**Movement Leadership**

***Developing Apostolic Leaders Through Entrepreneurial Principles***

****

Sean Magaña

Master of Arts in Transformational Urban Leadership

Azusa Pacific University

2015

Abstract

With a participatory-action research approach, this paper engages the question: *How can apostolic leaders be developed to catalyze movements, utilizing entrepreneurial leadership principles?* The correlation between apostolic leaders and an *entrepreneurial leader* is explored in order to contribute to the knowledge of Church Planting Movement leadership. The study includes 10 case-study interviews of movement leaders in North India. In this study, a movement leader is a leader who has reached at least a fourth generation church plant. Each interview was cross-case analyzed to identify the correlation to the three mental models of an *entrepreneurial leader*. A strong correlation was identified; *Church Planting Movement* principles along with Indian-specific CPM approaches were highlighted as integrative points in developing apostolic leaders using entrepreneurial leadership principles. This research was conducted on behalf of *Mission to the Unreached*, a grassroots NGO in New Delhi, India. It was presented to Dr. Varghese Thomas, founder and director of MTU, and was received as an Indian theology to be adopted by the organization’s effort in reaching their goal of planting 500 churches in the next 10 years.

**CHAPTER ONE**

**Introduction to Movement Leadership**

*“To have a better life, community, or nation in the place where you live, you will definitely need Christ, you need change, you need church.”*

Dr. Varghese Thomas

Director of Mission to the Unreached

**Starting with a Vision**

India is in a unique time period. It is a time of change, nearly everyone sees the need and desires this. With close to 1.3 billion people in India, they still face nation wide severe issues like poverty, illiteracy, primary and secondary education, and teacher absenteeism. India also battles with human slavery issues such as child labor, sex trafficking, and bondage slavery. The need for change is very apparent.

Viv Grigg engages these problems by saying, “The aim is not planting a church. The aim is transformation. You can’t get there unless you start with incarnation. And you can’t get there unless you are planting churches” (2015, 19:07). The need for transformation is the same need for disciple-making movement that will change the world. Church planting comes first and transformation – addressing the injustice at hand – will follow.

India consists of only 2.2% of professing Christians. There are 2,157 people groups in India and 1,948 are unreached people groups, making it the highest amount of unreached people groups in one country, followed by China with 456, and Pakistan with 384 (*Joshua Project*, 2015). If Jesus is the answer for transformation, then church planting, as the means of sustainable discipleship, must take place without delay.

As a means to contribute to the progression of Church Planting Movements, the question of how can we train and develop future movement leaders to increase the success of church planting movements must be addressed.

**Theological Framework**

As arguably the most successful CPM leader to walk this earth, the Apostle Paul must be examined for his approach in developing other apostolic leaders.

2 Timothy 2:2 is often cited as one of the fundamental principles for discipleship multiplication and church planting movements. The Apostle Paul is writing this letter to his apprentice Timothy, advising and encouraging him in his work in Ephesus. This letter is from one apostolic, movement leader to another. It is the last letter Paul wrote to Timothy before Paul was killed and some may say it served as a passing of the torch.

Immediately following 2 Timothy 2:2, Paul informs Timothy to consider learning from a soldier, athlete, and farmer (v.3-7). Wolf (2015) calls this “God’s Triple A” – God’s Army, God’s Athlete, and God’s Agri-business – in which we are to learn kingdom principles from.

The unique phrasing Wolf uses, which will be the focus, is “agri-business.” The common bible translation in verse 6 is farmer or husbandman. The Greek word used is γεωργος (georgos) (“Strong’s Lexicon,” 2006). The orgin of γεωργος comes from two words γη (ge) meaning earth or land and εργον (ergon) meaning business or what one undertakes to do. Its literal meaning is one who works the ground – or in other words a businessman.

The Apostle Paul advises future movement leaders to (1) take what he has taught and teach it to others (v. 2) and (2) look towards good soldiers, competitive athletes, and hardworking businessmen to learn from (v. 3-7).

If Paul was to write this today, I believe he would have said *entrepreneur* in place of the *agri-businessman*. Therefore, looking at principles of an entrepreneurial leader to train movement leaders is something proposed 2000 years ago.

Following the advice of the Apostle Paul, this study will examine, “*How can apostolic leaders be developed to catalyze movements, utilizing entrepreneurial leadership principles?”*

**Leadership Variables**

The two variables being examined in this research are Movement Leaders and entrepreneurial leadership principles. Movement leaders, in this study, are identified as those who have multiplied a single, church-planting stream to the fourth generation or more. There will be three levels of movement leaders included in the study: *emerging CPM* leader, *CPM* leader, and *sustained CPM* leader.

An *entrepreneurial leader* is declared to operate within three principles: Self- and Social-Awareness, Cognitive Ambidexterity, and Social, Economic, and Environmental Responsibility & Sustainability (SEERS). Self- and Social Awareness is having an understanding of oneself and others to collaborate with. Cognitive Ambidexterity is the ability to operate between prediction logic and creation logic. Lastly is SEERS, the process of making responsible and sustainable decisions by considering social, economic and environmental factors.

**Community Partner Organization**

This study is a participatory-action study, expecting to use its results to assist Mission to the Unreached, a NGO in Delhi, India, in answering the question: How can grassroots leaders be trained in church planting in order to create a movement that results in 500 church plants within 10 years? Their vision is to plant 500 churches in North India with in the next 10 years.

Some of the issues that were raised by Thomas Varghese, director of MTU, prior to this study were that one cannot train leaders in a particular methodology because India is so diverse that what works in one area may not work in another. Another issue raised is that the approach to people groups in urban areas reinforces a segregated, stratified, social system that the church needs to overcome in India. Therefore the process of developing apostolic leaders must be based on principles that will train leaders to think through and overcome such problems in whatever area they are sent to.

**Method**

This study will examine 10 case studies of different Church Planting Movements (and Disciple Making Movements) streams that are currently occurring in North India. The commonalities of the most successful CPM or DMM leaders in India will be examined and compared. The criteria for the “most successful” movement leaders are those who have reached at least a fourth generation church plant. In each case study, leaders will be interviewed about their methods and processes used in order to examine their decision-making logic while considering problem solving skills and the factors they consider in successful church planting movements.

Eckhard J. Schnabel notes that formulas of “mathematical or mechanistic processes,” guaranteeing success in ministry, are “as old as the project of the Tower of Babel in Genesis 11.” Ultimately it is the leading of the Holy Spirit and the wisdom of God that we are to depend on for success (2008, p. 381). This is not intended to be another missional methodology, although popular successful methods will be observed, it is intended to capture the underlining processes in which transform methods to movements, practices to people, and commitments to communities.

**Presuppositions**

In Azusa Pacific University’s Masters of Arts in Transformational Urban Leadership program (MATUL), I enrolled in two courses: Movement Leadership and Entrepreneurial & Organizational Leadership. During each course, I began to develop a sense of identification as a movement leader and an entrepreneur. Although, this is a major bias, given the topic is developing movement leaders through entrepreneurial principles, I use the phrase “developed a sense of identification” because I do believe this is who I was, not who I became. I simply learned the language for who God was already forming me to be.

Through reflection, I recognized that the characteristics and gifts I identified with in the movement leader and entrepreneurial leader were the same. I found that both leaders were making informed decisions, which aligned with their core values, in order to reach their goal result. I recognized the correlation between a movement leader and an entrepreneurial leader, which resulted in an interest to investigate the topic further.

**CHAPTER TWO**

**Literature Review**

 *Apostle* ***-*** *A mission-driven entrepreneur who sees the opportunities to expand the Kingdom of God by initiating the multiplication of disciples of Christ who form many gatherings.*

Field USA, 2011

**Introduction**

This literature review examines the theology of apostolic movements, the process of grassroots movements, and the principles of entrepreneurial leadership. The purpose is to capture the conversation of successful movement leaders from the first century to the twenty-first century. Entrepreneurial leadership principles are presented to compare with the processes of the most successful movement leaders.

**Theology of Apostolic Movements**

This section will first define the criteria and purpose of apostleship. After, the apostolic ministry of Paul will be examined. Lastly, the actions of the apostolic church today will be presented.

 **Apostleship**

The most common use of *apostle* in the New Testament refers to Jesus’ twelve disciples, and St. Paul (Richardson, 1958, p. 319; Schnabel, 2008; Ott & Wilson, 2008). The twelve and St. Paul were considered apostles by the criterion of seeing the risen Christ and being commissioned by Him (Richardson, 1958).

However, the term apostle that will be used, is inclusive of a wider scale of those who are commissioned by the risen Christ or the body of Christ (Richardson, 1958, p.323). This is similar to Paul’s “itinerant missionary band, including Barnabas (Acts 14:3,14), Apollos (1 Cor. 4:6,9), Epaphroditus (Phil. 2:25), Titus (2 Cor. 8:23), Silvanus (Silas), Junia (Rom 16:7) and Timothy (1 Thess. 2:6; cf 1:1)” (Ott & Wilson, 2008, p.89).

Ephesians 4:11 states that Jesus “gave some to be apostles, some to be prophets, some to be evangelist, and some to be pastors and teachers.” The word used for apostles derives from the concept of being sent, or an itinerant nature like a missionary (Ott & Wilson, 2008, p.102; Addison, 2011, p.31). Richardson says, even if the defining criterion of an apostle is unclear today, the church itself is an apostolic church because it is commissioned to go and make disciples, equipped with the authority of Jesus Christ (1958, p. 291).

The church is built upon apostles and prophets, with Jesus as the cornerstone, according to Ephesians 2:20 (Richardson, 1958). Jesus, the original apostle, – the original one sent – demonstrated the importance of apostolic church planters. He “recognized the right time to plant; identified people who could open doors to other relationships; prioritized relationship over popularity; focused his energy into small, gathered groups; and imparted a pattern of community life that can grow and multiply all by itself” (Breen, 2002, p. 90). Therefore, in 1 Corinthian 12:28-31, Paul demonstrates that apostleship is a spiritual gift that is to be desired in the church (Ott & Wilson, 2008, p.89).

 **Paul’s Apostolic Ministry**

*Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” So after they had fasted and prayed, they placed their hands on them and sent them off.*

(Acts 13:1-3)

In 47 AD, provinces of Galatia, Macedonia, Achaia, and Asia had no churches. By 57 AD the Apostle Paul spoke about his church planting work as it was complete in those provinces (Allen, 1962). Mellis describes Paul’s initial, small, tightly-knit, task-oriented, missionary community band as a success (1976, p. 14).

Paul was able to take mission journeys into the far west without worry about his church plants failing without him (Allen, 1962). This is because he focused on empowering the local believer to carry on and expand the ministry after he left (Ott & Wilson, 2011). He was also committed to only planting churches in areas that have not been reached. He strategically planted every church in dense, traffic-flowing places from Jerusalem to Illyricum (Schreiner, 2001). He never assumed the role of a pastor, only as a missionary apostle; therefore, the church would be equipped to continue through local leadership, if provided with adequate teaching and models (Ott & Wilson, 2011; Schreiner, 2001).

Paul had a deep desire to bring the Gospel to the unreached Gentile areas without tarnishing his witness to the Jews. When he was among Jewish people, he would only practice Jewish custom like reading the Torah, to win over the Jews. However when he was with the Gentiles, he sought past observing Jewish practices like food and purity laws in order to win over Gentiles. This inconsistency of Paul was intentional for the greater purpose of reaching those who are not saved by the gospel (Schreiner, 2001). Paul’s ministry is the model of the church commissioned and sent to reach all peoples.

 **Apostolic Church**

Apostolic church planting is the approach in which Paul and his co-laborers had taken towards planting churches. The apostolic model is developing, empowering, and releasing local believers for ministry and mission (Ott & Wilson, 2011).

 Most churches today refer to the person who communicates the gospel as a missionary, evangelist, or pastor. Paul refers to himself and other apostolic leaders as *apostoloi,* the “sent ones” or “envoys” of God. They are simply messengers who have been sent by God (Schnabel, 2008, p. 402). The root for missionary, *mission*, meaning “the act of sending” in Latin, is related to the apostle’s root meaning, “one who is sent.” In John 20:21-22, Jesus says, “As the Father has sent me, I am sending you” and then he breathed on them and said “Receive the Holy Spirit” (Addison, 2011, p.31). In Acts, the multiplying, apostolic church planting movement was launched with a catalyzing presence of the Holy Spirit, empowering and releasing the Gospel to the ends of the Earth.

The goal presented and modeled by Paul was to present a locally, sustainable church planting movement. This was the role of Paul and of his missionary team (Ott & Wilson, 2011).

**Grassroots Movements**

Although history often makes note of the apostle, prophets, teachers, and evangelist who piece together movements; “early Christianity was not spread by ‘professionals’ but by ordinary people whose names and deeds went unrecorded” (Addison, 2011, p.74). This section will focus on grassroots, church-planting movements today.

 **Types**

Ott & Wilson (2011) describe three types of church planters: pastoral church planter, catalytic church planter, and apostolic church planter:

The pastoral church planter assumes pastoral roles such as preaching, teaching, and counseling in the church. This approach is used until a national pastor is trained and funded locally.

The catalyst church planters use their initial church plant as a reproducing “mother” church. The catalyst church planter will either operate as the mother church’s pastor or resource person to continue planting churches.

The last method is an apostolic church planter. He or she will focus on empowering local leaders to carry the ministry soon after the initial evangelism has taken place. The goal is to plant a church that will plant other churches and move on without making the people dependent upon the gifts of the apostolic church planter, much like St. Paul’s approach (Ott & Wilson, 2011).

A pastoral church planter requires a highly receptive people, formal education, and an affluent congregation in order for the church planter to be relieved of pastoral duties, making this model unviable for grassroots movements.

Also, “to reach multiplication, a movement cannot be dependent upon just a few gifted and visionary leaders, but must learn how to mobilize more ordinary leaders for further church planting initiated by the daughter churches” (Ott & Wilson, 2011, p.95). However, catalyst leaders may become a trainer of other church planters, in order to reproduce him or herself and plant numerous churches through the trainings (Ott & Wilson, 2011, p.95). Therefore, catalytic church planters do have the potential of catalyzing grassroots movements, but it is not a predisposition.

Catalytic leaders – operating as trainers of other church planters – and apostolic leaders will multiply churches and local leaders, thus creating grassroots movements.

 **Leadership**

The grassroots church planter will primarily function as a trainer, facilitator, or consultant of the movement. From the first century to the twenty first century, many grassroots movement leaders have been focusing on creating sustainable movements, utilizing various methods and principles.

Henry Venn advocated for church autonomy with “three-self” – self-propagating, self-self-governing, and self-supporting – in 1851. Similar to Paul, he believed missionaries should not take a role of a pastor because it would damage the local contextualization and divert them from their task (Ott & Wilson, 2011, p.98).

Likewise, William Carey believed in the rapid spread of the gospel to be done through local believers. Carey pioneered some of the most effective missionary strategies in his dedication to India, including the principle of mobilizing local believers (Addison, 2011).

Steve Smith’s *Training for Trainers* is built upon 2 Timothy 2:2, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.” He uses a very simple, yet methodological, approach to reach those who are from God and equip them to be disciples (trainers) for God’s kingdom (2011).

Wilson Geisler’s *Rapidly Advancing Disciples* movement among primarily illiterate Hindus in North India, includes in its core values an intention of leadership multiplication. Similar to Smith, Geisler says every church planter must desire to reproduce themselves and work themselves out of a job when planting a church (2011, pp. 140-141).

 **Common Approaches for CPM**

This section observes a few common practices for existing CPM’s around the world.

One common method is known as the *Oikos code* (Wolf, 2009; Smith, 2011; Geisler, 2011). This is the principle of spreading the gospel through one’s family, friends, neighbors, and co-workers. This method is often done by writing out an Oikos list and beginning to pray for opportunities to share with 2-3 people on the list (Smith, 2011; Geisler, 2011). In the early church, the ordinary people spread the gospel “through their social networks of relatives and friends” (Addison, 2011, p. 74).

Another method commonly used when initiating a new movement is praying for a *person/house of peace*  (Smith, 2011; Geisler, 2011). This person is described in Luke 10:1-11, where Jesus sends out seventy. The method of a person or house of peace is demonstrated as versatile approach when entering a new community as referenced by Geisler (2011, p.30).

Adaptive methods that consider a constantly changing world and culture, utilizing principles, allows for movements to occur. Neil Cole believes when methods are simple, reproducible, flexible, and contagious, they are then most adaptive (Addison, 2011, p.107). Adaptability allows for originality, but growth in new ways. It is usually characterized by the willingness to take risks and trying new things.  This requires the freedom and flexibility within an organization or movement (Addison, 2011).

**Adaptability for Success**

Many movement leaders today face the danger of putting their faith into a method or communication strategy to the point of being convinced it guarantees success (Schabel, 2008). This section was not intended to encourage this view, but to present some approaches in which God has chosen to bless (Ott & Wilson, 2011). C. Peter Wagner describes the new method of movement for every generation as a new wineskin (1998). Most importantly, adaptive methods enable movements to be sustained in the ever-changing environment and its expansion in new field (Addison, 2011).

**Entrepreneurial Leadership**

The term *Entrepreneurial Leader* is developed by Greenberg et al (2011) at Babson College. It is a type of leader that is highly influenced by entrepreneurship, but will also utilizes entrepreneurial principles to develop opportunities outside of the scope of creating start up ventures (Greenburg, 2011, p.2).

The entrepreneurial leader functions within three opportunities: (1) “established organizations, introducing new products and processes and leading expansion opportunities;” (2) “social ventures, tackling societal problems that others have ignored;” and (3) social and political movements, building engagement and changing existing services and policies of government and non-government organizations (Greenberg et al, 2011, p.2).

The entrepreneurial leader is not based on innate personality characteristics. Instead the entrepreneurial leader has developed mental models, based on three principles, which catalyze “the power of human action to create and build a better world” (Greenberg et al, 2011, p.10). The three principles are cognitive ambidexterity, SEERS, and Self- and Social Awareness (SSA).

 **Cognitive Ambidexterity**

An entrepreneurial leader attains the ability to work through both predictable and unknowable circumstances. This is done with the principle of *Cognitive Ambiexterity;* the process of adaptably, altering between prediction and creation logics (Greenberg et al, 2011).

Prediction logic is gathering relevant information, assessing, and making a decision. Creation logic is when no relevant information is accessible; therefore one will take action, assess the information created, and make decisions. A successful entrepreneur understands the world is not that simple to interpret and will often simultaneously use prediction and creation logic, thus utilizing the principle of cognitive ambidexterity (Greenberg et al, 2011).

 **SEERS**

An entrepreneurial leader develops a worldview in which values *Social, Environmental, Economic Responsibility and Sustainability (SEERS).*  Before creating a new business opportunity, the entrepreneurial leader will assure his or her new venture is both responsibly and sustainably done, utilizing the filters of social, environmental, and economic factors.

This often includes examining the interdependent relationship between the three variables. Entrepreneurial leaders must consider the impacts of a SEERS worldview from elements of purpose, multiple stakeholders, metrics, and implementation. The purpose is examined to balance out the overemphasis of one of the SEE factors. The perspectives, impacts on, and the rights and responsibilities of multiple stakeholders is to be accounted for according to an entrepreneurial leader (Greenberg et al, 2011).

 **Self- and Social Awareness**

Through a critical understanding of “their own sense of purpose and identity” and the context around them, entrepreneurial leaders make more effective decision (Greenberg et al, 2011, p.12).

A successful entrepreneur, who is honored by his or her family and community, understands that he or she must operate from his or her personal, familial, and community values. In order to do so, one must answer the question, “Who am I?” Understanding his or her values, drives, and background, he or she can be honest and open about their capabilities and limitations, allowing him or herself to build social and economic opportunities.

Likewise, a successful entrepreneur leader must engage with his or her social context. He or she must ask the question, “Whom do I know?” This often results in engaging with diverse viewpoints of people he or she knows, who have different expertise and perhaps different worldviews.

**Further Research Required**

After reviewing the literature of the theology of apostolic movements, grassroots movements, and entrepreneurial principles, it is necessary to highlight some commonalities that will need to be explored in further research.

The entrepreneurial leader is described as making decisions for expansion of an organization by thinking through prediction and creation logic (Greenberg et al, 2011). According to Addison (2011), movement leaders need to be flexible in their thought process so that they are adaptable to culture and can sustain a CPM.

An entrepreneurial leader’s worldview is to create ventures that are socially, environmentally, and economically responsible and sustainable (Greenberg et al, 2011, page). Rolland Allen (1962) believed that missionaries should model after Paul and therefore should not create its economic source through foreign funding because it is not economically sustainable and will prevent reproduction. Like wise, in regard to social responsibility, Paul became a Jew when he preached to the Jews and he became a gentile when he preached to the gentile (Ott & Wilson, 2008, p. 416).

Finally, an entrepreneurial leader will make decisions through the filter of self- and social awareness. As mentioned, the flexibility of Paul, when among Jews or Gentiles, could be seen as hypocritical. However, Paul knew who he was, what he wanted, and whom he was with. His response in 1 Corinthians 9: 22 to those who may consider this hypocritical is, “I have become all things to all people, so that by all means I should save some” (Schreiner, 2001, p. 62). Rather than being hypocritical he was adaptive, based on a clear self-awareness.

When discussing apostolic church planting, Ott & Wilson said, “The first and main question is not which method promises the best results, but which method corresponds most closely with the news of Jesus… The caliber of Christian workers is solely determined on the basis of their faithfulness to the gospel of Jesus” (2008, p. 416 - 417). In addition, finding like-minded people is key because “relationships are the key ingredient in the exponential growth of movements” (Addison, 2011, p. 77).

**Conclusion**

Movements have been the method God uses to expand the church in its mission. Each movement has had its’ unique contribution to the kingdom. Monasticism demonstrated a deep devotion to Christ. The Franciscans provided a movement of caring for the poor. The Reformation reemphasized the authority of scripture and salvation by grace. The Anabaptist provided the believer’s church, emphasizing on discipleship. The Moravians inspired the first Protestant missionary order. The Methodist and Salvation Army led with a new evangelistic zeal and holiness with a heart for the poor. The Pentecostals practice encouraged the power of the Holy Spirit (Addison, 2011, p.33). Could it be in the 21st century, the apostolic movement equipped the church for rapid movement by contributing to the knowledge of developing movement leaders through entrepreneurial leadership principles.

**CHAPTER THREE**

**Research Design**

*How to identify a person fulfilling the role of an apostle: [He or she] will often fall asleep at night thinking of how to extend the Kingdom of God through teams into new places and future generations.*

Apostle Gift Diagnostic – Field USA, 2011

**Introduction**

The issue that I have chosen to address, through research, is about developing apostolic leaders for transformation to occur in North India. Influenced by Southern Baptist thinking, I have defined apostolic leaders as catalysts of Church Planting Movements (CPM) or Disciple Making Movements (DMM) that have resulted in at least fourth generation churches.

In order to transform India more rapidly, training for CPM’s should develop leaders with the abilities to work in all communities. My premise is the skills that need development are epitomized in the entrepreneurial leader (i.e. Self and social awareness, creation and prediction logic, and responsible and sustainable decision-making while considering social, economic, and environmental factors).

In order to investigate this theory, I will use 10 case studies of different movement streams that are currently occurring in North India. I will interview and examine the commonalities of the process of the most successful CPM/DMM leaders in India and analyze how they compare to the profile of an entrepreneurial leader. From these results, I will see what are the most important mental models to enhance the development of movement leaders.

To analyze the data, I have developed a scoring rubric for individual case study reports (Appendix A), each following a within-case study analysis in the investigator’s summary section. Then, the survey data will be cross-case compared for themes, concepts, and relationships of variables (Appendix B).

**Variables**

Movement leaders are the common element being measured. In examining movement leaders, according to Smith’s CPM Continuum in **Table 3.1,** only those at stage 4, *Emerging CPM,* or above have been considered for participation in this study since a 4th generation church plant is the goal of a successful movement leader.

The uses of Entrepreneurial Leadership Principles are key factors being crossed-examined to see the correlation with movement leaders. The variables of Entrepreneurial Leadership Principles are the use of self- social awareness, cognitive ambidexterity, and social, economic, environmental responsible and sustainable (SEERS) factors being taken into account through the movement process.

Examples of responses from movement leaders that will qualify as being inclusive of the entrepreneurial leadership principles are the following:

**The CPM CONTINUUM**

**0—You are in your new context but have no CPM plan yet**

**1—Moving purposefully 0 to 1—**

Trying to consistently establish first generation believers & churches

**1.1**—Purposeful activity trying to find and win persons of peace but no results yet

**1.2–1.3** Have some new first generation believers

**1.4-1.5** Have consistent first generation believers

**1.6-1.7** Have one or some first generation churches

**1.8** Have several first generation churches

**1.9**—Close to second generation churches (you can see it happening soon)

**2—Moving purposefully 1 to 2—**

Purposefully moving from first to second generation churches and starting to see the some second generation churches emerge

**3—Near CPM**—Some third generation churches are emerging

**4—Emerging CPM** - Some fourth generation churches are emerging

**5—CPM** - Consistent fourth generation and beyond churches in multiple unrelated streams (multiple contexts)

**6—Sustained CPM—**Visionary, indigenous leadership is leading the movement with little or no need for outsiders. The movement has stood the test of time and the assault of the enemy.

(Smith, 2014, p. 40)

**TABLE 3.1**

**Self – and Social-Awareness** – self-awareness and social awareness will be assessed separately. Self-awareness will be assessed based on the question of *Who am I?* When making decisions, they may communicate they are motivated by internal convictions. They may reflect on who they are when talking about a decision they made or when telling why they became a church planter.

Social-awareness is based on the question of *Whom do I know?* When looking for indicators of social awareness, the leader may be answering questions by saying “we” instead of “I,” referring to his team of leaders he works with. Another possibility is if the leader refers to building teams or people to work with in leadership of the church planting process.

**Cognitive Ambidexterity** – This principle can be demonstrated at any decision throughout the process. If the leader refers to how they have had to adapt a previous experience or method to a new situation, then they have learned to work through creation and prediction logic. Some models like the *Luke 10 – Person of Peace* model are already geared towards being an adaptable model to train leaders in.

**SEERS** – This principle is mainly assessing decisions made to be responsible and sustainable churches that continue the church planting movement. Each factor considered may fall under social, economic, or environmental, but not all of them therefore, each factor will be considered independently in relation to movements.

Social factors that may be considered for responsibility and sustainability are social issues like family difficulties, educational needs, or other social issues in the local community. Other qualifying responsible and sustainable social factors can be related to understanding the local culture.

Economic factors considered in responsible and sustainable decisions related to CPMs can be any financial decisions that are related to the training and multiplication of it, church or pastoral funding, or other financial factors related to church planting movements that leaders have experienced.

Environmental factors considered in responsible and sustainable decisions of CPM leaders could be related to the location of church plants or the teaching of caring for the earth. Environmental factors do not include what some may consider a church environment because of its close relationship to social factors.

**Validity**

A movement leader and an entrepreneurial leader will face multiple issues to reach their goal. The most successful leaders will be successful at overcoming such adversity and even incorporate methods anticipating issues. Interviews of the most successful movement leaders, defined by Smith (2011) as initiating a 4th generation or more church planting movement, will highlight the process of the movement leader and allow a comparison to Greenberg’s (2011) Entrepreneurial Leader.

When movement leaders were recruited to participate in the study, they were recruited in pairs from the same organization. This was done to validate the movement leaders’ ideas. In addition, examining the partnerships along with the literature review provides a form of triangulation of data against ideas. Only two leaders were interviewed without an associated partner in the study.

**Participant Introduction**

All participants are either at an *emerging CPM* stage or have surpassed this stage. This section will introduce each participant’s visions and experience related to movements. Some names have been changed for privacy at the request of the participant. These names used in this section will correlate with the data provided by each participant.

 **Johnny Kron**

Johnny Kron, a man who is very fitting for this topic because of his successful background in business, is a catalytic trainer for the Rapidly Advancing Disciples (RAD) movement. Working in Delhi, and various other cities throughout India and South East Asia, he first makes note that all movements are only possible through the Holy Spirit.

He has said that entire CPM model is based on the question of “where is God at work?” Giving the examples of both the Luke 10 and Mark 4 models, – essential principles to CPMs – they are about looking for where God is already at work. When casting vision to groups of pastors or lay leaders, he is constantly looking for leaders to invest in further. The person he looks for is whom he calls, “doers.” They are people that have taken the vision, and have been faithful by doing what they were trained in. With a further investigation, these people are always someone who God has been preparing for kingdom work, apart from the traditional church.

Kron emphasizes on protecting the DNA of movements throughout the process. The DNA of movements are to be taught through vision casting, developed in trainings, and protected in reproducing. He said when DNA becomes polluted at any point in the process then the movement will be weakened. When Kron refers to the DNA, he is not talking about theology, but methodology. Some of the parts he names as part of the DNA of the RAD movements are participated bible studies, lay leaders, house churches, and priesthood of the believer. The DNA, along with the spirit, is what drives CPMs.

 **Achhe Lal Yadav**

Pastor Achhe Lal Yadav has had a passion for church planting for many years and serves with Indigenous Gospel Mission. His personal conviction to plant churches like Paul did is what he sees as his own responsibility. He has been practicing the RAD movement since 2012 and has witnessed exponential growth in the movement.

The priesthood of all believers drives Pastor Yadav’s efforts in church planting movements. He has identified that movements are often slowed down or completely stopped by a pastor who does not release authority to his other leaders to do such things like baptisms. A simple principle he accompanied with this is *sheep make sheep.* It is not the job of the shepherd to make more sheep, but the job of health sheep to make more sheep. He encourages all believers by saying, “It does not matter if you are qualified, under qualified, or over qualified, if you have passion, God can use you.”

Pastor Yadav said he has found that the movement continues when churches are dependent only on local resources. This means he must find and give authority to a local leader as quickly as possible, while the church is developing. He encourages all pastors to be financially supported through local funds in tithes and offerings. He acknowledges that in many areas of India this is not sufficient for a pastor and family. In these cases he has seen God multiply the money through businesses or other means.

 **Thom Wolf**

“For those who are followers, it was Paul who said ‘imitate me.’ What he is, is what we are all to become in different measures,” Thom Wolf reflected on his role as an apostolic leader. Paul describes himself as a preacher, an apostle, and a teacher to the nations in 1 Timothy 2:7 and 2 Timothy 1:11. Wolf says he would not have described himself as a church planter, but because Paul calls himself an apostle – one who innovates a new area – then he wishes he had seen the pattern sooner.

Thom Wolf popularized the principle of *Oikos* and *Luke 10* – *Person of Peace*. These methods have been used to establish new fellowships around the world through fellow catalytic leaders like Steve Smith, Wilson Geisler, Bill Smith, Curtis Sergeant, and David Watson. Now many have also adapted what the Lord revealed to Wolf at the end of the 20th century; Wolf calls it *The Pattern*. Wolf says, “this is what Paul – in the teaching aspect – says to Timothy, ‘I have given you the Pattern, now hold to it and pass it on to others.’”

Wolf says that every movement must consist of five components, making the acronym ENTRY.

**E**ssential outsider, who is a person living the lifestyle and going with that intention – this is the apostolic leader.

**N**ational face is a person of peace or a believer. The Apostle Paul found Epaphroditus as a national face and he also found Timothy, whose mother and grandmother were believers.

**T**rain not teach – it is about multiplication not just ministry. Therefore it is about training, not just teaching. So you must have your mindset to train.

**R**eproducible package - any multiplying group throughout history must have a reproducible package to be passed on to others.

**Y**ielded lives – movements are about people whose lives are utterly transformed.

Wolf advises leaders by saying, “We have to get out of this church planting movements stuff. We have to get out of this ‘I am a church planter, I'm this...’ Look at people without Jesus and yearn over them. Let your heart be broken. Give yourselves to people and you can’t stop the movement.”

 **Janaman Swalsing**

Jananman Swalsing has a heart to see India come to know Jesus Christ. His motivation to see a movement of disciples is driven by the belief that Jesus can transform India.

He works in multiple states of India with a method called *The Pattern*. While training grassroots leaders in this method, he has acknowledged many specific social considerations that are specific to different cultures and situations in each state. For example in Orissa, he trains men to disciple men and women to disciple women because of the cultural relationships between sexes. In Delhi, he spoke about starting churches while doing community work like starting schools or tutoring programs because of the high need and value of supplemental education in Delhi.

Swalsing said most people who take the training are not from a Christian background, therefore when their life is transformed it opens up a pathway into a new community. In regards to multiplying disciples through the training of *The Pattern*, Swalsing emphasized on Oikos as a key principle. During the time new trainees are taking the training they are to train five other people that are their family, friends, neighbors, or co-workers.

Swalsing emphasized on understanding context and local needs before starting anything, and throughout the process to be willing to be adaptable. He trains in the local language – whether it is Hindi, Orea, or Nepalese – and always starts the training with the purpose to make sure a local will carry it on. The goal is to train people so that they can do the same for others, which means training people in the material well, having the local people set up the trainings, and always only using local resources.

 **Varghese Thomas**

Dr. Varghese Thomas has a vision of planting 500 churches and equipping 2000 leaders to go and do the same in the next 10 years. Although raised in the church, he felt he never knew the truth until he searched for it. His motivation for planting churches is to find people in unreached areas that have a desire for truth and are seeking to find the one true God. These people will need a place to grow and have fellowship, which is the need for church planting.

He believes today’s church planting movement for India is one of the silent processes. He refers to Matthew 13:33, where leaven is planted and it grows over night. No one will see the work of God through mass evangelism, but one on one evangelism and discipleship will produce and sustain a great harvest.

His efforts towards 500 churches are a target through two types of trainings. The first group is trained through ETIS bible college and other seminaries, which produce biblically, sound doctrines and good teachers. The other group is a group of harvester; grassroots leaders trained in evangelism and have a heart to harvest the people. He believes both are necessary in the church and creates health in the body all together.

 **Santosh Bagh**

Pastor Santosh Bagh is a trainer of The Timothy Initiative in India. As he noted that times of church planting has changed from using tracks to phone apps, so has he. With creative approaches to engage a new era of people, he has begun training leaders to gain access to new communities through social media like Facebook and Whatsapp. Many church planters focus on learning the culture and the language of the people; Pastor Bagh has taken a step further to learn where they are spending their time and willing to learn about Jesus. He said, “even village people – although they may not have an education – they have a mobile and facebook.”

The effort towards church planting does not remain in cyber space, but is geared towards meeting with people on a weekly basis for personal evangelism and discipleship. Here he begins to encourage people to share with their testimony with family, friends, neighbors, and co-workers.

 **Zeek Rocks**

When Zeek Rocks first began CPM work in India, his target was a high caste group. He and his team dismissed almost all previous CPM methods because they believed since all of it was created for low caste, it would not be effective for their high caste group. Through observation and experience they decided to change the target to a geographical area and work with all people groups.

Rocks said, “now that we are working with everyone, we are seeing that if they really love the Lord they are strategic. We found that these communities who we thought couldn’t reach Muslims, Sikhs, or high caste, - they do. Church that become healthy, reach everybody, don’t matter what caste they are from. If the church is unhealthy, they don’t reach anybody.”

The health and fruitfulness of CPM work comes down to a few crucial questions Rocks raised. “Can these sustain when I am gone? If I weren’t here, would this vision of reproducibility carry on? Is that what will wake [the leaders] up in the morning?” Part of being sustainable for Rocks is not using outside money. This helps by not damaging the vision, training only those who are truly interested, and confusing the relationship with the local partner from a friend to a boss.

The other component Rocks emphasized on is leadership training. He believes the sustainability of the movement requires training downstream while modeling to those you are training how to train others. Rocks’ trains his pastors to lead others with a hope that they would see more fruit than the pastors. This is following Jesus’ model when he says, “you will do greater things than I.” There for training downstream includes releasing authority and giving opportunity.

 **Vijay Kumar**

Pastor Vijay Kumar has reflected on himself as a church planter only because God has called him. He was an auto rickshaw driver during the time he felt called to plant churches. He prayed and asked God if He wanted him to plant His church, then to open up a way to send him to bible college. God did not do that. Instead the Lord spoke to Pastor Kumar, asking him, “which bible college did Peter go to?”

Understanding what God was teaching him, he asked God, “what should I tell the people?” He felt God tell him to share what He has done in his life. So Pastor Kumar did exactly that, he shared with everyone he knew and even those who got into his rickshaw. Pastor Kumar was obedient with what he was given.

Later Pastor Kumar received church planting training from RAD movement trainers. His mission is to make more leaders who can plant churches. All of his ministry decisions are based on sustaining the movement. He considers being obedient to God and assuring that anything he does, the leaders he raises up can also do. Every leader he raises, he views as his child. He said that as a father, you love and provide for them. You will do anything for your children to succeed and do better than you. Pastor Kumar said, “This includes letting your children drive. If you want your children to learn how to drive, you cannot just have them watch you. You must let them take the wheel as well. They will make mistakes, but the fruit will be more. We must give opportunities for our leaders to take the wheel.”

 **K. Devaanbu**

Pastor Devaanbu is motivated to raise up leaders and plant churches because of his conviction to teach others what he has been taught in order to spread the kingdom of God.

Although he has been introduced to trainings like T4T (Smith), Four Fields (Shank), and Seven Commands of Christ (Patterson), he has relied on God to guide him and listening to the needs of the local people. His entry point for a new community is generally started by someone inviting a pastor or one of the leaders to come pray for a need, like someone who is sick. Pastor Devaanbu said, “You need to be with the people, love them, and serve them; by doing that you gain the support of the people and opportunity to share.”

When speaking about his furthest generational church-planting stream, he said there was three parts that contributed to it. One part was that his team did a lot of continued leadership training. The second part was they did well following up to help leaders understand the training and the need to share. The third thing was some of those leaders did whatever they got an idea about. Whatever ministry they wanted to do they had the authority to go on and do it.

He believes in order to multiply you must be simple so that people can understand and teach to others. When training people you should identify gifts and then give authority. If the gift is for leaders of the church then give leadership opportunities for them to develop and if they are gifted in other ways then lead them in the ways they should go. This principle has been foundational for Pastor Devaanbu and he says you must follow up with the people you trained to correct and advise.

 **C. S. R. Gier**

Dr. C. S. R. Gier oversees the Global Church Planting Network (GCPN) in South Asia and is also associated with One Challenge. He felt called to work North India and is seeing the fruit of what he and many others began laboring for over 30 years ago.

Dr. Gier’s experience has introduced him to a plethora of church planting methodologies in which he is able to pass on to others. When advising church planters, he will often present various methodologies in which have been used among similar people groups or geographical areas that are relevant to the church planter’s focus. He understands that not every approach will work in any setting, but that providing church planters with tools that have been successful will best equip the church planter.

Dr. Gier emphasizes that every church planter must learn about the ethos of every community they are going to work in. Through this learning process, he has found that when a person wants to be baptized it is best to send them to their family first so that the family can see transformation. Some in his family may decide to also follow Jesus after witnessing the change in a family member. These are important factors for both success in reaching people and sustainability in teaching people.

**Data Description**

In this section I will present the responses of the ten movement leaders interviewed and how they correlated to the **three mental models** of an **Entrepreneurial Leader**. When information is presented in reference to the success of generational church planting of the participants, only numerical identification of each participant will be given (i.e. participant 1). This numerical identification is randomized and does not correspond with the previous list of participants. According to Smith’s CPM Continuum chart, 4 participants are considered *emerging CPM* leaders, 4 are *CPM* leaders, and 2 are *sustained CPM* leaders. From the 10 movement leader participants, 7 are Indian-nationals (insiders) and 3 are expats (outsiders).

**Self – and Social Awareness.**

When assessing Self- and Social Awareness, all participants displayed a representation of this mental model in their process of apostolic leadership. However, each participant acknowledged the principles in different aspects of development as a church planting movement leader.

 ***Self-awareness.***

Given the subject of church planting, all of the leaders responses for being a church planter were rooted within a self-identification as a Christian. The common themes of self-awareness that motivated and sustained the decisions to be a church planter were a responsibility of evangelism, modeling after Jesus or Paul, and a calling from God.

Out of 10 leaders, 8 felt a personal responsibility of evangelism. Some may have said they knew they were to obey the bible to share the gospel, others said as an early Christian they learned to teach others what they have been taught, and some said they seen a need for others to know Christ and felt responsible to share.

There were 4 leaders who communicated that they felt a call from God to be a church planter and that was there motivation to continue making disciples. Only 2 participants said they were motivated to be an apostolic leader by observing Jesus and Paul. When Thom Wolf was asked why he became a church planter, he concluded with, “I am one because I finally got it. I understand what it is to be a follower of Jesus. And I must imitate Paul in whatever way that I participate in that because that is who we are.”

The mental model of Self Awareness was motivated throughout multiple types of decisions; modeling after Jesus and Paul were mentioned by several others, but were directly related with other Entrepreneurial Leadership principles. Therefore, responding to the motif of “Who am I?”, Self-Awareness was restricted to understanding the development of convictions to be a movement leader.

 ***Social-awareness.***

There were two primary areas in which leaders used the question, “Whom do I know?” The first area was working with other Christian leaders in the process of church planting movements. The other area of Social-Awareness was what type of leader they are looking to partner with for a church plant.

The amount of participants who identified working within a team dynamic by self-disclosure or by continuously answering questions by saying, “we,” referring to a team, was 7 of the ten leaders. All 3 who did not refer to working within a team dynamic are currently *emerging CPM* leaders. All 6 leaders, who are at a *CPM or Sustain CPM* leadership stage, referred to the importance of the current team they are working in.

All 10 participants spoke about a process or the character of leaders they look to work with in starting CPMs. Half of the participants referred to the importance of discovering like-minded people, who have a commitment to the vision of church planting, in order to sustain the vision of CPM’s. Although only 4 of the participants used the word “Oikos” as a method of who to network and connect with, all 10 participants mentioned reaching out to and encouraging others to network with friends, family, neighbors, and co-workers.

**Cognitive Ambidexterity**

Cognitive Ambidexterity is the ability to simultaneously use creation and prediction logic. It is the ability to use information from research or past experiences while adapting to new variables in the given situation. Only one leader, who is an *emerging CPM leader*, did not demonstrate an ability to creatively work with new situations. It appeared as though he relied on his methodological training and in new situations he simply prayed for positive outcomes.

 ***Creation & prediction logic***

All of the creation and prediction logic demonstrated was how leaders have shown they are always willing, prepared, and expect to have to adapt their methodological training to the current situation. Thom Wolf said, “Most things are not part of our church planting strategy that anyone can plan for. We pray for a person of peace and God does the work.”

All 3 outsiders and 1 Indian spoke about *Person of Peace* method, which is designed to be adaptable within new communities. The other 5 leaders spoke about using a type of community work and needing to be willing to do different types depending upon the local needs. Gier said leaders should have intuition when working with CPMs. He said, “Intuition is understanding the group and then making new decision to interact with the community,” which paralleled with the definition for cognitive ambidexterity.

 **Responsibility & Sustainability (SEERS)**

All leaders constantly thought through processes of church planting with intentions to be responsible and sustainable. There were different methods and beliefs to be responsible and sustainable. Some of the methods of different leaders were contrasting. This study is not assessing methods or practices; any process or method was included if they considered social, environmental, or economic factors with an intention and reason to be responsible and sustainable.

 ***Social***

Social Responsibility and Sustainability was the only factor of SEERS that all ten leaders considered in their CPM approach. One way in which all the leaders agreed and mentioned is the importance of understanding the local culture. Some leaders had different ways of understand the culture. Some of the ways mentioned were religious background, social needs like literacy or job training needs, and even generational changes like the new social media culture. Only Indian movement leaders spoke about a type of social or community work as a possible strategy to consider when entering a new community. In regards to sustainability, all leaders emphasized that establishing local leaders is essential.

Swalsing demonstrated how social responsibility and sustainability can be used differently when entering a new community. He said when working in Delhi, understanding that education is a major desire of parents for their children, he first had a pastor begin by teaching children to read and write who have never gone to school. This pleased parents and engaged them to begin asking who he was that he would invest in their children. However, in Orissa, he understands the culture dynamic of men and women relationships. Therefore, in the training of the Pattern, they make sure that half of their trainees are women, since only women can reach women in the local culture.

 ***Environmental.***

Although environmental responsibility and sustainability is a factor the Entrepreneurial Leader filters to make decisions, it was not a factor considered by any participant in regards to responsibility and sustainability of CPMs. The one leader who spoke about teaching stewardship of the earth said it was part of teaching the whole gospel, but not part of church planting movements. No leader mentioned any significance of what location to plant a church, whether it be a house, rented school, or formal building.

 ***Economic.***

Economic factors seemed to be significant when considering the responsibility and sustainability of movements. Only 2 of the participants did not speak about economic factors in regards to their church planting movement. These two leaders are both in the *emerging CPM* stage. Using local resources to sustain the movement was mentioned by 7 of the 8 leaders who indicated economic factors were to be considered in movements.

Another aspect that was mentioned by 4 leaders was that a desire of money by leaders can prevent the movement from continuing. Some mentioned it could be the leader is “bought out” by an outside organization to become a church planter for them. Another example is that a pastor may not raise up other leaders in the church because they will be afraid that they will need to split the tithes. In conjunction with the love of money being preventative for CPM leadership, 3 leaders said that CPM leaders should live a transparent life, including their own finances, in order t be a good leader. Pastor Yadav’s advice to other CPM leaders is always, “Depend upon God. We all need money, but be careful because it can stop the movement.”

**Conclusion.**

|  |  |  |  |
| --- | --- | --- | --- |
|  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |

The above cross-case examination of ten movement leaders has demonstrated that a significant correlation exist between the mental models of an Entrepreneurial Leader and an apostolic leader. The only portion of an Entrepreneurial Leader that did not have any significance with a CPM leader was environmental responsibility and sustainability.

A question that Johnny Kron said the entire CPM process is based around is “Where is God working?” With further assessment, one can see the question is inclusive of all principles of an entrepreneurial leader. Kron said, “When you think about the CPM model, it is all based on that question. Starting with entering a community and working with the believer or person of peace. When doing Luke 10, you are not going door to door, you are looking for who has God already prepared for you. Then when you have a new community, who has God called to be the pastor. It may be the person of peace or someone else – it is about where is God working?” This question establishes a self-awareness of one’s belief in God and social-awareness of looking to work with a person that God has prepared. It is to be asked throughout the process of church planting for responsibility and sustainability, when appointing local leadership and establishing local financial support. Lastly, asking where God is working allows a leader to use previous methods in a way to create new opportunity in a new area that God is already working in.

**CHAPTER FOUR**

**Research Analysis**

*Most things are not part of our church planting strategy that anyone can plan for. We pray for a person of peace and God does the work. I think we tend to take a lot more credit for the work that God is doing.*

Thom Wolf

This section is intended to link the research data and interviews of movement leaders to answering the question: *How can apostolic leaders be developed to catalyze movements, utilizing entrepreneurial leadership principles?* After gathering data from interviewing ten movement leaders in North India, it is apparent that the apostolic leader is relatively comparable to an entrepreneurial leader. Cross comparing and analyzing the outcomes of the data to see the correlation of movement leaders and entrepreneurial leadership principles will promote the foundation of developing apostolic leaders. Gaining a consensus will help determine how each principle is to be developed in relation to movement leadership. **Table 4.1** summarizes the correlation of the ten movement leader participants and the three entrepreneurial leadership principles.

|  |
| --- |
| Movement Leaders & Entrepreneurial Leadership Principles Chart |
|  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |

**4.1**

**Demographical Measures**

When analyzing the results there are two primary evaluative measures that are considered. The first one is the stage of CPM leadership, examining the correlated principles of those who are at the stage of CPM or Sustained CPM leadership and comparing to those at the emerging CPM leadership stage. The second informative measure is comparing the use of each principle with Indian nationals and Expat American movement leaders. These two measures will shed light to the importance of each mental model in furthering movements.

**Self – and Social-Awareness**

Self- and Social-Awareness is based off of two questions: *Who am I?*  and *Whom do I know?* This would mean that a movement leader is to have an identified a personal understanding of whom they are as a church planter or evangelist. After establishing that, they are to network with people they already know and also be able to find others in order to continue the church planting movement.

|  |
| --- |
| Self- and Social Awareness Movement Chart |
| Relevance | **Principle** | **Application** |
| All Movement Leaders identified a personal conviction towards CPMs or evangelism. | “And God *chose me* to be a preacher, an apostle, and a teacher of this Good News.”(2 Tim 2:11 NLT) | Although vision casting may help leaders identify with the CPM model, they must have a personal calling between them and the Lord. |
| 7 of 10 of the most successful movement leaders relayed a need to work with others. | 2 Timothy 2:2*Oikos**Luke 10 – Person of Peace* | Find “faithful others” who are *doers* of the word and teach them to pass on to faithful others. Build a itinerant missionary band like Paul. |
| 7 of 10 movement leaders said releasing authority is essential to movements. | Priesthood of the believer*“Be a father”*Release authority | Give authority to teach, baptize, and distribute the Lord’s Supper.Teach humility and faithfulness to the movement in order to raise up leaders that will do greater things than them. |

**TABLE 4.2**

All movement leaders found a motivated purpose for movements through their faith and the most successful communicated the need to work with others. Throughout the participants’ reflection on their experience and development as movement leaders, some CPM principles were frequently mentioned that contributed to the formation of their Self- and Social-Awareness.

One principle that seemed to be related to self- and social-awareness was the foundation of 2 Timothy 2:2. Many said that they learned to pass on to others what they have learned and they teach others to do the same. In capturing what 8 out of 10 leaders felt, Thom Wolf simply put it, “The good news that came to us, must go through us.” This made it a principle that they defined themselves by, for self-awareness, and also taught others to adopt, for social-awareness.

Another principle that seemed to be foundational to movement leadership and part of Self -and Social-Awareness was the belief in the priesthood of all believers. More than half of he movement leaders who are at or passed the *CPM* leader stage said releasing authority to others, because of their belief in the priesthood of all believers, has attributed to the movement. Some identified that opposing views of the practice from other pastors has been detrimental to the movement. They believe this is not just a matter of theology, but due to a matter of pride.

As a way of self-monitoring, Pastor Yadav often tells himself, “Don’t let my name be on the movement, but Lord let your name be glorified” and then will assess himself to see if that is true. He focuses on continuing to pass along to faithful others, while examining his own motivation for the movement.

**Developing apostolic leaders through self – and social-awareness**

When developing apostolic leaders, all participants gained a self-awareness that was not motivated by others, but between them and God. Yadav often motivates his new leaders by saying, “It does not matter if you are qualified, under qualified, or over qualified, if you have passion, God can use you.” This means to develop those who are called by God through prayer, scripture, or innate passion.

To find the right leaders to develop begins with the primary question of Social Awareness, *Who do I know?* The consensus of a pattern, when asking this question, is to find a local partner. Now this can begin through one’s own Oikos or it can be to follow the Luke 10 model and look for a person peace. Some have said they look for a local church planter, pastor, or believer to begin casting vision to and see if they are “faithful others,” who will pass the training along. Kron calls them “doers,” Swalsing calls them “multiplication partners,” and Gier calls them “like-minded people.” Either way, it will extend pass the local partner into the practicing of the *Oikos* principle for the actual multiplication to occur.

From this point, it is a matter of teaching principles and patterns of CPMs. Rocks relates principles to other parts of their life, connecting with social responsibility and sustainability. He teaches the belief in priesthood of the believer, the principle of releasing authority, the pattern of giving opportunity, and character of humility, by telling them to become a “father.” He says, “The way the world works is you have a boss of a company and he is on top. Everyone serves him. Jesus came and flipped that upside, where you are giving away the kingdom. That is what a father does. He wants his children to do better than him. The same way that Jesus said ‘you will do greater things than me.’ His desire was that the disciples would see more fruit than him.” Passing teachings along as such is key.

There are other teachings to be passed along in developing apostolic leaders that will be given in other entrepreneurial principles. However, moving forward with an understanding of Self- and Social-Awareness, everything must be geared towards a pattern that others can follow. Kumar understood this through his Self- and Social-Awareness by looking at Paul. He said, “Everything Paul did, we can do.” However, there was a disconnect, “I saw many churches with buildings, that is a very big problem. Can you tell others what you did, so that they can do that?” The principle is “Anything you do, other must also be able to do.” We must have a Self- and Social-Awareness that his driven by a heart like Kumar to say, “I live for God and I live for the 80 leaders watching me.”

**Cognitive Ambidexterity**

Cognitive Ambidexterity is the ability to alternate between *prediction and creation logic*. Prediction logic is any known information from research, experience, or training. Creation logic is the ability is to conduct a trial experiment or observe a similar circumstance to develop new information when there was no previous known information for the specific circumstance. For a movement leader, this means being adaptable to new communities and cultures while building on existing experience in church planting.

|  |
| --- |
| Cognitive Ambidexterity Movement Chart |
| Relevance | **Principle** | **Application** |
| 9 of 10 movement leaders demonstrated the need to adapt their methods to new circumstances of different communities. | *Luke 10 – Person of Peace*Adaptability*“Use God’s pattern… & enter uniquely”* | Train for “competence and confidence” so that leaders can adapt to new circumstance, but keep the DNA of the movement. |
| All Indian leaders said finding the people’s needs first and meeting them was a strategy for entering a new community.[Part of Social Responsibility and Sustainability as well] | Holistic Ministry*“love the people and be with them.”**“Heal the sick who are there and tell them ‘the kingdom of God has come near to you’”* Luke 10:9 | Train leaders to meet the needs of the community; this may not be spiritual, it can be social, economical, familial, or health related. Build a good relationship with the community. |

**TABLE 4.3**

Cognitive ambidexterity was primarily demonstrated in two streams of entry methods. Indian movement leaders commonly used the first stream, which was a type of mercy work by meeting community needs. The second practice was the Luke 10 method to find a person of peace, which was used by one Indian and all American movement leader participants.

As mentioned in the data of social responsibility and sustainability, all Indian movement leaders had seen caring for the needs of people to develop a good reputation in a new community as a successful method. Devaanbu put it, “You need to do some kind of social work, love the people and be with them. Be with them in their problems. Our purpose is to bring people to Christ, but often times you can’t do that directly.” Complimented with that strategy, all Indian participants emphasized on finding out what the specific community’s need is. It is a matter of doing justice and loving mercy to share the faith with the people.

Gier spoke of a time when there was a desire of the community to learn to read. His team in that community started a literacy program, but he instructed them to not do anything ministry related except teach them to read. He said after four months they could begin sharing their faith and discipling. Around the four-month mark, the people began asking about why they were helping them, creating an opportunity to share.

Although they all have the strategy of meeting the communities’ needs first, this method involves creativity. It requires investigating the need of each community, and then learning how to meet the unique need.

The second common method that demonstrates cognitive ambidexterity was the Luke 10 method. The way the Luke 10 is designed is to train people to enter new communities with an expectation and guidance to address new circumstances. Kron said, “.. always remember we are extracting principles… the way we teach it, it is very clean. Here are the 10 principles… Problem is: one, the spirit has to be in it and two, it is very messy.” Below is a chart from the RAD (2011) training. Although it looks fairly simple to follow, it is Jesus’ instructions that account for the “messiness” of not finding a person of peace right away.

(Geisler, 2011, p. 30)

Movements are based on multiplying patterns. Therefore there will be methods. However, it will never be as simple to apply when applying to real life situations and the difficulties that will uniquely arise. Rocks advises new movement leaders to not “mess” with the tools of CPMs too much or too early. He said they are called tools because people before you, with more experience, have witnessed the fruit of using them. Thom Wolf complimented Rocks’ statement by saying, “Your uniqueness is to take God's pattern and enter uniquely different circumstances that only which you are answering God for. So go and be unique, but don’t do it to change stuff, do it to change people. Don’t make a reputation for yourself, make the reputation of Jesus be your concern, whether or not your name will ever be mentioned.”

 **Developing apostolic leaders through cognitive ambidexterity**

 When developing movement leaders to acquire prediction and creation logic, it is a matter of walking through the principles and methods used in the movement with them to be able to apply it to different situations. Kron trains his leaders in CPM methods by having them practice multiple times. He aims to train for “competence and confidence.”

Depending on the approaches used in the particular movement, the pattern will have different examples of how it can be applied in unique situations. However it is necessary to train in the method and give examples of how it has been applied in creative ways, facing difficult situations. This begins to teach new movement leaders that they will need to be adaptive as well.

Gier prepares new apostolic leaders by helping them choose methods to use according to the people they are working among. He shares with them about different methods – how they have worked in certain areas and people groups. However, it is not enough to just train with examples, but to train by modeling. Rocks calls this “training downstream.” He will go with his leaders to train with them and also give them feedback so that when they train on their own, the DNA of the movement is kept pure.

The importance of training in cognitive ambidexterity is not just to have leaders be developed with knowledge about methods, but about developing the ability to apply them. It is about adaptability. Each person, group, and community is different and will come with their different problems in the movement. The key is to know the method and be able to creatively apply it when it is required. When Swalsing was sharing his experience as a trainer, he said, “Adaptability is very important. If you are trying to force something and people are not ready, it is foreign to their mind, so it takes time for you to learn how they process things.” Train for competence and confidence, so when faced with obstacles, the DNA of the movement will be uniquely passed along.

**Responsibility & Sustainability (SEERS)**

The SEERS model is based on making responsible and sustainable decisions while consider social, economic, and environmental factors. For a church planting movement leader it is a matter of making responsible and sustainable decisions that are consistent with the faith and will promote multiplication.

|  |
| --- |
| SEERS Movement Chart |
| Relevance | **Principle** | **Application** |
| All movement leaders agreed that one must understand the local culture.[Social] | Establish local leadersContextualize teaching | Teach leaders to have an anthropological approach to a community in order to understand the people. From what they learn, adapt the teachings and identify local leadership. |
| All Indian leaders said finding the people’s needs first and meeting them was a strategy for entering a new community.[Social] | Holistic Ministry*“love the people and be with them.”**“Heal the sick who are there and tell them ‘the kingdom of God has come near to you’”* Luke 10:9 | Train leaders to meet the needs of the community; this may not be spiritual, it can be social, economical, familial, or health related. Build a good relationship with the community. |
| 7 of 10 CPM leaders said that the movement needed to be funded by local resources.[Economic] | Use local moneyHave a *reproducible package* | Train leaders to make decisions based on what others can also do so the movement continues. Be funded in ways others can model. When training others, use local money so that they learn how they can fund trainings for others – continuing the movement. |

**TABLE 4.3**

While constantly thinking through *sustainability* and *responsibility*, the leaders spoke about healthy churches, engaging communities, and reproducing church plants. In the processes presented by participants, the factors they considered were only categorized as social or economic. This section will demonstrate how social and economic factors are to be considered for responsible and sustainable movements. Explanations of why environmental factors were not relevant will be explored through participant responses.

 **Social**

The two ways movement leaders had viewed social responsibility and sustainability were through cultural factors and social needs. The basic form of cultural factors was to train in the local language and to train up local leaders. However, all *CPM* and *CPM sustained* leaders considered contextualizing the training in the way it is communicated. How well the training is comprehended by the people being trained can contribute to the success in it being reproduced, which may explain why the adaptability to be contextual was only mentioned by *CPM* and *CPM sustained* leaders.

All Indian leaders considered social needs as a method to enter communities responsibly and as a sustainable method to be reproduced in other communities. The reason Yadav gave for using social needs was, “In India, directly doing church planting is difficult. First I will make friendships and build my rapport.” Similarly, Thomas said, “You need to know what they need. It may not be spiritual things. Be with them where they need you and that is what will open up their heart.”

Although, only Indian leader viewed social needs as a method of entry, that does not mean outsider movement leaders did not see it as a responsibility of the church. The only response from an expat of why he does not use this as a method to enter a new community came from Kron. He explained, “There is a place for human needs, but the church has to be there first. If we go in and do this and that first then we are just another NGO. If the church is there first and we teach the church to deal with these issues, then the church will get credit instead of the outsider to the community.”

This analysis does not promote one method better than the other, but provides a potential explanation of the opposing approaches.

 **Economic**

The two issues of economic sustainability and reproducibility were using local money and not detouring the movement because of a love of money. The main question of responsibility and sustainability for movements is if the pattern can be reproduced. For economic factors of the movement, it is the same question. Therefore seven of the movement leaders emphasized on only using local money to fund trainings and churches.

This is not always how the movement leaders organized their structure. When Swalsing was speaking about changes he had made to be reproducible he said, “We stopped using outside money to put on a training. Instead we only use the local funds. We train the local trainers using their money and then they can do the same thing with the same money.” He assures that the leaders he is training are learning how they could set up the same training without outside resources. This suits the goal that they learn the training and teach others.

Kron’s experience was that some leaders, who are not paid, although fruitful in multiplying in the movement, could still have a love for money and could become a problem. He said, “…because there is not a lot of money involved, you will get an outsider who raises money from the states and buys off a stream of churches for about $50 a month. Then we see that whole stream will die off or just stop reproducing.” Although the movement is reliant on local resources, it does not assure economic sustainability. Kron knows this could happen to anyone and therefore instructs his trainers to be responsible for their leaders by training them well, while they have them. If they decide to leave, he says to pray for them and let them go; hoping how you trained them will remain.

In regards to finding the right people to train, those who do not just want to be paid to train others, Rocks developed his methods over the years that may account for the filtering process to find those faithful others. He said, “For us, we almost use zero money. We will provide notebooks or white board markers. I don’t even pay for lunch or snacks. I like to use it as a filtering tool to see what churches or pastors want this training enough that they will pay to have it set up. That helps me know if people are interested in the vision or getting [money from me].” He did not begin by not using money, but his experiences led him to this approach as being the most responsible and sustainable approach.

 **Environmental**

Although environmental issues were not regarded as significant factors for responsibility and sustainability of a movement, there were some indicators that could explain why. Environmental issues were considered as either environmental care for the earth or related to location and structure of the church. The only teachings of caring for the earth mentioned was clarified as not related to the sustainability or teaching of the movement. This does not indicate that stewardship of the earth is not part of the theology taught within the discipleship of these churches, but it is not central to the teachings of movements itself.

There was never any significance of church location or structure in relation to the movement of church planting. Thomas gives insight to why this was not included:

There are two types of church, a church with infrastructure and a church without infrastructure. In 2013, the government demolished one of my churches. I felt very bad that day. That same day the Lord spoke to me, “They have destroyed the building, but they could not destroy the people.” The following Sunday, the crowd increased, double. Where the church was, they now gathered under a tent.

The location or structure of the church was never mentioned as a factor to consider, but the emphasis on investing in leaders and people to carry on the movement was the goal of every principle, practice, and method. This may explain the lack of environmental factors.

 **Developing apostolic leaders through SEERS**

The gospel of the kingdom of God is holistic in its very form. It will address various needs naturally. The church will constantly think about social, economic, and environmental issues. However a movement leader needs to be developed in addressing social and economic factors for Church Planting Movements to be responsible and sustainable.

The key to training movement leaders in social responsibility and sustainability is to teach them how to investigate the culture of a new community. This means to understand the religion, language, education, and other factor that effect social life, like health. Many leaders found praying for those who are sick was a means of breaking through into a new Oikos. Being with people in their need, opened up the door to their household.

Once entering the community, training the people in a way that is suitable to their learning style for them to be able to comprehend and teach others is responsible and sustainable. This can mean contextualizing, simplifying, or altering the content delivery. Then in order to economically sustain the movement as it is being reproduced, it must begin on local resources and remain on local resources.

The focus of this section, to remain responsible and sustainable in CPMs is to always ask the questions Rocks reflects on: “Can these sustain when I am gone? If I wasn’t here, would this vision of reproducibility carry on? Is that what will wake them up in the morning?” Training leaders to think through these processes will develop leaders to think through responsible and sustainable ways.

**Conclusion**

There were many different methods and approaches in creating a responsible and sustainable church planting movement. The goal of this research is not to analyze the methods, but to understand the thought process in using the methods. Gier has many years of experience overseeing CPM networks in India and said, “In every state we had seen a movement of church planters, we came together to communicating about methods and about what works or does not work.” This analysis was a conversation of some of the most successful movement leaders in North India in effort to develop more movement leaders who have an apostolic calling.

**CHAPTER FIVE**

**Conclusion**

*The role moves to Ephesian 4 – to equip the saints for the work of the church. This verse goes towards kingdom work; it is being a church starter, community transformer.*

Johnny Kron

Following the guidance of the Apostle Paul, the *entrepreneurial leader* was observed in order to develop apostolic leaders to catalyze church planting movements. This study found that movement leaders are to first identify a personal calling from God as a church planter or evangelist (Self-Awareness). Modeling after Paul and his missionary band, movement leaders must learn to find *faithful others* to partner with throughout the process of church planting movements (Social-Awareness). They must be trained with competence and confidence in CPM methods to creatively apply the DNA of the movement in various circumstances (Cognitive Ambidexterity). Lastly, in order for the movement to continue reproducing, they must learn to make decisions that are responsible to the faith and local culture, as well as sustainable for the multiplication process (SEERS).

**Further Research**

This study observed the thought process and development of movement leaders in order to develop other leaders. It did not evaluate methods used in relation to community transformation. Various methods were presented by movement leaders in North India and further studies should examine and compare the success of community transformation that is coming from these church plants.

In addition, a concern for the CPM model is its practice of holistic discipleship versus church attendance due to the emphasis on rapid multiplication. Another study should examine the maturity of CPM churches compared to non-CPM grassroots churches by using the SEERS model presented in this study.

Overall, more research is required in the CPM field to extract the already existent information that field trainers have gained, and make it accessible for others. CPM trainers have surpassed the knowledge of accessible literature and further studies would allow that information to be communicated and practices to be further developed globally.

**Contribution of Research**

The goal of this study was not just to contribute to the knowledge of Movement Leadership Development, but also to bring about transformation by enhancing the efforts of developing grassroots leaders in India. The outcomes of this study were presented to Dr. Varghese Thomas, founder and director of MTU, and were received as an Indian theology to be adopted by the organization’s effort in reaching their goal of planting 500 churches in the next 10 years.

References

Addison, S. (2011). *Movements that change the world: Five keys to spreading the gospel*. Downers Grove, IL: IVP Books.

Allen, R. (1962). *Missionary methods: St. Paul's or ours?* Grand Rapids, MI: Wm B. Eerdmans Pub.

Dunn, J. D. (1998). Ministry and authority. In *The theology of Paul the Apostle* (pp. 565-598). Grand Rapids, MI: W.B. Eerdmans Pub.

Esler, T. (2013). Coming to terms: Two church planting paradigms. *International Journal of Frontier Missiology,* *30*(2), summer, 67-73.

Geisler, W. (2011). *Rapidly advancing disciples (RAD): A practical implementation of current best practices*. Retrieved from http://www.churchplantingmovements.com/index.php?option=com\_content&view=article&id=135:rad-rapidly-advancing-disciples&catid=36:the-big-picture&Itemid=78

Greenberg, D. (2011). *The new entrepreneurial leader developing leaders who shape social and economic opportunity*. San Francisco, CA: Berrett-Koehler.

How to Identify a person fulfilling the role of the Apostle. (2011). *Field USA*. Retrieved from https://noplaceleftdotnet.files.wordpress.com/2014/08/apostle.pdf

*Joshua Project*. (2015). Retrieved June 26, 2015, from Frontier Ventures website: http://joshuaproject.net/countries/IN

Mellis, C. (1976). *Committed communities: Fresh streams for world missions*. South Pasadena, CA: William Carey Library.

Ott, C., & Wilson, G. (2011). Apostolic church planters. In *Global church planting: Biblical principles and best practices for multiplication* (pp. 89-106). Grand Rapids, MI: Baker Academic.

Richardson, A. (1958). *An introduction to the theology of the New Testament*. New York, NY: Harper.

Schnabel, E. J. (2008). The missionary methods of the apostle Paul. In *Paul the missionary: Realities, strategies and methods* (pp. 256-373). Downers Grove, IL: IVP Academic.

Schnabel, E. J. (2008). The task of missionary work in the twenty-first century. In *Paul the missionary: Realities, strategies and methods* (pp. 374-458). Downers Grove, IL: IVP Academic.

Schreiner, T. R. (2001). *Paul, Apostle of God's glory in Christ: A Pauline theology*. Downers Grove, IL: InterVarsity Press.

Shank, N., & Shank, K. (2014). *Four field of kingdom growth: Starting and releasing healthy churches* (2nd ed.). Northeast India. Retrieved from http://www.churchplantingmovements.com/index.php?option=com\_content&view=article&id=126:the-four-fields-of-kingdom-growth&catid=36:the-big-picture&Itemid=78

Smith, S., & Kai, Y. (2011). *T4T: A discipleship re-revolution*. Monument, CO: WIGTake Resources.

Smith, S. (2014). Momentum through the hurdles: The CPM continuum. *Mission Frontiers,* (Sept/Oct), 38-40.

Strong's lexicon [Def. 1092]. (2006). In *The unbound bible*. BIOLA University. Retrieved from https://unbound.biola.edu/index.cfm?method=multilex.showSearchForm.

Wagner, C. P. (1998). *The new apostolic churches*. Ventura, CA: Regal.

Wolf, T. (2015). *God's triple A*. Lecture presented in University Institute, New Delhi, India.

**APPENDIX A**

**Within-Case Analysis Participant Number**\_\_\_\_\_\_\_

Highest Generation of CPM/DMM\_\_\_\_\_\_\_ (Question: 7)

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Cognitive Ambidexterity

|  |  |
| --- | --- |
| Prediction logic |  |
| Creation logic |  |

 | Self – Social Awareness (SSA)

|  |  |
| --- | --- |
|  |  |
|  |  |

 |

 (Question: 3,4) (Question: 1,5)

SEERS

|  |  |  |  |
| --- | --- | --- | --- |
|  | Social | Environmental | Economic |
| Responsibility |  |  |  |
| Sustainability |  |  |  |

(Question: 6,8)

**Investigator Notes:**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Movement Leadership: Developing Apostolic Leaders through Entrepreneurial Principles**

Principle Investigator: Sean Magaña

***Interview Questionnaire***

**Purpose:** This interview is about the methods and processes you use in your experience of church planting (or disciple making) movements. The information will be used in the research of the Principle Investigator and presented to Mission to the Unreached to develop an understanding of training movement leaders with entrepreneurial leadership principles.

**Reminder:** This interview is voluntary. If at any point you wish to not continue for any reason, please inform the interviewer and the interview will immediately be finished without any consequences.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Participant # Participant Name Participant Affiliated Organization

*\*Participant name and participant affiliated organization can only be recorded if permission is given in the Informed Consent Form, and signed prior to the interview. If not, only issue a Participant # for safe record keeping.*

* 1. Why did you become a church planter?
	2. What kind of training do you use for church planting movements? **OR** What is the process of church planting you use? How do you make them reproducible?
	3. When entering a new community, describe your initial steps for starting a CPM?
	4. Describe a time when you encountered difficulty in the process of church planting movements. How did you respond?
	5. As a movement leader, what are questions you are always asking yourself throughout the process?
	6. What are some factors you consider to assure a church plant is successful?
	7. Some church planting movements programs refer to each multiplied church as “x” generation. For instance if I planted a church (1st generation), and they planted a church (2nd generation) that planted another church (3rd generation), I would have a church planting movement that extends to three generations. To the best of your knowledge, what is the highest generational church planting movement that you have catalyzed thus far? Can you tell me about this specific stream of church plants and what you believe made it most successful in reproducing?
	8. What principles do you use to make the multiplication process successful?
	9. What advice would you give to a future movement leader?

**APPENDIX B**

**Cross-Case Analysis**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Emerging CPM Leader | CPM Leader | Sustained CPM Leader |
| Number of Participants |  |  |  |
| Used Creativity & Prediction Logic |  |  |  |
| SEERS | Social |  |  |  |
| Environment |  |  |  |
| Economics |  |  |  |
| SSA | Self |  |  |  |
| Social |  |  |  |

**Data Analysis**

|  |  |  |
| --- | --- | --- |
| Emerging CPM Leader | CPM Leader | Sustained CPM Leader |
|  |  |  |

 Average (%) that used Creativity & Prediction Logic in their CPM process

|  |  |  |
| --- | --- | --- |
| Emerging CPM Leader | CPM Leader | Sustained CPM Leader |
|  |  |  |

Average (%) that used ANY SEERS worldview in their CPM process

|  |  |  |
| --- | --- | --- |
| Emerging CPM Leader | CPM Leader | Sustained CPM Leader |
|  |  |  |

Average (%) that used ANY SSA in their CPM process

Most common Entrepreneurial Principle used in the CPM process: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Most common factor of SEERS used in the CPM process: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Investigator Notes:**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**