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TUL 620 – Movement Leadership

Proj 2 – Unit 7 – CPM Book Integration II

**Major Paradigms from Church Planting Movements**

*The following works are compared below for their overlap of principles and tactics:*

(1)  Carol Davis (2012) [Its Huge: 5 Lessons the American Church is Learning from CPMs](https://sakai.apu.edu/access/content/group/7f40f9ab-6c3b-4e80-9532-931dc77ef555/Reading%20Resources/articles/CPMCarolDavis.html" \t "_blank)

(2)  Garrison, David. (2005) *[Church Planting Movements.](https://sakai.apu.edu/access/content/group/7f40f9ab-6c3b-4e80-9532-931dc77ef555/Reading%20Resources/articles/Garrison-Church%20Planting%20Movements.doc" \t "_blank)*

(3) Master the biotic principles in Schwarz, C. A. (1998). Contents. *[Natural Church Development : a Guide to Eight Essential Qualities of Healthy Churches](https://sakai.apu.edu/access/content/group/7f40f9ab-6c3b-4e80-9532-931dc77ef555/Reading%20Resources/articles/Schwartz-NaturalChurchDevelopment.pdf" \t "_blank)*. Carol Stream, IL, ChurchSmart Resources.

(4)  *These are contrasted with the progressions in* Wagner, C. P. (1998). *[The New Apostolic Churches](https://sakai.apu.edu/access/content/group/7f40f9ab-6c3b-4e80-9532-931dc77ef555/Reading%20Resources/articles/Wagner-New%20Apostolic%20Churches.pdf" \t "_blank)*. Ventura, Calif., Regal.

**What we’re Mulitiplying:**

**Prayer.**

Prayer not only helps us articulate to God and each other our deepest desires and vision for the upstart of the church, and invites God to take our offering of efforts into his omnipotent hands and make them blossom, but it also **models for new believers** our reliance on the One without whom all our efforts would be in vain. As Garrison notes, “*vitality of prayer in the missionary’s personal life… leads to its* ***imitation*** *in the life of the new church and its leaders”* (5). After all, is not this foundational to what we are to produce: **disciples who are led by the Spirit through prayer?**

**Obedience to the Bible.**

Just like modeling prayer, another key attribute we want to develop in disciples is **instant integration** of what we learn from the Bible **into our lives.** In our local Filipino slum church, we call this “isasabuhay” (*living it*), or “application.” Its importance is demonstrated as at the end of each Bible study, we go around the circle, each participant stating how he/she might apply what we’ve learned. Unfortunately, as I’ve noticed, it’s easier to say than to do; one thing I’d like to see my church work on is ***accountability****,* or at least remembering or reporting back on what we voiced that we would apply.

Davis reminds us of obedience’s place in the Great Commission: it’s “*Not ‘teaching them all that I have commanded,’ but ‘teaching them to****obey****all that I have commanded’ (Matt. 28:20)*” (Davis, 4). From obedience – *the evidence of the indwelling of the Holy Spirit in changed life patterns and countenance* – not only will we each grow, but seekers will also be drawn to discover this God of whom we preach. And the spread of the faith will gain momentum.

**Bible Study & Worship.**

In the ever-growing cell-group models of ‘church’ today, small group study of the Word and the network of supportive relationships that characterizes this model seems to be **redefining ‘church.’** In contrast to Sunday morning worship, following Jesus and growing in our attentiveness to the Holy Spirit’s leading in our lives can be facilitated quite well through **interactive Bible studies** – perhaps more-so than Sunday morning didactic sermons from the pew. So does this **eliminate the need for what we call ‘worship?’**

I think ‘worship’ itself as a **recognition of praise** offered joyfully and communally to God is essential to the Christian experience, but it’s fair to rethink what ‘worship’ has come to mean in the context of our Western Evangelical cultural heritage. Garrison & Schwartz both cite ‘worship’ as an integral part of church planting, even in its new cell-group format. A weekly time of large group merging of cell-groups can be an inspiring and uplifting experience for believers, centering our minds on an exclamation of our appreciation for God’s greatness, and ought not be neglected. A short time of worship, usually through song, is often present in small group Bible study meetings as well. It’s good **not to diminish Christ-following to study & obedience** (as has been a tempting over-simplification for me). Great value can still be found in communal worship, confession & assurance of pardon, sacrament, and structured teaching as well.

*With the ongoing foundation of prayer, our own lifestyles modeling obedience, and a balance of Bible study and worship, we enter into the sacred work of disciple-making and gathering into supportive networks of worshipping believers: churches.*

**How we’re Multiplying:**

**Lay Leadership.**

Perhaps counter-intuitive to typical Western Evangelical tradition, readying of new believers for leadership does not mandate that the new Christians first thoroughly understand the ins-and-outs of the faith. But with a basic understanding of who Christ is and a keen attentiveness to the guiding of the Holy Spirit, the excitement and momentum of the newness of their new lives in Christ can propel them back into their remaining circles of contacts who are not yet Christians, to invite them along for the journey.

In the findings of both Davis and Garrison, putting these new believers into **lay leadership positions as soon as possible** pushes their growth, confirms them as vital members of the church, and attracts their outside friends. I have seen this played out in the small slum church I am attending in Manila. A few months ago, our church gained a few new members, and right now they are in the rotation of Bible study leaders, acting as apprentices, while veteran members of the church are in attendance.

**Generational Care.**

For me, any hesitation of mis-information that might be risked by putting a rookie in the leadership role is tempered by the comfort of knowing there are veterans in place mentoring / backing up the new leaders. Even if the mentorship-relationship is not formal, having a **veteran member present in group Bible studies** diminishes the risk of groups being led astray.

Davis’ “Generations” principle is about getting people discipled and into leadership positions, to go disciple more under them. “*We must learn from CPMs overseas to stay with groups for a year or two to help them birth new groups that birth new groups*” (Davis, 5). Schwartz’ principle of ‘Empowering Leadership’ and Garrison’s principle of “rapid incorporation of new converts into life and ministry of the church” seem to suggest the same thing as above: ***our goal is to produce leaders who produce leaders!***

**Communal Commitment.**

Davis, Garrison, and Schwartz all cite some form of *group conversion*. As many cultures have a strong sense of household or community decision-making tendencies, the ostracism that may come from making an unpopular decision independent of the group is often more than one can bear. By contrast, when a group or network makes a decision to become Christ-followers, their common commitment can serve as a great encouraging, strengthening, and multiplying catalyst. This plays into the principle of *interdependence* that Schwartz talks about – as we rely on each others’ support both in and outside of the church setting, it’s much easier to let what we’re learning in church saturate every aspect of our lives when those who see us in everyday life are on the same page as us, keeping us accountable.

**Another take on it:**

**Newness.**

Wagner is a bit of an outlier in the principles compared here. He adds a *new* dimension to this review:

Part of the keys to what Wagner has observed in the phenomenon of churches worldwide moving toward what he terms *New Apostolic Reformation* are in their *new*ness. Wagner observes a *new* authority structure, *new* leadership training, *new* ministry focus, etc. The movement he observes penetrating *African Independent Churches, Chinese house churches, and Latin American grassroots churches*, shys away from building on how things were done in the past, and instead starts in the ‘now’ and re-envisions the future.

A few examples of progressions in Wagner:

**A New Name** (*New Apostolic Reformation*) – to help define the movement – even if it can’t be perfectly defined at the start

**New Authority Structure** – not boards / committees – just pastors as apostles tending little flocks of members

**New Leadership Training** – absence of nominating committees and search committees.

**New Ministry Focus** - with a new focus not on what has been done in the past, but what can be done in the future.

**New Worship Style**

**New Prayer Forms**

**New Financing**

**New Outreach**

**New Power Orientation**

It spreads like wildfire, partially because of its ability to be relevant to the emerging culture of this generation, and fitting the way things are done in cultures in which the church is being planted, rather than transplanting the Western style church into non-Western contexts.

In terms of authority structure, Wagner’s observation of not getting hung up on boards and committees, but just allowing a single pastor-apostle to shepherd his flock seems to ring true with what the other authors have observed as well about rapidly multiplying church movements.

**Summary:**

I think Garrison sums it up nicely with his “POUCH” method: “A POUCH church utilizes **Participative Bible study and worship** groups, affirms **Obedience to the Bible** as the sole measure of success, uses Unpaid and **non-hierarchical leadership** and meets in **Cell groups** or House churches” (36).

Garrison simplifies the multiplication strategy to: “**model, assist, watch, and leave**” (37). Veteran leaders and church planters should not seek so much to maintain their power & influence as the church grows, but to work themselves out of a job as they watch their disciples go on to disciple more.

It doesn’t have to be complicated. After all, **keeping it simple** (though not simplistic), is mentioned by Davis as essential to accelerating a church planting movement.

Notes…

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Davis emphasized 5 keys that were echoed in others’ findings as well:

1. **Come & Go** – less about attracting outsiders to come to us, and more about getting believers to go out into the outsiders’ world
2. **Group Conversions** – multiplying groups, not just individuals
3. **Generations** – getting people discipled and into leadership positions, to go disciple more under them
   1. “We must learn from CPMs overseas to stay with groups for a year or two to help them birth new groups that birth new groups” (p5).
4. **Reproducibility** – keep it simple, and not simplistic
5. **Obedience** – not just knowledge of the Word, but following through on what you learn

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10 Universal Elements

1. prayer
2. abundant gospel sowing
3. intentional church planting
4. scriptural authority
5. local leadership
6. lay leadership
7. cell or house churches
8. churches planting churches
9. rapid reproduction
10. healthy churches

10 Common Factors

1. worship in the heart language
2. evangelism has communal implications
3. rapid incorporation of new converts into life and ministry of the church
4. passion and fearlessness
5. a price to pay to become a Christian
6. preceived leadership crisis or spiritual vacuum in society
7. on the job training for church leadership
8. leadership authority is decentralized
9. outsiders keep a low profile
10. missionaries suffer *(be on your guard – a disproportionate amount of church planting missionaries are under spiritual attack.)*

10 Practical Handles

1. pursue a CPM orientation from the beginning
2. develop and implement comprehensive strategies
3. evaluate everything to achieve the end vision
4. employ precision harvesting
5. prepare new believers for persecution
6. gather them, then win them
7. try a POUCH methodology
   1. “A POUCH church utilizes Participative Bible study and worship groups, affirms Obedience to the Bible as the sole measure of success, uses Unpaid and non-hierarchical leadership and meets in Cell groups or House churches.”
8. Develop multiple leaders within each cell church
9. Use on the job training
10. Model, assist, watch, and leave.

(3) Master the biotic principles in Schwarz, C. A. (1998). Contents. *[Natural Church Development : a Guide to Eight Essential Qualities of Healthy Churches](https://sakai.apu.edu/access/content/group/7f40f9ab-6c3b-4e80-9532-931dc77ef555/Reading%20Resources/articles/Schwartz-NaturalChurchDevelopment.pdf" \t "_blank)*. Carol Stream, IL, ChurchSmart Resources.

  

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