of how he planted the DNA of reproduction among the Karen in just one night:

The headman ordered me to come to his village because he had heard the gospel recordings 16 years before, and now he was hooked on opium. He heard that Jesus was greater than the spirits. I only had one night with him. I was in his village, and he believed; and then he wanted me to go to other houses. I said, "No I can't go to other houses. You must come with me, and I'm going to let you watch what I do; then I'm going to do it with you [and] then you're going to do. Then we're going to come back. Then I'm going away for a year. From here on out you're going to have to do anything that needs to be done." You know, he wanted to know "what are the rules?" Then I said, "Well, simple. There are just two rules. One is that you never ask the spirits what to do; you always tell Jesus. You know, just ask Jesus to help you. Well you go for that for a year." Well they did that, and they grew! And from that time on that movement kept growing; and they kept knowing things: songs and . . . stories that they could reproduce to others. And they even until this day are still growing as it goes from Karen to Karen. (personal communication, November 25, 2010)

The dynamic of reproduction at the grassroots level is illustrated by a story Interviewee 11 told of a son helping his father understand the Christian message and its application to Karen life.

We saw that a father-son relationship ah I learned this because of a headman a very famous headman that he was a non-Christian but he was a very famous

headman. He didn't know Thai very well but he had a kid that knew some Thai and so we could see a father-son relationship there where the headman had the power but he depended on a lot of knowledge from his son so we tried to help build this into this father-son type understanding. The older man being respected but the son learning to read and help him. Then of course by the time the son has kids they're all . . . it's a whole different ball game. It multiplies as it grows. So there is no one easy answer. There is a series of answers all down the road and it keeps going . . . and a momentum keeps going and keeps building. (personal communication, October 25, 2010)

These stories are proof of the power of reproduction and the sustainability of these movements. But was there a driving force behind this multiplication? Yes, and that was mission, the emphasis of the next theme.

Mission

It's the obedience to the commands and knowing that they're obeying commands that keeps them fresh and moving forward. We really don't have to push them going out and planting churches. It just happens. (Interviewee 23, personal communication, February 21, 2011)

If a CPM is focusing on anything other than lostness, it tends to lose steam. (Interviewee 20, personal communication, February 25, 2011)

Somewhere in the art of missions there has to be the preaching the whole counsel of God and praying and working for the rapid dissemination of the gospel. (Interviewee 13, personal communication, July 2, 2010)

As the theme of mission emerged in the research, it diverged into two streams.

One stream added mission later as part of the discipleship process of the emerging church movements. The other stream imbedded it immediately, up front; this was key in igniting a movement.

Those who have seen movements that multiply past four generations described mission in the simplest of terms: lostness. The idea of lostness was a catalyst that sparked movements. Local believers typically had a simple view of the world. People are in or out of the Kingdom. If one is in the Kingdom, then one witnesses to those who are out. It

does not matter if they are of the same or different culture. If the barriers of communication could be overcome, cross-cultural witness took place naturally.

Interviewee 16 described it this way:

Having eyes to see where the church isn't . . . ties back to the question you asked about mission. Well, you know, I think there always will be mission from groups that are in a sustained movement because that is part of what it takes to achieve that because you have to have eyes to see where the church isn't . . . see gaps . . . in geography or ethnicity or language or socioeconomic or educational level or whatever. You need to see where the gospel isn't; where the kingdom isn't. (personal communication, February 25, 2011)

This same interviewee was asked if it is possible to have a sustained movement without mission. His response was stunning.

I'm trying to imagine, you know, if that is possible. I might consider it if being sustained . . . if all those other factors were in place and they weren't reaching out cross culturally; but I haven't seen it before so I think in theory...it might be possible, but I haven't seen it. (personal communication, February 25, 2011)

Interviewee 23, who has seen a sustained movement in northern India that started in 1993 and has multiplied over 17 generations, puts it this way:

We start out with the Great Commission as one of the earliest passages we deal with when we're dealing with leaders. We're challenging them from day one that they have a responsibility beyond the horizon to the next place . . . a natural part of everything we do, we teach obedience to the Great Commission. We teach obedience to the great Commandments, and we ask the question again, "How are you, in your circumstances, going to obey this?" (personal communication, February 21, 2011)

Those practitioners who have consistently seen movements shared a similar mindset.

As the mission theme emerged from the coding, other mission subthemes also emerged. The importance of the missionary's role was surprising. For some interviewees, the question of contextualization and missions was important, especially in the context of cross-cultural missions; but it ranked low as a theme. That was also a surprise.

The importance of training throughout all aspects of a movement has already been noted. This leads to another major theme that emerged: the training of leaders and the discipleship of believers.

Leadership/Discipleship

If you do not have a leadership equipping process that is continually equipping new leaders, your CPM dies. (Interviewee 20, personal communication, February 25, 2011)

You ground people, as it were, one sentence at a time. (Interviewee 11, personal communication, October 25, 2010)

Our training of leaders should be broad enough to see the vision and deep enough to see the quality of leaders that we want to raise. (Interviewee 10, personal communication, February 21, 2011)

Discipleship in general, but leadership specifically, was noted by all participants as absolutely necessary for the sustainability of a movement, both long and short term. The New Testament also reinforces the importance of leadership. Acts 15 records a pivotal moment in the life and expansion of the Church. It recounts a dispute that arose concerning the necessity of Gentiles culturally becoming Jews, i.e., circumcised. The Jerusalem church leaders deciding the issue demonstrated how pivotal good leadership was for the growth and expansion of a movement.

Some CPM critics are dubious of CPMs because of weakness in discipleship, a point discussed in Chapter 1. Some of their criticism is well-founded because there are many poor examples among CPM/IBCM practitioners, but I would go beyond that. Some within the CPM movement have communicated poorly about the importance of leadership development and discipleship and how these fit into a CPM. Two specific examples illustrate the communication breakdown.

The first occurred during SC training in Singapore. The two trainers from the IMB are well-known CPM practitioners and trainers. At one point in the training I asked a direct, specific question of one of them: Is the end goal to see a CPM and then move on? The response was a definitive “Yes.”

A second example occurred while meeting an IMB couple who were SC trainers. Their experience with CPMs was modest at best; nevertheless, they were training SCs. As the need for leadership development and the role of the missionary was discussed, they took a very dim view of any role a missionary might have in the maturation of the church. They claimed that once people confess Christ one should simply hand them over to the Holy Spirit and the Word of God and move on. On the one hand, one can appreciate the concern that missionaries have often interjected themselves for too long and too deep (Steffen 1997, p. 13); but this couple failed to appreciate the nuances of discipleship and leadership development. I pointed out Paul’s perspective on discipleship from Colossians 1:28-29. If Paul saw the need and was concerned about it, should we not be concerned as well?

It appears a significant number among the IMB have a limited view of discipleship and leadership development, particularly as it relates to people groups coming to Christ with no previous knowledge of God and the Bible. I have observed that a significant percentage of IMB missionaries are not experienced in working directly with new believers. Thus, when some communicate that missionaries should move on quickly, the idea does not ring true with more traditional missionaries who have good understanding of language and culture because of their working closely with the local believers at the grassroots level.

However, while the IMB may move out too quickly, others like OMF workers who live closely with the people may stay too long. I have never had a local with whom I was working think I was moving on too late. They typically said that I should stay longer. I always assured them that they would be fine and that the Holy Spirit would guide them. Up to this point, it has worked out that way. Experience teaches that one can transfer more responsibility to the local believers sooner than generally believed.

In the context of the research, however, there was a consensus that discipleship and leadership development are essential. This contradicts the critics. The research shows that fruitful CPM practitioners are focused on discipleship and leadership development. For example, Interviewee 7 has an intensive discipleship program that he calls T4T. Although he trains many others, he continues to model what he teaches by regularly starting new groups himself. He expects his mentorees to do the same. His new book (Smith & Kai, 2011) provides a clear description of the entire program.

Interviewee 16, during the early stages of the Hainan CPM, provided training seven days a week through which the leaders rotated every two weeks. The initial training was run by near culture Chinese from Taiwan and Hong Kong who were first trained by Interviewee 16. This past decade, when he began teaching CPM principles in India that resulted in a movement, he wrote a church-planting manual entitled *First Steps*. He trained key leaders who are now travelling around the country training many others.

Interviewee 14 began a training center in north Thailand through which church leaders were trained in chronological Bible teaching and pastoring skills. Church leaders attended four sessions, each of which lasted between two and three months. In between

sessions, trainees were expected to teach what they learned to local congregations. If they did not, they were not invited to return (personal communication, 1992).

Interviewee 1 developed a cross-border training center for Kaobu of Laos. Attendees received intensive weeklong training in chronological Bible teaching using orality. Once trained, they returned to Laos, conducted trainings, and passed on what was learned (personal communication, 2012).

As a result of the data analysis, a few things experienced practitioners accomplished were noted as particularly insightful. First, they tend to conduct discipleship and leadership training in a traditional way. They often used materials that others may have already developed, e.g., Firm Foundations. The difference this research highlighted was that they found ways to reproduce and multiply that training exponentially through the local believers and leaders. This is critical. In fact, they generally are gifted teachers and disciplers themselves but have been able to pass that DNA on to locals who can do the same.

Discipleship and leadership training did not happen in a classroom but was on-the-job training, extremely focused, and obedience based. For example, many of the interviewees are familiar with George Patterson's obedience-based curriculum called *Train and Multiply* (www.trainandmultiply.info), although only one or two currently use the program. Another excellent example of a training program is the T4T method co-written by two participants of this sustainability research project. Additionally, participants in this study were able to develop effective leaders out to the very edges of the movement through multiple streams.

The challenge of discipleship and leadership training is a very serious one that requires focus and creativity. Interviewee 23, who is currently dealing with a number of movements said the following:

The challenge of training in the midst of a Disciple Making Movement (DMM) is overwhelming. Right now, we are working with more than 400 agencies, 20,000 churches and as many new groups who are on their way to becoming churches, and the demands of other agencies for us to equip them and their leaders. Equipping pastoral leadership, alone, is a massive task. When you add to this the needs for leadership to move to new areas, towns, cities, and countries; the specialized experience and training required for strategy development to manage all the systems in a DMM is even more difficult to maintain.

There are three primary aspects of developing a maturing system of leaders.

Education—leaders need specialized knowledge. Teachers who know this knowledge are needed to interact with learners. But in mostly oral worlds, these teachers have to be present at the right times in the learners' lives for the learners to actually absorb the information. Repository teaching systems don't work. Knowledge dumped on leaders dissipates without effect.

Training—leaders need to become consistent in their lives and in specialized skills. Coaches with experience work with leaders to "perfect" life and ministry skills, and to develop more leaders/coaches. This must be on-the-job and not in a classroom, so even more challenges with consistency of coaching and access to coaches.

Equipping—leaders need to increase their capacity in order to sustain growth in numbers and in maturity. This requires mentors who will invest in lives long enough and deep enough in order for independence in consistent and wise decision-making to develop. This requires a long-term investment in lives, private and professional.

I wish this were as simple as some curricula or training program, but it is not. The diversity of leadership and circumstances; the immaturity of new leaders; the fact that most DMMs/CPMs are in difficult environments religiously and politically; the speed of the growth that forces immature leaders into office; and the overworked leadership at every level run past all leadership systems that are based on training centers and curricula. But we still put as much of this in place as economically possible.

We have somewhat successfully addressed leadership issues by trying to put every leader into two roles: mentor and mentee. Leaders learn more and more quickly when they are engaged in mentoring and coaching others. By encouraging all leaders to engage in mentoring and coaching, and by encouraging all emerging leaders to relate to mentors and coaches who are at least a few steps ahead of them, and by putting into place systems that note those who are developing quickly and running past the capacity of their current mentors and coaches, we

have put into place an imperfect system of leadership development that is found at the bleeding edge of everything we do.

We need to do more. We need to do better. We need more equipping centers and more coaches and more teachers and better curricula. There are hundreds of us working on this for oral learners, functionally oral learners, literate learners at all stages, and mature leaders who are swamped with responsibility and don't have time for formal programs. (personal communication, September 13, 2012)

One fact discovered through this research is that as the movement develops and matures, leaders and churches tend to become settled. Consequently, some of the most motivated early leaders and church planters might start buying buildings and settle in pastorates. This will kill a movement if new churches and local leaders do not emerge constantly out to the edges of the movement.

Interviewee 23 emphasized that

The other part of sustainability that I think is really important is identifying your key leaders early and spending a tremendous amount of personal time with them in mentoring and coaching and training. Those things are just incredibly important . . . your leadership factor is probably the single most important factor for sustainability . . . so we spend a great deal of our time looking at leadership, evaluating leadership, coaching leadership and [having] some pretty stringent requirements for change in leadership. (personal communication, February 21, 2011)

This interviewee has seen his movement in northern India continue to grow past 17 generations since the work started in 1993, and it continues to grow. He continued,

“You may only be working with those guys for 1 1/2 to 3 years. If you do not have a leadership equipping process that is continually equipping new leaders, your CPM dies” (personal communication, February 21, 2011).

Interviewee 3 cautioned, however,

One of the things that I think may be the weak point in some of these church planting movements is this: Is there actual spiritual leadership in these bodies that are being planted? They have leaders but I'm not sure that we do a really good job of raising leaders that meet the characteristics that we find in the New Testament in terms of spiritual leadership within the body of Christ. (personal communication, December 15, 2010)

Agreed, but one is not always sure until training takes place and results are measured. Interviewee 3 understands the realities of training so he is focused on making sure his trainings all emphasize New Testament qualities of leadership.

Participant 19, while working in the Philippines, attended a meeting with the IMB where they were very candid about some of their church plants. He reported that the “Southern Baptists found that in their research down south . . . 3 of 10 churches they started were gone within a decade, and it was because there wasn't (sic) adequately raised up leaders for those congregations” (personal communication, December 16, 2010).

Some senior missionaries have a 40-plus-year perspective on this. Interviewee 4, a New Tribes Missionary in Thailand, observed:

If a person isn't born again, it doesn't do much good to teach them about leadership because you can get people into leadership without the Holy Spirit and [that] certainly is counterproductive. We've seen that happen—where people seem to be natural leaders but they really were not born again. That is dangerous—to put people into leadership without change of worldview and clear understanding of whom God is. (personal communication, August 16, 2011)

There is much wisdom in his statement.

Closing Thoughts on Leadership

Discipleship and leadership are critical for the sustainability of any movement. What are some of the factors that emerged from the research to support that? In the context of discipleship, five areas are noteworthy.

Foremost was personal experience with Jesus. “Those that stayed got an experience of their own that God is real” (Interviewee 11, personal communication, October 25, 2010). Following closely was emphasis on personal Bible study. Interviewee 5 said it best, stating that new believers have “got to be able to sustain that spiritual life from their own study of scripture and their own relationship with the Lord in prayer”

(personal communication, December 15, 2010). The last three are simplicity, modeling, and accountability.

The most experienced CPM practitioners can disciple deeply because they developed a simple, highly reproducible model. Everyone is held to a high standard of accountability, i.e., obedience. “A structure for accountability that helps the body encourage and build one another up, that would be accountability for obeying what they’re hearing from the Lord and for passing that on to others” (Interviewee 16, personal communication, February 25, 2011).

In the context of leadership development, emphasis was on non-formal, indigenous training without outside funding that would create dependency. An influential IMB missionary made a surprising statement about changes they were making within their seminaries for the purpose of getting theological training out to the local churches. He said,

We take our theologians out of the schools and take training to where the churches are being planted and formed. Not in some school where they need to come out of the church. We do not advocate taking any pastors out of the church and sending them anywhere. Instead we advocate taking the school by extension or by itinerant pros to teach what they want, where they are, as they need it. So the theological education in our CPMs is taking on a very different character. (Interviewee 17, personal communication, February 18, 2011)

The research shows that experienced practitioners of CPMs are focused on all of the essentials found in any traditional church plant. The primary difference is that they have found ways to multiply the movement in terms of churches, leaders, and individual believers. Accountability and obedience are keys to success. In the initial stages there is emphasis on non-formal training that is reproducible. In the case of the IMB, they force their seminaries to tailor teaching and training to meet the needs of a movement.

As noted, effective CPM practitioners have focused on multiplication through reproduction, mission, and leadership development. This was generally unanimous. However, two other important themes emerged that were not unanimously held but are nonetheless important: worldview transformation and church ecclesiology.

Worldview Transformation

I tend to believe that Garrison, McGavran, who have also been criticized in their thinking when they wrote . . . they were thinking the same way I'm thinking in terms of transformational movements. (Interviewee 1, personal communication, June 24, 2010)

These little tiny communities are held together because of the bonds created as they start walking through the road from Genesis all the way through Exodus. (Interviewee 5, personal communication, December 15, 2010)

If that core does not change I don't think you have a legitimate movement. (Interviewee 15, personal communication, December 14, 2010)

Transformation was an important end result for all of the participants. The strategies for achieving that, however, were dramatically different. In addition, each individual within the study had his own assumptions about worldview transformation. For example, Interviewee 20 was not convinced that all the effort missionaries were making into worldview studies really contributed anything to a CPM either long or short term. He explained his skepticism from his experience:

I deal with some folks up in India and some places in Africa where they measure worldview, they document worldview, they do this long sustained chronological training, and they measure shift in worldview. Their approach is a bit more lineal than I'm comfortable with, and I can't speak generically for the whole world; but I would say in my own experience sometimes they don't take into account the power of the gospel, the power of the Holy Spirit to change people. Some of the ones that I've been dealing with see worldview shift as much more of an educational process, a knowledge based process and less of a Spirit of God helping people interact with the Word of God and they spontaneously change some of their worldview. So I guess my answer is a mixed bag . . . I'm still waiting to be convinced. (personal communication, February 25, 2011)

None of the interviewees responded specifically to his statement, but I could imagine them saying that they have absolute faith in the power of the Holy Spirit. This is not the point in question. The point is that the Holy Spirit uses the Word of God. How the Word of God is presented within the context of a people's worldview could dramatically enhance or hinder their understanding of the scripture, thereby affecting their worldview.

Generally, the rest of the interviewees were convinced that worldview transformation was essential. Interviewee 15 echoed the majority view in observing that there should be a change at the very core. The core should be filled with an understanding of God.

To me the whole fact is that you go back to the beginning, God. What is this God like? And when we understand something of this God, he is a creator God. He's a God of absolute standards. His holy universe operated according to his standards. We need to line up with that. I've tested this with multiple people groups, multiple religious backgrounds and I'm absolutely convinced that that is foundational. (personal communication, December 14, 2010)

One of the younger interviewees deflected the worldview question by making a broad statement that all of us, no matter what our culture, need to have a shift in worldview.

It's not just animist's worldview; it's everyone's worldview. The whole thing is that all of us are being discipled into a biblical worldview. And you and I, Frank, we still have challenges to our worldview that are not biblical. So of course we've encountered that with the Hanni, but I don't think animist people are anymore exaggerated than Buddhist people or Muslim people that come to faith. (Interviewee 21, personal communication, June 14, 2011)

His statements seem to miss the point. No one doubts that all of us, throughout our lives as Christians, should alter our worldview as part of growing in Christ-likeness. Interviewee 21 missed a much deeper point. This may reflect his lack of experience in working closely with a people group. Experienced missionaries who have worked closely

with people on the field understand that there are certain assumptions people make about reality. These assumptions act as a lens or filter for any information they receive. This filtering effect causes them to completely misunderstand the message of the Bible or, worse, act as blinders. Not only that, when a time of testing or crisis arrives, people generally tend to revert back to their old lens.

Among the pool of participants, it was the older, more seasoned missionaries who seemed to have deeper insight into the question of worldview. Because they lived closely with the people and learned their language and customs, they were able to observe at a deeper level the dynamics of worldview. Interviewee 11 offered this illustration:

One lady told us one time that she can't be a Christian because she doesn't have a cat. I thought what does a cat do with having being a Christian? And I realized that she saw the cat jump on Louise's lap, and she saw us praying. She thought a woman needed to have a cat on her lap. You began to realize, ok, these are things . . . an animistic thing. You've got to help them get beyond that. [To learn] that the cat has nothing to do with it. (personal communication, October 25, 2010)

The Hmong people have similar worldview obstacles. A young couple had recently become Christians. During a visit the wife told about a nightmare she had the previous night where she saw the mutilated and decomposing face of one of her dead relatives coming at her. Her question was, "Now that I'm a Christian, what do I do?" What do you do? Why would anyone ask what to do? Does it not make more sense to ask, "Why?"

Later I understood that in their animism, during a crisis of any sort, there is some ceremony to fix the problem. Hmong have three souls. They believe their dreams are just an alternate reality that one of their souls is experiencing as it leaves the body during sleep. Their understanding of nightmares, when filtered through their worldview, is that a nightmare occurs when an evil spirit captures one of their souls that is traveling about

while they sleep. So during the nightmare, they wake up with one of their souls missing. If the soul is not called back and tied back into their body, they will become sick and die. That explanation of nightmares is a little more serious than a typical explanation of indigestion from eating too much pepperoni pizza. To this lady, it was a matter of life and death. She wanted to know what Christian ceremony would call back one's soul after a nightmare.

Among the participants from the IMB there was a general consensus that worldview transformation happened by always directing the new believers to the Bible. They approached worldview transformation as a result, not necessarily as something that needed to be intentionally addressed up front.

No one disagrees with using the Bible for the answer. However, there are numerous examples among Hmong and other tribal leaders who had gone to Bible classes and training for years but still did not have a clear understanding of salvation. Many IMB people said they always refer the believers to the Bible for any questions; but, for example, where in the Bible does it talk about dealing with multiple souls and how to call them back when they have left the body causing them sickness?

Interviewee 6, an IMB missionary, stated a summation of the IMB participants' viewpoint by saying that if a person has invited Jesus into his life and over 10 years is daily walking with God, asking God's word to teach him, is asking,

What are you teaching me God? What are you rebuking in my life? What do I need to correct in my life? What should I apply to my life as training in righteousness? [then] The idea that those people 10 years down would be unregenerate and untransformed is inconceivable. If they are unregenerate and untransformed, then there is no power in the Bible, there is no power in the gospel. (personal communication, June 31, 2010)

Agreed, but that is a very big if. There is a large gap in people's thinking before they get to that point. In the minds of a number of my participants that is why initially addressing worldview is essential.

Because IMB interviewees typically responded by saying they directed the people to the Bible for all their questions, I went back to some of the older missionaries to ask if there were issues among their host people that they needed to deal with over the years that were not explicitly stated in the Bible. The resounding answer was, "Yes." Additionally, they said missionaries should be deliberate in addressing issues of all kinds, especially those related to worldview, because new believers often did not even realize what questions to ask or address. Understanding the worldview assumptions of people was important first for the purpose of exposing them and then for offering a good response.

Participants from the IMB generally looked at worldview transformation as a result that happened naturally over time as people were exposed to the Bible, obeying it, and applying it personally and within their society. Most of the others I interviewed seemed to have a much better grasp of the fact that it mattered how one taught the Bible. Interviewees connected with JP were convinced that chronological Bible storying was the most powerful way to teach believers. Worldview transformation happened as a result of referring new believers to the Bible, but the resulting effects of using a chronological approach were much greater than any other approach to teaching the Bible.

Senior missionary 14, an expert at teaching the Bible chronologically, pointed out that it is much harder to go back and fix things if a firm foundation is not laid with the people. Although those associated with the IMB were generally weak on the worldview

question, some interviewees were convinced that it was absolutely essential. Steffen, formerly a New Tribes missionary in the Philippines, makes a similar observation. In his book, *Passing the Baton*, he says, “It becomes apparent that presenting the gospel message without providing adequate foundation in the receptor language can result in a false gospel” (1997, p. 134). In *The Facilitator Era* he further states, “If you mess up the message, you mess up the movement” (2011, p. 132). The concern is that some CPM practitioners are not taking worldview and chronological Bible teaching as seriously as they ought, thereby compromising the message and the movement.

A missing aspect of this project as it relates to laying a foundation for the gospel, be it chronological bible teaching or some other method, is examining how accurately the gospel is understood by locals so they in turn are able to spread an accurate gospel. This goes back to Steffen’s statement about a messed up message creating a messed up movement. Future studies should include analysis of movements for syncretism. Personal observation has shown me that experienced CPM practitioners are experimenting with methods for the purpose of assuring that the message is understood and reproduced accurately. Some noteworthy methods are redemptive oral bible storying developed by Interviewee 1 or inductive chronological bible storying developed by Interviewee 5.

Typically, IMB people preferred to direct people back to the Bible. In a pioneering situation, particularly when working with tribal people, what if there is no Bible? What do you do? Again missionaries associated with the Jonathan ministry seemed to have a better perspective. They were very dubious about having a movement without regeneration taking place. In other words, little worldview shift meant little transformation. They pointed out “that you could have a movement, but in the end what

would you really have? You certainly would not have a church” (Interviewee 3, personal communication, December 2010).

Interviewee 1 has done a particularly good job of integrating chronological storying, orality, mass media, and multiplication. He and his team pioneered a couple of unreached dialects of the Kaobu tribe in northwest Laos and have seen a vibrant movement in recent years in spite of strong restrictions. It is the most significant movement in Laos in the last 40 years. Other movements have taken place with the Hmong and Khmu but these have roots that go back to the 1950s when Laos was still open to missionaries. This recent movement with the Kaobu happened with Laos under the control of communists.

What does the research teach about worldview transformation and how it relates to transformation? Generally there was agreement that understanding and addressing the worldview of the host group was very important. The fundamental difference was how to accomplish it. IMB-related missionaries generally stated that they directed all questions back to the Bible. Those related to the JP also did that, but they were also strong in teaching the Bible chronologically. Most follow Trevor McIlwain’s emphasis on laying a firm foundation, stressing the redemptive theme of a coming Savior.

However, the approach of some IMB missionaries has led to CPMs with significant transformation among their people groups. But the jury is still out. If a firm foundation has not been laid, will cracks begin to show in 15-20 years?

Steffen in his book *Reconnecting God’s Story to Ministry* offers a very practical approach in addressing worldview transformation through the use of narrative and storying the gospel. He uses the metaphor of a four-legged stool with each leg of the stool

representing key areas that need addressing in an effort to craft new stories that will challenge the worldview of a particular people group. Steffen says, “Stories and symbols that utilize anthropological, pedagogical, theological and curricular legs make it much more difficult for the mariner [unbelievers of a people group] to miss its intended meaning” (2005, p. 69). He offers a stern reminder emphasizing the importance of laying a firm gospel foundation saying, “Should story analysts (a person gifted to analyze worldviews, values and social environments) decide to intentionally or naively overlook the investigation of any of the four legs of the stool from the three perspectives of messenger, message, and mariner, they do so at great peril” (p. 75). I concur.

At this point four significant themes, which are categorized as fruitful practices, have been presented from the research: reproduction, mission, leadership, and worldview transformation. There remains one more significant fruitful practice: ecclesiology and the church.

Ecclesiology

It’s great to have numbers of people who raise their hands and say ‘Yes, I invite Jesus into my life.’ It’s even better to see them baptized. Better yet to see them formed into churches. But if those churches don’t exist a year from now or five years from now, then there is something wrong with our ecclesiology, with our methodology, with our missiology. (Interviewee 6, personal communication, June 31, 2010)

The older I get the broader I seem to feel the term biblical is. When I was a young man and I was full of all the things that I’d read in textbooks by dead white guys in Europe 300 years ago, I used to think there were a lot of real commands of ecclesiology. But the older I get and more kinds of ecclesiology that I see God blessing, the less prescriptive I am about what is demanded by scripture in terms of ecclesiology. I mean I know guys who spend all their time arguing about the five-fold gifts, and the role of elder, and the roles of this, and the roles of that; and I just can’t get excited because I see God blessing ecclesiologies that don’t have any of those things that our friends think are essential but God seems to be all over it. (Interviewee 20, personal communication, February 25, 2011)

We do know that there is something of an inverse relationship between how structured the church is and how reproducible it is. But there is a point of diminishing returns. You can have some that are reproducing very, very rapidly; but at the end of the day it just disintegrates into nothing. You say, ‘What is this? Is this a church?’ So that’s the ditch on one side of the road. The ditch on the other side is: This church is solid. It will be here for a million years. But it couldn’t reproduce in a million years either because it’s too structured, too rigid. And the sweet spot is somewhere in between. (Interviewee 6, personal communication, June 31, 2010)

In August 2010, Garrison was a resource person for JT hosted by Team Expansion in Louisville, Kentucky. During one of his sessions Garrison told a story of a seminary professor from the United States who visited Asia to examine the ministry of Ying Khai. Khai has seen tremendous multiplication take place through a method popularly called T4T. Garrison was excited to meet the professor in Thailand before he went to see Ying Khai in China.

When the professor returned, Garrison debriefed him. He was disappointed and even a bit angered by how dismissive the professor was about Khai’s work. The professor had concluded that Khai was not planting churches but was simply multiplying discipleship groups, although doing it very effectively. The groups that Khai was starting had no sense of identity as being a local body of believers, i.e., a church. Nor did the groups have an ecclesiology resembling a New Testament church.

Interviewing Garrison later, he talked about a discussion with Steve Smith (personal communication, June 30, 2010), coauthor of *T4T*. As a result of the encounter with the seminary professor, Garrison had been thinking a lot about what the Church should look like within CPMs. He and Smith had been discussing ecclesiology. Here is part of the discussion Garrison related:

His [Steve’s] groups have . . . weekly accountability groups [that] evolve into church. But it does so with a very much “doing” orientation. And then they break

their weekly meetings into one third, one third, one third. First thing you do [is] you get together [and] you have a little member care. You . . . say, “How are things going?” Then you cast a vision . . . why are we doing this? You encourage and pump them up from God’s word. Then you do a little of “How did you do this week? Who did you tell your story to? And who did you train?” You go around the circle. Then you learn a new lesson. Then you practice a new lesson. Then you set goals, pray for each other, and out you go. Is that church? (Interviewee 6, personal communication, June 31, 2010)

He explained further:

That is a question Steve and I have for each other. Well, you know that isn’t anything like the church that I imagine. Then he [Steve Smith] said, “Think about it. It’s all there. All the elements of church are there.” Well, sort of, you know it’s more like to me a trainer’s working group. And if you’re really not into the training work, you’re going to feel a little out of place in this. Is that really everything of the Church? So we use that as a mission oriented group . . . they’re doing groups. (Interviewee 6, personal communication, June 31, 2010)

Garrison, being the man he is, stepped back and realized that this professor had something relevant to say. This caused him to reevaluate to the point of concluding that “ecclesiology is the number one important issue that needs to be addressed for sustainability of a church planting movement” (Interviewee 6, personal communication, June 31, 2010).

Interestingly, when I later interviewed Smith he seemed to have quite a lot to say about ecclesiology; he said that all churches in a movement should focus on a number of issues:

The Word of God, worship, the Lord’s Supper, both the ordinances, baptism, fellowship and all the things that are mentioned there [Acts 2:42-47] . . . but there are churches that we recognize that are sometimes deficient in one or two of those. They don’t have them all the time. They have a covenant identity and the basic characteristics; we would kind of look at that as more of an unhealthy church, but we still think of it as a church. (Interviewee 21, personal communication, June 14, 2011)

Some critics of CPMs often point out that CPMs have a poor ecclesiology.

Interviewee 13 made the cogent point that if there is “a flawed definition of the church,

then when I talk about multiplying that it's going to be a flawed movement" (personal communication, July 2, 2010). Referring to T4T, he asked:

[Is an] evangelistic Bible study a church? That's ecclesiology false. It's biblically incorrect. Or a group of two or three people get together in an apartment. They are followers of Jesus; and they just have, you know, a fellowship and worship time but really no identity with the Holy Spirit's call to covenant together to be the local body of Christ. I would say again that's an ecclesiology flawed definition of the church. (personal communication, July 2, 2010)

On the other end of the spectrum was the lone voice of Interviewee 20. As with worldview transformation, he thought ecclesiology should not be overemphasized. However, I think he responded that way because he assumed by the question that there should be a certain type of ecclesiology, like a Southern Baptist form, for example. That was not the question, and no one else believed the question was hinting at a specific form of ecclesiology.

Overall, everyone thought ecclesiology was important along with the formation of churches. That said, not everyone agreed with how much it should be emphasized. For example, Interviewee 16 was very hesitant and deliberate in his response. "I think that will actually . . . increase the longevity of the individual congregation but it will decrease the impact . . . and continued growth of the church which, in my mind, hurts sustainability long term" (personal communication, February 25, 2011).

He probably responded this way because he always focuses on making a missiological breakthrough through a CPM and does not want to slow that process. The impression I received was that he believes all the ecclesiological issues will take care of themselves over time.

What, then, is the role of ecclesiology for sustainability in a CPM? Generally, there are a few key factors relevant to the ecclesiology theme. First, a key factor was a sense of covenant between one another in the group. The congregation should have a sense of identity that it is representing Christ in its area. Interviewee 23 said it best:

[What is] really critical . . . is identity . . . In places where we haven't done a lot of work to establish identity and a church as a people of God, they are much more likely to disintegrate if a lot of pressure comes on them. So we spend a significant amount of time and resources with groups with identity building . . . as Christ followers, as obedient Christ followers . . . [This] builds strength, builds solidarity; it builds a way for people to feel that they're part of something bigger than just their local context. (personal communication, February 21, 2011)

Second, ecclesiology should be minimal. In other words, the group should meet the minimal requirements for a church. Extra biblical requirements are definitely not necessary.

Third, there is a delicate balance between a good ecclesiology and reproduction. The more structure is required, the less the group has the ability to reproduce. Judging from the research, an overemphasis on ecclesiology in the early stages of a CPM would be deadly.

Although I understand Garrison's focus on ecclesiology, in light of his interaction with the seminary professor and other critics, the data indicates that having a good ecclesiology alone does not adequately deal with the problem of sustainability, as he seems to think. I asked him and others who seemed to emphasize ecclesiology, "Can a church have good ecclesiology but not be Spirit filled?" We have many examples of churches planted in the early last century that have all the trappings but lack life.

At this point, five fruitful practices that emerged from the research have been presented. They have a significant role in sustaining a CPM both short and long term.

When querying the data, I was curious to know: What did practitioners who have seen movements larger than a million emphasize? Results of this query, charted in Figure 23, show that they essentially focused on the five fruitful practices.

CHAPTER 8

HEARING DIRECTLY FROM THE PARTICIPANTS: UNIVERSALS

Beyond the core (Holy Spirit and vision) and the fruitful practices (reproduction, mission, leadership, worldview transformation, and ecclesiology), four minor themes emerged as a result of querying the data. They are not dominant, but seem to influence the five fruitful practices. The four minor themes are categorized as universals because they were ubiquitous throughout the source material. These universals are the role of the missionary, indigenous, prayer, and training. This chapter explores how universal factors impact sustainability.

Role of the Missionary

There are some missionaries that could be put into place that shouldn't be put in place if you're after a movement because they don't know how to maintain separateness . . . as an apostle, as a mentor, as a guide. Maybe they want to be so involved that they become the general controlling the movement. (Interviewee 18, personal communication, November 30, 2010)

I stepped back and watched them do it. (Interviewee 4, personal communication, August 16, 2011)

But are there things that we can do? In other words, God brings us to the Promised Land. Do we enter today or do we wander for 40 years? And we've got to make that decision. It's in our hands to make that decision. We'll get to the Promised Land and God's will [will] be carried out among his people. (Interviewee 13, personal communication, July 2, 2010)

Through the process of analyzing the data through coding and visualizations, it was surprising how often the role and influence of the missionary arose. The missionary's role, both positive and negative, had a crucial effect on the

sustainability of a CPM. If the missionary was aiming for a sustained CPM, he organized his work around that end vision. If the missionary was not interested in seeing a CPM among his host people, then one did not usually occur. Steffen is helpful here: “The type of church planters selected to launch new plants determines to a great extent the type of churches produced” (Steffen, 1997, p. 81).

The next area considered is the importance of indigenizing the work from the very beginning.

Indigenous

For sustained movements . . . of course have reproducible approaches and methods. So that means that you know the truths of the gospel need to be communicated in such a way that ordinary people can replicate the process. (Interviewee 16, personal communication, February 25, 2011)

An insider movement by definition to me is a local indigenous sustaining movement that is not dependent on outside forces except possibly at the initial stage of implementing it. (Interviewee 18, personal communication, November 30, 2010)

If it isn't indigenous it will die as soon as your leaders have changed. As soon as you pull your expatriates out it will essentially stop. (Interviewee 5, personal communication, December 15, 2010)

Experienced CPM practitioners were focused on releasing local believers to take responsibility of the ministry from the very beginning. The focus on indigenizing every aspect of the work immediately was a recurring theme. In fact, interviewees often used phrases such as “the resources are in the harvest” or “the best evangelists and church planters two years from now are probably not even Christians now” (personal communication, 1998). I believe some practitioners are so focused on indigenization that they essentially do not see a direct role for a missionary in an emerging church.

Again, Steffen illuminates the situation. “One of the easiest ways to ensure that ongoing church planting becomes a natural expression of national churches is to

incorporate national believers into all such activities from the very beginning” (1997, p. 174).

Paul had the same attitude clearly seen in his discipling relationship with Timothy. Paul admonishes Timothy in 2 Timothy 2:2 saying, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others also.” Paul did not teach that there should be any hesitation in handing over responsibility to others. He expected that passing things on should be a lifestyle with anyone associated with his ministry. This scripture passage is iconic with all the practitioners interviewed.

Prayer, another theme that emerged from the research, is the next area at which we will look.

Prayer

We can pretty much map our movement based upon how deep and fervent our prayer is. (Interviewee 23, personal communication, February 21, 2011)

Prayerful local people God seems pleased to use, and their prayers are sufficient. (Interviewee 20, personal communication, February 25, 2011)

Just pray your little brains out and God shows up. (Interviewee 4, personal communication, August 16, 2011)

Prayer as a subtheme was surprising. Why did prayer not emerge as a major theme? How can prayer possibly be a subtheme as if it were not as important as the other major themes? After deeper analysis of the data, prayer obviously was a key element that seeded every aspect of the work. Missionaries often like to say that prayer is the ministry. Of course that is true in one sense, but in another aspect it is not. Interestingly, there are no books on prayer and church multiplication.

The research question asked participants to identify key things they do to encourage a CPM. Although main themes that emerged were more in the doing category, interviewees were men of faith with a lifestyle of prayer. The best example would be Interviewee 7. His trainer and close friend, Bill Smith, explained Interviewee 7's emphasis on prayer:

His DAILY practice of rising early and often praying one to two hours for his ministry, every single day. He then pulled up his pants legs and showed two calloused knees to the group and indicated that those he trains, known as his 'big trainers,' he insists must become persons of prayer. He communicates to them that it would be best if they pray at least two hours every morning prior to going out to begin their other ministries. When John was asked about praying for others, he indicated that he ALWAYS prays for others when asked. (Interviewee 20, personal communication, February 25, 2011)

Prayer may not be the only ministry, but without it you have no ministry.

Emphasis on prayer was evident throughout every aspect of the data.

As one reflects on all the advances made in the Hmong work in the last decade, they have been directly tied to some sort of prayer ministry. When starting work in countries like Vietnam, Laos, and southwest China, the challenges seemed impossible to overcome. The Hmong team, along with many other supporters, committed to regular times of prayer and fasting. When these countries began to open, a lot of prayer walking took place. A select group of churches and individuals were recruited to pray and were provided with regular, detailed updates. Also recruited were the Christian Hmong to pray for other dialects of Hmong yet unreached with the gospel.

I recall the excitement of Horned Hmong leaders of an emerging movement when I invited them to join others worldwide that would be praying for the Hmong during the month of May. It was encouraging to have them join us because until recently they

themselves had been a UPG. Now there was an emerging movement among them that I believe was birthed in prayer 10 years previously.

I recently spoke to some young workers who were pioneering new work among various UPGs. I told them that things we prayed about 10-15 years ago, things that were our wildest dreams, are now happening.

The apostle John said, “This is the confidence we have in approaching God: that if we ask anything according to His will, He hears us” (1 John 5:14). The Hmong have found this to be true and so have other experienced practitioners of CPMs. That said, Interviewee 1 pointed out that he never ceases to be amazed how little many missionaries pray.

We have looked at the major themes that emerged from the data and come to the final subtheme: training.

Training

If you don't build in training into the model of the church it will stagnate. It's got to be ongoing training and it's true of any movement. (Interviewee 5, personal communication, December 15, 2010)

Every good CPM has a very good short-term discipleship. (Interviewee 2, personal communication, June 14, 2011)

It's deep discipleship that causes exponential discipling. (Interviewee 23, personal communication, February 21, 2011)

The Holy Spirit through Paul in Ephesian 4:11-13 says,

It was He who gave some to be apostles, some to be prophets, some to be evangelists and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up so that we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Training is so important to the Church that God intentionally blessed the Church with people who have gifts necessary for building up the body of Christ.

Training was an important element to the emerging model being created. It was intentional, planned, and integrated into every aspect of a sustainable movement. Interviewee 7 in particular was so effective with his T4T training model that it is sweeping parts of the mission world.

What Are We Learning?

The data analysis generated 11 themes. Now what? One of the greatest challenges in dealing with all the data was seeing how the 11 themes fit together in impacting a sustained CPM. What can be taken away from this exercise?

An agricultural metaphor may be helpful. A picture is emerging of a CPM model that could be compared to a fruit tree. The work of the Holy Spirit and the vision of everyone involved with a CPM are analogous to the tree's root system. These two themes were categorized as the core. As with any tree, the roots are the source of life that nurtures every aspect of the tree. The five main themes that emerged—reproduction, mission, leadership, worldview, and church ecclesiology—equate to the fruit that the tree produces. These five themes were categorized as fruitful practices. Finally, the remaining subthemes are analogous to external nutrients provided to the tree. Living in an orchard farming community, I have seen firsthand how farmers spray their orchards providing nutrients and creating a barrier from harmful insects. These four subthemes were categorized as universals. So the picture we see is that of root, fruit, and fertilizer as summarized in Table 4.

Table 4

Tree Analogy of Sustained Movements

| Categories | Themes |
|--------------------------------|---|
| ROOT (Core) | Holy Spirit Vision |
| FRUIT (Fruitful practices) | Reproduction Mission Leadership Worldview Church/ecclesiology |
| OUTSIDE NUTRIENTS (Universals) | Role of missionary Indigenous Prayer Training |

Fruitful Practices and Participants' Responses

To conclude the analysis of the thematic source materials, the remainder of the chapter summarizes where the participants stood in relation to the five fruitful practices.

Figure 21, presented in Chapter 5, graphically illustrated that 7 of the 10 IMB-related interviewees thought all five fruitful practices were important for a sustained movement. Among these seven, one added the power of the Holy Spirit and prayer to the five fruitful practices. In addition to these seven, one thought that all except ecclesiology were important. So the consensus among the 10 IMB participants was that 8 of the 10 thought the five fruitful practices were important. Between the two remaining IMB participants, one said ecclesiology alone was essential for a sustained movement while

the other stressed mission. In their opinion, ecclesiology or mission was the essential element, although both contributed helpful insights regarding the other fruitful practices.

Among the non-IMB-related participants, two Mizo, two OMF and one NTM thought all five fruitful practices were essential. Among the rest of the non-IMB participants, all except two said one of the five fruitful practices was key for a sustained movement. The remaining two participants stated vision as essential for a movement, not a fruitful practice, but nevertheless, a key theme that emerged from the research.

To summarize, 21 of the 23 participants believed that either all five fruitful practices or 1 of the 5 were essential for a sustained movement, reinforcing what emerged from the data analysis.

In closing, it bears mentioning that I also queried to see if years of church planting experience affected responses to the central question of what practices generated a sustainable CPM, but the results showed that there was no significant difference.

So we see that the basic components described in Chapter 4 provide the elements of a grounded theory. These themes are presented as an integrated model in the following chapter.

CHAPTER 9

A GROUNDED THEORY MODEL: THE WHEEL

Since Chapter 1 we have been on a journey to discover best practices contributing to a sustainable CPM. Twenty-three interviewees with extensive CPM experience were part of the participant pool. They were asked to define sustainability within the context of a CPM, followed by questions requiring specifics about what they considered best practices necessary for sustainability. Their responses were transcribed, coded, and analyzed. The 11 themes that emerged were illustrated through various computer-generated visualizations.

Chapter 9 will now move beyond description to prescription. First, a review of some of the major players in church growth theory over the last 200 years, spanning 3 eras of the modern Protestant missionary movement and highlighting geopolitical circumstances that impinged on mission praxis. Then a categorization of the complaints against the CPM before proposing a model that evolved from this grounded theory research. The integrated model will take us beyond Garrison's 10 Universals, incorporating other factors important for sustainability that emerged from this research.

Key Contributors

The literature review in Chapter 2 presented an overview of how ideas about church growth evolved. Appendix F provides a summary of key figures who have

contributed significantly to church expansion theory. While their contributions are noteworthy, it is also important to understand the geopolitical and missional contexts in which their ideas and concepts were birthed. I will then attempt to look into the future considering the changing times in an effort to ascertain the relevancy of a sustainable church planting model within what could be the beginning of a new era.

The Protestant missionary movement is a very young movement of only about 220 years. It emerged within the context of the many geopolitical changes taking place in the last two centuries. One could describe it as HIStory in the midst of human history.

In the late 18th century there were two evangelical awakenings in the United States and Great Britain that provided impetus for mobilizing the western Protestant church to take the Great Commission seriously. A young British man, William Carey, became aware of the secular forces spreading capitalism around the globe through various trading companies. He reckoned that similar means could be used for the spread of the gospel. He launched the first era of modern missions around 1800. The thrust of mission efforts during this era was led by Europeans with a focus on coastal cities.

During the first half of the 19th century, a young British missionary to China recognized God's call to bring the gospel beyond coastal regions and reach inland. Hudson Taylor began the China Inland Mission in 1865 while in the United Kingdom. Eventually, North Americans dominated this era as a result of evangelical fervor in the United States being led by men like D. L. Moody. The beginning of the China Inland Mission launched what has become popularly known as the Faith Missions movement.

Cameron Townsend, Donald McGavran, and Ralph Winter are well-known leaders of the 3rd era of modern missions that began around 1935. All these men were

North Americans that God used to focus the Church's attention on hidden people groups or what is now popularly known as unreached people groups. During this era, the CGM emerged and the missionary enterprise evolved into a global movement. Table 5 (Winter, 2009, p. 265) summarizes the three eras and the leading pioneers of each era (1999, pp. 263-266).

Table 5

Protestant Church Expansion Leaders Over Three Eras of the Modern Missionary Movement

| Modern Mission Eras | Key Individual(s) | Characteristics |
|---------------------|---|--|
| First: 1800-1910 | Cameron Townsend | European dominance with focus on coastal cities |
| Second: 1865-1980 | Hudson Taylor | American dominance with focus on the inlands |
| Third: 1935-2000 | Cameron Townsend, Donald McGavran, Ralph Winter | Non-western dominance with focus on unreached peoples. |

Note: Based on R. D. Winter, 1999, pp. 263-266.

Church Expansion

We will now examine how God is working within the context of changing geopolitical circumstances.

Colonialism and Indigenization Period

Proponents of church expansion, especially over the past 100 years, were highly motivated individuals because they wanted to give glory to God by doing their part in

hastening the completion of the Great Commission (Matt. 28:18-20). During each era of the modern missionary movement, missionaries encountered similar challenges in engaging the unreached with the gospel of Jesus Christ, as do missionaries today.

However, within each era, there were external factors that impinged on church expansion methodology. For example, a majority of the time since the inception of the modern missionary movement launched by Carey, up until about 1960, western European countries colonized much of the world. This external geopolitical factor affected the way mission was conducted. The west viewed their ways as superior, so mission work entailed both Christianizing and civilizing.

Webb Keane's work in *Christian Moderns: Freedom & Fetish in the Mission Encounter* is helpful here. "Well into the twentieth century, Protestantism was a thoroughly familiar part of the moral, political, and conceptual world in much of the Euro-American West, even for the most unreligious" (2007, p. 37). He points out, "At the beginning of the twenty-first century, one-third of the world's population is Christian, and that one-third of those Christians live in former colonies" (p. 43). Within this milieu, predominantly western missionaries carried out their mission work.

What were the issues that pioneer church planters dealt with from which emerged ideas of evangelism and church planting to a point where this entire movement eventually was characterized as the CGM? Appendix F lists key figures of church expansion. Before there actually was a CGM as we know it, these key individuals emerged to challenge the status quo of missionary practice in their day: John Nevius, Gustav Warneck, Christian Keysser, and Roland Allen. What did these pioneers contribute toward church expansion methodology? What were their contexts and why were they advocating what they were?

John Nevius, an American, served as a missionary in China. Much of the missionary work that took place around him was highly western, highly structured, and mission centric. Local evangelists were typically hired employees of the mission. Nevius (1886) advocated that evangelism and church planting be done through indigenous means rather than by local workers hired by the mission (p. 8).

Speaking to the question of indigenesness Nevius argued,

We affirm without fear of contradiction, that no one thing has more effectively hindered the development of independent, self-sustaining native churches in many foreign fields than the high salaries which, with mistaken wisdom, are paid to many native pastors and helpers from the treasuries of the home church. (1886, p. 66)

Nevius advocated indigenizing mission work thereby moving away from mission-centric ministry.

Gustav Warneck (1954), a German missionary to the Battaks of Sumatra, encouraged church expansion because of anthropological considerations. He advocated that the gospel had innate powers, like a magnet, that would naturally draw the “heathen” to Christ (pp. 19, 198). In order for the gospel to find fertile soil in the minds of the heathen, he stressed the essential nature of understanding the worldview assumptions of the hearers and addressing them through storying the gospel, i.e., narration of the great deeds of God (p. 224). “Their [missionaries] constant living with the heathen, their exact knowledge of the language, customs, and legal relations, enable them [missionaries] to see into the depths of their religion more clearly than any other Europeans” (p. 22).

Once a people group heard the gospel and wanted to become Christians, he also advocated that people be allowed to convert simultaneously as a whole group, i.e., entire village or tribe. He called this “People Christianizing” (Keysser, 1980, p. 24). This was

counter to popular missiology of the era that only advocated individual conversions.

Warneck's greatest contribution to church expansion was his emphasis on understanding worldviews and group conversion tendencies of people groups.

Another German missionary, Christian Keysser (1980), observed how people groups become Christian. He was adamant that just preaching the Word was not enough. He believed it was essential to understand the social structure of people groups and that it was the responsibility of the missionary to leverage those factors for the complete evangelization of a people group (pp. xxiii, 5, 12-13, 24, 219). Extracting individuals from the clan/tribe had serious negative consequences for the complete evangelization of an entire people group (pp. 27, 290). The role of the missionary was critical in this entire process.

The goal must be to break them loose from their attachment to the human person, to make them autonomous and independent. Possibly this is one of the most difficult tasks of the missionary. . . the missionary can, however, advance the effect of the Word of God precisely as he can obstruct it. It is essential that he continually keeps in sight the goal: the independence of the Christian and of the congregation. (Keysser, 1980, p. 43)

Like Warneck, Keysser (1980) also engaged worldview assumptions with the ultimate goal of seeing entire tribes transformed by the gospel ultimately resulting in an indigenous church (pp. 60-62). Keysser's greatest contributions stressed worldview transformation, indigenization of the local churches, understanding the social structure of a people group so that group conversion would be the best option for the conversion of a people group, and highlighting the important role missionaries have in the complete evangelization of a people group.

Roland Allen, a British missiologist, like Nevius, spoke against missionary practices that were imbedded in the colonialist mentality of his time. While European

governments were establishing their presence and rule in countries around the world, western missionaries were similarly guided as they established their agencies or denominational brand among those they were trying to Christianize. Allen (1929) spoke vociferously against such attitudes and practices because they impinged upon the spontaneous expansion of the Church (pp. 96, 124).

Allen (1929) argued for indigenous ministry, where local believers were set free to spontaneously multiply churches, funded through local resources and empowered by the Holy Spirit (pp. iii, 1-2). The methods implemented by missionaries had a profound effect on church growth, so he advocated simple biblical methods following New Testament principles versus principles and practices that increased the influence and establishment of foreign mission agencies and denominations. He advanced missiological methods that empowered indigenous practices which in turn unleashed the potential of local believers in a spontaneous movement. Allen described the spontaneous expansion of the Church as,

The unexhorted and unorganized activity of individual members of the Church explaining to others the Gospel which they have found for themselves; I mean the expansion which follows the irresistible attraction of the Christian Church for men who see its ordered life, and are drawn to it by desire to discover the secret of life which they instinctively desire to share; I mean also the expansion of the Church by the addition of new churches. (1929, p. 7)

Setting up western institutions with western standards did not only hinder the complete evangelization of a people group, but they were, in fact, unbiblical according to Allen.

When we teach a law which is less than Christ's law, when we set up a standard of morality which is lower than Christ's standard, we often fail to attain even that standard which we set up; and because we have put the letter in the place of the spirit we ourselves miss the spirit in enforcing the letter. We have laid down the law and passed over the love of God; we have set our hearers on the wrong path;

we have raised up a most serious barrier to the spontaneous expansion of the Church. (1929, p. 75)

Allen's greatest contribution called for the indigenization and spontaneous multiplication of churches through the power of the Holy Spirit.

These four men, Nevius, Warneck, Keysser, and Allen, all Second Era missionaries, built off of Henry Venn's and Rufus Anderson's "three-selves," laying the foundation for a more organized movement to follow, the CGM. Table 6 summarizes the context and significant missiological insights that advanced church growth theory.

CGM: Post-Colonialism Period

The key figures of the CGM include J. Waskom Pickett, A. R. Tippett, Donald McGavran, Ralph Winter, Peter Wagner, and Trevor McIlwain. All went out during the Second Era of missions (colonialism) but were pivotal figures in moving Protestant missions into the Third Era (post-colonialism period), during which time church growth principles were clearly articulated, crystalizing the CGM.

Pickett, an American serving in India, had a huge impact in planting the seeds of the CGM. As is typical of all the key figures of church growth in the Second and Third Eras, Pickett (1963) stressed that missionary methods mattered. All activities of a missionary, in conjunction with his mission agency, should contribute toward church growth (p. 54). He also strongly advocated for rapid church growth as a primary means to produce healthy churches. This was what pre-CGM pioneers advocated, a sociological phenomenon encouraging whole villages, castes, and tribes to convert simultaneously.

Table 6

Contributions of Second Era Missionaries Toward Church Growth Theory

| Key Figure | Colonial Period/Pre-church Growth Movement and Their Contributions Toward Church Growth Theory | Consistent with 11 Themes |
|------------|--|---------------------------|
| Nevius | Indigenization | Yes |
| Warneck | Holistic | No |
| | Worldview understanding | Yes |
| | Group conversion | Yes |
| Keysser | Social structure/group conversion | Yes |
| | Indigenization | Yes |
| | Role of missionary | Yes |
| | Worldview transformation | Yes |
| Allen | Indigenization/non-mission centric | Yes |
| | Role of the Holy Spirit | Yes |
| | Spontaneous Multiplication | Yes |

“Natural, rapid community or group movement to Christian discipleship are more likely to produce a strong, healthy church than are cautiously controlled processes of slow growth” (p. 11). He called this a “mass movement,” which McGavran would later change to “people movements”. Additionally, he advocated an indigenous church free of western trappings (Pickett, 1963, pp. 45, 55-56).

Tippett, an Australian missionary anthropologist to the Solomon Islands, was another pioneer of the modern CGM. Although he pioneered his missiological ideas

outside of India, apart from Pickett, he made missiological observations that were consistent with Pickett's. Tippett, along with other CG advocates, did not mince words when it came to the role of a missionary insisting that missionary methods can be considered wrong in light of results (1967, p. ix; 1987, p. xxii). "The growth of the Church, like the growth of a crop unto harvest is the work of God Himself, although He uses human agents in the process of cultivation" (1967, p. 30). Underpinning his missiological theory were three factors working in unison: theology, history, and anthropology (1987, p. xxi). He dived into the historical archives to support his church growth theories.

If we are to create a "climate" which is propitious for church planting and church growth we should pay attention to the balance of these two dimensions in our missionary policy and action. In both my reading of church history from the dynamic position and in church growth research I observe some undefined but nevertheless definite relationship between balanced policy and action on the one hand, and the manifest blessing of God in the form of quantitative or qualitative growth of the other. (Tippett, 1987, p. xxii)

Like Pickett, Tippett also advocated that due to sociological reasons, as well as for the spiritual health and vitality of an emerging church, whole tribes or villages should be allowed to act in unison in their decision to become Christians (1987, pp. 46-47). These ideas contradicted western colonial praxis urging one-by-one conversions forming conglomerate churches that created social dislocation between the converts and their people. This often created a barrier in reaching an entire people group.

Donald McGavran, an American missionary to India, was greatly influenced by Pickett. McGavran's contribution to the CGM was his tireless promotion of church growth principles through his books and, ultimately, his school, Fuller's School of World Missions where he taught church growth. Because of his efforts to promote church

growth principles, he is considered the father of the CGM. His groundbreaking book, *The Bridges of God*, launched him onto the world stage (Middleton, 1990, p. 122).

Ultimately, *Understanding Church Growth* (1970, 1980, 1990) would provide the key textbook for the movement.

In this book, McGavran argued that “people movements” is a more precise term than “mass movements” in that it fits every context (1955a, p. 13). Core to the PM was the concept of the “homogeneous principle”, that he described as, “a section of society in which all members have some characteristic in common” (1970, p. 85). Simply stated, people are more likely to convert simultaneously if there is little social dislocation. If missionaries encouraged a PM in their ministries, then the potential for churches to multiply everywhere increased dramatically. He continued to dispute the popular colonial/western notion that people must become Christians as individuals not as entire people groups.

As the world moved into post-colonialism, there was a growing emphasis on indigenizing mission work around the world. The world was changing and so was the way mission work was being accomplished. The global church was rapidly becoming less western simultaneous to the collapse of western colonial powers.

Onto this stage, Ralph Winter arrived, an American with an engineering background. He cut his teeth as a missionary in Guatemala, Central America. One significant way he advanced missionary praxis was emphasizing that if missionary efforts had any hope of bringing closure to the Great Commission then the most strategic task of missions was to engage in CP2 (E2) and CP3 (E3) church planting. Winter’s emphasis on

CP2 and CP3 during his 1974 presentation at the Congress for World Evangelization in Lausanne, Switzerland, is considered by many a watershed moment for global mission.

Winter also focused the attention of the church on engaging all remaining UPGs. Born out of the people movement concept, Winter established the USCWM for the purpose of mobilizing the Church to launch missionary efforts among each unreached people group in order to establish a missiological breakthrough. Steven Hawthorne (2009) describes a missiological breakthrough as a movement that can eventually evangelize an entire people group (p. 149). The USCWM's leading journal *Frontier Missions* continues to promote Winter's cause for engaging every UPG for the purpose of establishing a missiological breakthrough.

Another pivotal figure should be included. In Chapter 6, I pointed out how important laying a foundation for the gospel was for worldview transformation. Australian Trevor McIlwain, while a NTM missionary following up a people movement among the Palawano in the Philippines, noticed that although they had become

“Christians” in a people movement in the 1950s, they really did not understand the gospel. To challenge this syncretism, McIlwain designed a comprehensive curriculum called Firm-Foundations (McIlwain, 1987; Steffen, 1994, pp. 365-366). The premise of his approach was based on the fact that,

Insufficient time is generally given to teach the Old Testament background and foundations for the Gospel. Syncretism of heathen and Christian beliefs is often the sad result. Many in foreign lands who have professed Christianity do not understand the Gospel and the Scriptures as one book. Many missionaries are so eager to preach the gospel that they feel it is an unnecessary waste of time to teach tribal people too much of the historical portions of the Old Testament scriptures. (McIlwain, 1987, pp. 7-8)

He believed that “healthy churches result from a correct understanding of the gospel” (Steffen, 1994, p. 366). Although McIlwain would not include himself in the CGM, his significant contribution in providing structure that integrated chronological teaching and church planting to launch a healthy CPM in rural and urban areas cannot be overlooked.

McIlwain (1987) designed a seven-phase church planting model incorporating chronological teaching with church planting (p.131). Henry Sheffield (1990) designed a helpful visual guide based off of Steffen’s (1997) five-stage model that integrates chronological teaching with church planting, Bible translation, and community development, entitled *Tribal Strategy Chart with Explanatory Notes*. Mark Zook also wrote a book to aid in understanding the application of McIlwain’s principles entitled *Church Planting Step by Step* (1989).

Table 7 summarizes the context and significant missiological insights that advanced the CGM during post-colonialism marking the dawning of the Third Era of the modern missionary movement.

CPM: Globalization Period

Times continued to change. With the demise of colonial powers, other influences emerged: Communism and radical Islam closed the door to all traditional missionary efforts within countries they controlled; nonwestern economies competed successfully with those of the west; the economies of the west faltered along with the moral collapse of western civilization, the church continued to slowly die, missionary zeal waned, and financial resources continued to dry up. Simultaneously, there has been explosive growth

Table 7

Contributions of Third Era Protestant Missionaries Toward the Church Growth Movement (CGM) in the Post-Colonial Period

| Key figures | Post-colonialism/CGM contributions | Consistent with 11 themes |
|-------------|--|---------------------------|
| Pickett | Role of missionary/methods matter | Yes |
| | Mass movement/group conversion | Yes |
| | Indigenization | Yes |
| Tippet | Role of missionary/methods matter | Yes |
| | Group conversion | Yes |
| | Indigenization | Yes |
| McGavran | People Movement | Yes |
| | Homogeneous principle | Yes |
| | Indigenization | Yes |
| Winter | Missiological breakthrough/movement | Yes |
| McIlwain | Laying firm gospel foundations for healthy church growth | Some |

of the Church around the world commensurate with missional zeal. Has God ushered in a new era of missions through globalization?

Onto this stage David Garrison arrived, a man whose name has become synonymous with CPMs. With the changing geopolitical environment of the world, how should western churches and mission organizations respond?

Garrison, in his two CPM books (1999; 2004), describes the IMBs efforts to evangelize and church plant among specific people groups. A rapid-advance team was launched to place missionaries among people groups living within restricted access countries (RAC). The idea of nonresidential missionary emerged. These people were eventually called Strategy Coordinators. Their job was to see the complete evangelization of their focus group.

New strategies and methods were required as a new era dawned. SCs were forced to adopt more of a facilitator role (in contrast to a pioneering role) where indigenous principles were highly emphasized for the purpose of seeing the complete evangelization of people groups through the rapid multiplication of churches, a CPM. As this new breed of missionaries forged ahead under very difficult circumstances, principles were learned that God seemed to be honoring. Within a relatively short period of time, thousands of new churches were reportedly multiplying throughout various people groups (Garrison, 1999; 2004).

Although the principles of the CGM were embedded in the CPM movement, there is at least one key difference. Whereas the CGM focused on how people convert, CPM focuses on how churches multiply. Garrison defined a CPM as “a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment” (2004, p. 21).

A question raised among church planters is whether or not CPM is a strategy or a description. In other words, is Garrison being descriptive or prescriptive? Garrison has always insisted that it is not a strategy, but rather descriptive of universal elements that are observable in every CPM (1999, pp. 3, 6, 42-43; 2004, p. 21). However, Smith and

Kai, a Chinese from Taiwan, (2011) provide a detailed example of how such CPM principles were applied into a fruitful strategy for explosive multiplication in *T4T*. George Patterson and Richard Scoggins (2002) *Church Multiplication Guide* does the same but in a more abbreviated way.

Table 8 summarizes the context and significant missiological insights learned from the CPM movement birthed within the context of globalization.

Post-Western: Sustainable CPMs

World events continue to evolve rapidly: Communist countries like China have shifted to free market economies and are rapidly emerging as a competing super power to the United States; American and European debt is bringing western economies to the brink of financial collapse; results from the 2012 Arab Spring still loom unanswered as to whether or not democratic forces overcome radical Islam; and the missionary movement has now become global. With these changing circumstances brought on by events shifting the geopolitical axis of power away from the west, how should the Church respond? The geopolitical context that birthed much of the CGM no longer exists. What is the role of western missions? Is there a church-planting model that incorporates missiological advances from the CGM while at the same time incorporating what is being learned from the CPM movement?

Steffen, another key figure in this emerging era, offers in his book *The Facilitator Era* a prophetic tenor in these rapidly changing times. Building off of Winter's three eras of modern missions, he proposes that western missions has moved beyond the Third Era of McGavran and Townsend who focused on reaching UPGs. Steffen proposes that

Table 8

Missiological Insights from the Church Planting Movement (CPM)

| Key figures | Globalization/CPM era contribution | Consistent with 11 themes |
|-------------|---|---------------------------|
| Garrison | Multiplying generations of churches and leaders | Yes |
| | Intentional church planting | Yes |
| | Radical indigenization | Yes |
| | Modeling of missionary | Yes |
| | Multiplying generations of trainers of trainers | Yes |
| Patterson | On-site training | Yes |
| | Intentional church planting | Yes |
| | Obedience-based discipleship | Yes |
| | Non-formal training | Yes |
| Smith & Kai | Radical indigenization | Yes |
| | Obedience-based discipleship | No |
| | Modeling of missionary | Yes |
| | Explosive multiplication | Yes |

McGavran and Townsend have passed the baton to new leadership representing a Fourth Era requiring a new selection profile and new training, in short, new missionaries with a different focus. Rather than going to reach the unreached, as in the Third Era, representatives of the Fourth Era from the west will focus mainly on reaching the reached to reach the unreached.

Elaborating on the point he says,

The Fourth Era is the shift from unreached to reached peoples. The majority of Western missionaries used to go directly to unreached people groups, but they have begun going primarily to the *already* reached. They go to the disciplined rather than to the undisciplined, and then they *partner* with them in a multitude of ways to reach the unreached people groups. (Steffen, 2011, pp. 31-32)

And they will accomplish this by facilitating “existing national church-planting movements in multiple ways” (Steffen, 2011, p. xiii).

Interestingly Smith and Kai make a similar point. They explain,

Perhaps the single most important start you can make to a CPM strategy utilizing T4T is to mobilize believers from within your context or from a near-culture people group. Mobilization means that you cast vision to these believers about what God can do in and through them and then begin to train those who agree to walk forward in the T4T process. (2011, p. 189)

This raises several strategic questions pertinent for the Fourth Era. Are there models out there that are clear, combining the best of the CGM and CPM? Do these models address the various criticisms of CPMs? Will these models produce sustainable CPMs? By sustainable, I mean a movement that reproduces healthy churches and leaders to at least the fourth generation, believers being transformed by the Holy Spirit, living in and transforming communities, obeying the commands of Christ until Jesus’ return. Do these models address the various criticisms of CPMs?

Categorizing the Concerns and Criticisms

Chapter 1 summarized the concerns of numerous critics (see Appendix B). I will now categorize them under the four legs of missiology: missions history, social sciences, theology, and strategy. Criticisms directed toward the CPMs will then be addressed.

Missions History

Concerns related to missions history seem to touch on a number of areas. First, is there a historical basis for movements? In Chapter 2, I explored the historical evidence based in scripture. For example, the book of Acts records numerous examples of movements that typically emphasized the large numbers of believers being added to the Church (Acts 2:41, 47; 4:4; 5:14; 6:1, 7). As the gospel spread from the Jewish Church in Jerusalem, the Church continued to expand throughout Judea, Samaria, and, ultimately, to the ends of the Roman Empire. This spontaneous expansion of the Church was the direct fulfillment of Jesus' mandate found in Acts 1:8.

Acts 9:31 records how the Church continued to grow in numbers as the gospel was preached and received throughout Judea, Galilee, and Samaria (Acts 11:21; 14:21; 16:5). The Church continued to add numbers even among those from the Gentile world, an area currently encompassing modern day Turkey and Eastern Europe. Eventually, the Gospel reached even as far east as Spain. In each account, large numbers being added was emphasized in the biblical record (Acts 19:8-10, 26; 28:30-31).

This Holy Spirit-led movement ignited by the preaching of the gospel of Jesus, a Jew from Nazareth, had such an impact on the Roman Empire that by as early as AD 197 the famous early church apologist Tertullian (*Tertullian's Plea for Allegiance A.2*) wrote,

We are but of yesterday, and yet we have filled all the places that belong to you – cities, islands, forts, towns, exchanges, the military camps themselves, tribes, towns councils, the palace, the senate, the market-place; we have left you nothing but your temples. (Irenaeus Tertullian, *Tertullian's Plea for Allegiance A.2*, AD 197, cited in Smith & Kai, 2011, p. 32)

Even secular leaders of the time took notice at the rapid change of events within the Roman Empire. Smith and Kai point out that Pliny, the governor of a distant province

Bithynia, in a letter to the emperor Trajan (AD 111), highlighted the great number of people from a wide spectrum of society that were part of the Christian movement. “For many persons of every age, every rank, and also of both sexes are and will be endangered. For the contagion of this superstition has spread not only to the cities but also the villages and farms” (2011, p. 31).

Although the Spirit-led writers of scripture (2 Pet. 1:21) never give a specific description of a ministry model used in the movement, or whether this movement could be described specifically as a PM or CPM, I surmise that this movement had elements of both. What is clear is that a dramatic movement did take place. I believe Paul hints at the core of his strategy in 2 Timothy 2:2, “The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.”

In Chapter 2, I provided historical examples from the first millennium during which time Europe was being evangelized. Patrick of Ireland and Boniface of Crediton were key figures of this period.

For the late 19th and then 20th centuries, I focused particularly on the past 200 years, delineating the modern era of missions where the Protestants/Evangelicals had a prominent role. During this time, numerous individuals emerged, especially those from the CGM like Pickett, Tippett, and McGavran, providing evidence that PMs indeed have a historical precedence (see Table 9).

Social Sciences: Anthropology

Garrison seems to communicate a lack of concern for anthropological and linguistic advances made in the missionary community over the past 100 years. Contextualization and incarnational ministry are not encouraged in his writings. While

Table 9

Historical Critiques against Church Planting Movement Theory and Practice

Does the biblical record, particularly Acts, provide evidence of movements that are rapid and incorporating large numbers of new converts?

Should speedy multiplication be the goal? Is this consistent with Pauline teams?

Is there historical evidence of movements and was it considered a good thing?

Does history show that movements are a natural feature for people groups entering Christianity?

conducting interviews, some participants noted Garrison's seeming lack of concern for anthropological issues, especially those related to worldview transformation. In Chapter 7, while discussing worldview, Interviewee 15 believed that one does not have a legitimate movement if worldview has not been adequately addressed. Additionally, as stated in Chapter 7, senior missionaries that lived very close to their host group emphasized that missionaries needed to understand many issues related to culture for the purpose of providing a biblical response. Interviewee 14 in particular emphasized how difficult it was to go back and fix things if a firm foundation had not been laid.

Garrison seems to be redefining pioneer mission praxis and its anthropological implications. When observing CPM praxis, one receives the impression that it is steeped in an American value of expediency, seemingly ignoring all the cultural and worldview challenges that should be addressed in an emerging church. Also, if Garrison is advocating a new way to do missions, how reproducible is the CPM approach which relies heavily on an SC who typically has the necessary financial backing?

As already mentioned, an additional anthropological question is that there appears to be a lack of concern for integrating current missiological understanding of anthropology, history, and linguistics. The reason may be that these disciplines do not directly contribute to churches multiplying, so they are dispensed with as irrelevant. Again, some interviewees have indicated that this type of thinking may be counterproductive toward facilitating a sustained CPM. Anthropological concerns are summarized in Table 10.

Table 10

Social Science Critiques against Church Planting Movement Theory and Practice

What is the role of contextualization?

Is incarnational ministry downplayed?

Are the churches indigenous to the culture?

Does linguistics for expatriates have a role in movements?

What role does culture and language-acquisition play for the expatriate?

What indigenous rituals will require Christian substitutes?

How well do expatriates understand the economic system so dependency does not result?

How well do expatriates understand the social system so that they know how Christianity will spread?

How well do expatriates understand the host culture's pedagogical preferences?

How well do expatriates understand the worldview so that worldview transformation is maximized?

Theology

All praxis must be considered and weighed in light of scripture. The theological concerns center on whether or not there is biblical support for movements. Of more serious theological concern is how Church is defined and whether or not there is a sharp focus on presenting the metanarrative of the gospel to effect worldview change among a focus people. If getting groups or churches to multiply is the primary question related to sustainability, many are opposed to it because it fails to address more enduring questions of sustainability such as an accurate gospel (Steffen, 1997, p. 134) “If you mess up the message, you mess up the movement” (2011, p. 132), which would also impinge on discipleship, leadership training, and ecclesiology. Is regeneration accompanying generational growth? These are serious theological and missiological questions that cannot be ignored.

This study has shown that there is biblical support for a large number of people coming to Christ simultaneously in a movement. Scripture supports such movements as part of God’s plan for redeeming mankind. Additionally, this research showed that the participants of this study were all concerned with seeing lives transformed by the gospel. However, not all chose to address worldview concerns the same way. Some CPM practitioners focused on a more systematic presentation of the metanarrative of scripture through Chronological Bible Teaching, while others simply referred all questions raised by local believers back to scripture. All the participants, however, focused on obedience-based training rather than knowledge-based.

Another area of concern related to theology is ecclesiological concerns. God calls the Church to act as His agent of change for redeeming culture and society. It is part of

the cultural mandate that Christ has called his Church so that the Father's will be done on earth as it is in heaven (Matthew 6:10).

The groups that are multiplying, what are they? If they are called churches then do they meet the biblical standard? How do the churches practically function to address phases of life such as birth, death, and marriage? These are a great concern especially to tribal people who typically live in remote, inaccessible areas. For example, mishandling funerals would greatly discredit the gospel and in a broader sense, Christianity as a new life way.

To Garrison's credit, he sees ecclesiology as a major area that needs to be addressed in order to see sustained movements. All participants recognized the fact that, ultimately, healthy and biblically-sound churches are the goal. See Table 11 for a summary of theological concerns.

Strategy

Strategy always has some basis in theology and theology is informed by scripture. The criticisms related to strategy center on the legitimacy of speedy multiplication as a goal, the role of the missionary, and the role of local believers. The evidence gathered in this research project shows that rapid movements have mixed results. However, those movements that were sustained focused on local leaders who were well trained and established churches that developed their own indigenous ecclesiology.

The role of the missionary to provide adequate modeling was an area of concern. Some practitioners interviewed for this project have/had very distant relationships with locals while others focused on language and culture thereby giving them stronger

Table 11

Theological Critiques against Church Planting Movement Theory and Practice

Does scripture support a theological position allowing for large numbers of people converting to Christianity within in a short period of time?

Does the definition of church meet the biblical standard?

What is the role of ecclesiology in sustaining a movement?

Do they have a western ecclesiology?

Are the hermeneutics shallow?

Is there an inadequate view of the redemptive work of the church within society?

Is a foundation for the gospel laid?

Is an accurate gospel that challenges worldview through bridges and barriers presented?

Is the metanarrative of Scripture captured?

If scripture is not available, is it being translated?

Have reciprocates captured missions or just evangelism?

During evangelism, is the gospel presented focusing on honor-shame rather than guilt-innocence, as is typical in the West?

What theological curriculum development is planned? Who constructs and disperses?

How does an expatriate handle the spirit world and signs and wonders taking place within a people group when one's theology does not address them?

What is the role of holistic ministry?

Does the discipleship phase have adequate depth to sustain a movement?

Are movements sustainable without extensive syncretism?

working relationships with the local people. What the appropriate role will be for the cross-cultural worker or if it will mean a combination of these two roles, remains to be

seen as missions moves into the Fourth Era. All the participants interviewed for this project aimed at indigenizing the work from the start.

At a recent meeting of the International Jonathan Executive Committee, made up of Jonathan Coordinators from various regions around the world, Sergeant, who was an invited consultant because of his vast knowledge and experience working with CPMs around the world, noted, “In the movements I’ve seen, the outsider takes very much a back seat role” (C. Sergeant, personal communication, March 2, 2013.). If this is a universal model, then what does this imply in terms of modeling and the ongoing discipling of a movement? Does the minimalist role require a different sort of training in preparation for entering missionary service?

Needing further study are additional questions related to the holistic ministry of the Church and how holistic ministry contributes to a sustained CPM. Further analysis of partnerships and the types of partnerships are also key and a critical aspect that needs serious consideration. For example, what factors contribute toward healthy and affective partnerships? See Table 12 for a summary of concerns related to strategy issues.

Dovetailing this research with Steffen’s argument that modern missions is transitioning into a Fourth Era, it can be observed that he focuses a spotlight on the whole question of sustainability within CPMs. Steffen questions the type of movement that should result.

Table 12

Strategy Critiques against Church Planting Movement Theory and Practice

Are church planting movements driven by foreign funds, so unsustainable long-term?

Who models the various phases of church planting to the locals? How much? By whom?

Are indigenous pedagogical styles used by expatriates? Locals?

How is leadership developed?

Does an exit strategy drive the expatriate?

Should holistic ministry have a role?

Do American western values, such as efficiency, drive CPMs?

What role does ethnodoxology (worship songs/ordinances/lifecycle and calendric rituals/Bible translation, etc.) play?

What role do partnerships play so that a comprehensive Christianity is offered?

Do partnerships have a role in a CPM and what do healthy and effective partnerships look like?

How do locals representing generation two through four view the CPM?

One common value you will hear today is the desire for a *sustainable* movement. This value raises another question: sustainable in what areas? If sustainable refers to just keeping the movement going, I would have some deep reservations. Keeping a movement going that includes mostly those who have experienced deep worldview transformation is one thing. Keeping a movement going without such transformation is a totally different matter. (2011, p. 355)

Elaborating further, he argues that the term sustainability does not tell one if the movement is doing excellent in said aspects, or mediocre, or terrible. Rather, it just concludes that the movement speedily (or not so speedily) marches along (T. Steffen, personal communication, January 3, 2013).

Sustainability begs the question as to the genuineness of a movement in every aspect. For this reason Steffen (2011) concludes that he prefers to “speak of *authentic* CPMs rather than merely sustainable ones” (p. 355). He concludes, “We must *make haste*

slowly so that an authentic movement results, not just a sustainable movement” (p. 355).

Steffen makes a valid point and echoes the concerns of many critics.

Although Steffen prefers the term authentic over sustainable, I would argue that my model includes an emphasis on sustainability that does answer his authentic question because it incorporates both multiplication through generational growth and the more enduring questions related to worldview and life transformation. That is why I have moved away from the term CPM in favor of a new term, Sustainable Church Multiplication Movement (S-CMM), a term that will be more fully described at the end of this chapter. I argue that this term is more comprehensive and answers the authentic critique that Steffen raises.

A Proposed Model for CPM Sustainability: the Wheel

In view of Garrison’s description of a CPM, along with Steffen’s critique regarding the authenticity of CPMs, I will introduce a model that answers Steffen’s and other’s concerns while incorporating what is being learned from CPMs, highlighting hits and misses missiologically.

I argued that the question of sustainability has not been adequately addressed. In addition, I postulated that there is no academic research exploring the central question regarding which factors are essential to sustain a CPM. I argued that the question of sustainability is the fulcrum issue around which critics raise objections about CPMs as a church-planting goal.

Garrison (1999, 2004) provides anecdotal stories to explain CPMs and draws out factors that contribute to those significant movements. Although very helpful, he and other CPM practitioners have not provided an integrated model of a sustained CPM

explaining what elements are included and how they interrelate and contribute towards a sustained CPM.

The theory developed in this research is that there are five fruitful practices that, if applied and integrated, will greatly increase the probability a sustainable CPM will ultimately emerge (see Figure 24). An assessment of how the model addresses critiques and how it compares with Garrison's 10 Universals and Common Factors is discussed later in this chapter in the section, Addressing the Criticisms: Wheel Model Versus CPM.

The Wheel Model is made up of three parts: the hub, fruitful practices, and universals. The hub made up of two parts, the Holy Spirit and vision, provides the force to begin a movement. The fruitful practices are man's part in the equation for initiating a CPM. There are five fruitful practices: mission, reproduction, worldview, church ecclesiology, and leadership. Finally, the four universals of prayer, training, indigenous, and the role of the missionary all factor back into each of the five fruitful practices.

The Hub

The hub of the wheel is the core. Without it there is nothing, neither power nor forward drive. At the very center is the Holy Spirit. Without the Spirit, one is not in commission with God to fulfill His mission. The core of the Holy Spirit can be compared to a car's axle. It connects the wheel to the power source. This is analogous to movements in that they are a sovereign work of God.



Figure 24. The wheel model: essential ministry practices and outcomes for a sustained movement.

However, it would be a false assumption to think followers of Christ do not have an important and critical role in His sovereign work. CPMs are a unique divine/human relationship where God through the Holy Spirit is assumed to be the most reliable partner. The job for the people of God is to hoist the sails in the work of church planting so the Holy Spirit can bring about a CPM.

John Calvin in his commentary on Malachi 4:6 highlights the same point on how the Holy Spirit works in the life of His servants that are working according to His will,

When God thus speaks highly of his ministers, the power of his Spirit is not excluded; and he shows how great is the power of truth when he works through it by the secret influence of his Spirit. God sometimes connects himself with his

servants, and sometimes separates himself from them: when he connects himself with them, he transfers to them what never ceases to dwell in him; for he never resigns to them his own office, but makes them partakers of it only. (2009, ¶ 2)

Just outside the core of the Holy Spirit is vision. The Holy Spirit's role is God's part, but vision is our part as Christ followers. Both are highly interrelated (Prov. 16:1). As Christ followers in co-mission with the Holy Spirit our role is to grab hold of God's vision birthed in the Word of God empowered by the Holy Spirit. God, as the most reliable partner, reinforces and strengthens the vision, in a divine-human relationship.

The Spokes

The spokes of a wheel provide the support that enables forward movement. The model has five spokes described as key result areas (KRAs). Each KRA is critical for a sustained movement, hence the label fruitful practices. Each KRA has a critical success factor (CSF) that is the standard by which one can assess whether progress is being made toward a particular KRA. A CSF is described as the element that is necessary for an organization or project to achieve its objective. It is a critical factor or activity required for ensuring success.

KRA/CSF # 1: Mission/Lostness – For a movement to begin and be sustained, the DNA of mission must be planted in the heart of everyone involved with the movement. It starts with the missionary, but is quickly passed on to the local believers who have the ability to multiply this DNA throughout the movement.

What CSF is necessary for the missional DNA to be planted? It is the understanding of lostness. For a movement to begin and be sustained, all involved must look at the world in very simple terms. If someone has not heard or accepted the good news about Jesus, that person is spiritually lost. The dynamic is simple. If anyone, from

any people group, is not part of God's kingdom then he/she is considered lost and is the mission field. If someone is a professed follower of Jesus Christ, then that individual is part of the mission force. Mission is not a formal program added later on as is typically the pattern. It is implanted at the start before a movement takes place. In fact, it is a critical catalyst to begin any movement. Mission could be described as being the heart of a CPM.

What are some of the critiques that are being addressed with this fruitful practice? Most importantly, it is consistent with sound hermeneutics that emphasize bringing closure to the Great Commission. Furthermore, as the Church grows, the gospel is contextualized when locals share the gospel within their own people group. Cross-cultural mission, not just evangelism is also being addressed when worldview is addressed, which is the 3rd KRA.

KRA/CSF #2: Generational Reproduction – The primary characteristic of any movement is multiplication. This stands in stark contrast to planting churches by addition. Many people mistake adding churches as a movement.

The iconic verse of all movements is 2 Timothy 2:2. A close look at this passage notes four generations are involved in passing on whatever is learned in the discipleship process. The CSF for reproduction is generational, therefore, growth to at least the fourth generation. Reproduction provides the feet of a movement. Experienced practitioners like Patterson and Kai stress not investing in individuals who are not reproducing according to the 2 Timothy 2:2 pattern. Rather, investing in those who are obediently reproducing.

The critique addressed by this KRA is the emphasis on reproduction. It does not necessarily emphasize rapid reproduction, although the Wheel Model does not rule it out if all the other KRAs with corresponding CSFs are also integrated.

KRA/CSF #3: Worldview Transformation/Through Obedience – The gospel must transform the very core of individuals, their families, and their culture. Without transformation, syncretism or legalism results. The scriptures clearly state that God calls us to no longer conform to this world but to be transformed by the renewing of our minds (Rom. 12:2). Worldview transformation provides the needed, new, Christ-centered perspective of a sustained movement. This was also emphasized in the Apostle Paul's ministry (Col. 1:28-29).

Essential to worldview transformation is presenting an accurate gospel so people are born-again and led by the Holy Spirit (Rom. 1:16; 1 Cor. 3:10-11). Laying a firm foundation through chronological bible teaching is an effective form of teaching for worldview transformation.

The CSF for gauging whether worldview transformation is taking place is obedience. For a sustained movement, the maturity level of all believers is based not on their knowledge level but on whether or not believers are obeying what they have learned (Matt. 28:20).

This KRA answers the more enduring question of sustainability, thus addressing issues related to transformation. Steffen has voiced concern, and his critique is answered by this KRA. The western tendency of expediency is also checked here. Although explicitly addressing worldview issues concerns some CPM practitioners because it could

slow down a movement, others practitioners argue that it actually forms a necessary foundation that speeds up a movement in the longer run.

KRA/CSF #4: Ecclesiology/Self-Identification – In a CPM, the obvious assumption is that churches are being planted and multiplying. In the initial stages, the minimal biblical definition of church is typically applied. The CSF for a body of believers to be considered a church is that they self-identify as representing the body of Christ in their area. Churches provide the skeletal structure of a movement so that the body of Christ can function in a healthy way, obeying the commands of Christ including baptism and communion. Some practitioners simply stress the Great Commission, making disciples of all nations, and the Great Commandment, loving God and your neighbor as yourself.

Each individual body is clothed within the culture in which it finds itself; this helps remove any sense of foreignness. Initially, new believers typically congregate in homes and are typically smaller and cellular in size. Smaller size churches reproduce more easily and rapidly. However, over time, the smaller cellular churches can become large.

The Wheel Model explicitly addresses this core issue. Are churches that are biblically accurate actually being planted? Later in the chapter, strengths of the Wheel Model as compared to Garrison's CPM are highlighted. Ecclesiological concerns were an area of critique expressed by numerous critics, including some participants engaged in this study. However, as mentioned earlier, Garrison readily admits that this is an area that needs improvement so he's actively trying to address this area.

KRA/CSF #5: Leadership/Outside Edge – For a movement to sustain itself, leadership development is essential. Leadership provides the backbone of any movement. But leadership development alone is not the CSF. The goal is to develop leadership out to the furthest edges of a movement. To ensure that competent leadership is emerging, various forms of follow-up training are practiced. Emerging leaders in an area are often brought together at a convenient location for training. Once those that are trained return to their homes to conduct training on their own, itinerant leaders travel to those venues to assess, coach, and mentor. In some cases, itinerant trainers also have radio ministries where teaching can be reinforced. In addition, radio broadcasters respond to specific questions received by mail from the listening audience. In this era of cell phones, emerging leaders even in remote areas can call those mentoring them with specific questions.

Centrally located Bible schools will not provide this kind of leadership. Essentially, lay leaders must be trained locally. In a sustained movement, leadership is developed alongside the multiplication of churches. In fact, the discipleship of leaders is integrated within the movement itself as leaders obey what they are being taught evidenced through multiplication of churches and the mentoring of other leaders. Leaders are selected by this standard not simply on the basis of formal or even nonformal theological training. When considering sustainability longer term, Bible schools would probably have some significant role but the participants of this study did not address this point, moving beyond the scope of this research.

Leadership development was an area raised by the critiques. This model addresses that aspect of a movement but also stresses in what arena leadership development should

be focused, i.e., on the outer edges of a movement. A movement ceases to reproduce if leadership is not trained out to the outside edges of a movement. Emerging churches will not survive long term if leaders are not trained to disciple, shepherd new believers, and deal with pastoral concerns that emerge such as births, weddings, sickness, and funerals.

This aspect of leadership was also augmented by emphasis on there being trained indigenous leadership. Discipleship was also a critical area of concern raised by critiques. When analyzing the data, I noticed that discipleship was a subset of training. Training covers all aspects related to the discipling of leaders and local believers.

Areas of criticism not addressed by the Wheel Model were questions of holistic ministry and partnerships. This research project did not generate themes emphasizing holistic ministry by experienced practitioners. Partnerships are a key aspect for missions into the Fourth Era, as was emphasized by Steffen and Smith and Kai. How those partnerships are defined and what constitutes healthy partnerships is yet to be determined.

Table 13 summarizes the fruitful practices and their relevance towards a sustained movement using a living organism analogy.

The Rim

The rim of a wheel holds the spokes and hub in place. In this model, four important elements feed back into the spokes. This is in contrast to the hub that energizes the spokes outwardly. Because they are critical to the success of each of the fruitful practices, they have been labeled universals. Four important universals emerged throughout the research. Although they did not emerge as singular themes, they were

Table 13

A Sustained Movement: A Living Organism Analogy

| Fruitful Practices for a Sustained Movement | Organism Analogy |
|---|------------------|
| Mission | Heart |
| Reproduction | Feet |
| Leadership | Backbone |
| Ecclesiology | Skeleton |
| Worldview transformation | Brain/mind |

scattered throughout the dominant themes, i.e., fruitful practices. The four universals include: the role of the missionary, prayer, indigenous, and training.

Surprisingly the role of the missionary was ubiquitous. In all aspects of a sustained movement the role of the missionary was a critical factor. The missionary's attitude, gifting, training, modeling, and vision help, encourage, or kill a movement. While all agreed that bringing about a movement is in the hands of a sovereign God, the potential of a movement, or its killing, is in the hands of the missionary. In killing a movement, the missionary becomes the sovereign.

Each of the four elements represented by the rim (universals) influences each of the spokes (fruitful practices). For example, consider how the rim factor called indigenous influences each of the spokes. The emphasis on indigenous is that it is local, so one would have indigenous mission, leadership, reproduction, ecclesiology, and worldview transformation (Table 14).

Table 14

The Indigenous Factors Integrated throughout Each of the Fruitful Practices

| Fruitful Practices | The Indigenous Factor Integrated Into Fruitful Practices |
|--------------------------|---|
| Mission | Local believers feel responsible for taking the gospel to their own people as well as other people groups (Rom. 1:16). |
| Leadership | Local believers take responsibility for leading at all levels (Col. 3:23). |
| Reproduction | Local believers, leaders, and churches are reproducing (Acts 6:7). |
| Ecclesiology | Church is conducted contextually (Acts 15:19). |
| Worldview transformation | Biblical transformation takes place among the local believers as local worldview issues are addressed biblically (Rom. 12:2). |

Tables 15 and 16 below summarize the next two areas, prayer and training. Prayer is a vital part of all aspects of the ministry. It is how we connect God with the movement or, perhaps more accurately, how God connects us with the movement. Jesus said in John 14:13-14, “And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.” Even though prayer may not be the work, without it you have no work.

Appropriate, usually nonformal, biblically-based training is inherent throughout this model. Characteristic of all training within a sustainable movement is that it is obedience-based in contrast to knowledge-based, whether the training is delivered using a literate or an oral approach.

Table 15

The Prayer Factors Integrated throughout Each of the Fruitful Practices

| Fruitful Practices | Prayer Factor Integrated into Fruitful Practices |
|--------------------------|--|
| Mission | Prayer energizes the mission as believers connect with God's missional heart (Luke 22:42). |
| Leadership | Through prayer, leaders are raised up and chosen. A key characteristic of a leader is his consistent prayer life (Acts 13:2-3). |
| Reproduction | Through prayer God gives the growth of a movement (2 Thess. 3:1). |
| Ecclesiology | God commands his people to pray. Prayer is a key characteristic of a thriving church (Acts 2:42). |
| Worldview transformation | Believers transformed as they cultivate an intimacy with Christ through prayer (Prov. 15:29; Phil. 4:6-7; Heb. 4:16; 1 Pet. 3:12). |

Figure 24 illustrates how the various themes emerging from the research data could be integrated into a single model. While working through the coding process, a great deal of data emerged. It was a challenge to discern how everything related in a meaningful way that would be helpful in understanding key themes and factors contributing to a sustainable movement. This model attempts to describe factors that experienced CPM practitioners engage in for a sustained CPM. It is now time to compare it with Garrison's work.

Table 16

The Training Factors Integrated throughout Each of the Fruitful Practices

| Fruitful Practices | The Training Factor Integrated into Fruitful Practices |
|--------------------------|---|
| Mission | Every believer has been trained to share his faith. The effect of the training is measured by whether or not believers are obediently sharing. (Phlm. 6) |
| Leadership | Constant, relevant training is essential for development and multiplication of leadership (1 Tim. 4:16). |
| Reproduction | Leaders and believers are trained to reproduce what they have learned (2 Tim.2:2). |
| Ecclesiology | The Church has been trained to obey the seven commands of Christ (Patterson & Scoggins, 2002, p. 22; Matt. 28:20) or simply the Great Commission and the Great Commandment. |
| Worldview transformation | Worldview is transformed as believers learn to obey (John 8:31). |

Comparing Garrison's 10 Universals with Critical Questions

David Garrison described 10 universals he believes are characteristic of all CPMs. The 10 universals include: (a) prayer, (b) abundant gospel sowing, (c) intentional church planting, (d) authority of scripture, (e) local leadership, (f) lay leadership, (g) cell or house churches, (h) churches planting churches, (i) rapid reproduction, and (j) healthy churches (1999, pp. 33-36). Table 17 compares the Wheel Model with Garrison's 10 Universals showing similarities and differences.

Are the differences that emerged in Table 17 significant? They appear to be for the following reasons. Garrison has always maintained that his definition and 10

Table 17

Comparing to What Extent the 10 Universals are Consistent with the 11 Ministry Practices Illustrated in the Wheel Model

| Sustainability Wheel Model | 10 Universals |
|---|---------------|
| Role of the Holy Spirit | No |
| Vision | No |
| Mission (lostness) | Implied |
| Leadership (outside edge) | Yes |
| Church ecclesiology (self-identification) | Implied |
| Worldview transformation (obedience) | Implied |
| Reproduction (generational) | Yes |
| Prayer | Yes |
| Indigenous | Yes |
| Training | No |
| Role of the missionary | No |

universals are descriptive, not prescriptive (1999, pp. 3, 6, 42-43; 2004, p. 21). The Wheel Model is also not prescriptive, as many nuances of church planting are not included, but it does provide a visual template through which two important things can be observed.

First, it shows how fruitful practices are integrated; the 10 universals list does not describe such integration. Secondly, it provides a visual template that helps one assess

current church planting activities to see whether all the important areas are being covered and integrated.

Typically, lists are not easy to remember. Most people are visual learners so having a visual model is much clearer, therefore, more helpful. Additionally, the Wheel Model emphasizes themes necessary for a sustained movement that are missing in Garrison's 10 Universals. These include: (a) role of the Holy Spirit, (b) vision, (c) training, and (d) the important role of the missionary.

It also makes explicit those themes that are implicit in Garrison's 10 Universals. These include: (a) mission, (b) ecclesiology, and (c) importance of worldview transformation. It also allows for addressing those missiological questions that are given insufficient attention in CPMs.

Garrison's list of the 10 Universals, while limited, remains helpful. I have used it to evaluate a team's ministry activities, and will continue to do so because it keeps teams focused on universal elements inherent to all CPMs. In addition, many trained in CPM principles already have Garrison's 10 Universals as a conceptual framework so it is important to continue helping them assess their work within a familiar framework. In comparison, the Wheel Model describes a sustainable movement more precisely and contributes to the current discussion about CPMs. But more importantly, it provides the necessary conceptual framework for teams to organize their priorities during the launch and planning phases of engaging a people group by addressing and answering fundamental missiological questions central to a sustainable movement.

Addressing the Criticisms: Wheel Model Versus CPM

In addition to the 10 Universals, I will now also consider Garrison's 10 common factors (Garrison, 1999) noting if the criticisms leveled at CPMs are addressed within the model (see Tables 18, 19, 20, and 21). The assessments in the Wheel/CPM column are given by the author. For the sake of academic integrity, Garrison was given the opportunity to make his own assessments as well. His assessments are inserted in parenthesis throughout the Critique column within all the tables (personal communication, Jan. 1, 2013).

Through the tables above, I have addressed the criticisms by comparing the Wheel Model and CPMs. What are some trends that emerge? First, as already noted in previous chapters, CPMs are highly focused on reproduction and multiplication. In some

Table 18

Assessment of Historical Critiques against Church Planting Movement (CPM) Theory and Practice

| Critiques | Wheel Model | CPM |
|---|-----------------------|-----|
| Consistent with the biblical record, particularly Acts, of movements being rapid and incorporating large numbers of new converts? | Yes | Yes |
| Does it emphasize speedy multiplication and should that be the goal? Is this consistent with Pauline teams? | No, but OK if happens | Yes |
| Is it consistent with historical evidence of movements and were those movements considered a good thing? | Yes | Yes |
| Consistent with historical record showing that movements are a natural feature for people groups entering Christianity? | Yes | Yes |

Table 19

*Assessment of Social Science Critiques against Church Planting Movement (CPM)**Theory and Practice*

| Critiques | Wheel Model | CPM |
|---|-------------|---------|
| Is there a role for contextualization? Are rituals addressed that will require cultural substitutes? (“Contextualization is a foreign concern that is eclipsed by the heavy emphasis on indigenization.”) | Yes | No |
| Is incarnational ministry encouraged? (“Actually, it would be more accurate to say that ‘foreign’ incarnational ministry is not emphasized.”) | Yes | No |
| Is there an emphasis that churches are indigenous to the culture? (“There is something of an oxymoron in this question. For Westerners to establish an indigenous church is an oxymoron. In CPMs one emphasizes ‘obediences to all things Christ has commanded,’ and then allows indigenous forms to emerge.”) | Yes | Unclear |
| Does linguistics for expatriates have a role in movements? (“This question presupposes that expatriates are the driving force of what is happening.”) | Yes | No |
| Does culture and language-acquisition play a role for the expatriate? (“I doubt that any mission agency has stronger language-acquisition requirements than the IMB – however, it is right to say that the heavy emphasis on nationals and an indigenous movement makes the expat's language acquisition less vital than in a foreigner-dependent paradigm.”) | Yes | No |
| Are indigenous rituals that will require Christian substitutes considered? | Yes | No |
| Are expatriates encouraged to understand the economic system so dependency does not result? (“CPMs are all about avoiding and breaking the bonds of dependency by stimulating indigenous, not foreign-dependent, movements of evangelism and church multiplication.”) | Yes | No |

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| Critiques | Wheel Model | CPM |
|--|-------------|----------|
| Are expatriates encouraged to understand the social system so that they know how Christianity will spread? | Yes | Somewhat |
| Do expatriates understand the host culture's pedagogical preferences? ("This question presupposes that expatriates are the driving force of what is happening. That is an unfortunate 'old paradigm' misunderstanding.") | Yes | No |
| Do expatriates attempt to understand worldview assumptions so that worldview transformation is maximized? ("This question presupposes that expatriates are the driving force of what is happening. That is an unfortunate 'old paradigm' misunderstanding.") | Yes | No |

instances, this is the most significant contribution that CPM methodology has made to church growth. However, because of such a strong emphasis on rapid multiplication, anthropological concerns seem to be left unaddressed, particularly those related to worldview.

Second, during my interview with Garrison as a participant in this study he recognized that CPM practitioners needed to do a better job of addressing ecclesiological concerns. His conviction is that ecclesiology is the number one factor necessary for a sustained movement. Table 21 supports that claim. A third result that emerged from these comparisons is that neither the Wheel Model nor CPM emphasized holistic ministry. Although the analysis of holistic ministry is outside the specific scope of this research project, it merits further study.

Table 20

Assessment of Theological Critiques against Church Planting Movement (CPM) Theory and Practice

| Critiques | Wheel Model | CPM |
|---|-------------|---------------|
| Does scripture support a theological position allowing for large numbers converting to Christianity within in a short time period? | Yes | Assumed |
| Does the definition of church meet the biblical standard? (“Yes. Of course, there is no single definition of the church in the Bible. Instead, CPMs seek to approximate the Acts 1:1 dictate that the church would 'continue the life and teachings of Jesus'. The foundation for this is structuring church around ‘obey(ing) all things whatsoever I have commanded you’ (Matt. 28:20).”) | Yes | Unclear |
| Is the role of ecclesiology emphasized in sustaining a movement? (“Increasingly it is. CPMers are realizing that at the heart of every CPM is ‘C’, i.e. a church.”) | Yes | Unclear |
| Is there an effort to avoid western ecclesiology? | Yes | Yes |
| Is sound hermeneutics emphasized? | Yes | Yes |
| Is there an inadequate view of the redemptive work of the church within society? | Yes | Unclear |
| Is a gospel foundation laid? Is an accurate gospel that challenges worldview through bridges and barriers presented? (“This occurs post-conversion through obedience-based discipleship.”) | Yes | Unclear |
| Is the metanarrative of Scripture captured? | Yes | No or unclear |
| If scripture is not available, is it being translated? (“Yes, but stemming from an indigenous momentum, rather than an exogenous impulse.”) | | |
| Have reciprocates captured missions or just evangelism? | Yes | Yes |

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| Critiques | Wheel Model | CPM |
|---|-------------|---------------|
| Is the gospel presented focusing on honor-shame rather than guilt-innocence, as is typical in the West? (“Because CPMs so quickly become indigenous, this ‘foreign issue’ is less of an issue.”) | Yes | No |
| Is there an emphasis on theological curriculum development and planning? Who constructs and disperses? | Yes | Yes |
| How are signs and wonders handled when one’s theology does not address them? (“As the situation dictates the spirit world is engaged, but not as a strategy of advance or initiation.”) | Yes No | Unclear No |
| Is the role of holistic ministry emphasized? (“Yes. This begins with locating and engaging the person of peace who is the first evidence that the Holy Spirit is already at work. A CPM watchword has often been: ‘Find where God is at work and join Him.’”) | | |
| Emphasis on discipleship phase having adequate depth to sustain a movement? | Yes | Yes |
| Is sustainability and syncretism addressed adequately? | Yes | No |

Finally, the Wheel Model seems to incorporate other important factors necessary for a sustained movement, i.e., what has been learned through the CGM and CPMs.

Defining a Sustainable Movement

In Chapter 2, I suggested using a term other than CPM. This should be considered because the phrase CPM raises questions, both founded and unfounded, in critics’ minds. By using a more accurate term along with a more descriptive/prescriptive model, critics might be more convinced to accept CPMs as a viable church planting option for the complete evangelization of a people group. In addition, it would encourage practitioners

Table 21

Assessment of Strategy Critiques against Church Planting Movement (CPM) Theory and Practice

| Critiques | Wheel Model | CPM |
|---|-------------|-----|
| Is foreign funding discouraged? Church planting movements driven by foreign funds is unsustainable long-term. | Yes | Yes |
| Considers who models the various phases of church planting to the locals? How much? By whom? | Yes | Yes |
| Are indigenous pedagogical styles used by expatriates? Locals? (“Actually, as we model and teach our national partners to conduct ‘participative’ Bible study in weekly worship, we are modeling a ‘style’ of pedagogy that allows for maximum discipleship and self-correcting dynamics.”) | Yes | No |
| Leadership development is emphasized. | Yes | Yes |
| Does an exit strategy drive the expatriate? | Yes | Yes |
| Does holistic ministry have a role? (“See my "Handy Guide for Healthy Churches" on the CPMs.com website for more insight on this topic. By structuring church around the five purposes of worship, fellowship, ministry, discipleship, and evangelism/missions holistic ministry indigenously emerges. | No | No |
| In the Handy Guide, we advocate structuring everything the church does around the ‘Great Commandment’ and the ‘Great Commission’ from which we get the 5 purposes of a church. These 5 purposes emulate the life and ministry of Christ, ensure that the church is biblically sound, and assure a holistic indigenous expression of Christ and His gospel in the community.”) | | |
| Is there an effort to disconnect from American western values of expediency? (“The highly indigenous nature of CPMs render this a non-issue.”) | Yes | No |

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| Critiques | Wheel Model | CPM |
|--|-------------|------|
| Does ethnodoxology have a role (worship songs/ ordinances/lifecycle and calendric rituals/ Bible translation, etc.)? | Yes | Some |
| Are partnerships emphasized so a comprehensive Christianity is offered? | No | No |
| Describes what healthy and affective partnerships look like? | No | No |
| Does it consider the local's attitude of generations 2-4 toward a CPM? | Yes | Yes |

to press on and would provide another lens through which they can plan, implement, and assess their current church planting efforts. What should that term be?

In light of the research and resulting grounded theory model, I will promote the term S-CMMs. Although the Wheel Model is more helpful than a definition, I will also add a definition to the mix. In an S-CMM, God enables Spirit-transformed disciples to form biblically grounded and indigenous churches multiplying rapidly to at least the fourth generation, with trained local leadership, reaching out cross-culturally.

How Universal is the Model?

Since the geographical limitation of this study is East Asia, one might assume that the model is limited to that context. However, the participants of this study came from a variety of church planting environments within East Asia; from urban to very rural, and from conglomerate secularized urban environments to tightly knit social family networks found among tribal people of various religions. In addition, a number of the participants

in this study are also coaching numerous movements outside of East Asia. In fact the participants within this study have a working knowledge from a conglomerate of movements around the globe numbering over 640 (see Chapter 4). In light of that, the model may have potential transferability to other church planting environments worldwide, although changes in praxis may be warranted.

CHAPTER 10

SUMMARY AND FINAL THOUGHTS

In the past decade, Garrison's books, *Church Planting Movements* (1999, 2004) have attracted a great deal of attention and generated an equal amount of discussion. As a result of the books and discussion, the mission community has gained tremendously. Many are now trying to apply CPM principles in their ministry. However, there remains a significant portion of the missions community still harboring doubts and questions. Some of those doubts center around the question of authentic sustainability of movements.

The sustainability question remains unexamined for the simple reason that until now, no formal research was conducted examining this question. Addressing the sustainability question should not only encourage more of the critics to try to apply CPM principles in their ministries, but should also challenge some of the thinking and praxis of current practitioners. I drew from practitioners working in East Asia.

The literature review provided the opportunity to explore the minds of great mission thinkers from years past to the present. Through the process of reviewing the literature, a common thread that connected these great men became evident. They wanted to glorify God by the complete evangelization of UPGs. Key elements in that enterprise are church planting and church growth.

During the interview process I had the opportunity to mine the intellects of great mission thinkers and CPM practitioners of today. Participants were carefully selected

who had extensive practical working knowledge with CPM methodology. Not all were experiencing huge movements, but all were successful at some level. The years of experience ranged from 15 to more than 40.

To explore the research questions guiding this project, a qualitative approach was chosen with a view toward developing a grounded theory. Personal interviews were conducted, but if that could not be arranged, participants were interviewed by telephone. If follow-up was needed, it was carried out through email and by telephone.

A series of interview questions was developed for the purpose of obtaining an unbiased working definition of the sustainability of CPMs from practitioners. Follow-up questions elicited their views about best practices for sustaining a movement. The data generated by the interviews was then coded and analyzed to form the basis of the grounded theory.

Through the coding process, certain themes emerged. The major challenge was to integrate the themes in a way that accurately reflected the best practices of experienced CPM practitioners. Querying the data was a critical step in processing and integrating the themes that eventually generated a model. The integrated model was then made into a visualization that might prove helpful to CPM practitioners.

The first prototype of the Wheel Model was presented at two venues in 2012. The first venue was OMF's Strategy Coordinator Caucus in Chiang Mai, Thailand. The second opportunity arose at the International Jonathan Executive Committee (IJExec) annual meeting also held in Chiang Mai. One of the attendees at the IJExec is also a member of my doctoral committee. Some attendees at each of these venues offered beneficial suggestions that were then integrated into the model. An updated model was

then presented at two other venues, a JT in Louisville, Kentucky, in August 2012 and a Jonathan Track at the International Conference on Missions held in Indianapolis, Indiana in November 2012.

Once the model was developed, I explored for characteristics reflecting Garrison's 10 universals. Comparisons were made and differences highlighted. I then addressed the critiques by comparing the Wheel Model with CPM.

Worldview Grid That Drives the Wheel Model

The worldview grid that drove this model is the following:

1. Rapid church growth is good and supported by scripture.
2. The themes that emerged, including fruitful practices, provided a minimal framework to launch a CPM and sustain it so that a sustainable movement emerges.
3. They are based on theological assumptions that God desires movements. He, therefore, is our most reliable partner. When missionaries successfully engage in certain fruitful practices, God blesses the work with a movement.
4. Missionaries tend to focus on one or two fruitful practices. The research shows that there are five and that they need to be applied simultaneously.
5. The model can provide a framework for CPMs around the world although praxis will vary according to context.
6. The vast percentage of pioneer missionaries have no experience in planting churches, not to mention working toward a whole movement. They need a simple framework that can be easily remembered so it can be reproduced in their contexts. The reason that a high percentage of missionaries do not engage in

applying CPM principles is that they do not have a workable framework to plan, assess, and exit their work.

7. Those participants that have not laid firm Old Testament foundations for the gospel will eventually see major cracks develop in 15-20 years.
8. The Fourth Era of missions requires a new framework for church planting that addresses the needs and opportunities of the new era.

Further Research

Collecting and analyzing the data was exciting and challenging. It was exciting in the sense that it often felt like I had the unique opportunity to have all these players in a single room discussing a serious topic that had not previously been addressed in depth. Challenging in that it was always the intent to accurately reflect the thoughts of the participants and communicate them precisely.

However, in addition to what was learned, this study also raised new questions warranting further study. Perhaps a doctoral student would like to take up a new challenge by considering one of the following:

1. With continuing major changes in the geopolitical arena, what challenges need to be overcome and what new opportunities does it present for mission work?
2. No emic perspective on CPMs exists for generations two through four. How do the various generations perceive the CPM? What was lost over the four generation? Changed? Added? Is the message being transmitted accurately? Are leaders being mentored affectively? Is the church planting model being reproduced accurately? Has the movement moved beyond cultural boundaries? What specific questions do local believers have and are they being addressed

adequately within a CPM? Is Christianity becoming a total way of life for new believers?

3. Where and how do Bible translation and literacy programs fit into a sustainable CPM? Is an oral Bible sufficient?
4. Is a new type of mission organization/agency that better suits the changing geopolitical situation needed? Are there newer and better means of accomplishing the goal while seriously addressing the question of sustainability at all levels, e.g., cost of sending missionaries, cost of planting churches, cost of holistic ministry, cost of travel, and the pollution spewed into the environment with all the airline travel? Does microenterprise have a role? BAM? How effective has BAM been for facilitating a CPM internally? Externally?
5. Power encounters were a point that arose in this research project but were not emphasized as a major theme. Why? How are power encounters manifested in various contexts around the world, and what role do they play in a sustainable CPM? How does one deal with spiritual gifts no longer considered biblical yet evident among a people group?
6. What training programs are needed to effectively train CPM practitioners at all levels, both in literate and illiterate contexts?
7. How is holistic ministry integrated into a CPM? Do recipients perceive Christianity as a dualist religion interested only in the soul and the future world? How do recipients address felt-needs and address social issues related to the present world? Do recipients experience Christianity as a total way of life?

8. What personality types and spiritual gifts combine to make great facilitators of CPMs?
9. Moving beyond the perception of CPM facilitators, how do the different generations within the movement perceive Christianity? What are the implications for facilitators of CPMs in relation to leadership training and curricula?
10. If Steffen (2011) is correct when he argues, mess up the message and you mess up the movement (p. 132), what do those movements that have floundered tell us about how the gospel was understood? Was a firm foundation laid? Did the gospel challenge worldviews? Did the culture call for the gospel to be presented from an honor-shame perspective or a guilt-innocence? Was the gospel presented from a propositional perspective? Through concrete means such as Bible stories? Where chronological storying was used to lay firm foundations, did it help or hinder in launching and sustaining a movement? Was there a measurable difference in creating understanding in hearers using oral versus printed methods? Were oral methods more effective in starting and sustaining a movement?
11. In light of a great emphasis on speed and efficiency, how much modeling do locals experience from facilitators?
12. If Steffen is correct and missions is moving into a Fourth (facilitator role) Era, is a newer model warranted? Is the Wheel Model a viable template for this new and emerging era? Is it adequate for both pioneering and facilitating?
13. Participants did not discuss Bible translation in any detail. Although participants emphasized the importance of the Bible as a basis for their work, no details emerged regarding Bible translation for people groups that did not have published

Scriptures. More research should be conducted exploring the use of scriptures from a majority people group while pioneering a minority people group. Is an oral Bible sufficient among illiterate people?

14. Partnerships are a key success factor in the process of engaging UPGs to address all areas of life. How are partnerships developed and on what basis? What is the quality of relationships in a partnership where facilitating CPMs is an end goal? What accountability measures should be in place for effective partnerships? What are the role differentiations between an outside facilitator and a local partner?

Conclusion

Until now, no one has undertaken research to answer the question of sustainability of CPMs. This research has attempted to address that question. When Garrison wrote his books on CPMs, much of his information was gathered informally at a roundtable meeting of the IMBs best practitioners. Much of what he wrote is helpful, but not grounded in formal research.

Many claim to be engaged in CPM-type ministry but this dissertation focuses on those who are experienced practitioners. The resultant grounded theory was culled from these individuals and their practices.

The theory discovered in this grounded theory research is that there are five fruitful practices that, if applied and integrated, will greatly increase the probability that a sustainable CPM will ultimately emerge. By sustainable I mean a movement that reproduces healthy churches and leaders to at least the fourth generation, believers being transformed by the Holy Spirit, living in and transforming community, obeying the commands of Christ until Jesus' return.

One objective of this project was to advance church growth theory because the literature review showed that much of Garrison's CPM methodology was premised and rooted in the CGM. It is hoped that this research and resultant grounded theory and model has contributed to the discussion and practice of church growth particularly on the mission field.

In conclusion, I would like to emphasize two things. First, if one's goal is to see the complete evangelization of people groups around the world, then CPM principles must be taken seriously. Second, for those engaged in CPM methodology, the best practices that contribute to a sustained movement both short and long term, should be integrated into one's ministry. The Wheel Model highlights the key elements of a sustained church multiplication movement.

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APPENDIXES

APPENDIX A

GENERATIONAL GROWTH: WHAT GETS CHURCH PLANTING MOVEMENTS TO FOURTH GENERATION AND BEYOND?

(Official Summary Notes from a closed meeting of [Church Planting Movement] CPM Strategists. Singapore, March 2010, Reprinted with permission.)

Factors: What were the factors that helped this ministry go beyond 2nd and 3rd generation churches and repeatedly get to 4th generation churches and beyond?

Spirit-Led

- Desperate Prayer – reliance on God
- Spirit-led movements – not methodologically led
- DNA of priesthood of all believers from the beginning everyone can find God, know God, and be accountable to God
- Hardest places yield the greatest results because people are driven to prayer instead of strategy. If you are not desperate, you need to stay home
- Miracles and power encounters are often key in opening hearts.

Vision

- Vision casting from the very beginning ...
- Vision to reach everybody – every man, woman, child
- Movements include great vision by inside leaders [like Knox: "Give me Scotland or I die"]

- Memorable and recitable vision (goal is for everybody to have this vision)

Obedience (Accountability)

- Leaders moved on when unproductive people did not produce
- High tolerance for error; obedience-based discipleship corrects errors.
- Importance of goal setting and that is what we hold them accountable to
- Accountability for generational growth. Are you seeing children and grandchildren?
Check on how 3rd and 4th generations are doing. If there is a meeting, there are four generations represented so there is an accountability to get to the fourth generation.
- Mapping generations: Draw / diagram out which elements of a church they have and trouble-shoot areas lacking. Drawing out helped diagnose actual progress
- Disciples making disciple-makers
- Annual meetings of leaders. Once they start a church that has become a church this is celebrated and when a leader creates another leader this is celebrated (annual meeting).
- Character issues addressed

Training and Mentoring

- Training is on-going ... all the time. Train a lot of people.
- Ongoing training at all levels (mid-level, third, fourth generation leaders, trainers, etc.)
- Investing & assessing third and fourth generation leaders and churches.
- Invest in followers 24/7 (i.e. "don't turn off cell phone to followers")
- Mentoring – empowering, releasing

- Mentoring: six areas relationship to God, family, community, call (how is God using you), job, relationship to yourself; how about the people you are mentoring?
- Make sure that every leader understands his role in mentoring others; "I will only mentor you as long as you are mentoring others"; leaders reproduce leaders
- Apostle, prophet, evangelist are external church roles; pastor/teacher are internal. Apostle brings people to obedience; prophet to declare what will happen if you are not obedient; evangelist to bring people who don't know Christ into obedience; pastor-teacher teach the body how to be obedient; Teachers become training center leaders. Apostles have all the skill-sets and are passing it on.

Reproducible

- Everything is reproducible passed on. Keep it simple - no non-reproducible aspects
- Everyone can do it and is expected to do it
- High tolerance for error; obedience-based corrects this.

Role of Outsiders: What role, if any, did workers outside focus group contribute to CPM? (e.g., foreigners, SCs, team leaders, near-culture nationals)

- Often key role is vision casting to find insiders/near neighbors that have or embrace vision - focused on what can God do; i.e. this is do-able.
- Prayer for the movement and leaders / prayer mobilization of others also
- Encouragement; building confidence, sense of brotherhood, fellowship
- Provide “process” or thought - as a bridge to lessons learned in CPMs around the world. Clarify “high value” activity

- Outsider develops tools; but insiders must customize it and own it. Often outsider can help with simple techniques that are easier to use than previous tools. Help make tools that are reproducible.
- Outsider never leads any of the initial groups. If we can't begin with an insider, don't begin. The insider is usually lost. Outsider has close mentoring relationships with insider.
- Role is to raise up local leaders, not take roles that insiders should take.
- Provide mentoring, coaching to leaders, key leaders
- Speaks into the movement – not in controlling sense but helps shape leaders
- Keep foreign involvement to a minimum
- Helping think through how to overcome barriers; asking good diagnostic questions
- Outsiders can initiate but can also bring baggage - need to work to deculturalize their own understanding of gospel.
- Needs to be a “doer”
- Help with theological training
- At times foreigner can help bring locals together when sometimes locals would “compete”.
- Sometimes deliver training, sometimes they provide funding for training (initial or ongoing at times)

Role of Insiders: What did local leaders from within the target group play in contributing to 4th generation churches?

- In CPMs insiders have risen to the level of visionary and strategic leadership
- Own the vision and cast it for others ongoing

- Movements do not get to 2nd, 3rd, 4th generation without key local leadership
- Invest in fruitful leaders, not just friends
- Movement builds around those who have most fruit – not those who know the most
- Organize the way the movement develops so that the most fruitful are coming forth
- Insiders who appear to be completely sold out – they live it, communicate it.
- Role models of locals is much more important than role model of outsider
- Character based leadership
- Multiple key leaders – may be called “trainer”, facilitators, “brother”, (some don’t call them “pastor”)
- Provide ongoing evaluation and correction for those they mentor.
- Modify material given to them so they say “this is our stuff”
- Insiders do most of the teaching
- Can differentiate who is serious, fruitful
- Do all the work - 99 percent of the work is done by insiders
- “Moses syndrome”: “let my people go” - sold out to win their people
- Willingness to lay it all down (insider and outsider role)
- More understanding of five-fold ministry - not titles but understanding of roles and gifts
- At every meeting we want to have four generations represented

APPENDIX B

CATEGORIES OF CHURCH PLANTING MOVEMENT CRITIQUES

Table B1

Categories of Church Planting Movement (CPM) Critiques

Theological

Does scripture view positively large numbers of people becoming followers of Jesus at once?

Are the hermeneutics shallow?

Is there an inadequate view of the redemptive work of the church within society?

Is a foundation for the gospel laid?

Is an accurate gospel that challenges worldview through bridges and barriers presented?

Is the metanarrative of Scripture captured?

If scripture is not available, is it being translated?

Have the reciprocates captured missions or just evangelism?

During evangelism, is the gospel presented focusing on honor-shame rather than guilt-innocence, as is typical in the west?

What theological curriculum development is planned? Who constructs and disperses?

How does an expatriate handle the spirit world and signs and wonders taking place within a people group when one's theology does not address them?

What is the role of holistic ministry?

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Missiological

Is the definition of church biblically accurate?

Are church planting movements driven by foreign funds, so unsustainable long-term?

Is incarnational ministry down played?

Who models the various phases of church planting to the locals? How much?

Are indigenous pedagogical styles used by expatriates? Locals?

Should speedy multiplication be the goal? Is this consistent with Pauline teams?

How is leadership developed?

Does an exit strategy drive the expatriate?

Should holistic ministry have a role?

Do American western values drive CPMs?

Does the discipleship phase have adequate depth to sustain a movement?

Are movements sustainable without extensive syncretism?

What role does ethnodoxology (worship songs/ordinances/lifecycle and calendric rituals/Bible translation, etc.) play?

What role do partnerships play so that a comprehensive Christianity is offered?

How do locals representing the various generations 2-4 view CPMs?

Anthropological

What is the role of contextualization?

Does linguistics have a role in movements?

What role does culture and language-acquisition play for the expatriate?

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Anthropological (continued)

What indigenous rituals will require Christian substitutes?

How well do expatriates understand the economic system so dependency does not result?

How well do expatriates understand the social system so that they know how Christianity will spread?

How well do expatriates understand their pedagogical preferences?

How well do expatriates understand the worldview so that worldview transformation is maximized?

APPENDIX C

LIST OF ABBREVIATIONS

1. AICS – Academy of Integrated Christian Studies
2. CGM – Church Growth Movement
3. CMM – Church Multiplication Movement
4. COMIBAM – Congreso Misionera Ibero Americana
5. CPM – Church Planting Movements
6. CSF – Critical Success Factor
7. DAWN – Discipling a Whole Nation
8. HUP – Homogeneous Unit Principle
9. IBCM – Indigenous Biblical Church Movements
10. IMB – International Mission Board
11. JP – Jonathan Project
12. JT – Jonathan Training
13. KRA – Key Result Area
14. MUP – Mission to Unreached Peoples
15. OMF – Overseas Missionary Fellowship
16. PM – People Movement
17. SC – Strategy Coordinator
18. S-CMM – Sustainable Church Multiplication Movement

19. SEANet – South, East, Southeast and North Asia Network
20. SWM – School of World Missions
21. T4T – Training for Trainers
22. UPG – Unreached People Group
23. USCWM – United States Center for World Missions
24. WRG – Worldview Research Group
25. X-Cul – Cross-Cultural

APPENDIX D

JONATHAN PROJECT VISION, MISSION, AND VALUES

(Approved at the Jonathan Project International Executive Committee Meeting,
May 2010)

PURPOSE

Find Jonathans!

VISION

To see Jonathans released into effective ministry,
engaging least-reached people groups.

MISSION

To identify, mobilize, train, and coach “Jonathans”
for the purpose of facilitating Indigenous Biblical Church Movements (IBCMs)
among least-reached people groups.

THEME VERSE

“Nothing can hinder the Lord from saving whether by many or by few!”

I Sam. 14:6

VALUES

- Multiplication: In everything we do (2 Tim. 2:2)
- Focus on the Few: The right kind of workers (1 Sam. 14:6)
- Service: We live for the success of others (2 Cor. 13: 9)
- Humility: It’s not about us (Phi. 2:3-4)

- Faith: Expect great things from God (John 14:12-14)
- Frontliner Driven: The creative edge is with those actually doing the pioneering (1 Sam.17:26).

APPENDIX E

JONATHAN TRAINING VISION, MISSION, AND VALUES

(Approved at the Jonathan Project International Executive Committee Meeting, May 2010, reprinted with permission.)

PURPOSE

For the glory of God, empower Jonathan types for effective Indigenous Biblical Church Movement (IBCM) ministry.

VISION

To see Jonathans effectively trained,
starting IBCMs among least-reached people groups.

MISSION

To train, inspire and coach Jonathan types for effective IBCM ministry.

THEME VERSE

“Entrust to reliable men who will also be qualified to teach others” 2 Timothy 2:2

VALUES

- Faith: The Jonathan Training (JT) will instill faith in God, His promises and intentions. This is the hallmark of a Jonathan.
- Focus: We will not be sidetracked.
- Local Leadership: Local Strategy Coordinators (SCs) organize and run their own training and cover their own costs.
- Multiplication: We train people who will train others.

- Reproducibility: We endeavor to use methods that can easily be passed on to others.
- Results: We expect results.
- Assessments: We will track and assess our progress and effectiveness.

APPENDIX F

EVOLUTION OF MOVEMENT TERMINOLOGY

Table F1

Evolution of Movement Terminology since the Early Church Era Until Today

| Missionary | Term used | Sustainability principles |
|--------------------------------|--------------------|---|
| Early church/ mission era | | |
| Patrick of Ireland | Vast multitude | Abundant gospel sowing Mission Indigenous Training |
| Boniface | Vast multitude | Ecclesiology Worldview transformation Indigenous Contextualization Training |
| Pre-church growth movement era | | |
| John Nevius | Indigenous mission | Indigenous (locals support the ministry, storying/orality, locals train others) |

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| Missionary | Term used | Sustainability principles |
|--|-----------------------------------|---|
| Pre-church growth movement era (continued) | | |
| John Nevius (continued) | Indigenous mission (continued) | New Testament ecclesiology, not western imports Missionary trains local trainers who train others Multiplication Transformation |
| Gustav Warneck | People movement | Abundant gospel sowing Worldview & life transformation Chronological narration of Bible stories |
| Christian Keysser | People movements | Indigenization Worldview transformation Chronological Bible teaching Contextualization Obedience based training |
| Roland Allen | Spontaneous church expansion | Indigenization (self-propagation, governing & supporting) Important role of the Holy Spirit in planting churches Multiplication (Christians and churches) Multiplication & discipleship integrated |

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| Missionary | Term used | Sustainability principles |
|--|------------------|---|
| <u>Church growth movement era</u> | | |
| J. W. Pickett | Mass movement | Multiplication & discipleship integrated Group conversion |
| Donald McGavran | People movements | Training in church multiplication principles Group conversion Abundant gospel sowing Church growth |
| Allan Tippett | People movements | History and Anthropology contributes to church growth Church growth & discipleship integrated together and centered in Scripture |
| Ralph Winter | People movements | Focus on establishing missiological breakthrough in each people group by a people movement |
| <u>Church planting movements (CPM)</u> | | |
| David Garrison | CPM | How do churches multiply Focus on universal factors in CPMs |

APPENDIX G

THEOLOGY OF CHURCH MULTIPLICATION

Theological Basis

“I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb” (Rev. 7:9).

God had the Church in mind since the fall of mankind through Adam and Eve (Gen. 3). To restore man’s broken relationship with God, God Himself extended His grace to mankind by promising a Savior that would crush Satan’s head (Gen. 3:15). This Savior, Jesus, would be the head of the Church (Eph. 1:22-23), endowed with absolute authority (Matt. 28:18-20; Col. 1:17) to destroy the work of the devil (John 12:31-32; 1 John 3:8; 1 Cor. 15:24-25; Rev. 12:10-11) for the ultimate purpose of uniting with His people, the Bride of Christ (Rev. 21:2, 9). Theo Williams, in his little book, *The Local Church and Mission*, points out, “This metaphor has a strong OT background; Jehovah is pictured in several OT passages as the husband or bridegroom of His people” (1986, p. 5).

In response to Peter’s grand confession - Jesus is the Christ, the son of the living God - Jesus said, “On this rock I will build my Church and the gates of Hades will not overcome it” (Matt. 16:18). The Lord Jesus Christ has given us a promise that must be taken seriously. The promise is, “I will build my Church.”

God is serious about establishing His Church. His Church stands strong and victorious. God has endowed His Church with all the resources needed for the completion of His mission (Eph. 2:10; John 14:12-14; Acts 1:8). God is a missionary God and He has divinely chosen His body, the Church, to fulfill His mission!

The incubation of the Church started with God's covenant relationship with Abraham:

I will make you into a great nation and I will bless you. I will make your name great and you will be a blessing. I will bless those who bless you and whoever curses you I will curse; and all peoples on earth will be blessed through you. (Gen. 12: 2-3)

The blessing is the Gospel (Gal. 3.8). And the Gospel is Jesus, the promised Savior of Genesis 3:15.

John Stott (1999) notes, "The nations are not gathered in automatically. If God has promised to 'bless all the families of the earth,' he has promised to do so 'through Abraham's seed'" (Gen. 12:3; 22:18) (Stott, 1999, p. 9).

Abraham's seed grew in fulfillment of God's promise to become His people, a people set aside for mission (Exod. 19:4-6; Isa. 59:6). "It is here that Israel's missionary role became explicit, if any doubt had remained. The whole nation was to function on behalf of the kingdom of God in a mediator role in relation to the nations" (Kaiser, 1999, p. 13).

Peter makes a direct connection between the people of Israel and the Church: "You are a chosen people, a royal priesthood, a holy nation a people belonging to God; so that you may declare the praises of Him who called you out of darkness into His wonderful light" (1 Pet. 2:9).

God brought the Church, His bride, into existence for relationship. The highest expression of that relationship was in worshipping God, the Creator, through the promised Savior, Jesus Christ (Col. 2:13-15; Col. 2:9-10). Steven Hawthorne (1999) points out, “Worship fulfills God’s love; He loves people so vastly that He wills to exalt them to something better than greatness; He wants to bring them into an honored nearness to Him” (p.37). John Piper (1999) expresses the same sentiment, “Missions is not the ultimate goal of the Church. Worship is. Missions exist because worship doesn’t” (p. 49).

Theological and Historical Basis

The Church is the centerpiece of God’s mission (Eph. 3:10). It is an expression of His body of which He is the head. It is innervated by His Holy Spirit (1 Cor. 2:12) and is God’s instrument in redeeming all of mankind, *pante ethne*. God intends that He would create a new nation, a people of God, gathered from among all the nations.

All great missionary movements were led by men and women who had a clear view of God and His mission. All had an unwavering belief in the Church and believed that as many congregations of believers as possible should be gathered together. The planting of churches was the centerpiece of their mission endeavors.

For example, William Carey the father of the modern missionary movement had a clear view. He and those that followed believed the fulfillment of the Lord’s Prayer, “Thy Kingdom come, Thy will be done on earth as it is in heaven” was the physical Church on this earth! Carey wrote:

As our blessed Lord has required us to pray that His kingdom may come, and His will be done on earth as it is in heaven, it becomes us not only to express out

desires of that event by word, but to use every lawful method to spread the knowledge of his name. (Carey, 1999, p. 294)

Ralph Winter (1999), commenting on Carey's vision, echoes the same passions in *The Mission of the Kingdom* (p. 529).

Through the ages, from Paul and Barnabas to the present, all put priority on gathering believers into congregations or churches. They planted churches!

Theological and Strategic Basis

The planting of churches is the biblical model for an obedient response to Christ's Great Commission (Matt. 28:18-20). "The fundamental emphasis in the NT on the church as the family of God and the household of faith is exactly what we should expect (Rom. 8:15-16; Gal. 4:5-7, 6:10; Eph. 2:19, 3:14-15, 5:1, 6:23)" (Birkey, 1991, p. 70).

Arthur Glasser (1999) makes a similar point: "Paul was determined to see the Church grow. Indeed, he regarded it her chief and irreplaceable task; to preach the gospel to all mankind and to incorporate all those who believed into her communal life" (p. 132).

The Church is a living organism. It is expected to grow. Jesus Himself provides insights for us into this very point. In His parable about the seed and the soil, Jesus makes a strategic point that can be applied to church planting. Jesus said, "And the seed that fell on good soil is the man who hears the Word and understands it. He produces a crop yielding a hundred, sixty, or thirty times what was sown" (Matt. 13:23).

Through God's chosen people, the Church stands at the center of God's master plan to reconcile the world to Him (2 Cor. 5:20) and to draw all nations to worship Him (Isa. 56:7). Paul, the first missionary, planted churches wherever he went and taught

others to do the same. Once planted, these churches were expected to reproduce themselves. Jesus' parable of the seed and soil is a mandate not only to individuals, but for the Church to multiply.

As we scan the final frontiers of missions today, we praise God and honor those who have sacrificed before us. We must keep in focus the planting of multiplying churches. The final unreached people groups are before us. Most live in environments hostile toward missionary endeavors. The most biblical, logical, and strategic approach is the planting of multiplying churches.

APPENDIX H

CHURCH PLANTING: A CASE STUDY OF THE BIG FLOWERY MIAO DURING THE EARLY TWENTIETH CENTURY

Case studies are one of the most effective means of studying and learning about church planting movements (CPMs). This case study presents one of the most significant Indigenous Biblical Church Movements (IBCMs) of the 20th century. This great work of God took place in the first half of the 20th century among the Big Flowery Miao of Southwest China. The primary mission agencies involved were the China Inland Mission (CIM) and the United Methodists.

Two men stand out in the records as the primary pioneers of this great work: James Adam of CIM and Samuel Pollard of the Methodists. Adam was stationed in Anshun, Guizhou province while Pollard's initial mission station was in Chaotong, Northeast Yunnan province. A. G. Nicholls (CIM) is also worth noting. Although he came after the two primary pioneers, Nicholls pioneered the Big Flowery work in the Wuding area, just north of Kunming, the capital of Yunnan province. The primary source materials are copies of books and documents from CIM archives as well as my own involvement in this ministry arena.

This paper's focus is threefold. First, we will look at the personalities and spiritual passions of the pioneer missionaries involved in this great move of God. Secondly, we

will reflect on David Garrison's 10 universals as presented in his *Church Planting Movements* (1999) booklet. Finally, we will summarize other factors employed in this ministry that seem to have influenced the movement positively but are not included in Garrison's 10 universals.

Background History

Broomhall (1915b) writes a fascinating account of how the Big Flowery Miao were reached by the gospel. CIM missionaries first observed the Miao tribes in 1877, and Hudson Taylor began to pray for their evangelization. James Adam sailed for China in 1887 and in 1888 went to work in Anshun, Guizhou province. James Windsor and he officially opened a mission station there that year. While working with the Chinese, he found himself attracted to the simple Miao people and started visiting their villages by 1895. While on furlough in 1896, he spoke with Hudson Taylor requesting that he be allowed to move from Chinese work to focus entirely on the Miao. Permission was granted. The first converts were baptized in 1898 and the first chapel erected the next year. By 1900, a huge movement to Christ started around Anshun, particularly among the Big Flowery Miao.

Miao people from 250 villages, eager for Christian instruction, began visiting Anshun. Twenty were baptized in 1902. As they came to faith, sorcerers burned their wands; and common people burned their charms. They put an end to spirit worship, drunkenness, opium smoking, and prostitution. Instead, they began holding daily services.

Later, Big Flowery Miao from Chaotong traveled seven days south to receive teaching from Adam in Anshun. Knowing that Pollard was in Chaotong, Adam wrote a letter on behalf of the Miao that they hand carried to Pollard in 1904. Almost immediately, a massive movement took place.

Nicholls, who worked with Pollard in Chaotong in order to become familiar with the work, had learned Miao and fallen in love with the people. In 1907 he moved south in Yunnan province to Wuding at the urging of relatives of the Miao in the Chaotong area. Here again the work exploded into another massive movement.

The movement pushed farther and farther west. In 1907, the Yunnan Miao reached out to the Lisu people. The next year, the Lisu carried the Gospel to the Lahu. By 1910, the Miao sought to evangelize the Kopu, and they reached the Nosu people the same year.

The Christian and Missionary Alliance's Hmong District celebrated 50 years of the coming of the gospel to the Hmong in Laos. As part of their commemoration festivities, mostly held in the United States, Dr. Paoze Thao (2000) was commissioned to write a history of that time period. However, as an introduction to his work, he gave a broader history, reaching back to the pioneering work of the CIM and the United Methodist Mission, affirming the massive movement of the Big Flower Miao to Christ.

An overview of church planting ministry, as carried out by Pollard and Adam, follows.

Samuel Pollard

Fortunately, sufficient archival information about Pollard's natural and spiritual qualities allows us to learn the character and motivations of this missionary pioneer. W. A. Grist's biography of Pollard highlights numerous outstanding qualities that were recognized early in his life.

Although a man of small physical stature, (Grist, 1916, p. vi) Pollard possessed many God-given missionary traits. "He does not impress by the originality or greatness of his thought; but he grapples us to his soul by the intensity of his will and his splendid enthusiasm" (p. vi). Fellow missionaries noted his heart passion:

He was differentiated by his quick passionateness, by the vividness of his emotions, and the vehemence of his speech...He was modest and at the same time amazingly self-confident; as the years glided by this apparent self-assertiveness appeared less in his speech and more in his actions. And yet reviewing his whole life one is constrained to admit that few men have made a more complete surrender to Jesus Christ than Sam Pollard. (p. vi)

Grist summarized the fiber of the man: "Scores of whitewashed chapels gleaming in the translucent atmosphere of those mountains are monuments of a life of apostolic faith, sacrifice and devotion" (1916, p. vii). Pollard was a man of great faith in God, His Word, and His intentions for the Miao people. He exhibited faith in God with his great passion inflamed by the fires of the Holy Spirit. Paul's description of Abraham in Romans 4:20-21 could also describe Samuel Pollard: "He did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised."

Pollard was not only endowed with wonderful personality traits, he was also blessed by sovereign formations in his family. This certainly contributed to his strong

faith and spiritual formation. “Pollard’s upbringing provided a strong foundation for his years in China. His father, a zealous preacher and evangelist, was greatly loved by his congregation in Cornwall, England. Pollard . . . easily accepted the life and faith of his family” (LaGue, 1998, p. 45).

His passions were reflected throughout his missionary career. When the Miao people were in bondage to their Nosu landlords, he stood in the gap for the Miao while they faced injustice and persecution because of their faith. “In defense of the poor Miao Pollard acted with swiftness and effect. Wherever persecution began he sought out the instigators and by threats and persuasions checked their malice” (Grist, 1916, p. 191).

Pollard’s leadership and pioneering qualities, marked by initiative and individualism, were evident as a child. Grist recalls Pollard’s mother’s recollection of little Sam:

At a very early age he took a keen interest in the family councils concerning “ways and means.” One’s heart grows tender at the remembrance of his quaint sayings, and at the things he did to earn small sums which he would always bring to me . . . He would run errands for people; he used to fetch milk from a farm . . . just to earn a pence. He was a sensitive little fellow, impressionable beyond most children, betraying very early a marked individuality of his own. (1916, p. 3)

As he grew into a young man, he was accepted into the mission, throwing himself wholeheartedly into his deputation work and creating a vacuum behind him that sucked his fellow missionary candidate, Francis Dymond behind him. “Pollard was buoyant, full of initiative and enterprise, and Dymond never failed to follow his lead” (Grist, 1916, p. 11).

That individualism served him well in China. D. LaGue writes that when many missionaries were dying from various causes, Pollard's will stood firm. Pollard wrote, "If others have to leave, will I accept failure and leave with them?" He did not leave. His decision to die in China if that be God's will, became a turning point in his life" (LaGue, 1998, p. 45). Sometimes his total commitment to the missionary cause irritated his fellow missionaries, and it is my opinion that Pollard at times tended to be judgmental of others, which is not a Godly trait (James 4:11-12). "Pollard's tenacity sometimes turned to intolerance. He became impatient with fellow missionaries who didn't share his missionary methods or who seemed less than 100 percent committed" (LaGue, 1998, p. 46).

Coupled with his wonderful passion was his zeal to win the lost. LaGue comments on his evangelistic fervor as a young man during his first years in China:

(He) beat a Chinese gong as he marched up and down the streets. Known as the "little man with the gong," he attracted large crowds, but nobody responded to the gospel. At the end of 1890 he wrote, "December 31, not a soul saved this year that I know of. But I end the year more hopefully than I began." (LaGue, 1998, p. 45)

Pollard was not considered an academic. When he joined the mission he had rather ordinary academic credentials for his era. But he was naturally intelligent, curious, and a good problem solver. These traits, along with his Godly zeal, were perfectly matched to the task God had prepared for him. Though Pollard was not academically inclined, Grist writes of him that in 1879, Pollard, along with his future co-worker won First Class Honors in the Oxford Local Examination (1916, p. 6) demonstrating a precocious intellect although not highly educated.

His natural intelligence was eminently displayed as a young missionary learning Chinese and then in his work with the Big Flowery Miao. Grist, speaking of his Chinese studies at the CIM language school in Ganking, noted that both he and Dymond were excellent language and culture learners. “Pollard soon took his place as the most gifted of a little band of resolute students. This intellectual and moral discipline helped to make him an effective speaker, and gave him insight into the thoughts and literature of China” (1916, p. 16).

He excelled in learning the Big Flowery Hmong language and he worked himself to the point of exhaustion, but in only a few weeks, he was able to give short sermons using the Miao language (LaGue, 1998, p. 45). Eventually he became fluent in the language and at ease within the Miao culture (Grist, 1916, p. 193). He did all this without language helps of any kind; but he did not stop there. Pollard devised a unique script and translated the scriptures using methods are now standard in modern linguistic practice. Much of what he did received little support or encouragement from those in authority over him (Enwall, 1993, pp. 94-95). Even today his script is popular among the Big Flowery Miao and from my contact with these people; they consider it to be their standard script. Currently, workers pioneering the Sinicized Hmong are starting a Bible translation project and doing the translation in both Romanized and Pollard scripts illustrating just how popular this script continues to be.

So much more could be said about Pollard’s outstanding achievements, but two final characteristics are especially noteworthy. First, was his life of faith and his ability to apply biblical faith in his work with the Miao. In 1903, when thousands of Big Flowery Miao were coming to Christ, he recognized God’s sovereign hand in this people

movement (PM) to Christ. Grist writes, “He waited upon events, believing that the hand of God was in the movement, and that his own part was simply to follow the Divine leading” (1916, p. 205). Like James Frazer with the Lisu, Pollard was able to pray the prayer of faith. Grist documents Pollard’s reflections during a special prayer meeting in Yunnan Fu 16 years before the mass movement to Christ began.

I had the promise at that meeting that we are going to have thousands of souls. Mind, I believe that from the bottom of my heart. When the four Miao scouts came and told the missionaries of a whole tribe waiting for the new teaching, Pollard looked upon them as the first fruits of the promised thousand. (1916, p. 180)

In a 1908 article in the magazine *China’s Millions*, Pollard reflected on his years of ministry among the Miao in China: “After more than twenty one years in China, I feel just as young” (1908, p. 107). This man never lost his passion, his faith, his vision, or his spirituality but produced fruit in accordance with being a disciple of Christ (John 15:8 and 16). By any measure, Samuel Pollard was a great man because he allowed a great God to have full sway in his life and ministry.

James Adam

The second pioneer missionary among the Big Flowery Miao was also a great man of passion and vision to reach the lost. James Adam and Samuel Pollard both entered China the same year, 1887 and died in the same year, 1915. God brought two great men to China to be used by Him and to witness one of the greatest PMs in missionary history, that of the Big Flowery Miao. However, the parallels continue; James Adam was another great man of God and a great man of faith.

Broomhall quotes portions of letters from Adam's Scottish pastor, James Simpson, in response to questions regarding the life and character of Adam, wrote: "He is one of the most beautiful Christians I have ever known, a man of prayer, full of love for the Lord and strong in his devotion to God's cause" (Broomhall, 1915b, p. 6). He continues, describing Adam's spiritual gifts:

As a public speaker he is clear, fluent, telling and pointed. In the open air he is one of the best speakers we have ever had. He speedily gathers a crowd while keeping the crowd fixed, and he has been the means of leading many sinners to the Savior. (p. 7)

Simpson closes with comments about Adam's character.

He is a man of undaunted spirit, bold and manly and possessed of much individuality of character. He has been a diligent student of God's Word and one who had read a great deal otherwise. As his heart is so thoroughly on fire, I think he ought to be sent off at once. (pp. 6-7)

Clearly, he possessed many of the same characteristics as Pollard.

After 28 years of faithful and enduring service in China, the CIM eulogized Adam in their *China's Millions* publication: "He devoted himself to mission work with characteristic energy" ("In memoriam," 1915, p. 160). The article continues with quotes from one of his co-laborers, Mr. Stevenson. "A more indefatigable and hard-working missionary than Mr. Adam we have never had, a man who never spared himself and who was greatly beloved by those whom he was used to bring to the Lord (p.160). God called him into mission service at the age of 23, and even as a young, single man, he displayed characteristics that indicated potential for effective and enduring service. Through both good and difficult times, he did not seem to grow bitter as often happens in the lives of long-term, older workers. No, he grew in knowledge and grace, proving himself faithful

both in ministry and personal character so that even those closest to him recognized that and eulogized him accordingly. Young workers of today ought to make note of this.

As with Pollard, by the standards of that era Adam lacked a high level of formal education. Despite that lack, Broomhall points to his intelligence, learning attitude, and ministry lessons learned through adversity with the Holy Spirit as his school-master:

Though his early papers show that certain educational advantages, which all may covet, had been denied to him, yet it was evident that he had graduated in the school of practical experience, and had proved his capacity and powers of initiative and administration. (1915b, pp. 7-8)

Initiative was a key indicator of potential future success as with Pollard.

It is my observation and opinion that great works are based in great faith. We are not talking about activity for activity's sake but rather a deep and lasting work of God through men of faith (John 15:8 & 16). Pollard displayed that, evidenced by his prayer of faith. Adam had similar characteristics that were recorded by Broomhall in his biographical eulogy of Adam, *Some a Hundredfold*. He writes:

In him were admirably blended faith and confidence in God with great activity. One phrase which sometimes fell from his lips was "The Holy Spirit needs room, we must give Him room to work." Yet while ever seeking to wait for God he was "always abounding in the work of the Lord." But though he worked hard it was always joyful service. From morning to night and often into the early hours of the morning he labored on, frequently tired but invariably happy. The long journeys among the hills, the poor accommodation afforded in the homes of the people, entailed "labors more abundant" and the enduring hardness, all of which was joyfully met. (Broomhall, 1915b, pp. 26-27)

From the onset, Pollard and Adam seemed to work well together. They knew they were building the kingdom of God so they wanted to remove any thought in the people's minds that although they represented separate mission organizations, that the work was divided. There were two mission agencies but only one ministry and only one Miao

church. Pollard (1908) wrote, “I am a friend of the Mission, and the relationship which exists between the Methodist Mission and the China Inland Mission in Yunnan is ideal. The natives do not know that we are two Missions, and never will know” (p. 107).

Much more could be written about both of these men. Both displayed the qualities needed in pioneer church planters and this was evident even in their early years. God’s impact on the Miao people of China has been deep and long lasting. In my contact with the Miao I observed that the gospel has had lasting impact. Even the Chinese communist government recognizes the Big Flowery culture as being Christian! Hugo Bernatzik, a well-known secular anthropologist who pioneered cultural research of the Miao in the mid-20th century, also recognized the deep worldview and cultural changes as a result of missionary work (1947, p. 503). He even appreciated the missionary schools and hospitals that contributed to the positive well-being of the Miao (p. 504).

Church Planting Movements

In recent years, David Garrison (1999, 2004) and the International Mission Board (IMB) of the Southern Baptists have generated a great deal of discussion about CPMs. Much of it has been very healthy, but it has raised some significant questions as well. I believe that this recent movement is being orchestrated by the Holy Spirit and caused a much needed course direction for many mission agencies, including Overseas Missionary Fellowship (OMF).

Interestingly, Garrison’s comments echo the sentiments of Samuel Clark from his impressions of why a PM occurred among the Big Flowery Miao. In 1911 Clark wrote, “These movements of God cannot be accidental, though they may be like the wind which

bloweth where it listeth. They consequently deserve careful consideration, for they may have valuable lessons for the student of Missions to learn” (1911, p. v). He continues,

They may also have an important bearing upon the questions of missionary methods and missionary qualifications which are exercising the minds of not a few just now. Above all, they certainly emphasise [sic] the importance of belief in the dependence upon the working of the Holy Spirit. (p. vi)

Broomhall in his wonderful biography of Adam begins by emphasizing biblical principles of multiplication:

It is a thought compelling fact that when God created man in **His** own image, the first command he gave him was “be fruitful.” The whole story of creation forcefully emphasizes this command. The waters and the earth with all the lower and higher forms of life were bidden to “bring forth abundantly.” The place which fruit bearing has in the mind of God is also revealed by Christ’s words, “herein is my Father glorified that ye bear much fruit; so shall ye be my disciples.” For this purpose, the Master said, the disciple was “chosen” and “appointed” that he “should go and bear fruit” and that his “fruit shall abide.” And He Who gave to nature its laws took a common grain of corn and expounded the secret of the harvest. “Except a corn of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit.” Thus is it quickened and multiplied, “some a hundredfold, some sixty, some thirty.” (1915b, p. 5)

Broomhall continues by describing the movement that had occurred among the Big Flowery Miao of northwest China.

Twenty eight years ago, when he (Adam) went to China, the aboriginal tribes of that country were wholly unevangelized and but little known. When Mr. Adam died last August, 6,449 had been baptized in his district alone, and the great work of grace had spread to other districts with equally remarkable results. (Broomhall, 1915b, p. 6)

This paper will not deal with the recent repercussions Garrison’s book has spawned but will simply look at some of Garrison’s basic premises, the 10 universals, to see how Pollard’s and Adam’s pioneering with the Miao in the early 20th century fits that paradigm. Case studies are one of the most effective and powerful tools to study God’s divine movement among any people.

I agree with many others that, first, a true CPM is solely a work of God that man cannot bring about but man can stop. Second, CPMs are not new in the workings of God. They have been occurring since the book of Acts. They have also been a part of CIM/OMF history.

This paper is a case study, focused on one of the greatest movements to Christ in the 20th century. Our investigation is both a learning and an affirming exercise. As Garrison so aptly expresses,

[One can] understand these movements by beginning at the end, with an actual Church Planting Movement. Then it [one can] reverse engineers the movement, dismantling its component parts, analyzing how it was constructed and how it works. Done properly, reverse engineering can reveal volumes about the Creator's designs, desires, and method of operation. (2004, p. 11)

Ten Universals According to Garrison

Garrison, in his ground breaking book, *Church Planting Movements*, helped focus the mission world towards CPMs in the evangelization of an unreached people group (UPG). Central to his book and research are the 10 universals of a CPM. He lists these as follows: (1) Prayer, (2) Abundant Gospel Sowing, (3) Intentional Church Planting, (4) Scriptural Authority, (5) Local Leadership, (6) Lay Leadership, (7) Cell or House Churches, (8) Churches Planting, Churches, (9) Rapid Reproduction, and (10) Healthy Churches (1999, p. 33).

Personal interviews with leading CPM advocates in the IMB like Bill Smith reveal that these 10 universals had no measurable research behind them. In the early days of the movement within IMB, a few of the key practitioners gathered to discuss and document what they were attempting to accomplish and reproduce. At that meeting, they

compiled the list spontaneously. In spite of the informality of the strategy's development, the universals usefully summarize key elements of a CPM.

Those fields within OMF that utilize CPM principles focus their strategy coordinators and Team Leaders' training and coaching toward applying the 10 Universals. Assessment tools used to track progress incorporate these 10 universals along with other key elements. It is stressed that only God can bring about a movement, but there are things that we can do that would give maximum opportunity for the Holy Spirit to move in a big way. While those trained are not held responsible for the occurrence of a CPM or IBCM among a particular target group, they are held responsible for how they and their teams are implementing the 10 universals. Progress in the work and, ultimately, exit from the work are related to how well the 10 Universals are being implemented.

Based on the pattern mentioned above, let us look at how well Adam and Pollard succeeded in implementing the 10 universals.

Prayer

Deep within the DNA of CIM/OMF is the focus on prayer. It has been a principle since the inception of the mission. Even today, a high percentage of the members give strong verbal assent to this practice. As a universal, this commitment to prayer is threefold: (a) a practice among the cross-cultural workers, (b) mobilized prayer in the global church, and (c) the practice of the target people once they become followers of Christ.

Adam and Pollard succeeded extremely well in the application of this universal. From the archives, many examples could be cited. As noted earlier, Pollard himself

prayed the prayer of faith that the first converts among the Big Flowery were the first fruits of many more to come (Grist, 1916, p. 180).

Early in its history, CIM started producing a magazine called *China's Millions*. The magazine was not only informational, but was also a prayer guide providing prayer points and follow-up progress reports. McCarthy writes in the August, 1907 issue, "The harvest that is being gathered in, like most other harvests, the outcome of much prayer and earnest effort" (p. 129). Prayer is the work, but it is combined with earnest effort, perhaps including strategy, work methods, and end goals.

In the context of Adam's work among the Big Flowery Miao in the Anshun area of Guizhou province, Broomhall records in *Some a Hundredfold* that, even during the infant stages of the work, the new believers were a praying people.

During Mr. Adam's visit to Kopu the audiences had been 900, 1,000, and 1,300 respectively for three successive Sundays. At an early morning prayer meeting nearly 500 women were present, many of whom lifting up their voices in public prayer. (1915b, p. 18)

Prayer was part of the DNA of the mission and the pioneer workers. That DNA was effectively passed on to the Miao church, even from its earliest stages. Isaac Page wrote from Anshun in December 1910,

On Friday we began with a prayer meeting at 7:30 a.m., which went on for two hours: two hours of prayer, varied by an occasional hymn, no time for an address. There was no waiting on for another, and the prayers had to be short and to the point, so many wanted to pray. (pp. 188-189)

Another writer from the time commented, "We had prayers, prayers, prayers, one after another" (Waters, 1907, p. 27).

Abundant Gospel Sowing

In order for anyone to make a rational and faith-based decision for Christ, he must hear the Word of God. Paul writes,

How then can they call on the one they have not believed in? And how can they believe in the one whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? (Rom. 10:14-15)

The Miao work was a spontaneous indigenous work. However, the missionaries, even in the early stages, worked hard sharing the message.

During 1895 Mr. Adam began to visit their villages and learn their language. Some of them were rather afraid, not of Mr. Adam, but of what the Chinese might say if they showed themselves friendly to a foreigner and received him in their houses. (Clark, 1911, p. 173)

Even as late as 1914, Adam still made it a point to itinerate (Adam, 1914).

Itineration with literature distribution was a key element in Adam's strategy to sow the gospel seed as broadly as possible (Broomhall, 1915b, p. 10).

Once the movement started in Adam's area, the people spread the Word much further (Broomhall, 1915b, p. 19). Clark, an early pioneer to the southwest minorities specifically noted this phenomenon.

The believers, not yet baptized, rejoiced in the Lord greatly, and were all on fire to proclaim in all places the grace of God and deliverance from sin through Jesus Christ. They went out two by two, visiting the villages far and near, preaching, praying and singing, and teaching the people how to pray and sing. (Clark, 1911, p. 194)

It was all done with great spontaneity among the people themselves as described by Grist (1916) in his biography about Pollard and his life and ministry with the Big Flowery Miao. This natural and spontaneous movement of the gospel was reproduced in

Pollard's area of Zhaotong and then into Nicholl's area of Wuding, north of Kunming (McCarthy, 1907, p. 129).

Intentional Church Planting

Adam and Pollard had every intention of planting churches. Everything written about the work indicated that church planting was one of the key elements of the work.

Mr. Adam has the joy of baptizing this first converts among the tribes, and in the following February he was prospered in purchasing a plot of ground in P'anghai on which to build more substantial premises in place of the original barn-like structure. And more than that, for in the same year (1899) as this land was purchased at P'anghai, he had the joy of seeing erected the first Miao chapel in his own district in a village only two miles from the city. (Broomhall, 1915b, p. 15)

Broomhall elaborates on the spontaneity of the people themselves following Adam's model. "Hundreds of families began to show deep interest, and at Kopu, where a large and central chapel was erected, mainly at the people's expense, more than one thousand began to meet for worship (1915b, p. 19). This particular fact was also noted in *China's Millions* ("The provinces," 1900) as a point of praise and for further prayer.

Scriptural Authority

The Bible was the sole source for life and ministry for Adam and Pollard, their Chinese and Miao co-workers, and ultimately, all the believers. They placed much emphasis on the instruction and equipping of believers.

Before any of the believers were baptized and accepted as church members, they were tested in their knowledge of scriptures and its doctrines. The missionaries performed the testing as well as Chinese and Miao co-workers. It was a serious process that caused a great deal of stress for the candidates (Waters, 1907, p. 27). Waters reported

that the people being tested would literally tremble during this ordeal (p. 28). I have questions about legalism creeping in, but it can also be imagined just how motivated the people were in learning the faith and obeying the Word of God. That was a good thing. They were taught and tested once they showed signs of repentance towards God and demonstrated a good understanding of the basic doctrines of the faith (Clark, 1911, p. 192).

It was amazing how quickly the people were being transformed by the gospel. The gospel believed and accepted by faith was a powerful combination in their transformation.

The great secret seems to me to be this. These people with an unquestioning faith simply accept the gospel teaching, and it is real to them. So, as ever, things hidden from the wise and understanding He reveals to babes. (Waters, 1907, p. 30)

Samuel Clark also records how committed the work was to the Word of God:

The people from that place came down in great numbers to see the missionary, at first several times a month, and later regularly once a month. This they continued doing for more than two years before any of them were baptized. (Clark, 1911, p. 185)

The missionaries employed every device to train the people in the Word of God. One was that of putting doctrine into songs to make it easier for an illiterate people to learn the truths of God (Clark, 1911, p. 231). Literacy was greatly stressed and short-term Bible schools were a regular part of the discipleship process (Clark, 1911, p. 249). The ministry was infused by the Word of God from the beginning to the end.

Local Leadership

One of the outstanding aspects of this movement was that local leadership was the backbone of the ministry from the beginning. Early in Adam's ministry, he applied a

foundational CPM principle stated as; the resources are in the harvest. Samuel Clark, writing about Adam's first baptisms, notes, "During 1902 the workers had the joy of baptizing twenty converts from among the Miao. Some of whom are now native helpers" (1911, p. 177). National co-workers were also very pivotal in encouraging the mass movement, a fact that was recognized by the pioneer missionaries as well as the mission agencies involved. Again, Clark writes,

Mr. Adam sent up to that district two Miao evangelists, one from the Hua Miao, and one from the Peh or White Miao, a tribe till that time almost untouched. After their arrival, thousands began to attend the services. At that time there were no chapels in the district, but every Lord's Day nearly a thousand people met for worship in the open air on the hill side. (1911, p. 190)

In 1910, Page also made a key reference to the issue of local leaders. Speaking of the work around Anshun he wrote, "They hope, ere long, to be able to give their whole time to the work, and we believe are specifically fitted for it, so hope to use them as helpers in the Miao work" (1910, p. 188).

The work also started with Chinese co-workers who played a pivotal role in this movement. Some even learned Miao in order to communicate with the people in their own language. This had a dramatic effect because the Miao were held in contempt by the Chinese, having caused them much grief over the centuries.

Pollard's work in Chaotong also applied the principle of seeking God's resources in the harvest right from the earliest start of the work. Grist writes,

After sixteen months of labour [sic] among the Miao he was able to see that some of the men and women who had been baptized possessed gifts of leadership which might be used to secure permanent results from numerous conversions. Already

he (Pollard) was turning his thoughts to the training of a native ministry. “It is hoped,” he says, “gradually to get a circle of school-chapels around Chaotong.” (1916, p. 213)

Pollard’s sentiments toward his native workers reflect the attitude that the pioneer missionaries all possessed, and it was, perhaps, mutual: “I love my native colleagues; I am proud to have their friendship” (Grist, 1916, p. 222).

Lay Leadership

Another hallmark of this fantastic movement was the indigenous lay leadership of the Miao church. Local, lay people were behind the rapid and spontaneous movement, particularly among the Big Flowery Miao. Broomhall (1915a) in his book marking 100 years of the CIM in China records, “As at Anshunfu and Chaotung, so now at Sapushan, the Good News of Salvation spread like a prairie fire from village to village” (p. 278). How did it spread so rapidly? By the average believer, being led by local farmers (Porteous, 1909, p. 61).

Broomhall details the early work of Adams around Anshun:

In a remarkable way the work spread from village to village, a chapel was built at the out-station Tenten, the tribes people giving the site, trees for pillars, stone for building, as well as money and free labour [sic]. A few selected men were more fully instructed at the central station, and, through their labours [sic] and a spontaneous desire on the part of the people to learn, the Word of Life received a ready welcome. This became evident when Mr. Adam visited various centres [sic] only to find the people already able to sing many Gospel hymns *adapted to their own chants*. . . . Of their own accord they gathered together. (1915b, p. 17)

Clark also records just how dramatic the movement was, that it was lay led and that the missionaries had little influence on the spontaneity of the movement:

One very admirable and encouraging characteristic of these Miao Christians is that, when they believe the Gospel themselves, they are eager and unwearied in teaching

it to others. The movement among them has spread, not so much in consequence of the traveling and preaching of the missionaries, as by the zeal and persistent testimony of these simple believers. It is thus that the Gospel has spread among the tribes from district to district, and even beyond the limits of Kweichow into the province of Yunnan. (Clark, 1911, p. 179)

Clearly, this movement was built upon lay leaders doing whatever they could to spread the Word and to group people together for worship and learning God's Word.

Cell or House Churches

The practice of both the mission agencies and the pioneer workers was to congregate believers within church buildings as was traditional. However, to accommodate the massive movement among the Miao, a natural process of starting churches within tribal homes occurred. Here again is evidence of a process that occurs naturally among a people themselves. However, since the missionaries had already established a pattern of church buildings, the Miao quickly followed that model.

House churches were a natural outgrowth of this movement. To their credit, the pioneer missionaries did not discourage this process from occurring and did not try to control the movement (Grist, 1916, p. 205).

Broomhall (1915a) documents one of many examples of house churches among the Big Flowery Miao. This was a phenomenon that continued throughout the course of the movement and in all three centers of the work: Anshun, Chaotong, and Kopu.

One member of the second deputation, a man who adopted at his baptism the name of Paul, returned to his village of Kopu and started Divine Worship in his own

home. Every Lord's Day he gathered a company of some two hundred people into his house for prayer and praise, and the reading of God's Word, and Kopu soon became the Chief centre [sic] of a great work throughout that district. (Broomhall, 1915a, p. 276)

Clark records this specific incident as well (1911, p. 186). In Grist's biography of Pollard, we also have an illustration of house churches as a normal part of this movement:

At the beginning of the Miao movement the men had said, "This good news is too good to keep to ourselves, let us send the message on to the next village;" and now they began to carry out Pollard's instructions and met together for reading, prayer, and exhortation. Not infrequently Pollard would arrive at some village which he had never visited, and find the beginnings of a little church among inquirers who were meeting week by week at each other's houses. (1916, p. 205)

There are many examples of house churches; in some instances the enthusiastic believers met anywhere that was convenient. Porteous cites an example where a typical tribesman was asked if he and his group had a chapel, to which he answered no. When asked how often they met, he answered every seven days. Where did they meet? The simple tribesman answered, "On the main road" (1909, p. 61).

House churches were a key element of the movement. This practice was a natural application of what the people learned from the missionaries with the Holy Spirit being the primary agent in the lives of these young believers. "In hundreds of villages daily meetings for worship and the study of God's Word were held" (Broomhall, 1915b, p. 21).

Churches Planting Churches

A model of church planting had clearly been established by the missionaries, a model that was naturally reproduced by the people as the movement grew. The churches planted took either the form of house churches or traditional church buildings.

Broomhall provides a dramatic illustration of what was actually happening. There are multiple interrelated explanations, one of which was, essentially, churches planting churches. This is what Adam discovered returning from furlough in 1907:

Everywhere he found the work progressing, and he reported that literally thousands were turning from their superstitions and were desiring to learn the way of the God more perfectly. His estimate then was that there were some 7,000 sincere enquirers, and so far as he could ascertain, only three of the more than 1,400 baptized in 1906 had gone back from their profession. In hundreds of villages daily meetings for worship and the study of God's Word were held, and each family was giving a freewill offering towards the expenses of the work. With their gifts, three Miao evangelists were being supported, they had also given what were for them substantial gifts to the Bible and Tract Societies to which they were indebted for Scriptures and books, and in addition they were erecting chapels at various centres [sic]. (Broomhall, 1915b, p. 21)

Rapid Reproduction

If ever a word described this movement, it would be rapid, rapid not only in how soon the movement progressed from its inception, but also in how quickly the movement spread and how rapidly the whole culture was transformed by the gospel.

Adam's main assignment had been to evangelize the Chinese (Clark, 1911, p. 140), although he took notice of the Miao, had visited their villages briefly, and had learned some of their language (p. 173). While on furlough in 1896, after spending nine years in China, Adam spoke with Hudson Taylor, asking if he could focus fully on the Miao. Broomhall documents the major turning point in the ministry of Adam and in the lives of the Miao.

It was during this furlough in England that he definitely spoke to Mr. Taylor about work among the tribes. As early as 1889 his attention had been drawn to these picturesque people, clad in their many coloured [sic] dress, and increasingly he had become interested in them and longed to be able to be set aside for service among them. The great difficulty was lack of workers, and so Mr. Taylor's reply

to his request for guidance was, “Go on, dear brother, and do the best you can for both.” (1915b, p. 14)

In only a few years, there was exploding interest among the Miao people regarding the gospel (Clark, 1911, p. 15). It would be nearly impossible to cite all the references documenting the rapidity of the movement. However, Broomhall’s book, *Some a Hundredfold*, encapsulates the rapidity and extent. Adam wrote an account in *China’s Millions* called “Another Tour Among the Tribespeople” where he describes just how extensive the work was. This was within only a 20-year period. As Adam closes this article, his praise to God illustrates just how swift and extensive the work was: “Praise Him for the six hundred and twenty-six believers baptized on this tour” (Adam, 1914, p. 29). That was just one trip.

A question is often raised regarding CPMs and the spiritual maturity of the believers. In the minds of many, a CPM and Christian discipleship do not coincide. Clark records an interesting encounter with Mr. Waters, a co-worker of Adam, about this same question. I think it reflects the basic attitude of the pioneer missionaries.

Two or three days after Mr. Waters returned from Ko-pu, the writer was passing through Anshunfu, and he told me of his visit and the wonderful work going on among those people. I was encouraged and stimulated by the story, but said to him “this is all wonderful, but are you not very anxious about these converts and inquirers? They are very far away; there is no resident missionary among them; you can only visit them twice a year; they are very ignorant people, and till recently drunken and immoral. You don’t know what may happen.” Mr. Waters’s answer was, “Don’t be anxious about them. I have been among them and know this, that the people have received the Holy Spirit. There is no doubt about it; they are Spirit taught and Spirit led. I was only afraid, while I was there, lest I should say or do anything that might quench the Spirit or hinder His work among them.” And our brother’s confidence in the Holy Spirit has not been misplaced; it has been abundantly justified. Those simple believers have not backslidden, but have grown, and are growing, in grace, in knowledge, and in Christian character. (Clark, 1911, pp. 221-222)

Healthy Churches

All the missionaries working with the Miao during this time were extremely interested in the spiritual health of the church they were planting, and it would be foolish to imply anything else. Although the movement among the Miao was spontaneous in every sense and seemingly unmanageable by the very small missionary team (McCarthy, 1907, p. 29), they nonetheless envisioned a strong and spirit-filled Miao church.

The missionaries, along with their national co-workers, tested all candidates for baptism, as previously mentioned. The interviews were demanding and stressful for the people, but they were an effort by the church planting team to establish a healthy church.

Broomhall (1915b) describes how the people's actions demonstrated that they had an encounter with the gospel in this account of Adam's ministry:

They (Miao believers) gathered together their sacrificial drums, the sorcerers' wands, their charms and "spirit packets" and cast them into the flames. In some of the villages all traces of idolatry were removed, the spirit trees were cut down, and an anti opium campaign begun. (p. 18)

He goes on to describe not only the things they stopped doing but also the things they started doing: meeting regularly to study the Word, giving finances to support local workers, building chapels, and supporting the printing of literature.

In April 1907, Pollard was severely beaten almost to the point of death (Grist, 1916, pp. 222-223). By the following summer, Dr. Savin gave orders for Pollard to return to England on furlough in order to facilitate a full recovery. In the seven months prior to his departure, he worked very hard to make sure the work was on firm footing. The Parsons replaced Pollard, launching them into many years of significant ministry with the Big Flowery Miao. Here again we see the emphasis on healthy churches (p. 237).

From the inception of the work and continuing throughout the pioneering stage, a strong emphasis was placed on a healthy Miao church. Despite severe obstacles, they were successful. During this era, China was considered open, whereas today we consider countries like China to be Creative Access. In researching the literature for this paper, I concluded that the obstacles the early pioneers faced in China were equal to, if not more severe than, anything pioneers of our modern era have to face. This should give us pause and courage to press on in our current efforts.

Beyond the Ten Universals

Clearly, the ten universals outlined by Garrison (1999) were evident in the movement among the Big Flowery Miao. Garrison also mentions 10 common factors (p. 37). In the context of this case study they are worth noting; however, no details will be referenced but only a summary statement given.

Garrison's 10 common factors are: (a) worship in the heart language, (b) communal implications of evangelism, (c) rapid incorporation of new converts into the life and ministry of the church, (d) passion and fearlessness, (e) a price to pay for becoming Christian, (f) perceived leadership crisis or spiritual vacuum in society, (g) on the job training for church leadership, (h) decentralization of leadership authority, (i) low profile of outsiders, and (j) suffering of missionaries. Each point is worth discussing further, as was done with the 10 universals, but to do so would go beyond the scope of this paper. However, I concluded, from a detailed study of this movement and its many significant factors, that each of the 10 common factors was strongly evident throughout this historic movement.

APPENDIX I

AN ANALYSIS OF DAVID GARRISON AND CHURCH PLANTING MOVEMENTS

Growth of Church Planting Movements

In the last decade, talk about planting multiplying churches as a primary strategy to reach an unreached people group (UPG) or population segment has literally exploded within the missionary community. This movement was popularized by David Garrison when his ground breaking book, *Church Planting Movements*, was introduced to the public in 1999. He followed that book with another, more extensive volume with the same title in 2004.

Initially CPM ideology and methodology was introduced on the foreign mission field primarily as a revolution to what was occurring within Garrison's organization, the International Mission Board (IMB) of the Southern Baptists. Partially as a result of the AD2000 movement led by Luis Bush, the global church was challenged to engage the approximately 12,000 UPGs around the world. The IMB, wanting to do its part, committed to reaching hundreds of UPGs. Following that commitment some field workers and the top leadership within the IMB realized that, because most UPGs were located in environments hostile to traditional missionary methods, a new approach was needed. In addition to that realization, the IMB started asking other questions resulting in

totally different approaches. One question that had a major impact on their thinking and methodology was: What would it take to reach an entire people group? As practitioners began to innovate, knowledge was pooled and made available to new workers through their Strategy Coordinator (SC) training (Garrison, 1999). The knowledge gained through experience and their SC training was made available to other agencies.

Some agencies, mostly or in part due to the influence of Garrison, began similar efforts, often with the exchange of people, resources, and knowledge. For example, Overseas Missionary Fellowship (OMF) started Jonathan Training (JT) with the focus on reaching UPGs in East Asia and Northern India. Other agencies have joined hands with OMF and have adopted the JT as their primary church planting training. These include Mission to Unreached Peoples (MUP), World Team, Team, SEND, Christian & Missionary Alliance, the Assembly of God, Team Expansion, and Pioneers not to mention non-western agencies such as ABCOOP in the Philippines, Baptist Church of Mizoram, Boro Baptist Churches, and Harvest Evangelism in Northeast India. Beyond that, there are many local and indigenous versions of JT. These are all loosely linked internationally in what is called the Jonathan Project (JP) through the International Jonathan Executive Committee.

Frontiers has united like-minded agencies focused on Muslim ministry. Their version of church planting movement (CPM), called Fruitful Practices, is described in a recent book, *From Seed to Fruit*, edited by Dudley Woodberry (2008).

YWAM, through the efforts and experience of Brian Hogan in Mongolia, has been training new workers in CPM methodology that has been primarily influenced by George Patterson's Train & Multiply materials. Hogan is a member of Youth with a

Mission's (YWAM) Frontier Mission Leadership Team, teaches at many YWAM bases and is a popular speaker for Perspectives on the World Christian Movement.

Many of the initial successful practitioners for the IMB have moved to other ministries. For example, Curtis Sergeant helped Rick Warren at Saddleback put together the PEACE plan. In 2008, he left there to work with E3 ministries out of Plano, Texas. Mike Barnett is now teaching CPM methodology at Columbia International University. David Watson has joined Cityteam International in San Jose, California. David Garrison is transitioning from Asia back to the United States to take a new role within the IMB as the Global Strategist for Evangelical Advance with the hope of not only advancing the agenda of the IMB but also making himself available to the greater evangelical community.

In recent years, CPMs have captured the attention of United States-based church planting agencies. Stadia: New Church Strategies is known as a premier church-planting agency in the United States. They are committed to planting churches that reproduce throughout the United States. In 2008, they decided to expand their ministry overseas to northern India and East Asia. With that expanding vision, I was asked to consult with them. In my role I have committed to connect them with credible partners that are also committed to church multiplication. Stadia International (SI) has partnered with the JP as well as Curtis Sergeant with E3. In partnership with these organizations, the plan was to plant over 100,000 churches between 2009 and 2011. In a recent email communication (August 20, 2012), it was reported that the project was extended to 2013 due to setbacks in the project. The most recent independent survey of this project reports 33,617 new congregations.

SI also plays a key role in organizing a premier church planting conference called Exponential that is held annually in Orlando, Florida. The theme of their conference in April 2009 was, The Art of Movements. Overall the conference was outstanding. Western pastors grappled with how to initiate movements in the United States that would rival what they were beginning to hear about overseas, particularly in the Reproducing Movements track.

Another partnering organization of the Exponential, and one that also works closely with SI, is NewThing out of Chicago. Two brothers, Don and Jon Ferguson, lead this new ministry. Since that conference, I have spoken with Jon about what God was doing overseas. He was amazed and eager to learn more.

There seems to be a growing interest in movements that is global in scope. The church in the United States, learning what God is doing overseas, is starting to seriously grapple with why such movements are not happening in the United States. I have observed a growing interest in learning more about this. While the Exponential conference talked about movements, the fact is that none of the presenters were actually part of a real CPM as we would describe it overseas.

David Garrison unexpectedly visited the conference and was provided the opportunity to share ad hoc during a lunch break. Most people did not know about this unique opportunity and would not even have recognized his name. He shared some interesting points that would be relevant to the Exponential audience.

He noted that there are no CPMs going on in the United States. Although some at the conference may say they are part of one, Garrison noted that none of the cases studied throughout the United States would meet the criteria for a CPM.

My observation from the conference was that when church planters and church planting organizations in the United States and missionaries overseas talk about CPMs, they are discussing two different concepts. We need a clear understanding of the different perspectives.

Garrison offered some suggestions why he thought no CPMs were emerging in the United States (Exponential '09, Orlando). His main observation was that the Church in the United States does not have a CPM as part of its vision. He noted other important issues that need to be addressed in order for CPMs to have the opportunity to emerge in the United States:

1. The right questions need to be asked. For example, what would it take to reach a major city in the United States? Asking the right questions completely changes our responses.
2. We need to solve the money issue. It is far too expensive to plant churches the way they are currently being planted. I have heard this same viewpoint from numerous other church planters. It costs between \$150–250,000 to start a new church. This is prohibitive.
3. What are our expectations? Are we as the church in the United States really committed to multiplication especially in light of the growing lost populations within the United States? His point was echoed by some of the platform speakers at the conference.

Jon Ferguson, a speaker in the Reproducing Movements track during the Exponential '09 conference, comes from a different ministry environment than Garrison. However, as Jon began to learn about what was happening overseas, he offered

thoughtful, candid comments about why CPMs are not being seen in the United States. Interestingly, they echo much of what Garrison had to say (Exponential '09, Orlando) although he didn't hear Garrison speak. He concluded that if CPMs are implemented in the United States, then the following need to happen:

1. Our vision needs to expand.
2. Our systems need to simplify.
3. Our egos need to shrink.
4. Our costs need to decrease.
5. Our reproduction needs to be rapid.
6. Our leadership needs to be diverse.

After the conference, I spoke with Marc Bigelow, the president of Stadia to whom I report. He accepted the reality that the way the concept of multiplication was being used at the conference was different from the way we use it overseas. Additionally, he accepted the fact that the platform speakers did not have any direct experience with movements. He was open to my suggestion that at a future conference there be a track on CPMs where all the speakers would have had direct experience with movements.

Personal Journey

My first exposure to multiplication methodology and exponential growth was as a student at the University of Massachusetts in the late 1970s. Part of the discipleship process by the Navigators included a methodology of evangelism stressing exponential growth. I clearly remember conferences and Bible studies where we were challenged by the fact that if one student disciplined another student so that student could disciple

another, then we could extend the kingdom of God much more rapidly. Although at that time I still had a myopic view of the world, but that methodology deeply impacted my thinking.

After graduation I moved to San Jose, California, and in 1981 I made a public commitment to give my life to foreign missions. Shortly after joining the missions committee of my local church, I began to hear reports about the many Asian refugees who were arriving in the Bay Area as a result of the defeat of the United States military in Vietnam. As my wife and I began to minister to their practical needs, we shared Christ with them too. People began to come to faith. We were inexperienced church planters, but we thought these Asian believers should be able to gather together within their own cultural context using their own language and practicing their own values. This strategy worked well. I mapped out a strategy of multiplication that emphasized a 2 Timothy 2:2 ministry model shortly thereafter. This model emphasized reproduction to the point where the whole of a particular ethnic community would be reached for Christ, thereby fulfilling the Great Commission.

Around that time, Jim Montgomery of Discipling a Whole Nation (DAWN), who lived in San Jose, organized local workshops and prayer meetings to expose the American pastors to what God was doing in South America to reach a whole nation. Admittedly, I was still very myopic in my view of the world, but I began to catch certain emphases that Jim was making in terms of planting many churches. On one occasion, Jim organized a meeting at Crossroads Church in San Jose. At that early morning meeting he introduced a church planting pastor from Guatemala. In the 1980s, that country was experiencing phenomenal church growth. The one point that I could not forget was that

the churches in Guatemala all had the mindset of planting churches where there were none. In fact, the general climate among the churches was that if your congregation was not planting a church somewhere, then there was something spiritually wrong with you! To reinforce this perspective, pastors were constantly asked, “Where are your white fields for harvest?”

For over 10 years I was exposed to this methodology and practiced it as a normal part of my ministry, not thinking that there was any other way to do ministry. Then my wife and I joined an international church planting mission that emphasized pioneer church planting with a focus on East Asia. That is when my methodology was severely challenged, causing no small level of stress in my life.

After 10 months of language study in Bangkok, Thailand our family moved to the north to work among a minority group. We were asked shortly after arriving to begin a unique inter-tribal ministry for minority people who were coming into Chiang Mai city. Some of the leadership envisioned doing Bible studies and visitation. However, my immediate default was to start a church, which we heard had been tried and failed. Not only that, once we started I was already making plans to multiply leaders, small groups, and eventually churches throughout the city which was experiencing double digit population growth. The city was ripe for this type of ministry. By the end of three years, we accomplished all we set out to do with no further need for missionary input. This approach was not typical in our organization, not to mention that it was a first-term couple that accomplished this church planting task. That experience clearly demonstrated to me that our mission was not committed to church reproduction, not to mention multiplication.

What in fact happened was that we broke the organizational model for church planting and applied new principles that stressed a clear vision and exit strategy. Strong indigenous principles were incorporated at every level by handing over the responsibilities as soon as believers could carry on with any aspect of the ministry. We were pushed at many levels to take a more central and long term role, but we did not build the ministry around ourselves, although we gained a high level of language skill in a short time and we were growing in our capacity as cross cultural workers. We left our first term seriously wondering if we were part of the right organization. God was beginning to encourage me to think in new ways.

For our second term, leaders of the Hmong minority group invited us to help them. We moved into a village located in the Golden Triangle along the Laotian border. Early in the ministry I could see that, although the Hmong were considered the leaders, the work was essentially built around the missionary. There was no plan to finish the task so there was no exit strategy. Our village had the most leaders, and it was their responsibility to travel to all the villages (30) to pastor the local believers; it was an impossible task. After traveling with the Hmong leaders for about 10 months to learn the language, get the lay of the land, and learn from the local leaders, I began to implement a plan that had an exit strategy, met the needs of the churches, and strongly emphasized 2 Timothy 2:2 principles. To say I was discouraged by my mission in this effort is an understatement.

Around 1995 the border into Laos began to open. At the same time, our family was invited to move into a Hmong village near the Laotian border. One primary reason for moving into that area was to eventually expand the ministry to Hmong living in Laos,

Myanmar, Vietnam, and China. Because of the collapse of the Soviet Union, God was opening doors. My first trek across the border from my village was with a British linguist and the president of the Hmong churches of Thailand. We traveled to survey the Hmong throughout northern Laos then up through southern China before flying back from Kunming. It was an amazing trip of over 2,000 miles prompting numerous strategic insights that would affect our church planting strategy. First, the political situation was extremely hostile toward Christianity and missionary activity, not to mention long-term missionary presence. Second, the geography itself was a major barrier. Third, we had reports that if small groups did respond to the gospel, they would be pounced upon like a coyote on a dying rabbit.

It occurred to me, that if our mission was serious about spreading the gospel and planting churches in this environment, two things needed to ensue. We needed a new crop of pioneer workers uniquely suited for this environment, and we needed to train them completely differently from anything done by our organization in the past. I was committed to church reproduction, however, I realized that we needed something much more powerful, biblically based, totally indigenous, and reproducible. In other words, what we needed was a CPM! Again, my vision did not find a home in our organization. I began to pray and work quietly towards that goal.

Shortly after that trip, some IMB missionaries assigned to the Hmong/Miao came to visit us in our village. They asked what we were doing so I shared my vision and mission to facilitate a biblical and indigenous CPM among all the Far Western Hmong groups. They asked if I had ever heard of David Garrison or read any of his books. I said I had not. They were surprised.

Over the next few years, I realized that others, working under similar constraints, were calling for CPMs too. As I reflect on those years, I see that God had been implanting a similar vision in the minds of others like David Garrison (1999, 2004), Curtis Sergeant, and Bill Smith of the IMB. I also found examples in YWAM through work done in India (Gupta & Lingenfelter, 2006) and work done by Brian Hogan (2008) in Mongolia.

God's word in Isaiah 42:9 and Amos 3:7 expresses how He reveals His plans to a few who then become a prophetic voice to the Church. I firmly believe that very dynamic occurred in the 1990s.

Historical Background of Movements

CPMs have existed since biblical times and continue into the present. The following sections detail some of the history of CPMs.

Scriptural Context

In the opening chapters of Genesis, we read of a God who created man to have a relationship with his creator. That relationship forms the cornerstone of all other relationships.

Unfortunately, that relationship was broken due to the free will choice of Adam and Eve; we suffer the consequences to this very day. Due to the very nature and character of God Himself, He launched a plan by giving a promise (Gen. 3:15). God promised a savior who, practically speaking, laid the cornerstone of a movement to redeem mankind and restore man in rightful relationship with Him.

God expanded on that theme in Genesis 12:2-3, where He reemphasized the role of the Savior from Genesis 3:15, a role intimated by the blessing that would come through the family lineage of Abraham. However, God explicitly stated His purpose in offering His blessing: He had all nations and peoples in mind. God reiterated the focus of His blessing to the nations to Abraham two more times (Gen.18:18; 22:18). He again reiterated His intent to Isaac (Gen. 26:4, 5) and then Jacob (Gen. 28:14, 15), the father of the nation of Israel. Through the prophet Isaiah, God again reemphasized His intent to reach the nations through the people of Israel (Isa. 49:6). From the very beginning and throughout the entire Old Testament, God worked toward a movement that would ultimately encompass every nation, tribe, people, and language. The people of Israel would play a priestly intermediary role in representing God to the nations (Exod. 19:4-6).

With the coming of the Savior, Jesus Himself reemphasized God's ultimate purposes to reach the nations. He refocused His disciples on God's ultimate purposes. In fact, each gospel writer recorded Jesus' final words of commission to reach the nations, echoing the Old Testament scriptures (Matt. 28:18-20; Mark 16:15; Luke 24:46-49; John 20:21). Luke continued to pick up this theme in the book of Acts (Acts 1:8; 3:24-25).

The apostle Paul echoed the theme with the Church (Gal. 3:8). Peter, one of Jesus' closest disciples also picked up the theme and the Church's priestly role with the nations (1 Pet. 2:9). Finally John, while in exile on Patmos, penned his heavenly revelation echoing God's endless stream of passion to restore the nations in right relationship with Him (Rev. 7:9).

What is obvious is that God is passionate about movements. It is more than reasonable to accept that God envisions a movement to reach the nations. The movement

builds on the cornerstone of Christ the Savior. God continually reveals His vision for the nations and points His people both in the Old and the New Testament periods toward that eternal purpose. Then, Jesus commissions a mere 12 of His disciples to multiply (Matt. 13:23). Multiplication is the natural DNA of His Church.

In fact, Luke records in Acts the working of the Holy Spirit to empower such a movement. We see God fulfilling the commission recorded in Acts 1:8 as we see the Holy Spirit gather a people first from among the Jews (Acts 2), then the Samaritans (Acts 8), and then the Gentiles (Acts 10). Ultimately with the Council at Jerusalem, the gospel is unleashed (Acts 15) for the sake of bringing about a movement to Christ unshackled by any cultural barriers.

God is the author of movements. The essential DNA of the Holy Spirit is multiplication, a DNA that has been transmitted to the Church through the natural infilling of the Holy Spirit. I would argue that a resistance on the part of the contemporary Church or any individual within the Church is counter to the essential character of God and His purposes.

Recent Developments

The words of Solomon (Eccl. 1:9) echo down through history to the present day, “What has been done will be done again; there is nothing new under the sun.” With respect to the whole topic of church growth and how it relates to Garrison’s expression, CPMs, I would say Solomon’s insight rings absolutely true. In fact, Garrison’s (1999, 2004) *Universals, Common Factors, Practical Handles, and Obstacles* echo McGavran’s (1955b) ruminations 50 years earlier. McGavran reflects, “How can the Church and their

assisting missions achieve adequate church growth? What makes churches grow? What makes them stop growing? What are assisting missions doing which promotes growth? Are they doing anything which prevents it?" (p.17) Allen (1962) in his introduction simply states that he "sets forth the nature of the force which issues in spontaneous expansion and the dangers of checking it" (p.5).

Over the years I had been exposed to McGavran, Tippett, Allen, and Pickett through their writing. I have read and heard Ralph Winter and Peter Wagner speak. However, I never had the opportunity for direct exposure by reading the entirety of their epic writings myself. In the course of this study, I discovered many of their books and delved deeply, and through the course of my reading I was deeply struck by a number of factors.

First, while coursing through the books, many of them old and worn, I had a sense of nostalgia. For the first time I was directly exposing myself to great minds that have affected to a large degree the way missions is being accomplished even today. Second, since I had never studied church growth, I was fascinated by their logic, passion, and reflections within the context of their own experiences. They reflected many of my own thoughts through my own experiences. As Solomon said, "There is nothing new under the sun!" Third, I was struck by how long this discussion about church growth has been in existence. But more than that, I was profoundly struck by how many missionaries, mission organizations, and churches still do not understand it! McGavran, Tippett, and Pickett's defense of quantity versus quality still rages today.

Fourth, the argument between evangelism/church planting versus social work still rages. Frankly, I believe that this is a discussion that needs to be revisited in the

American Church. Influenced by pop culture, many churches overemphasize social concerns with little knowledge of, or even disdain for, evangelism and church planting. The perspective I have observed is typically expressed as holistic ministry. A few years ago, when I was discussing missions and church planting with a missions department head, he argued that church planting was one of other equals in the missionary task. I argued that church planting was the cutting edge with holistic ministry supporting that primary effort. What amazed me even more was that he concluded we were in total agreement because we had a focus on church planting. I pointed out to him that was not the case at all. Church planting as equal among many tasks is starkly different from being the primary task of missions. Our philosophy of ministry was completely different.

Last, the criticism launched by many against the church growth movement (CGM) of the past and the CPM movement of the present is largely based on ignorance of what proponents of these movements are saying. The point in question is usually in regard to discipleship within a movement or, in a broader sense, the sustainability of a movement. One senses the frustration in Tippett's rebuttal, "The incorporation of large numbers of converts without provision for their spiritual nurture has never been allowed in church planting theory" (1973b, p. 149). Echoing similar frustration with the critics, McGavran (1984) emphasizes, "One must note first that people-movement theory has never proposed a discipling in which Jesus is to be accepted not as Lord but only as Savior" (p. 103). Pickett (1963) bluntly labeled the negative attitude towards church planting as sin (p. 17). Gates (1973) emphasized that the planting of rapidly reproducing churches always implied perfecting or maturing of those believers (p. 128). I think the point is clear.

It became apparent as I read McGavran, Pickett, Allen, and Tippett, that each one's thoughts on missions was prompted by different questions they were asking in the context of their missionary work, but they ultimately came to similar conclusions.

Roland Allen (1962) in his book, *The Spontaneous Expansion of the Church*, is highly critical of missionary methods of his time especially in the context of China. He observed that a missionary endeavor that was structured around a missionary and missionary organization was an obstacle to church planting and the Great Commission (Matt. 28:18-20). Instead he envisioned a church planting effort that was empowered by the Holy Spirit, indigenous, and used methods that would lead to the spontaneous planting of churches. He argued that methods mattered and that methods should be evaluated in terms of results (Allen, 1962, p. 5). His aim was to encourage the spontaneous expansion of the church that he describes as

The expansion which follows the unexhorted and unorganized activity of individual members of the Church explaining to others the Gospel which have found for themselves; I mean the expansion which follows the irresistible attraction of the Christian Church for men who see its ordered life, and are drawn to it by desire to discover the secret of a life which they instinctively desire to share; I mean also the expansion of the Church by the addition of new churches. (p. 7)

On the other hand, McGavran, as a young missionary in India, noticed the conversion patterns of Indians were significantly different from individualistic westerners who were primarily from Christianized societies. The penetrating question he asked was, "When individuals of their own kind start becoming Christians, that touches their very lives. How do chain reactions in these strata of society begin? *How Do Peoples Become Christian?*" (McGavran, 1955a, p. 1) His question raises issues of interest to social anthropologists as well as missionaries. McGavran noticed there were social factors

within people groups, especially among minority groups, that would facilitate a Christward movement if those factors were leveraged. In other words, forcing an individualistic approach to conversion would result in extraction of those individuals from their societies that, in fact, would create a barrier for the majority population coming to Christ. This barrier was created because the pattern of conversion was not consistent with a group mentality found among many people groups. McGavran argued that group conversions, resulting in what he termed a people movement (PM), were the most natural way for a people group to respond to the gospel. The result would be an indigenous church and stronger Christians. In context, this pattern or bridge would greatly increase the complete evangelization of a people group. In short, McGavran ultimately argued in his epic volume *The Bridges of God* that the “people movement concept is a key to understanding the spread of the Church of Jesus Christ” (1955a, p. v). He researched his premise and concluded that at the time he wrote his book, two thirds of all churches come into being by PMs (p. 81).

Others like Tippett (1987) echoed those same thoughts by documenting that most people become Christians as a result of a movement. Pickett, an earlier pioneer to McGavran in India, made the same observations in *Christian Mass Movement in India*; a book that seems to have influenced McGavran’s thinking in this regard (Pickett, Warnshuis, Singh, and McGavran, 1956, p. ix).

Warnshuis (1956), a contemporary of Pickett, echoed those same thoughts (Pickett, et al., 1956, p. 9).

Tippett was a prolific writer on church growth. While reading his epic book, *Solomon Islands Christianity* (1967), I felt I could relate to much of what he was saying.

His experiences on the islands were similar to what I have experienced in tribal work with the Hmong of Southeast Asia. Tippett argued that methods do matter. Although he observed a people group methodology was necessary, he also strongly questioned methods. He bluntly pointed out that many missionary methods were simply wrong in light of results (p. ix). Methods do matter! He writes, “The purpose of this study is to examine missionary methods and discover which have been blessed by the Spirit with abundant harvests and conversely which have retarded growth” (p. 30). In a later book, *Church Growth and the Word of God*, he continues to emphasize that methods matter. “Certainly he is sovereign, and we should be obedient-that refers to the will. Equally true, we are his co-workers, and therefore we are responsible-that refers to the administration of the techniques and specialized knowledge of our calling” (1970, p. 19).

I started this section by quoting Solomon’s famous words, “there is nothing new under the sun.” The thoughts and ideas emphasized by these thinkers pioneered what is popularly known as the CGM. I would emphatically say that these same ideas are motivating the thinking and strategies of the CPM today.

First, all were practitioners. Within the context of their ministries they were able to reassess, go against the flow of current faith and practice of their time to ask the hard questions. In other words they were willing to challenge the status quo.

Second, all were passionate about the Great Commission and its fulfillment. I believe what motivated them was not only obedience to scripture but fervor inflamed by the passions of the Holy Spirit himself. All would argue that church growth and the intent of the Holy Spirit were the same.

Third, they were smart. All were excellent thinkers who were able to effectively communicate their thoughts in writing although I have heard from some of their students that some may not have excelled at verbal communication.

Next, we are going to move from recent history to the contemporary scene. Though the CPM movement is rooted in the past, other factors that have created the wave we are seeing today; I include myself in this.

David Garrison

Garrison has become well known as an expert on CPMs. He has written two books and numerous articles on the subject (1999, 2004; Garrison & Garrison, 2008). His books have been widely read and caused a stir within the missionary movement worldwide.

CPM strategy and methodology have created a revolution within the IMB itself. Although many of Garrison's principles had been practiced by others, like parts of OMF for years, CPM methodology went completely counter to IMBs policies and practices that they engaged in before CPM methodology was introduced. Due to the context within the IMB, the principles seemed new and revolutionary, although in fact they may not seem that way to others. To Garrison's and the IMB's credit, they have taken these principles and applied them in a way that is deliberate and yielding results that have been breathtaking.

For 5 years, Garrison served as the Southern Baptist IMB Associate Vice President for Global Strategy assisting the IMBs 5,000 missionaries ministering in 150 countries. In 2009, he relocated to Colorado Springs, Colorado to embrace a new role

within the IMB as the Global Strategist for Evangelical Advance. The new position is aimed at facilitating greater synergy in learning and progress toward fulfilling the Great Commission.

Definition of a Church Planting Movement

Is there is a specific definition of a CPM? Garrison writes that it is a “rapid and multiplicative increase of indigenous churches planting churches within a given people group or population segment” (1999, p.7). In his later book on CPMs, he slightly changes his definition to, “a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment” (2004, p. 21). He adds that there are other defining aspects of CPMs, but this definition is most specific.

While in Thailand during October 2008, I scheduled an interview with Garrison. I wanted to meet with him personally so I could ask questions and exchange ideas. The first question I asked was the definition of a CPM. Interestingly, he did not quote the definition from his books. Instead, he seemed to have relaxed his definition somewhat. My impression was that he had grown and was modifying both his definition and attitude to reflect just how miraculous and supernatural a CPM really is.

He initially commented that a CPM “produces churches; it is not just people turning to Christianity.” He elaborated that a CPM is different from McGavran’s PM concept in that a PM does not focus on planting churches. It is also different from a Pickett’s Mass Movement in its focus on church planting versus individuals coming to Christ in large numbers.

Garrison said rather casually, “I don’t care how churches are planted I just want to see them planted.” I must add that I generally share his feelings about church planting. He elaborated further by saying that a CPM is a catchall term for rapid reproduction of churches. He did not care how a movement happens or what models are used; he just wanted to encourage them to happen.

Garrison added that even multiplying megachurches was fine with him. From my perspective, it is all good, but this final point in particular counters what he has written. In his second book (2004), when describing differences between McGavran’s CGM versus a CPM, he says:

The Church Growth Movement has come to associate bigger churches with better churches. Growing mega churches has become an increasingly common part of the evangelical landscape. Church Planting Movements, on the other hand, adhere to the principle that smaller is better. Intimate house churches are at the heart of every Church Planting Movement. (Garrison, 2004, p. 25)

It is obvious that he has broadened his definition, which I appreciate because I have also been involved directly with CPMs in my own ministry among the Hmong. In addition, I coordinate new workers training within OMF. The JT has as one of its foci the planting of multiplying churches for a movement. However, my experience has been that very few of the new workers have any church planting experience at all. I have learned to keep it simple and set a manageable goal that does not cause them to not want to quit even before they start. However, I strongly emphasize, and coach them to work toward, planting churches and training leaders that reproduce at the minimum and multiply at the most. My impression is that Garrison has had similar experiences and realized just how supernatural a true CPM really is.

In May 2009, I interacted with two other experts on CPMs: Bill Smith, the senior CPM trainer for the IMB and Curtis Sergeant, formerly of the IMB but currently the chief church planting strategist for E3Partners ministries in Plano, Texas. Smith has been one of the earliest proponents of CPMs. He has experienced many battles in the process of influencing the IMB and of promoting CPM methodology. His answers to me were tempered because some of his responses were reflective of who was doing the asking.

His short response was that he agreed with Garrison's brief definition. Stated more colloquially, he said that a CPM is "churches planting churches real fast." Another description he gave was: "local churches rapidly starting other indigenous churches that multiply rapidly (exponentially) spreading through a people city, or UPG." He kept qualifying his responses by saying, "It often depends on where the person asking the question is coming from." He has noticed that many missionaries are defensive because they want to be involved long term in a ministry (personal communication, 2007).

Other CPM practitioners think that Garrison's definition is not complete enough. It needs to include transformation or discipleship in order to describe what God ultimately wants to see done. I agree with those who question a strict focus on CPMs without an ongoing commitment to discipleship and transformed communities.

I have seen movements in the past where no adequate follow up or discipleship has taken place. The results have been unfortunate. In the late 1990s when I first met Smith, I had some specific questions; at that time it seemed that he was heavily focused on a CPM in the narrow sense with no focus on ongoing discipleship. Obviously, his most recent comment reflects a change in his thinking.

Ultimately, Smith summarized his thoughts as follows:

Is all that God wants done just starting lots of churches? The answer is NO. However, usually God wants locals to take responsibility for most of the follow on aspects. So the end result that God wants is more than thousands of churches and many experiencing salvation. However, I notice that many foreigners too quickly began focusing on the already saved, and leadership begins to turn inward while most of the population remains unsaved. (personal communication, 2007)

I generally agree with Smith's summary statement. I would add that, although there are those that resist CPM methodology for various reasons, it remains a fact that in a high percentage of pioneering situations the CPM methodology is the only reasonable strategy mainly due to the restrictive nature of the context. Also, a high percentage of pioneer workers have a narrow and non-reproducible vision for evangelism and church planting. This end vision results in few churches, little penetration into a people group, and ministry centered almost completely around the efforts of the foreign worker.

In JT we strongly emphasize a fundamental commitment to 2 Timothy 2:2. In the case of OMF, for example, if we can encourage a higher percentage of missionaries to practice reproduction and multiplication even at the minimal level, we will see an explosion of new churches planted, reproducing and - by God's grace - even multiplying. Barriers I see are poor modeling in sending churches, poor training in school, and lack of training and commitment to this goal by mission organizations.

Curtis Sergeant, in my opinion, is one of the most gifted and experienced SCs in the world. He was the SC assigned to Hainan Island, that is highlighted in Garrison's book under the case study called "Yanyin" (1999, p. 17).

Sergeant's response to my question about a definition was

I never bothered much about definitions, but the one Garrison used in his book is what I used before he wrote it: a Church Planting Movement (CPM) "is a rapid and exponential increase of indigenous churches planting churches within a given people group or population segment." (personal communication, 2009)

Obviously Garrison coined his definition partly based on Sergeant's work and thinking.

As a follow up question I asked Sergeant if a CPM was an end in itself. He responded that "a CPM isn't an end in itself but will usually be necessary to achieve the effective evangelization of a people group" (personal communication, 2009). I agree with his conclusion. If a people group is to be reached, we need to evangelize the people group first we cannot focus on structures first. The structures will develop naturally. In fact, they will probably develop too soon for our liking.

I also believe the most effective tool for evangelism is Chronological Bible Teaching. I believe this teaching should be closely linked to a CPM since a CPM is the most efficient way of spreading the gospel throughout a people group. The gospel will produce regenerate believers, and the weight of the movement would create a natural barricade from the onslaught of authorities hostile to the spread of Christianity.

To summarize, what are the characteristics of a CPM? Garrison (2004) highlights five: (a) Rapid reproduction, (b) Growth by multiplication, (c) Indigenous, (d) Churches planting churches, and (e) Occurrence within a people group or interrelated population segment (pp. 21-23).

American Context

There is clearly a growing interest in multiplication within the United States. Organizations like SI, NewThing, and Association of Related Churches are all discussing it. This was clearly highlighted at the April 2009 Exponential conference in Orlando. The theme for the conference was "The Art of Movements." While attending that event, I was

struck by how different their use of the terms CPM or multiplication was from what I have described above. I appreciated the whole emphasis of the conference and the many good church planting efforts that were occurring, but my impression was that they were still missing the main emphasis regarding what a CPM really is. Jon Ferguson of NewThing was the only one that I heard emphasizing the fact that the American church planting scene was still searching for the keys that would reap results that he had heard about overseas. What are the differences?

First, there is a difference between a CPM and a multiplication of reproducing churches. What seems to be emphasized in the United States is that churches should simply reproduce themselves. In other words, local churches are encouraged to plant other churches. If the number of churches with that DNA dramatically increases, then a multiplication effect will happen. However, there is a problem with this approach.

1. Large churches are planted that want to plant the same. The problem is large does not reproduce quickly. This is in stark contrast with a true CPM.
2. Costs are prohibitive. This is the main problem discussed in the United States. Planting a typical church in the U.S. is expensive! In a CPM, costs are minimal.

Second, I get the impression that if a lot of churches are being planted, then it obviously is a movement. For example, Dave Ferguson, the President of NewThing, introduced a church planting ministry in Central India as a movement. Central India Mission is an outstanding ministry. I was invited to visit and assess this ministry by Stadia leaders in October 2008. It does a lot of compassion work and has planted about 800 churches in the last 25 years. What is there not to like? Many churches in the United

States are very attracted to this ministry, which has many commendable aspects. But the question is, though described as a CPM, is it? From my analysis, it is not. Why?

1. Although a large number of churches have been planted, most—if not all—do not reproduce. Typically, one man in an area is going around planting churches. In a CPM, churches are spontaneously reproducing at a multiplicative rate largely driven by the average local person.
2. The cost of each church plant is relatively high. They are running into the same problem as churches in the United States.
3. It is not a highly indigenous ministry. Indians are carrying out 100% of the ministry, but almost the entire ministry is dependent on large amounts of foreign funding. In a CPM, what is stressed is that the resources are in the harvest. In other words, little, if any, funding for direct church planting comes from the outside. The movement is done by and supported by the local people. The patterns of church planting are easily reproducible by locals in their context.

My impression is that, although CPMs are talked about in the North American context, there is not a clear understanding of what a CPM actually is. Before a CPM has any chance of occurring within the North American context, we must first have a clear understanding of what one actually is.

What a CPM is Not

We are answering the question of what a CPM is. Garrison (2004) helps us clarify the question by giving his views of what a CPM is not. First, a CPM is not a revival among Christians. The focus of a CPM is a UPG (p. 23). However, I have found that

CPM principles are helpful in already established work and even among Christians. But the real focus of a CPM is in pioneering UPGs.

Second, CPMs are not mass evangelistic events. This approach, although good, lacks adequate followup and new churches typically are not planted (p. 23).

Third, CPMs are not PMs. Although PMs are good, they often do not result in multiplying churches (Garrison, 2004, p. 24). Within my sphere of ministry it is not unusual to hear others using PMs interchangeably with CPMs.

In 2007, I organized advanced JT (J2) in Chiang Mai, Thailand, and invited Bill Smith (IMB) as one of our resource people. I was struck by the fact that he was using CPM, PMs, and mass movements interchangeably. This was in stark contrast to what I heard him say at an SC training he conducted nine years previously. At that training, he used a very narrow definition as has already been described in this paper. My impression is that among strong CPM proponents, we do not necessarily care about definitions, just as long as it happens. Definitions are important and it is important to understand what a CPM is, but we do not want arguments about definitions to obstruct the work.

Fourth, CPMs are not the CGMs started by McGavran (Garrison, 2004, p.24). Garrison highlights two differences: (a) The CGM stressed large churches versus small as is advocated in a CPM and (b) The CGM strongly advocates sending missionary resources where the harvest is obviously ripe. Although admirable and worthy of strong consideration, this is typically uncharacteristic of a CPM. In fact, when new work begins directed at a UPG, the initial situation is typically bleak.

Finally, a CPM is not an end in itself (Garrison, 2004, p. 27). I was glad to see this emphasized much more than I had seen or heard in the past. This point is a vital

addition to his original book on CPMs (1999). That said, I strongly agree with Sergeant's earlier remark that if we are committed to seeing the discipleship of an entire people group, then a CPM needs to take place.

Weaknesses of Garrison's Position

When I read Garrison's first book on CPMs (1999), I highlighted many areas that I felt were lacking or unclear. However, in his second book (2004), he goes into more depth, covering many of the omissions found in his first effort. I think that many, who still have questions, will be reassured by his second book, especially with the ongoing emphasis on discipleship. I believe; however, some areas would be worthy of further consideration by Garrison.

1. A CPM and then what? I agree with Garrison and other CPM advocates that a CPM focus is the necessary end vision if we want to see the complete evangelization of a people group. However, what about the discipleship process especially among the many groups that do not have scriptures or any other written materials in their language? What about mass media like radio or films? He does not address how and when these resources should be made available to a people group that has come to Christ in a CPM. I have observed Christians and churches that have not had adequate follow up. After 15–20 years, there is a still birth not a Church. I strongly advocate that discipleship issues need to be addressed at the beginning and made part of the end vision and exit strategy.
2. Addressing world view issues. Garrison seems to gloss over this situation. My impression is that it reflects his lack of on-the-ground experience. He does not

seem to appreciate the difficulties and challenges that new believers face once they become Christians. New believers may be claiming faith in Jesus, but there are typically numerous underlying issues that need addressing. It appears that Garrison has little experience in this arena while, in fact, this is a major challenge that field missionaries face daily.

3. Chronological Bible Storying. Garrison mentions this approach in his books, but he seems to lack a depth of knowledge and experience in this area. I feel strongly that the presentation of the gospel is absolutely necessary for regeneration and continued life in the Holy Spirit. In fact, Paul continually makes the same point in his ministry (Rom. 1:16; 1 Cor. 15:1). It is the understanding and belief in an objective fact of history that allows the Holy Spirit to bring conviction and the promised new birth by the Holy Spirit. Within the IMB, I often hear of simple and reproducible methods of presenting the gospel story. Although reproducible, they are too simplistic. In the Jonathan approach, there is an emphasis on combining CPM with redemptive chronological Bible storying even integrating mass media. We have found it very effective.
4. Too Western. The IMB is very American, and this is reflected in the way they approach church planting and design their training tools. For example, when I discussed discipleship with Garrison, he would often devise catch phrases about discipleship. However, I felt he was trying to answer questions that a tribal person, for example, would not be asking. I want to affirm his many sound and biblical ideas, but I find that they are not answering the questions many new believers are asking.

5. Contextualization. I think this might be an objectionable word for Garrison and other CPM advocates. Again, it reflects a lack of real world experience. Contextualization is important both for the presentation of the gospel and for expressing the newly found Christian faith within a society. A large part of my time when working with new believers, directly or indirectly, deals with issues of contextualization.
6. Indigenous and unpaid lay workers. This is something often stressed by Garrison and other successful CPM advocates within the IMB. It has been my observation that they still provide a great deal of money. Garrison advocates an indigenous approach to CPM, but he needs to explain how money is used strategically to facilitate a CPM.

Conclusion

I appreciate much of what Garrison has written. His second book answered many crucial questions that antagonists of CPMs were raising. Without question, Garrison's book has sent shock waves throughout mission circles and has caused many to evaluate their practices and methods. I believe that the kingdom of God has expanded as a direct result of Garrison and his books as well as the influence of other CPM advocates. I also believe that Garrison is prophetic in that he communicated to the church worldwide what God has been revealing in the hearts of other CPM practitioners although they may not have used the term CPM.

Other practitioners changed the phraseology from CPM to other terms they feel are more descriptive of the end vision. In OMF, the term CPM has been used a lot, but

then was changed to Church Multiplication Movement. They now use the phrase Indigenous Biblical Church Movement (IBCM), an idiom that actually was coined even before the CPM term became popular. IBCM is still used today. Some like it while others do not, so what else is new among missionaries. (S. Wunderlie, personal communication, April 5, 2013) I greatly enjoyed this in-depth study of Garrison particularly when I went back and read others like McGavran, Pickett, Tippett, and Allen and discovered how their thinking impacted people like Garrison and influenced CPMs. There truly is nothing new under the sun. I believe this to be the case when considering CPMs, PMs, or whatever term one likes to use. “The point is, all of this reflects God’s passion to redeem the nations and expand His kingdom through the Church here on earth” (Rev. 7:9).

APPENDIX J

INFORMED CONSENT FORM

Participant's name:

I authorize *Frank Schattner* of the *School of Intercultural Studies*, Biola University, La Mirada, California, and/or any designated research assistants to gather information from me on the topic of *church multiplication movements and sustainability*.

I understand that the general purposes of the research are to gather data for a qualitative research project on the subject of *church multiplication movements and sustainability* and that I will be asked to *engage in an interview where I'll be asked about my views and experiences regarding the research topic* and that the approximate total time of my involvement will be approximately 120 minutes. I am aware that this interview is being recorded and agree to this procedure.

The potential benefits of the study will benefit the ongoing debate regarding rapid church multiplication along with factors and best practices that contribute to the sustainability of such movements.

I am aware that I may choose not to answer any questions that I find embarrassing or offensive.

I understand that my participation is voluntary and that I may refuse to participate or discontinue my participation at any time without penalty or loss of benefits to which I am otherwise entitled.

I understand that if, after my participation, I experience any undue anxiety or stress or have questions about the research or my rights as a participant, that may have been provoked by the experience, *Frank Schattner* will be available for consultation, and will also be available to provide direction regarding medical assistance in the unlikely event of physical injury incurred during participation in the research.

Confidentiality of research results will be maintained by the researcher. My individual results will not be released without my written consent.

Signature

Date

There are two copies of this consent form included. Please sign one and return it to the researcher with your responses. The other copy you may keep for your records.

Questions and comments may be addressed to *Frank Schattner, School of Intercultural Studies*, Biola University, 13800 Biola Avenue, La Mirada, CA 90639-0001. Phone: (562) 903-6000.

APPENDIX K

TREE MAPS

The following figures represent the tree maps generated from raw data collected during the research process. Tree maps are visualizations that group data generated from coding into nodes. Nodes are the digital containers that hold coded materials. Nodes are given thematic titles reflecting source materials that have been coded and collected along similar themes. The size of a box within a tree map visualizes the number of coding references within each thematic node. In other words, themes having the largest number of coded references are visualized by the largest boxes. The shading is actually coloring that was generated through the NVivo research program. They appear in various gray scales in these Tree maps because color is not allowed according to APA standards.

The following tree maps are simply raw data that provided the data for the graphics in Chapter 5. They were generated directly through the NVivo program. Unfortunately they could not be easily exported due to a glitch in the software, which would crash the entire NVivo program. The following Tree maps were included as an appendix to prove that legitimate data analysis was engaged in, wherein I did, in fact, generate data that could then be input into Excel that eventually generated the graphs found in Chapter 5.

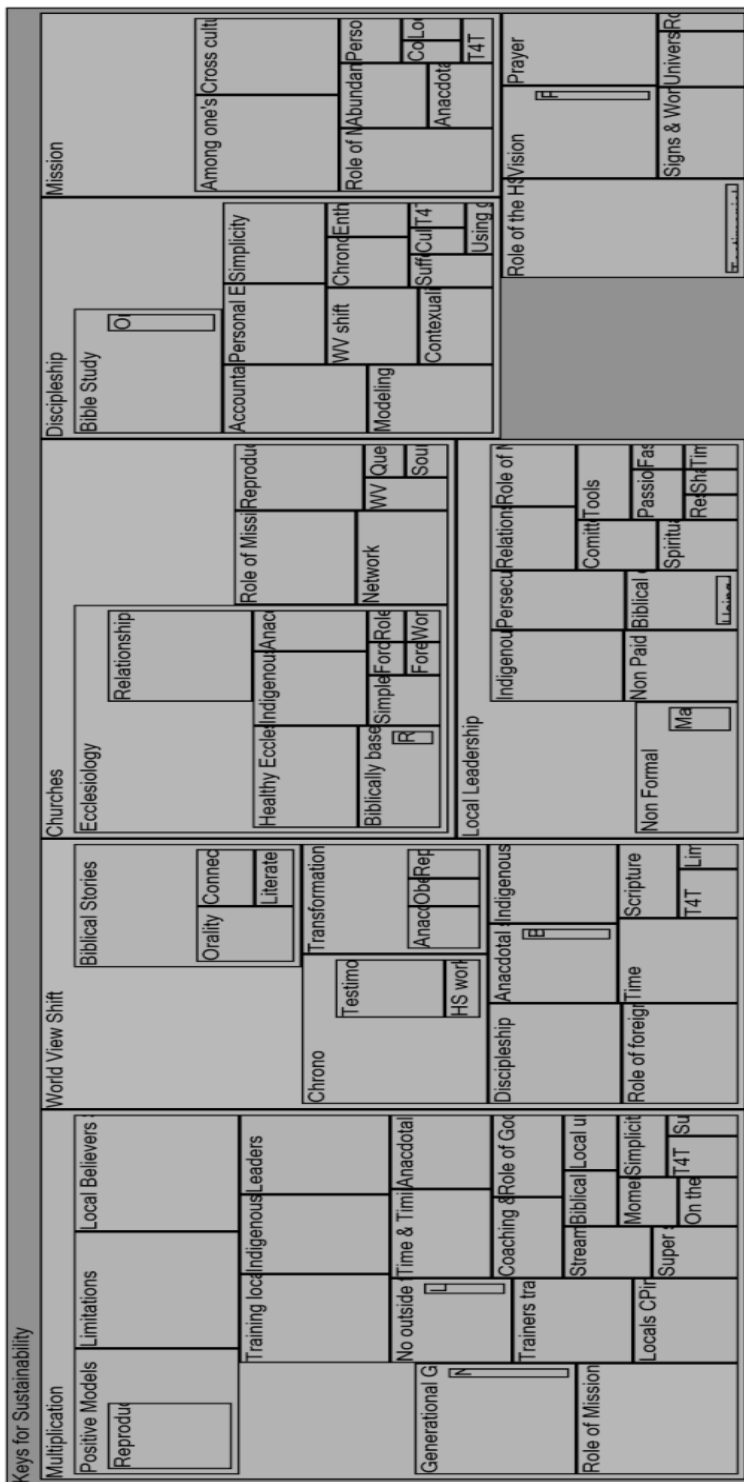


Figure K1. Major themes of sustainability generated from sustainability study data.

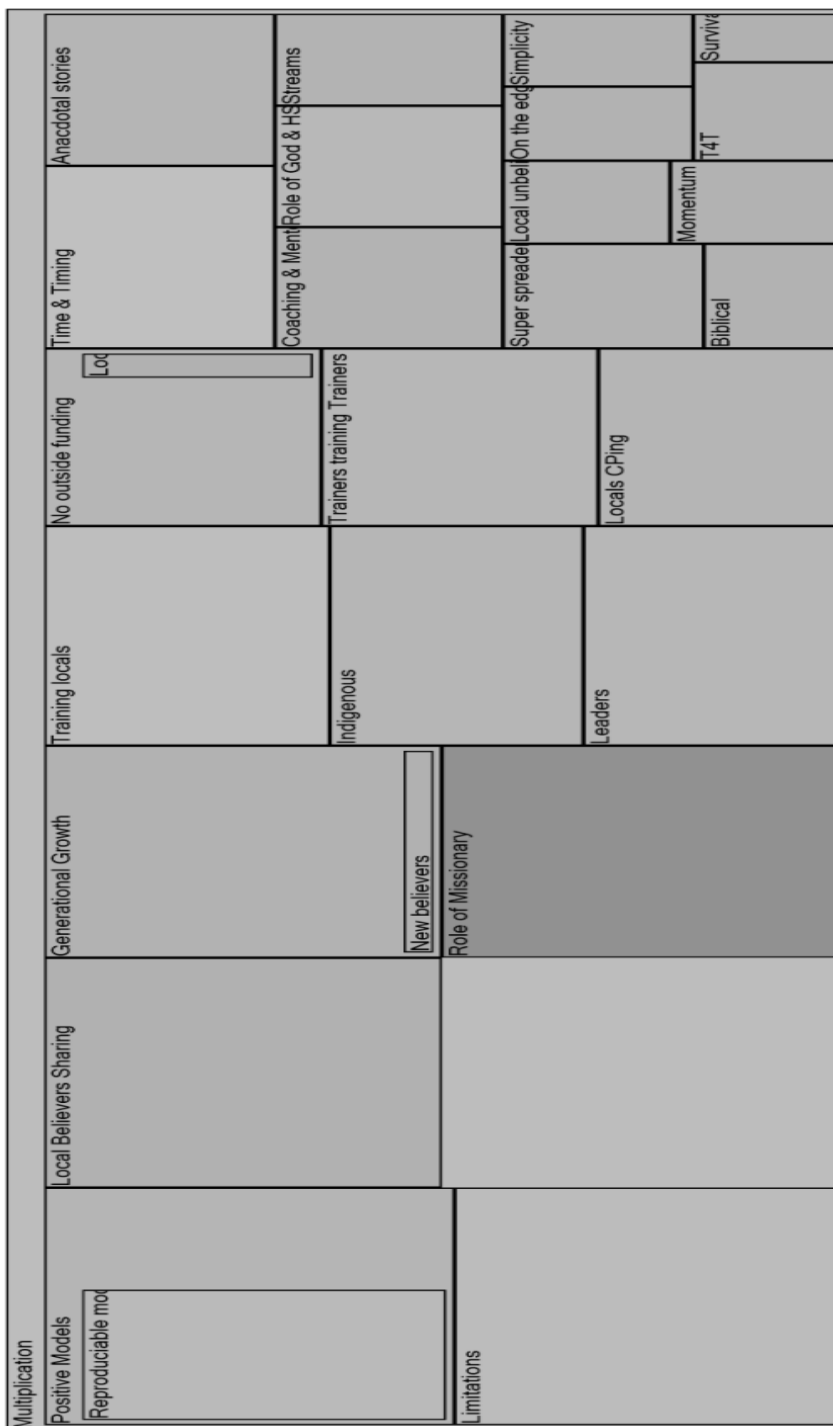


Figure K2. Major multiplication themes generated from sustainability study data.

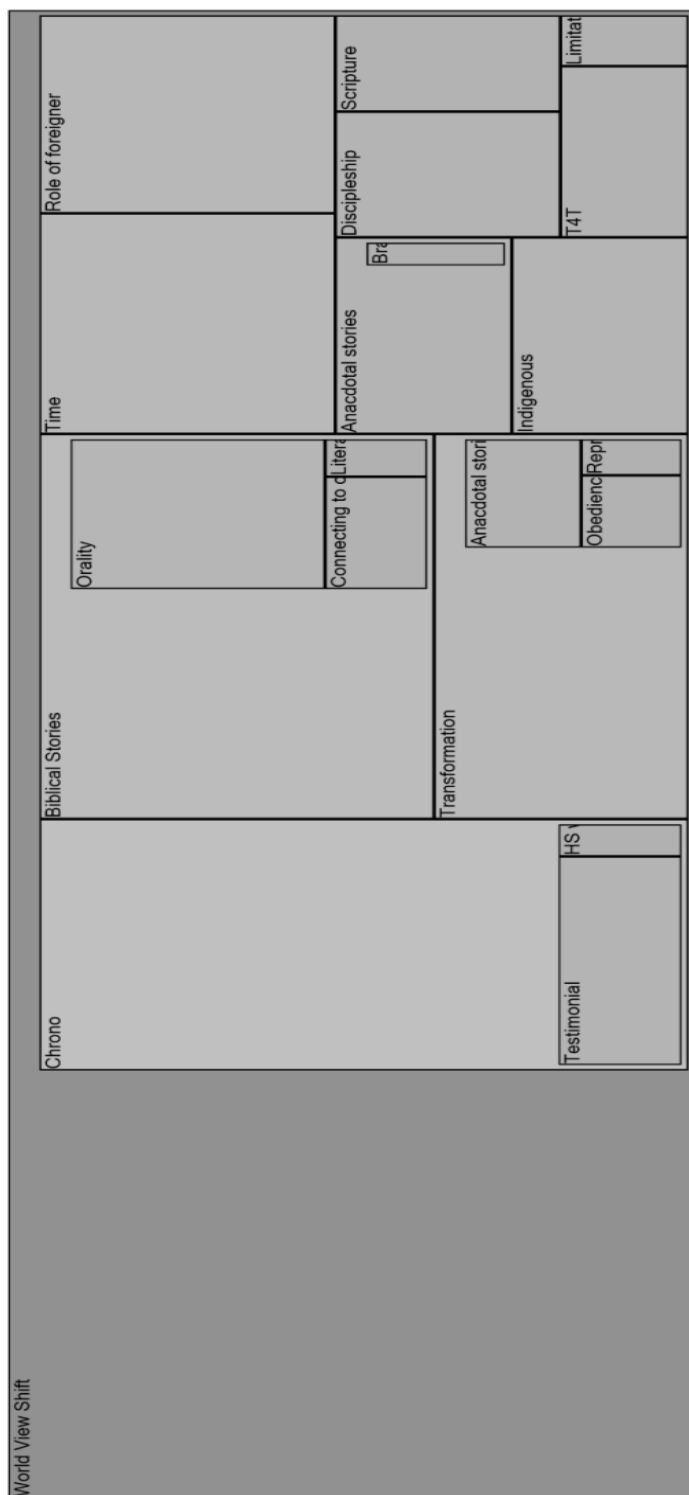


Figure K3. Major worldview transformation themes generated from study data.

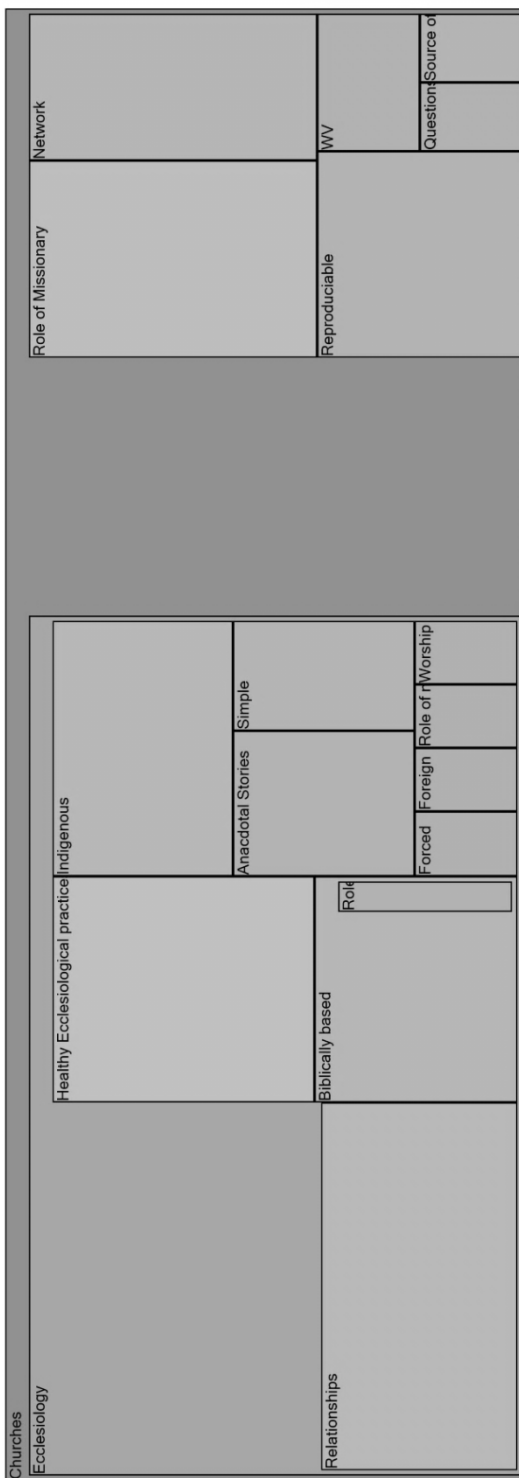


Figure K4. Major church/ecclesiology themes generated from sustainability study data.

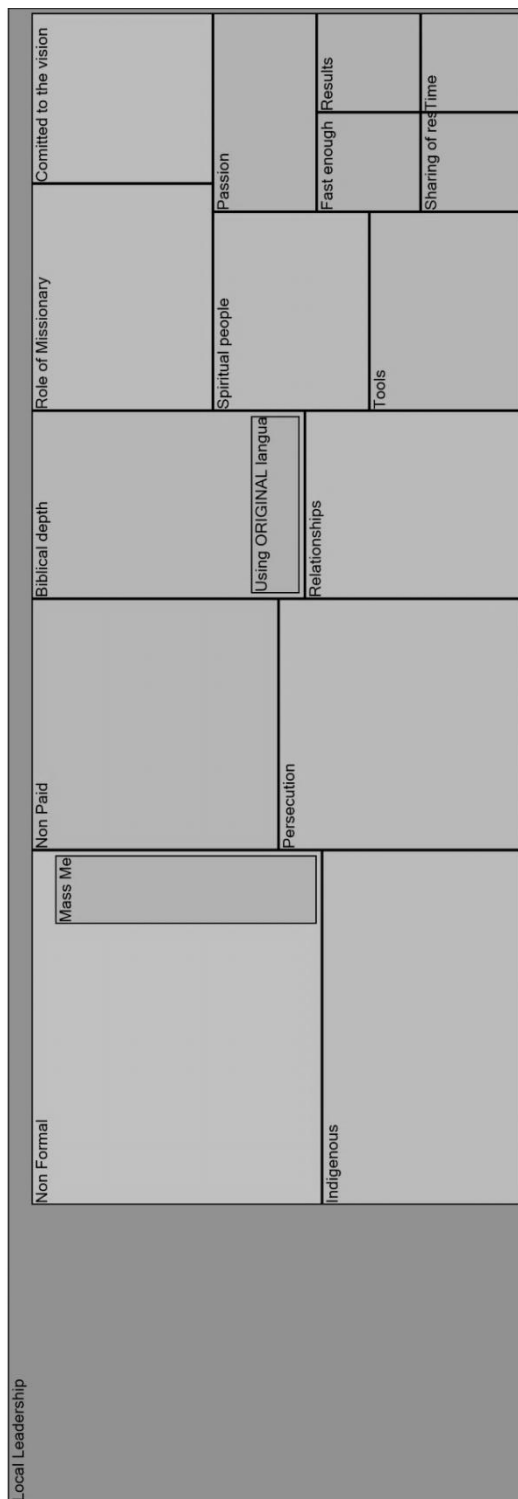


Figure K5. Major local leadership themes generated from sustainability study data.

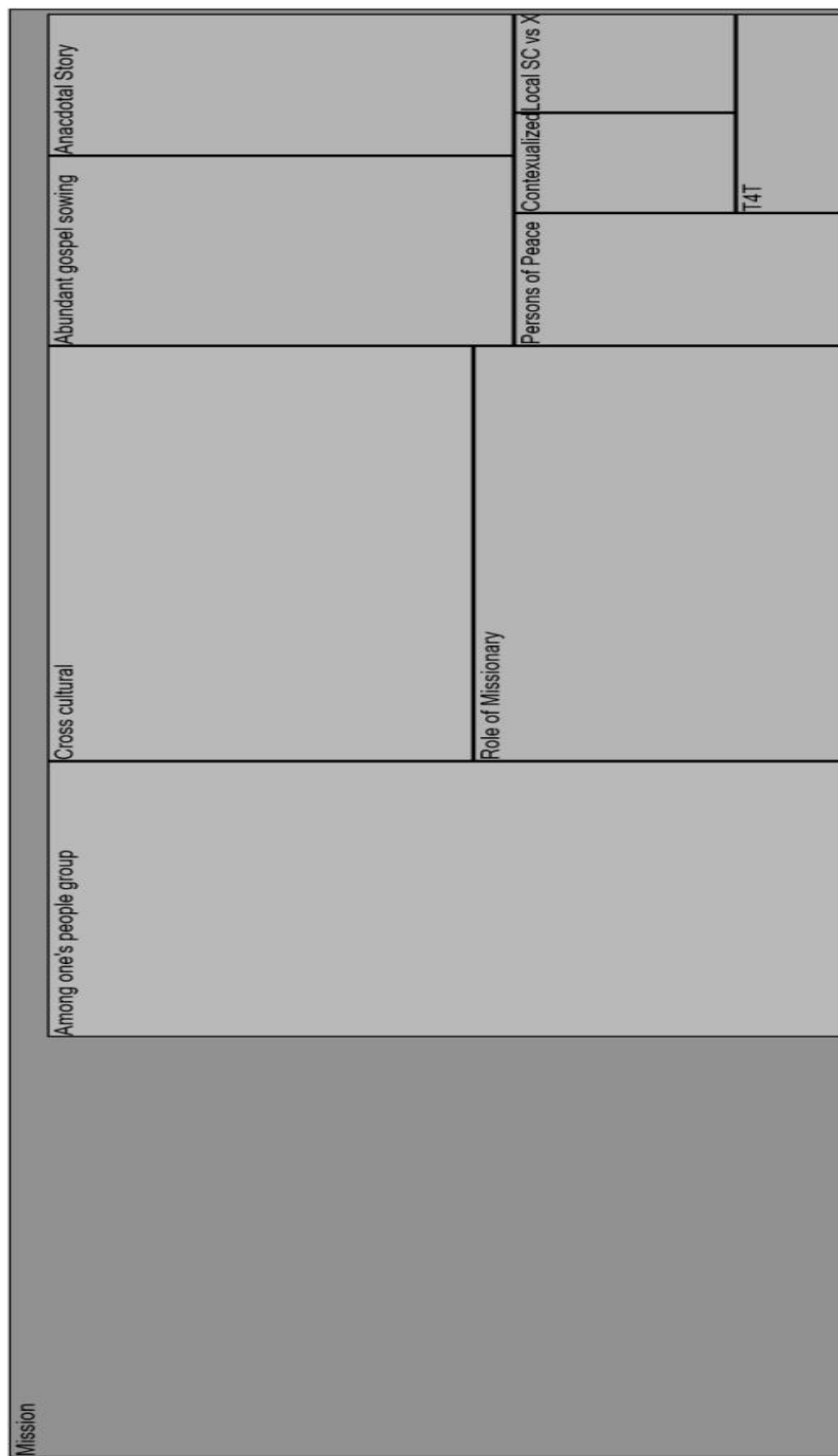


Figure K6. Major missions themes generated from sustainability study data.

| | | | | | |
|---------------------------|-----------------------------------|---|--|--|--|
| <p>IMB Short-Term</p> | <p>Both Short & Long Term</p> | <p>JP-OMF Both Short & Long Term</p> <p>Short-Term</p> <p>Long-Term</p> | <p>JP-Mizoram Both Short & Long Term</p> <p>Short-Term</p> | <p>New Tribes Mission Both Short & Long Term</p> <p>JP - World Team Short-Term</p> <p>Foreign Missions Foundation Short-Term</p> | <p>OMF Both Short & Long Term</p> <p>JP-MJPS Long-Term</p> |
|---------------------------|-----------------------------------|---|--|--|--|

Figure K7. Participant’s respective organizations and their view of sustainability.

| | | | | | | | | | | | |
|-----|--|-------------------|--------------------|---------|-----------------------------|-----------------|--------------------|------------------|----------------------|---------|---------------|
| IMB | Mission, Leadership, Reproduction, Holy Spirit | Obedience to Wo | Unclear | JP-OMF | Envisioned Local Leadership | JP-Mizoram | Vision | JP - World Team | Mission, Leadership, | JP-MUPS | Unassigned |
| | Ecclesiology | Spiritual Leaders | Multi-generational | Mission | Gospel Foundat | WV Shift & OT F | Holy Spirit & Pray | World View Shift | OMF | Vision | New Tribes Mi |
| | | | | | | | | | | | Prayer |
| | | | | | | | | | | | WV Shift & O |

Figure K8. Participants' and their respective organizations with first responses to the sustainability question.

| | | | |
|-----------------|---|--------------------|--------------------------------|
| IMB | All 5 Fruitful Practices of Equal Imp Mission | Power of HS Thc | Ecclesiology |
| JP-OMF | All 5 Fruitful Practices of Equal Imp | Mission | Leadership |
| JP-Mizoram | All 5 Fruitful Practices of Equal Imp | Vision | WV Shift |
| JP - World Team | Mission | OMF | Vision |
| JP-MUPS | WV Shift | Foreign Missio | Mission |
| | | New Tribes Mission | All 5 Fruitful Practices of Eq |

Figure K9. Participants and their respective organizations and post-interview responses to the sustainability question.

APPENDIX L

CHURCH GROWTH STREAMS

Interviewee 20 provided a photo of a hand-drawn illustration of three streams of church multiplication in Bengal (Figure L1).

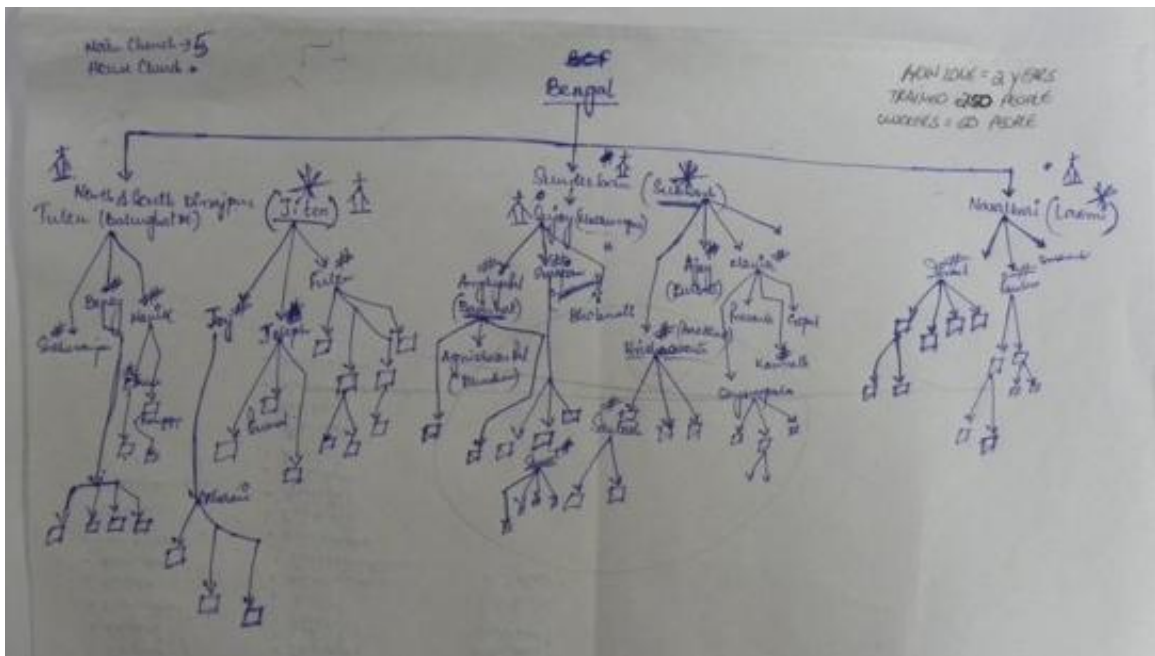


Figure L1. Three streams of church multiplication.