WHOLE-NATION SATURATION CHURCH PLANTING
TOWARDS A NEW DAWN?

By

Raphael Anzenberger

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This Dissertation-Project, entitled

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by

Raphael Anzenberger

Candidate for the degree of

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has been read and approved by

Dr. Tom Steffen

Dr. XXXX

Dr. XXXX

on

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ABSTRACT

Introduction

Over the past fifteen years, a group of church planting leaders from seven European nations (France, Norway, Sweden, Czech Republic, UK, Germany and Latvia), of whom this author is one, have met regularly to share best practices on national church planting processes in Europe. Out of these gatherings, a framework[1] was developed to develop National Church Planting Processes (NC2P) across Europe. The goal of NC2P in a given nation is to work towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces. NC2P is usually propelled by vision casting, then it moves towards consensus building and momentum in new strategic activity until it reaches a tipping point. This results in measurable progress in church planting through evangelism, winning people for Christ.

Feeding on past Saturation Church Planting (SCP) experiences like the DAWN movement (Discipling A Whole Nation)[2] and current missional practices,[3] the NC2P framework seeks to mentor European nations represented by recognized national leaders who wish to implement SCP at the scale of the whole nation in a peer to peer, nation to nation cluster. This vision was shared broadly at the first NC2P gathering in Madrid in September 2015. Out of this, nineteen European countries joined the movement and five

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[1] More on the NC2P framework at nc2p.org

[2] See James H. Montgomery and Donald A. McGavran, *The Discipling of a Nation* (Milpitas, CA: Global Church Growth, 1980) and James H. Montgomery, *DAWN 2000: 7 Million Churches to Go* (Pasadena, CA: William Carey Library, 1989)

[3] Including Disciple Making Movement (DMM) and Church Planting Movement (CPM) strategies, adapted to the European context.

more were in conversation to enter the process. The second NC2P gathering was held in

Berlin in February 2018 and expanded the pool of NC2P nations from nineteen to thirty.

Concurrently, the World Evangelical Alliance (WEA), under the leadership of

Bishop Efraim Tendero who led DAWN 2000 in the Philippines,[4] is seeking to initiate

and strengthen SCP projects in each nation globally. The church planting round table

gathered in Wittenberg June 2017 under the auspices of the Lausanne Movement

affirmed the WEA vision to see a national church planting process happen in 194

countries via the national Evangelical Alliances. They suggested that one member of the

round table join and support this vision and this author has offered to do so.

Purpose of the Study

The goal of this study is to research lessons from current NC2P strategies in

Europe that could inform decisions required to implement such strategies at the global

level, as the WEA wish to do. At the same time, this study will assess the biblical,

theological and missiological rationale for such practices. In addition, the study will seek

to analyze the reasons for the disruption of DAWN strategies in the past, so as to build

sustainability processes for the future.

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[4] See "The Philippines Model," by Efraim M. Tendero.
http://www.ad2000.org/gcowe95/tend.html (Accessed August 23, 2017)

Rationale and Need

What happened to DAWN? Once coined by C. Peter Wagner as "the best and most effective delivery system for getting church growth principles to the grassroots on an international scale"[5] and by Ralph Winter as "the most basic strategy of all strategies,"[6] DAWN has today disappeared from the missiological grid. No articles were published explaining the reason for the disruption of the strategy. The last recorded entry in a missiological publication dates back to the November-December 2002 issue of *Mission Frontiers* and is addressing issues pertaining to church planting engagement among unreached people groups using DAWN type strategies. The Dawn Ministries[7] website is no longer online[8] and archives are difficult to access. No prior research has been conducted to explain the reasons behind the closure of the ministry. This study seeks to close the gap in this area and will offer key learning points for future attempts to relaunch the vision at a global scale, as the WEA wishes to do so.

Even though Dawn Ministries is no longer active as an agency, DAWN strategies remain active in certain parts of the world. The GCPN website (Global Church Planting Network, gcpn.info) provides valuable information regarding current regional status[9] and offers information and training opportunities to countries that wish to engage

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[5] James H. Montgomery, *DAWN 2000: 7 Million Churches to Go* (Pasadena, CA: William Carey Library, 1989), 11.

[6] Ibid, 11.

[7] The Dawn Ministries was founded in 1985 by Dr. James Montgomery to support DAWN type strategies across ninety-four countries divided in seven regions.

[8] The earliest web archive available goes back to March 2012.

[9] See https://gcpn.info/home/regions (Accessed August 23, 2017).

in "whole nation" church planting process.[10] Murray Moerman, leader of GCPN is

currently writing a book to commemorate the 30th anniversary of DAWN 2000's

publication which will provide an up-to-date picture of SCP across different regions of

the globe. For instance, in Southeast Asia, where the DAWN movement started,[11] eleven

countries are involved in a renewed vision to plant 300,000 churches in the region by

2020.[12] In Europe, the DAWN movement collapsed in 2012[13] and resurfaced officially in

2015 as NC2P. This study will seek to review current European SCP praxis and compare

them with the former DAWN model. Through gap analysis, this study will provide

valuable information to national SCP leaders regarding major evolution in SCP strategies

over the past thirty years.

Since the European NC2P strategy is the most advanced in its SCP modeling, at

a national and continental level, this study will also provide robust biblical, theological

and missiological arguments to NC2P consultants who seek to mentor new countries in

starting a "whole nation" church planting process. This study will seek to demonstrate the

extent and the limits of the NC2P model as it relates to other continental realities. This

information will be valuable to continental leaders who seek to implement the NC2P

model in their respective regions of the world.

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[10] See https://gcpn.info/home/regions/national-initiatives (Accessed August 23, 2017).

[11] See James H. Montgomery, *Fire in the Philippines* (Carol Stream, IL: Creation House, 1975).

[12] "SEACPN 2015 Learning from one another…encouraging one another!," Forum Summary to Participants, accessed August 23, 2017, https://www.gcpn.info/regions/SEAsia/2015-Jan-Manila/SEACPN-2015-Summary.pdf.

[13] The DAWN Europe website came down in November 2012.

Research Problem

In this study, I will assess the efficiency of the NC2P model in Europe in order to ascertain its transposability to other parts of the world. This will enable the WEA to make adequate plans to push, in the near future, the SCP agenda in 194 countries. For that to happen, the WEA needs to know:

To what extent is NC2P an effective model to reach SCP goals? The following research questions will be used in this study to answer that question:

RQ1 Are churches actually multiplied in all of NC2P's nations' geographical, ethnical and cultural spaces through evangelism? In a sense, does NC2P deliver what it promises?

RQ2 To what degree does NC2P accelerate SCP in Europe? In other words, if there were no deliberate national initiative, would there be less SCP coverage? If not, what are underlying principles of NC2P that do provide the most acceleration?

In order to replicate partially or fully the NC2P model on other continents, the WEA needs to know:

To what degree is the current NC2P framework a transposable model into other missiological contexts? The following research questions will be used in this study to answer that question:

RQ3 How biblically, theologically and missiologically robust is the NC2P model? That is, before transposing the model, is there enough Scriptural evidence and

missiological relevance to advocate for such a process? Or is NC2P the product of modernity's assumption that for every problem there is a methodological solution?

RQ4 If there is enough evidence, which elements of the model can be replicated cross-culturally? Which elements need to be adjusted?

In order to sustain future SCP strategies under the umbrella of WEA, WEA leaders need to know:

What lessons from NC2P and DAWN could inform sustainability of future global SCP strategies? The following research questions will be used in this study to answer that question:

RQ5 To what degree does NC2P actually differ from past DAWN strategies promoted through Dawn Ministries? What are the similarities and the differences? How do they overlap?

RQ6 Is NC2P a self-sustainable continental model? To what degree does NC2P integrate the 4 selves (self-supporting, self-propagating, self-governing and self-theologizing) within its own system?

RQ7 From the vantage point of leaders involved with the former Dawn Ministries, what lessons can be learned from past experiences that could inform future SCP global strategies?

Delimitation of the Problem

This research will be limited in scope to the current European nations engaged in NC2P and transposition of the model will be limited to regions of the world actively

pursuing SCP within GCPN. This study will not seek to thoroughly cover the history of the Dawn Ministry, although such research and writing should be conducted at some point.

Definition of Terms

CP: Church Planting, a process of establishing self-supporting, self-propagating, self-governing and self-theologizing gospel-centered churches.

SCP: Saturation Church Planting, a vision that aims at mobilizing the whole body of Christ within an area, city, province or country to plant a church within easy access of every person in order to disciple the whole nation.

SCP Consultant: a person whose task is to help nations implement SCP strategies.

EID: Evangelism in Depth or saturation evangelism type program.

DAWN: Discipling A Whole Nation, a whole-nation strategy developed by the Church of that nation for saturating every community with congregations of believers.[14]

Dawn Ministries or Dawn: a mission-agency of full-time men and women headquarted in the United States which served the DAWN movement worldwide.

GCPN: Global Church Planting Network, a network of CP practicers dedicated to accelerate church planting among all the peoples, languages, nations, cities, and villages of the world, with the expectation of communities being transformed for the Glory of God.

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[14] To simplify, DAWN is a "what" (SCP) + a "who" (whole Church) + a "where" (whole nation).

NC2P: National Church Planting Process, a national initiative working towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of seeing churches multiplied in all of the nation's geographic, ethnic and cultural spaces.

Literature Review

At one time, Dawn Ministries conducted SCP projects in 150 countries,[15] spanning over seven global regions.[16] Yet it received very little scholarly attentions in missiological circles. Aside from the writing of Jim Montgomery, founder of Dawn Ministries, as well as two doctoral dissertations (one on DAWN strategy in Canada, the other focusing on Zimbabwe), there is nothing written on DAWN from a scholarly level. However, Dawn Ministries has collected thousands of pages of reports and offered critical review of its work over the years through the DAWN Reports.

The following literature review will move in chronological order from the founding of the DAWN vision until its latest critic, covering over thirty years of SCP praxis (1971 to 2002).

Fire in the Philippines (1971) is the first book written by James Montgomery. In it, he describes himself as "a missionary and a pragmatist. A born-again, Bible-believing,

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[15] Steve Steele, "A Case Study in Cooperative Evangelism: The DAWN Model." *Dawn Ministries Archive* (October 4, 2002).

[16] With a strong vision to mobilize twenty thousand apostolic leaders who would in turn train and release two million church planters to see twenty million churches planted by the year 2020. See https://web.archive.org/web/20120314221850/http://www.dawnministries.org/about-dawn (Accessed October 2, 2017).

theologically conservative pragmatist, but still a pragmatist. And what I'm most pragmatic about is world evangelization."[17] Montgomery researched the explosive growth of the Foursquare Church in this country through a series of careful interviews with local, regional and national leaders of the movement. The goal was to map out the denominational strategy that could in turn inform other denominations on Church growth principles. His results were (1) sensitivity to the authority and strategy of the Holy Spirit, (2) no missionary control, (3) no dependence on paid workers, (4) training and use of the laymen, (5) acceptance of small results before a larger response is expected, (6) desire to take full advantage of the response of receptive peoples and (7) emphasis on multiplying churches rather than institutionalism.[18]

The contribution to future DAWN thinking is already in place. First, the idea is formed that careful study of church growth principles in one area (whether geographical or denominational) can provide valuable insights to the Church at large to further expand its reach. Second, we see the need for ongoing systems to further church planting, even if these are not perceived at first as "predetermined strategy".[19] The book is not designed to provide a biblical or theological reflection on the praxis of church planting in the Philippines as it could relate to Pauline strategy in the New Testament. Montgomery assumes his posture. When it comes to world evangelization, he is pragmatic.

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[17] James H. Montgomery, *Fire in the Philippines* (Carol Stream, IL: Creation House, 1975), 11.
[18] Ibid. 130-4.
[19] Ibid. 42.

The Discipling of a Nation (1980) is the next book written by Montgomery with

the added voice of Donald McGavran. It is there that the concept of DAWN emerges:

> Early in 1966 while traveling in the mid-day heat by banca (outrigger canoe) for three hours between two islands of the Philippine archipelago, I was suddenly overwhelmed by the conviction that the peoples of this nation could be discipled. This had been my hypothesis since studying at the Institute of Church Growth (then in Eugene, Oregon) the year before.[20]

Fourteen years later, Montgomery unpacks his thesis using the Philippines as a study case

and advocating for other nations to join the movement: "We trust that in all those regions

and nations where discipling the whole is clearly possible, our proposal becomes a

rallying point. We pray that the vision will spur all missionary-minded Christians on to

bold, courageous action."[21]

Montgomery identifies the need to make a theological case for DAWN, but it

will be McGavran's task to pen down the rationale:

> The question of whether the discipling of a whole nation is God's will must be answered. For Christians it is supremely important. Unless discipling a whole nation is God's will, Christians will not begin it. If it is, they will spend life and treasure to complete it. Is discipling a whole nation God's will? That is the key consideration.[22]

Surveying both Old and New Testament passages, McGavran concludes that "the

discipling of all the peoples that comprise each whole nation is clearly God's will

according to the Scriptures."[23] Yet his argumentation often feels like an intellectual

construct: If God will is to save all *panta ta ethne* (major premise), and if nations are a

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[20] James H. Montgomery and Donald A. McGavran, *The Discipling of a Nation* (Milpitas, CA: Global Church Growth, 1980), 13.
[21] Ibid. 170.
[22] Ibid. 17.
[23] Ibid. 21.

mosaic of linguistic and economic units that each require to be evangelized (minor

premise), then it is God's will to disciple a whole nation (conclusion). McGavran does

not explore the concept of the regional geographical Church in the book of Acts (for

instance the Church *in* Samaria or the Church *in* Asia) which could add force to the

overall argument. Nor does he venture in exploring the idea of saturation as expressed in

Romans 15.23 when Paul states: "But now, since I no longer have any room for work in

these regions, and since I have longed for many years to come to you". This present study

will address both of these arguments as they pertain to SCP-DAWN strategies.

In an article published in 1984 for the EMQ entitled "Can We Disciple Whole

Countries?"[24] Montgomery challenges the global church to embrace SCP as the means to

"work systematically toward the completion of the command 'to make disciples of all

nations.'"[25] To the often-heard argument: "Hasn't SCP always been the approach since

the time of Carey?"[26] Montgomery points to McGavran's research which shows that too

often, breakthroughs in SCP will result in the church giving too much attention to issues

rising within its own structure, hence derailing the original objective of SCP.

Montgomery assumes the fact that adopting SCP on a national scale will require dramatic

changes in the way in which evangelical groups operate, including in-house policies

regarding finance, evangelistic methods, training of ministers and releasing of lay people.

Montgomery advocates the need for greater alignment of political structures within

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[24] James H. Montgomery, "Can We Disciple Whole Countries," *Evangelical Missions Quaterly* (January 1984):1-6, accessed October 2, 2017, https://emqonline.com/node/1280.
[25] Ibid. 3.
[26] Ibid. 3.

organizations as well as operational strategies among organizations towards the sole

purpose of SCP within the nation. In short,

> Research on a larger basis must be continuously carried out by denominations and
> service agencies on regional and country-wide bases, to discover larger groupings
> of unreached peoples and communities. Denominations must set challenging church
> planting goals, not only in terms of their size, but also in terms of the task that
> remains in saturating their area or country with churches. Then they must devise
> plans and allocate resources in sufficient strength to reach their goals.[27]

In his response, Frank W. Allen, argues that, while Montgomery should be

commended for "calling us back to the possibility of completing the goal in our

generation,"[28] there is still a basic flaw in his argumentation that needs to be addressed.

"We can be so busy establishing congregations in every 'nation' that we forget that they

are to be congregations of disciples."[29] Because the average church member has never

been trained as a disciple, the task of disciple-making as proposed by Montgomery is

impossible. Another issue raised by Allen is the discipling of the nomadic or scattered

people, especially among Muslims, Hindus and Buddhists. Establishing a church among

these people group will not necessary lead to successful evangelism, as too often

extraction or ghetto mentality have prevailed in praxis.

In 1987, Montgomery publishes two essays in the August release of *Mission

Frontiers*.[30] In "Toward the year 2000," the author acknowledges the risk of collusion

between what seems to appear two antagonistic approaches: that of a top-down whole

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[27] Ibid. 4.
[28] Ibid. 5.
[29] Ibid. 5.
[30] James H. Montgomery, *"Toward the Year 2000: the Challenge of a Whole Country"* and "Denominations Play Crucial Role in Making Disciples of Nations." *Mission Frontiers* (August 1987).

country approach promoted by DAWN, and that of bottom-up people-group approach promoted by Ralph Winter. The two had been birthed around the same time and both were using the term "nation" in two radically different meaning. Yet, Montgomery argues that DAWN is an applied strategy for implementing the other, that DAWN offers a bottom-down, country by country approach for reaching all of the people-groups within its geographical and sociological boundary. Hence there is no conflict between the two ideas of discipling nations and discipling whole countries. In "Denominations Play Crucial Role in Making 'Disciples of Nations,'" Montgomery does not address the theological or historical nature of denominations. Are they sinful? Divisive?

> It's true, of course, that denominations can result in pride, party spirit, exclusiveness and can prevent the Body of Christ Rom functioning as a body. On the other hand, if their energies and resources can be effectively harnessed, denominations can play a powerful role in the completion of the Great Commission. They have the muscle, the machinery and the money to make things happen. If they didn't exist, we might have to invent them.[31]

The pragmatic spirit of Montgomery is at play. Yet the historical and theological nature of denominations must be addressed if they are too take a fore-front position in SCP. This present study will seek to offer insights into this issue in answering the question: "to what degree denominations are legitimate biblical organizations to advance SCP?"

DAWN 2000: 7 Million Churches To Go was released in 1989. This book is the definitive treatment on the DAWN movement. In the foreword, Peter Wagner predicts

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[31] Montgomery, "Denominations Play Crucial Role in Making Disciples of Nations."

that this work "will certainly take place as one of the premier missiological works of the

closing years of the 20th Century."[32] The roots of DAWN are more clearly expressed:

> DAWN has picked up where Gerber left off. Using more advanced church growth technology, more extensive research, a broader base of coordination, a longer term and more demanding process, and an extensive accountability system, Jim Montgomery represents a second generation which has added many improvements to Vergil Gerber's basics. Goal setting, for example, remains a key internal dynamic of DAWN.[33]

Another source of inspiration for DAWN is the Only Way Movement in the

Philippines, which is an Evangelism in Depth (EID) strategy that Montgomery helped

launch in 1970. Yet, the father of DAWN claims that his model further previous ones

since:

> DAWN (1) is built on thorough contextual and institutional research, (2) is a long-range strategy of up to 25 years or more rather than a one- or two-year program, (3) emphasizes completing the task of the Great Commission in a country rather than just proclamation or growth, (4) includes the more recent understanding of people groups and the discipling of the still unreached groups in a given country, (5) mobilizes the whole body of Christ around a nationwide goal rather than a number of set activities, (6) focuses on saturation church planting rather than saturation evangelism, (7) puts denominations and local churches to work in their own backyards rather than pulling resources out of the Church into unified projects and (8) encourages parachurch organizations to work truly alongside churches in developing their evangelism and church-planting ministries.[34]

The book reads like a manual. The twelve ingredients that make the DAWN

strategy are carefully reviewed, providing both theological and operational input. A large

section of part two is allocated to the "power of information"[35] ingredient, or the task of

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[32] James H. Montgomery, *DAWN 2000: 7 Million Churches to Go* (Pasadena, CA: William Carey Library, 1989), vii.
[33] Ibid. viii.
[34] Ibid. 92.
[35] Ibid. 113.

field research. Montgomery argues that research is a powerful missiological tool, finding

precedents both in Scriptures (in the book of Nehemiah) and in modern missionary praxis

(William Carey's publication of this *Enquiry*). In short, DAWN "works" because

> It divides the world into manageable segments, does the necessary research, mobilizes the whole body of Christ around an appropriate goal for its segment and distributes the work to effective structures already in existence. We feel DAWN puts together in synergistic relationship 12 powerful ingredients that combine to make it a mighty force for the planting of 7 million more churches and ultimately for the completion of the Great Commission.[36]

By "manageable segments," Montgomery refers to the "harvest force" on one

hand (the whole body of Christ) and the "harvest field" (all the nations of the world that

need to be disciples)[37] on the other hand. The concept of "harvest field" and "harvest

force" will be the driving factor of future DAWN research[38]. The biblical model for

research and systematic planning is argued from the conquest of Canaan by Joshua.[39] The

fact that DAWN reflects business[40] and military[41] type strategies is completely assumed.

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[36] Ibid. 99.

[37] Ibid. 107.

[38] "In order to be good stewards of God's grace, we must have the facts – see the true picture. Yesterday's truths are often today's fictions. Accurate, up-to-date information about ourselves (the Harvest Force) and our context (the Harvest Field) is needed." Bob Waymire, foreword to *The DAWN Research Handbook*, by Roy A Wingerd Jr. (Colorado: Dawn Ministries, 2001), vii.

[39] Ibid. 104. "The task of conquering the land of Canaan can be considered an Old Testament parallel to the task of making disciples of all nations. In the same way, the Lord has not told us everything we must know about making disciples of all nations. Today, more than ever before, 'spies' must be sent out to discover who all the peoples are, where they are and what they are like. This is no small task. And in the process of studying the Church and the nations we will face many 'giants.'" Wingerd Jr, *The DAWN Research Handbook*, 5.

[40] Ibid. 107.

[41] Ibid. 165.

This study will seek to challenge these assumptions when it comes to cross-cultural missions (see RQ 3).

In 1990, Bernardo Salcedo,[42] who oversaw the work of DAWN in South America, gives a report in the March issue of *Mission Frontiers*[43] on the gathering of sixteen Latin American "John Knoxers." Goal setting is causing growth in CP activity all across the continent, at least doubling the number of congregations. Salcedo acknowledges that responsiveness to the Gospel is high. This study will seek to establish further correlation between DAWN and Gospel responsiveness. Is the generally assumed hypothesis that DAWN increases CP by 200 percent in a given country impacted or not by its responsiveness to the Gospel message?

Then the End Will Come (1996) is the last book written by Montgomery. Twenty-two years had passed since the first DAWN project in the Philippines. The vision is now shared across one hundred nations, covering 85 percent of the world's population. The *DAWN 2000* book has been translated into ten languages. The momentum is strong. Montgomery, more than ever believes that

> the DAWN strategy comes from the heart of God, that it is based on solid biblical and missiological principles, that the churches and nations of the world are ripe for such an approach and even that this is a primary strategy for the completion of the Great Commission and the end of the age.[44]

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[42] Bernardo Salcedo succeeded Ngwiza Makandla as the last president of Dawn Ministries in December 2008.

[43] Bernardo Salcedo, "Latin America - or We Die!" *Mission Frontiers* (March 1990).

[44] James H. Montgomery, *Then the End Will Come* (Pasadena, CA: William Carey Library, 1996), xi.

With the AD2000 National Initiative Movement, the Joshua Project and Beyond Movement fully embracing DAWN-type strategy at the end of 1995, and with DAWN receiving the endorsement of the three major international evangelical bodies concerned for world evangelization (the Lausanne Committee for World Evangelization, the World Evangelical Fellowship and the Global Consultation on World Evangelization)[45] it seems that nothing could stop the movement: "With the worldwide Body of Christ united on an SCP strategy like this, we could have this whole task wrapped up well before AD 2010."[46] Yet, Montgomery expressed concern for the future of the movement towards the end of his book. What about churches in the West? Why is DAWN such a hard sell in North America? With the momentum mounting towards finishing the task by AD 2000, would it be wise to think strategies beyond the year 2000? What about 2010? It is difficult to imagine at this point in time, that the Alliance for Saturation Church Planting, described as a great Eastern and Central European DAWN model in chapter nine, would be dissolved in 2006, only ten years after its publication. This study will seek to understand to which degree reaching the milestone of AD 2000 was a factor contributing to the winding down of the DAWN vision (see RQ 7).

At the Amsterdam 2000 conference held by the Billy Graham Evangelistic Association, Steve Steele, CEO of Dawn Ministries, and Jim Montgomery joined key leaders from Campus Crusade for Christ, International Mission Board, Wycliffe and Youth with a Mission to form the Strategy Coordinators Task Group, also called "Table

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[45] Ibid. 188.
[46] Ibid. 195.

71." The assignment was to discuss "How do we reach the rest of the UPGs of the world?"[47] The group addressed issues related to the lack of adequate and reliable data assessing UPG and the lack of a firm definition of "adopted." The conversation led to a renewed strategy to complete the task of discipling of all nations around four steps, "steps that saw the marriage of the initial 'adoption' and the commitment to saturation church planting"[48] The steps identified were (1) there are identified Christian-worker networks targeting that group, (2) there are churches being planted, (3) there is mobilization of indigenous church planters and Christian-workers taking place, (4) and there is a self-sustaining, flourishing, reproducing church planting movement that no longer needs outside help. The result of this conversation was the forming of a task forced led by Ted Olsen of Dawn Ministries, to implement this new understanding of SCP, using the country of India as a case study. Steele concludes his report saying, "the concepts and action steps of Table 71 truly bring us to a whole new level of insight in how to work most directly towards the completion of the Great Commission in our time."[49]

Responses to "Table 71" claims were clearly tempered down. Steve Richardson observes that the "four steps" are indeed "essential and appropriate, but not new."[50] Jerome Hannaman calls for greater clarification of terms and concepts. Jerry Rankin offers this helpful analysis:

[47] See issue of November-December 2002 *Mission Frontiers*.
[48] Steve Steel and Jim Montgomery, "'Table 71' creates most significant missiological advance since 1974." *Mission Frontiers* (November-December 2002):11.
[49] Ibid. 12.
[50] Steve Richardson, "Mission Leaders Respond to the Dawn Report Assessment of 'Table 71'." *Mission Frontiers* (November-December 2002):13.

My perception has been that Dawn has worked primarily with established churches and mission agencies to encourage saturation evangelism and church planting with the goal of a country or political entity being discipled from a geographic perspective, but without a great deal of focus and assistance on how to break through the cross-cultural barriers among people groups within a country, barriers between the evangelized and unevangelized. So, in this sense the Table 71 process does converge with the DAWN emphasis to define a new potential of synergy for completing the task.[51]

Avert Willis goes a step further:

I think it is more accurate to say the Table 71 helped DAWN join the Unreached Peoples movement. That is not to say that Dawn did not ever include unreached peoples in their DAWN strategy, but it was not their focus since they more normally worked in countries with a significant Christian population that could plant the churches in saturation church planting. We welcome them and their unique contribution to Table 71.[52]

To which degree Table 71 indicates a definitive shift towards micro-strategies (UPG engagement) versus macro-strategies (nation SCP)? If so, is this shift responsible for the loss of momentum towards DAWN, impacting long-term financial commitment from the donor base? This research will seek to provide answers to that question.

In 2002, Steve Steele lectured on "Collaboration in the DAWN Strategy"[53] at the Billy Graham Center Evangelism Roundtable "Toward Collaborative Evangelization." DAWN is now drawing 150 nations and partnering with hundreds of denominations.[54] Steele boils down the elements of the DAWN strategy from twelve to three basic ones:

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[51] Jerry Rankin, "Mission Leaders Respond to the Dawn Report Assessment of 'Table 71'." *Mission Frontiers* (November-December 2002):14.

[52] Avery Willis, "Mission Leaders Respond to the Dawn Report Assessment of 'Table 71'." *Mission Frontiers* (November-December 2002):14.

[53] Steve Steele, "A Case Study in Cooperative Evangelism: The DAWN Model." *Dawn Ministries Archives* (October 4-5, 2002).

[54] Stan Guthrie, *Missions in the third millenium* (Waynesboro, GA: Paternoster Press, 2004), 80.

(1) the strategy of saturation church planting itself, (2) research which provides basic

information of the size and growth of the Church, various societal conditions that relate to

responsiveness and the scope of the task that remains and (3) national movements of

prayer to undergird the project.[55] Steele summarizes the power of collaboration in those

terms:

> Again I emphasize to the glory of God that the Church in 155 nations in one phase
> or another of the DAWN process in the decade of the 90s started a bit more than
> 1,050,000 new churches. Furthermore, these national Churches now have
> developed a whole new ethos of church multiplication so that their combined vision
> is for just over ten million more congregations in the next ten years. This is what
> can happen as the Church moves "Toward Collaborative Evangelism" and church
> planting.[56]

Does the inclusion of "new ethos of church multiplication" in Steele's comment

refer to the emergence of Church Planting Movements (CPM)[57] strategies? Or does it

inaugurate a new age of SCP where national DAWN chapters enculturate DAWN in new

ways? After DAWN, is there a new SCP dawn?[58] Perhaps both are to be considered. On

one hand, CPM gave more impetus to the UPG conversation, making it a renewed

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[55] Ibid. 3.

[56] Ibid. 5.

[57] See Garrison, David. *Church planting movements: How God is redeeming a lost world* (Monument, CO: WIGTake Resources, 2007).

[58] The definition of the DAWN strategy has evolved along the years emphasizing more and more the term SCP. In 2001, it read as "completing the task of making disciples of all peoples in a whole nation in one generation ... the three key elements of the strategy are the whole Church discipling the whole nation by means of SCP." Wingerd Jr, *The DAWN Research Handbook*, 7. In 2012, it read as "light[ing] fires for Saturation Church Planting amount the nations around the globe." "Our Vision and Strategy," About Dawn, accessed through web.archive.org October 2, 2017, https://web.archive.org/web/20120314221850/http://www.dawnministries.org/about-dawn.

commitment for many mission agencies.[59] On the other hand, DAWN countries who have

been involved for many years in the process look for a renewal of the vision, as in the

Philippines, birth place of DAWN in 1974, where the vision continues, but under a new

name "Mindanao Sunrise to the Nations."[60] Or Europe where NC2P is the renewed vision

for DAWN. In a sense, DAWN evolves but SCP remains a valid topic of missional

engagement. For instance, JD Payne, feeding on past DAWN strategies, offers the

following points as guides to develop a mission strategy to reach an area: "one

evangelical church for every 1,000 people in the urban environments, with each church

ideally having 100 members. In rural contexts the ratio should consist of one evangelical

church for every 500 people, with each church consisting of fifty members."[61] Payne

emphasizes that both receptivity and need should be considered in strategic planning

which will in turn inform the strategist on where to consider giving priority.

 After the collapse of Dawn Ministries, it becomes more and more difficult to

track DAWN processes around the globe. Yet, Russ Mitchell, assistant director for OC's

Global Research Team conducted a fascinating meta-evaluation of whole nation SCP

initiatives in 2017, surveying 117 high-level SCP practitioners who facilitated DAWN-

type strategies in 61 countries in the past forty years.[62] His research offers new

[59] See for instance Jerry Rankin's, participant to Table 71, push towards CPM in the IMB.

[60] Eric D. Smith, "The Contribution of Jim Montgomery to the Evangelization of the Philippines." (field report for Philippine Challenge Inc, December 12, 2006).

[61] John Mark Terry and J D Payne, *Developing a strategy for missions: a biblical, historical, and cultural introduction* (Grand Rapids, MI: Baker Academic, 2013), 189.

[62] This research was conducted to provide new insights in national church planting processes and his featured in Murray Moerman's commemoration book of the 30th anniversary of *DAWN 2000*'s publication.

perspective on the evolution of DAWN. His updated DAWN 2.0 model shows four

critical variables that can trigger significant advancement in whole nation SCP: (1)

national leadership, (2) seminars and consultations, (3) backbone organization, and (4)

diversified action plans.[63] Mitchell concludes:

> As the experience of the Philippines shows, advancing a national church planting process is indeed a long process. The initial goal involved at 25+ year long process, and continues still today, now into its fourth decade. The DAWN 2.0 Model shows how the various elements of a national process develop over time. No tree yields a harvest in its first years. So, don't expect overnight successes![64]

This study will seek to research the evolution of the DAWN process across the decades

(see RQ 5). This author will then compare Mitchell's four critical component to the

NC2P four missional component to evaluate to which degree NC2P is overlapping with

Mitchell's DAWN 2.0 model (RQ 5).

Despite the significant contribution of DAWN to missions in the late 20th

century, only two doctoral dissertations have dealt specifically with DAWN strategies.

The first one was developed by Murray Moerman in 1992. It dealt with the

implementation of a DAWN type strategy in Canada which would require "the planting

of 6,700 new evangelical churches in order to place one evangelizing church within the

reach of each 2000 Canadians by the year AD 2000."[65] In his first chapter, Moerman

develops a theology of church growth: "The axiom of what has come to be known as the

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[63] Russ Mitchell, "DAWN 2.0: Building on 30+ Years of Experience in Advancing National Church Planting Processes" (Lecture, NC2P Berlin Gathering, Berlin: Germany, February 8, 2018).

[64] Ibid.

[65] Moerman, Marinus (Murray), "The D.A.W.N. challenge for Canada: A church for every 2000 persons by AD 2000" (DMin diss., Fuller Theological Seminary, 1992), 6.

church growth position is that God wants His church to grow, His lost children to be found."[66] He moves then to a development of Kingdom and Church relationships before concluding with questions related to prioritism among Canadian theologians:

> Theologically we must assert that church growth is not merely a means to any human end: God is gathering a redeemed people to be His guests and friends in the kingdom of God for eternity. This glorious purpose supersedes all benefits the church or the world it compassionately serves has previously received.[67]

In chapter two, Moerman develops the biblical and theological link between evangelism and church planting and argues for a four dimensional growth of the Church in Canada: (1) internal growth, which pertains to spiritual maturity, (2) expansion growth in net numerical growth in attendance, (3) extension growth, which takes place as the number of churches in a given social or cultural group are multiplied, and (4) bridging growth which is the planting of new churches across significant social, racial, or cultural barriers. Chapter three moves into the history of DAWN Canada which was adopted by the Evangelical Fellowship of Canada in 1987 under the name "Vision 2000 Canada."[68] Moerman's research contributed to the publication of *Reclaiming a Nation: The Challenge of Re-Evangelizing Canada by the Year 2000.*

Moerman's work follows closely the publication of *7 Million Churches to go* and contributes to the already in-place DAWN Canada strategy. It does not address the biblical, theological or missiological basis related to DAWN *per se*. It rather advocates

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[66] Ibid. 6.
[67] Ibid. 17.
[68] Ibid. 46.

church growth principles in a country soon to be ravaged by the wave of secularism, amidst theological challenges to prioritism.

The second doctoral dissertation comes from William R. Rapier in 1999 and is a case study of the country of Zimbabwe.[69] "Discipling Zimbabwe" was a DAWN strategy adopted in 1992 to see a church for every five hundred to one thousand people in the country. Ted Olsen[70] was involved in starting the process in 1985 and transferred leadership to a national committee by the mid-1990s[71]. At some point during the transfer process, the Evangelical Fellowship of Zimbabwe offered to host the national initiative. Several factors mitigated against it, especially the severe drought in the country that required important logistic and managerial efforts. Rapier concludes: "Had the EFZ been able to be mono-focused on saturation church planting (SCP) it might have been possible to only have one organization with Target 2000[72] being the SCP arm of the EFZ."[73] Part of the difficulty in transferring leadership from westerners to nationals is the issue of finances. Especially that of the full-time DAWN national leader who relies on external funding. Rapier admits:

> In reality it is not easy to 'own' the project in a financial way in a developing two-thirds world country like Zimbabwe. Perhaps this is where partnership has an even more significant role to play between first world countries that have abundant

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[69] William R. Rapier, "Disciple the Nations: The Zimbabwe Story." DMin diss., Fuller Theological Seminary, 1999.

[70] See "Table 71" p.18. Olsen joined Overseas Crusades and worked closely with Montgomery. He later became the Dawn Ministries Africa Director.

[71] Ibid. 50.

[72] The name of the Zimbabwe DAWN strategy changed over time from Discipling Zimbabwe, to Zimbabwe National Evangelism Task, to Target 2000 and later to Target 2000 and Beyond.

[73] Ibid. 51.

resources and the two-thirds world who are still learning how to put into practice biblical principles of stewardship. There are not easy questions. There are no easy answers.[74]

Reflecting on the benefit of DAWN, Rapier argues that "Whole nation vision" is an opportunity for church pastors to embrace a bigger picture than just the care of their local congregations.[75] It is also a means to move away from "mono-cultural thinking"[76] in CP and addresses issues pertaining to tribal preference in the African context. Yet the "whole nation vision" needs to be cast over and over again, congress after congress, consultation after consultation, for the pull towards pastoral responsibilities is great for attendees and national vision tend to "leak".[77] Rapier also argues that specific training in how to plant churches must be provided during those DAWN congresses. "It is one thing for people to get excited about seeing churches multiplied in their country, and another for them to know how to go about starting them."[78] This research will examine how NC2P answers these challenges, especially as it relates to RQ 5 and 6.

Other practioners have offered valuable reflections on the benefits and challenges of past DAWN strategies. Stuart Murray identifies three characteristics of SCP as understood with the DAWN framework: DAWN (1) is nonsectarian and has helped churches in the UK to transcend denominational loyalty while advocating cooperation, (2) is primarily concerned with SCP, and (3) is a long-term strategy which requires a

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[74] Ibid. 58-9.
[75] Ibid. 17.
[76] Ibid. 18.
[77] Ibid. 59.
[78] Ibid. 68.

determined effort and agreed goals.[79] Concerns raised by Stuart relate more to the

implementation of DAWN rather than the strategy itself: the lack of contextualization and

inadequate awareness of what is and is not transferable in the DAWN strategy:

> The DAWN strategy was developed and tested in a predominantly Catholic nation in the Two-Thirds World. Montgomery himself suggested various other nations or regions where DAWN strategies would be appropriate, all of these in the Two-Thirds World. The strategy has now been adopted in many other nations, including post-Christian European nations, but it is questionable whether the differences between these contexts have been adequately recognized or the implications explored.[80]

Stuart warns: "Attempts to apply church growth insights developed in the Two-

Thirds World to North American or European contexts have foundered before because of

such inadequate contextual examination.[81] He concludes:

> A question facing church planters in Western societies is whether a DAWN strategy is appropriate and timely at the beginning of the twenty-first century. The effectiveness of DAWN strategies elsewhere does not provide an adequate basis for adopting such a strategy here. There may be many factors contributing toward this effectiveness that do not apply in our post-Christian and pluralistic society. Acknowledging this need not lead to pessimism or defeatism, but to the development of appropriate policies and strategies that might result in significant progress toward a situation within which a DAWN strategy would be effective.
>
> Asking this question and concluding that a DAWN strategy is appropriate – either because the signs of such a harvest time are evident, or because there is a conviction that it is imminent – would undergird contemporary church planting: Failing to ask or answer this question risks encouraging unrealistic expectations that are likely not only to damage contemporary church planting efforts, but to hinder the development of strategies that will foster effective and sustainable church planting into the next century. . . . It is possible that some kind of DAWN

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[79] Stuart Murray, *Church Planting Laying Foundations* (Scottdale , Waterloo: Herald Press, 2001), 99-101.
[80] Ibid. 102.
[81] Ibid. 103.

strategy could be developed for such contexts, but expectations, methodology, and time frame would need to be significantly adjusted.[82]

Such concerns will be addressed in this research project through RQ3 and RQ4.

Martin Robinson, reflecting on the failure of DAWN in the United-Kingdom[83] offers the following diagnosis: (1) the process of goal-setting was flawed, (2) those who committed to these goals had little or no capacity for committing their respective denomination to the stated goal, (3) little thought had been given to the question as to whether a strategy that had proved effective in a developing nation which was receptive to the gospel would also be effective in a unreceptive developed nation, (4) the time line colluding with the year 2000 was unreasonable and set unrealistic hope of revival, (5) one fundamental element present in the Philippines was lacking in Britain, that of EID, and (6) the level of infrastructure, especially in terms of leadership training, research and missions training were severely lacking.[84] Robinson notes: "There seemed to exist a combination of revival expectancy and a kind of myopia that tended to suggest that the very declaration of the goal with a sufficient faith content would somehow cause it to be accomplished."[85] Robinson concludes:

> ... attention had been given to the "how" part of church planting but very little to the "what" issues. Much the same kind of experience applied to other denominations and networks too, so that by the late 1990s the goal of planting 20,000 new churches had slipped quietly away. *Challenge 2000* as an organization was

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[82] Ibid. 103-4.

[83] The process was called "Challenge 2000" and the first DAWN Congress was held at the Birmingham Christian Centre in February 1992 with 600 church leaders in attendance and a goal of planting 20,000 new congregations by the year 2000.

[84] Martin Robinson, *Planting mission shaped churches today* (Oxford: Monarch Books, 2006), 24-6.

[85] Ibid. 26.

moribund and it looked as if yet another initiative in the Decade of Evangelism had simply failed.[86]

Stefan Paas, Dutch missiologist,[87] reinforces Robinson sentiment: "Today, *Challenge 2000* is generally considered a failure, at least in terms of numerical church growth. In fact, more churches were closed than opened during the Decade of Evangelism."[88]

In the same spirit of reflective analysis, Fred McRae offers his perspective on the failure of DAWN in Germany:

> As in Japan, DAWN never materialized as a viable church planting strategy in Germany. The blame was laid, as in Japan, at the feet of the indigenous church for not fully adopting the movement. The question was not one of the propriety of a movement for the particular ecclesiastical peculiarities of a given country or the problem of contextualization. Rather, if DAWN was not contextualized, then it was the fault of an uncommitted indigenous church, not a dysfunctional or inappropriate methodology. This was the case in Germany. In order for the DAWN strategy to function, cross-denominational cooperation was required. Since this cooperative effort never materialized, DAWN never materialized.[89]

Paas concludes his analysis of DAWN in Europe with the following lines:

> ... when in the early 1990s the DAWN-project was launched in several European countries, its leaders stated that one church was required for every group of 1,000 people. By thus saturating societies with churches, the availability and accessibility of the church would increase dramatically. This would inevitably lead to church growth. However, this assumption was criticized as being contextually dependent on the Philippino *barrio* – an administrative unit containing 1,000 to 2,000 people. Contrary to most Philippinos, most Western Europeans are perfectly capable of

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[86] Ibid. 28-9.

[87] In the Netherlands DAWN started in 1994 under the name of VisNed, in cooperation with the Dutch Evangelical Alliance (see Stefan Paas, "Nederland zendingsland: Naoorlogse gemeentestichting," in *Als een kerk opnieuw begint: Handboek voor missionaire gemeenschapsvorming*, ed. Gerrit Noort et al. (Zoetermeer: Boekencentrum, 2008), 93-94)

[88] Stefan Paas, *Church Planting in the Secular West: Learning from the European Experience* (Grand Rapids: Eerdmans, 2016), 45-6.

[89] Fred W. McRae, *A case study in contextualization : the history of the German Church Growth Association 1985-2003* (Eugene, OR: Wipf and Stock, 2014), 150.

covering larger distances to a church, since they generally possess cars, and there is usually a good public transport system. If they do not attend church, they must have other reasons than a lack of accessibility.[90]

This research will seek to explore to which degree NC2P differs from past DAWN strategies, like *Challenge 2000* (RQ5) in order to address issues pertaining to contextualization (RQ4).

This literature review covered chronologically the work of DAWN, from its early years in the Philippines to latest publication in 2016, covering forty years of engagement in whole nation discipling. There are definitely gaps in the literature when it comes to assessing the concept of DAWN biblically, theologically and missiologicaly, including its modern philosophical premise that for every situation there is a plan to be executed. This present study will seek to address these gaps through RQ3. The literature review also pointed out challenges to the sustaining of the DAWN vision. RQ 5, 6 and 7 will address these issues within the newly developed NC2P SCP framework. With the emergence of migration missiology and the rise of missions initiatives in the majority world, RQ4 will assess to which degree NC2P can or should be transposed in today's new global reality.

Statement of Methodology

This missiological research falls into the category of applied missiology (mission strategy)[91] as it seeks to evaluate the efficiency of the NC2P model in Europe in order to

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[90] Ibid. 124-5.
[91] Edgar J. Elliston, *Introduction to Missiological Research Design* (Pasadena, CA: William Carey Library, 2011), 6.

ascertain its transposability to other parts of the world. As NC2P gains momentum, the

time is right to assess its alignment with the *missio Dei.*[92] First, an overview including

research type and overall strategy foreseen will be given. Second, the procedures for

implementing the strategy, with the correlating instruments and method for interpreting

the data, will be clarified.

Statement of Research Type

The type of research will be evaluative. As stated in Weiss, evaluation is the

"systematic assessment of the operation and/or the outcomes of a program or policy,

compared to a set of explicit or implicit standards, as a means of contributing to the

improvement of the program or policy."[93] Evaluative research "identifies an initiative's

consequences as well as opportunities for modification and improvement".[94] O'Leary

argues:

> The need for evaluative studies is ever increasing. A well-conducted evaluation is
> now a key strategy for supplying decision-makers with the data they need for
> rational, informed, evidence-based decision-making. In fact, change intervention
> proposals increasingly require evaluative components so that assessment is
> embedded into the management of change from conception.[95]

This research type fits squarely with the overall topic of this study. O'Leary furthers the

argument:

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[92] "By definition, missiological research is the process of consilience with the
missio Dei as its purpose." Elliston, *Introduction to Missiological Research Design*, xxii.

[93] C.H. Weiss, *Evaluation: Methods for studying programs and policies*
(UpperSaddle River, NJ: Prentice Hall, 1998), 4.

[94] O'Leary, Zina, *The essential guide to doing your research project* (Thousand
Oaks, CA: Sage, 2017), 177.

[95] Ibid. 177.

Evaluative studies basically attempt to determine whether an initiative should be continued as is, modified, expanded or scrapped, and do this by asking various stakeholder groups two type of questions. The first is related to outcomes; for example, did a particular initiative meet its objectives? The second is related to process; for example, how successful was a particular initiative's implementation and how might it be improved?[96]

This research will raise both outcome and process questions. Firstly, this study will measure if and how the NC2P model is improving SCP in Europe (RQ 1 and 2), while determining which elements of the model can be transposed cross-culturally to other regions of the world (RQ 4). This research will then assess its biblical, theological, philosophical and missiological robustness (RQ 3) and offer comparative insights with former DAWN strategies (RQ 5) to ensure future sustainability (RQ 6 and 7). The overall research layout follows Elliston's recommended steps for an evaluation research process.[97]

Overall Research Strategy

The study will use a mixed methods design, for the combination of quantitative and qualitative data provides a better understanding of the research problem than either quantitative or qualitative data by itself.[98] Scholars have also been critical of evaluations which use a single data source and have favored the use of a multiple method design to generate a complete picture of the effectiveness of procedures under evaluation.[99]

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[96] Ibid. 178.

[97] Elliston, *Introduction to Missiological Research Design*, 78.

[98] John W. Creswell, *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (Upper Saddle River, NJ: Pearson Education, 2008), 62.

[99] Vasilis Grammatikopoulos et al., "Applying a Mixed Method Design to Evaluate Training Seminars Within an Early Childhood Education Project," *Evaluation*

Mixed methods design is a "legitimate inquiry approach."[100] Creswell states :

> You use mixed methods when you want to incorporate a qualitative component into an otherwise quantitative study. An example of this would be an experimental study in which the experiment yields useful information about outcomes, but the additional collection of qualitative data develops a more in-depth understanding of how the experimental intervention actually worked.[101]

Mixed methods can also more clearly represent divergent views.[102]

The research strategy was conducted as follow :

S1   Preparatory to the survey, a data base listing of the countries currently engaged in NC2P was assembled.

S2   A written online survey instrument (Appendix A) regarding current understanding and practices of SCP was used to poll NC2P country leaders (be it before or after the tipping-point).[103] The survey instrument used both closed-ended (Likert scale) and open-ended questions to determine (RQ1 and 2) :

a.   If churches are actually multiplied in all of NC2P's nations' geographical, ethnical and cultural spaces through evangelism.

and Research in Education 21, no. 1 (January 2008): 4-17.

[100] John Brewer and Albert Hunter, *Multimethod research: A synthesis of styles* (Newbury Park, CA: Sage, 1989), 28.

[101] Creswell, *Evaluation: Methods for studying programs and policies*, 552.

[102] Victoria Giordano and Ann Nevin, "What Can Mixed Methods Designs Offer Professional Development Program Evaluators?" (paper presented at the Barry University Chapter of PDK International "Pathways to Learning: Creating Connections between Research & Practice" Annual Research Day, Miami Shores, FL, January 27, 2007).

[103] Tipping point takes place when (1) a process is underway involving collaboration and momentum, (2) church planting is helping cause net growth in a) new evangelical churches and b) total evangelical attendance nationally and in each of its geographic, ethnic and cultural spaces, and (3) there is cooperation of the majority of evangelical denominations and agencies involving mutual learning, sharing training materials and benefitting from common information (research).

     b.   If NC2P accelerates SCP.

     c.   If countries are developing a national self-sustainable model (this data will be used later in the research for RQ 6).

S3   The results of the survey was collated and analyzed. Content analytical methods was applied to the open-ended questions of the survey.

S4   Bibliographic research looked into the biblical, theological, philosophical and missiological robustness of the NC2P model (RQ 3) and sought to answer the following questions :

     a.   Is there enough scriptural evidence and missiological relevance to advocate for such a strategy?

     b.   To what degree is NC2P influenced by modernity's philosophical assumption?

S5   To the degree that there was enough evidence of the model's robustness, the research then sought to evaluate both scripturally and missiologicaly which elements of the model could be cross-culturally replicated (RQ 4). The author conducted a focus-group interview with non-European SCP continental leaders during the NC2P Berlin gathering in February 2018 (Appendix D1). Content analytical methods was applied to validate cross-cultural replication.

S6   The research then focused on the sustainability of NC2P. Data collected through literary and detail history were analyzed to determine the degree of overlap between NC2P and past DAWN strategies (RQ 5). At the same time, data collected through the survey determined the sustainability of the model within the four selves framework (self-supporting, self-propagating, self-governing and self-theologizing) (RQ 6).

S7   The three CEOs of Dawn Ministries (Steve Steele, Ngwiza Mnkandla and

Bernardo Salcedo) were interviewed (Appendix B) to determine what

lessons could be learned from past DAWN experiences in light of future

SCP global strategies implementation like NC2P (RQ 7).

S8   Data collected through literary sources and interviews were analyzed to

determine the overall capacity of the NC2P model to serve as a continental

process that could be replicated in other regions of the world.

Procedures for Implementation

A data base was established from the enrollment records of countries in past

NC2P gatherings. The poll instruments were posted online in English and country leaders

will be notified by email of their availability. The author conducted bibliographic

research on the nature of SCP as it relates to the NC2P model. The author interviewed the

three CEOs of Dawn Ministries to investigate how future SCP global strategies could

learn from past DAWN experiences.

Plan for Interpretation Data

The survey provided measurements regarding the efficiency of the NC2P model

in Europe. The focus-group provided insights into the perception of NC2P from a non-

European perspective. The bibliographic research assessed the robustness, transposability

and overlap of NC2P in light of past DAWN initiatives. Interviews revealed general

feeling towards the success and struggles of Dawn Ministries as well as sought ways to

better integrate lessons of the past in future global SCP strategies.

Plan for reporting the findings

Survey data were presented in tables. Interviews and the focus-group discussion were presented in narrative discussion style.

Chapter Breakdown

Chapter one deals with *the formative evaluation* of the NC2P-SCP framework (RQ1 and 2). Does NC2P deliver what it promises, is there evidence of acceleration of SCP? The chapter opens with a thorough presentation of the NC2P matrix and moves to the assessment of the model through the analysis of the data collected from the survey.

Chapter two focuses on *the biblical and theological* foundation of NC2P (RQ 3). Is there a rationale from Scriptures for whole nation SCP? The chapter looks at how DAWN made a biblical defense for their model and assess the arguments from a biblical and theological perspective. It then turns to Robertson McQuilkin's missional hermeneutic to determine if NC2P functions under the authority of Scripture, or if it need adjusting to do so.

Chapter three focuses on the *missiological robustness* of NC2P (RQ 3)*,* It evaluates the missiological impact of whole nation strategies in modern missions. Should DAWN-type initiatives like NC2P be promoted globally today? Why? What can be learned from missiologists who critiqued the DAWN model, and what learning outcomes could be help strengthen the missiological robustness of NC2P?

Chapter four deals with the *philosophical rational* behind whole nation SCP strategies like DAWN and NC2P (RQ3). How much is SCP influenced by the modern

assumption that for every problem there is a solution that can be developed through careful analysis and planning? The study looks at the methodological root of DAWN and assesses its underlying presuppositions, especially as it relates to goal-setting.

Chapter five looks at *the transposability* of the NC2P model (RQ 4). Since the model is primarily geared towards denominations, it will first seek to establish transposability between denominational culture. Are all denominations geared towards a systemic approach to SCP? How does denominationalism as a church culture be conducive (or not) to NC2P? The chapter will then move to the transposability of NC2P to other continental realities. Using findings from the focus-group discussion and insights from sociology like the work of Richard Lewis,[104] the chapter seeks to clarify how much of the NC2P matrix need to be cross-culturally adjusted. This informs the WEA on the challenges and opportunities to use NC2P as a continental model for other parts of the world.

Chapter six looks at *the sustainability* of the NC2P model using the four self-approach described earlier (RQ 6). Through differential analysis, NC2P is compared with previous DAWN models to assess differences and commonalities (RQ 5). Using data collected through interviews of past CEOs of Dawn Ministries (RQ 7), the research then offers an overall evaluation of the sustainability of NC2P.

Chapter seven looks at *the way forward* and offer recommendations to the WEA on how to best develop a global strategies for whole nation SCP.

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[104] Richard Lewis D., *When Cultures Collide: Leading across Cultures* (Boston: Nicholas Brealey Publishing, 2010).

CHAPTER 1

FORMATIVE EVALUATION OF NC2P

Missiology happens *after* the missionary advance: missions happens at "sunrise," missiology at "sunset." However, the relationship between "sunrise" and "sunset" should not be forgotten. If missiology is done well, it should in turn stimulate a new "sunrise," which over time raises fresh challenges and new issues that call for further reflection. Missions and missiology each stimulate, support, and lead to the other. Missions is activistic; missiology is more reflective. One could say that missiology is an attempt to answer questions and wrestle with issues that missions has posed from the front lines of engagement. Without a vibrant missionary movement, there are no new questions, and missiology cannot thrive. However, if new questions are raised and they are not given an adequate answer, then the health of the church can be affected, and the missionary movement can become stagnant.[1]

This chapter will deal with the formative evaluation – "sunset" – of the NC2P-SCP framework – "sunrise" – (RQ 1 and 2). Does NC2P deliver what it promises? Is there evidence of acceleration of SCP? The chapter will open with a thorough presentation of the NC2P matrix and move to the assessment of the model through the analysis of the data collected from the survey (see Appendix A).

Presentation of NC2P

Over the past fifteen years, a group of church planting leaders from seven European nations (France, Norway, Sweden, Czech Republic, UK, Germany and Latvia), of whom this author is one, have met regularly to share best practices on national church

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[1] Timothy, Tennent, *Invitation to World Missions: a trinitarian missiology for the twenty-first century* (Grand Rapids, MI: Kregel Publications, 2010), 496-7.

planting processes in Europe. Out of these gatherings, a framework[2] was developed to develop National Church Planting Processes (NC2P) across Europe.

Definition

The goal of NC2P in a given nation is to work towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces. NC2P is usually propelled by vision casting, then it moves towards consensus building and momentum in new strategic activity until it reaches a tipping point. This results in measurable progress in church planting through evangelism, winning people for Christ.

The tipping point takes place when (1) a process is underway involving collaboration and momentum, (2) church planting is helping cause net growth in a) new evangelical churches and b) total evangelical attendance nationally and in each of its geographic, ethnic and cultural spaces, and (3) there is cooperation of the majority of evangelical denominations and agencies[3] involving mutual learning, shared training materials and common information through research.

By "church," NC2P practioners refers to Gelder's four functional descriptors: (1) we are called by Christ to be people of God in the world, (2) we gather around our calling and values and shared practices (confessional affirmation, spiritual disciplines, hospitality, generosity, service to our community), (3) we are connected with our context

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[2] More on the NC2P framework at nc2p.org
[3] At least seventy percent of the evangelical body of Christ.

within our Christian tradition, and (4) we are sent into society with a calling for which we will be held accountable, including both serving the real needs of the community and knowing how to speak in the public square, thereby reflecting our shared values and practices, expressing the Kingdom.[4] What then is conversion-based church planting? Conversion based church planting is Gospel sowing that will lead to the formation of disciple-making communities expressing the descriptors above.

Action Required for NC2P Implementation

Empirical research and focus group conversations carried from 2011 to 2017 have revealed four mission-critical components, vital to the implementation of a national church planting initiative in Europe.

National Leadership

By national leadership, NC2P understand a committed national church planting process leader for whom the initiative is a top priority.[5] This leader shares the following characteristics: (1) displays high integrity, (2) nurtures Kingdom vision, (2) loves and relates to the whole church,(3) is broader than any single organization or model of church plant, (4) is able to keep peace with gatekeepers while continuing to move forward with younger leaders – bridging the generational gap – , and (5) has personal church planting experience.

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[4] See Craig van Gelder, *The Essence of the Church* (Grand Rapids: Baker Books, 2000).

[5] Often related as the "John Knoxer" in DAWN literature.

Looking back at thirty years of DAWN experience in Europe, it appears

essential to provide continuity in this leadership role, rather than passing-on leadership to

a national committee who would envision rotating leadership on an annual basis.[6] The

leader needs a team which values relationship, trust and engages in regular

communication between church planting leaders of key organizations and denominational

networks within the nation.

Motivating Information and Communication

By motivating information and communication, NC2P means (1) a national

research process identifying priority locations and people groups in the nation for church

planting, (2) a mapping solution (digital or in print) that gives a picture to the nation of

SCP status, stirring the need for church planting,[7] and (3) a communication which

provides encouragement and motivation through shared stories showing the human

dimension of changed lives and the process at work.

Gathering Place

By a gathering place, NC2P means a recognized forum, network, learning

community environment or place – national and regional, "nested" within an existing

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[6] The example of Portugal is significant in this regard. The DAWN-type strategy put in place in the 1990's suffered greatly from the move to the United States of the "John Knoxer" in early 2000. The meta-plan was transferred to a national committee who struggled to pursue the planning as envisioned.
    [7] This process measures net growth in churches and total attendance across the years.

recognized body broader than any denomination or single organization – where people come to learn and be encouraged. This gathering aims at (1) building consensus towards the idea that more churches are needed in the nation to accomplish the task of making disciples in every geographic, ethnic and cultural space, and (2) mobilizing prayer by connecting with new and existing prayer networks seeking spiritual breakthroughs in the nation.

Ongoing Systems

By ongoing systems, NC2P refers to systems for recruiting, assessing, training and coaching church planters. This systems should be principle driven and accessible to all.

It is noteworthy that this fourth missional-critical component came at a later stage in the development of the NC2P framework. For the main reason that there is often confusion between *process* and *system*. The implementation of a national church planting *process*[8] is not the same as the implementation of a church planting *system*[9]. Martin Robinson, who has been part of the NC2P conversation from the very beginning, made a valuable contribution to the model when he offered the following descriptors of European countries:

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[8] Examples of SCP processes, to name a few, are: 1pour10000 (France), Sendt Norge (Norway), and La Plaza (Spain). See http://www.nc2p.org/national-stories for more national stories (accessed January 10, 2018).

[9] Examples of CP systems, to name a few, are: M4 (m4europe.com), Acts 29 (acts29.com/network/europe), City to City (citytocityeurope.com), and CFRi (1pour10000.fr/cfri).

1. **No process country**: countries where there is a small evangelical presence with no broad national SCP initiative or process underway. Example of this would be Belgium.

2. **Mono-process country**: countries where there is a medium-size evangelical presence and a single national process underway. The process makes room for multiple CP systems, but all work towards the same process goal. Example of this would be France or Norway.

3. **Multi-process countries**: countries where there is a large evangelical presence and multiple processes underway. The processes often evolve in a "competition" environment which makes it difficult to move towards a mono-process consensus. Example of this would be Germany or the United-Kingdom.

Issues arise when system-organizations from multi-process countries consult with no-process countries and assume that the implementation of their system will trigger a national process. A national process should refrain from promoting a single system, so that (1) more options are given for assessing, recruiting, training and coaching church planters and (2) competition among systems in a healthy collaborative environment strengthen each individual system.

Robinson's three descriptors are useful to categorize European countries.

The NC2P Matrix

Each element of the NC2P model has been incorporated in a matrix system which enable easy monitoring of national processes across Europe (see Figure 2:1). The matrix lists: the country, its category (according to Robinson's descriptor), its previous DAWN affiliation, its status regarding the tipping point (TP) – before, at, after–, its status regarding responsiveness towards the Gospel, the three TP indicators, the four critical-missional components, the NC2P consultant assigned to that country, and the cluster of countries to which the nation is assigned.

The matrix uses a color-code system: green (in place), orange (in process), red (not yet in place). As of April 2018, 14 European countries are engaged in a NC2P and 16 are in conversation to start a NC2P. The matrix was last updated during the Berlin NC2P gathering (Feb 5th-7th 2018).

FIGURE 1:1
THE NC2P MATRIX

National Church Planting Process European Matrix

Revised Feb, 2018 Berlin

Legend: In Place (green) · In Process (yellow) · Not Yet in Place (red)

In Process (13)

Countries	Category (Multi, Mono, No Process)	Former Process	Tipping-point (Before, At, After)	Health Indicators towards Tipping Point — Responsiveness	Net increase in total evangelical churches	Increased evangelical attendance	Majority Cooperation	National Leadership	Missional components — Strategic Information Current	Gatherings (national, regional)	(recruiting, assessment, training, coaching, communication)	Coach / Connector	Cluster
France	Mono-Process (1 for 10,000)	X	After				bring more on board	Edouard Nelson (lafamillenelson@yahoo.fr)				RA	C
Norway	Mono-Process	X	At					(oystein.gjerme@saltbergen.no)		LC 10 den	Youtube channel	OA	A
Sweden	Mono-Process		Before	Generational	-360, +180			(Martin.Alexandersson@efs.nu)	400 vision	LC 15 den.	Research on effici	OA	A
Czech Republic	Mono-Process		At	Generational		10% in 10 years		Jiri Unger, Dan Hurta (dhurta@seznam.cz)	State data	Issue geog	broader ownershi	OA	B
England	Multi-Process	X	At				No strategy	(timreith@formission.org.uk)		2016 Forum	M4 migrant ch.	MR	D
Spain	Mono-Process		At		4 000		2,000 wo deno	Ron Anderson, 12-15 leaders (ron.ecmi@gmail.com)	La Plaza	Xponential	La Plaza, 1000 trai	Ron A	E
Germany	Multi-process		Before		NE Atheists		juin 2018	Jürgen Eisen (juergen.eisen@equippers.de)	Jurgen Tischler	La Plaza	Schindler, Fresh Expressions, James Ros	DS	G
Latvia	No process		Before					(kaspars.sterns@gmail.com)		2x year roundtable	M4	OA	B
Estonia	Mono-process		Before			More conv. growth		Peep Saar (peep@risttee.ee)	Videos		M4 + pentocostal	DS	B
Portugal	Mono-process	X	At					Josue Ponte, Pedro Silva, Jonathan Shoemaker	2019	2019		Ron A	E
FR-Switzer.	Mono-process		Before					Christian Kuhn (chrikuhn@gmail.com)		RES	M4, DCPi	CK	C
Romania	Multi-Process	X	At					Croitor (pastor@betleem.ro)			M4	Theo, MM	F
DE-Switzer.	Mono-process		Before			?	45%	Stephan Fuscher (stefan.fuscher@chrischona.ch)			M4 ?	CK	G

Formative Evaluation of NC2P

Preparatory to the poll, a database listing of the 13 European countries engaged in NC2P, previously to the Berlin conference, was assembled.[10] An online written survey instrument (Appendix A) was conducted to poll NC2P country leaders regarding current understanding and practices of SCP (be it before or after the tipping-point). The poll instrument was posted online[11] in English and country leaders were notified by email of their availability.

How are Understanding and Practices of SCP Affected by NC2P?

The survey instrument used both closed-ended (Likert scale) and open-ended questions to determine (RQ1 and 2) :

    a.   If churches were actually multiplied in all of NC2P's nations' geographical, ethnical and cultural spaces through evangelism.
    b.   If NC2P did in fact accelerate SCP.
    c.   If countries were developing a national self-sustainable model (this data was later used in the research for RQ 6).

Content analytical method was applied to the open-ended questions of the survey. All leaders queried responded to the online survey. The size pool is therefore representative of the NC2P dynamic in Europe. Newer countries coming into the language of NC2P had more difficulty answering the questions as they were still wrestling with some of the key concepts. They generally represent the "before TP" category (5 out of 13 queried). Other

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[10] The 14th country that was added to the matrix after Berlin was Croatia.
[11] The author used the online platform Surveymonkey.com.

who are at the TP or after the TP have become very fluent with the language and had no

difficulties responding to the survey.

TABLE 1:1
NC2P SIZE POOL
N=13

Status in NC2P	Number registered n	Number who responded N	Percentage
Before TP	5	5	100%
At TP	6	6	100%
After TP	2	2	100%

As a result of this, the matrix was updated to reflect the degree of NC2P

maturity of each country: countries that are "fluent" with NC2P terminology are in green,

those who have acquired the language and are in the process of implementing the

national process are in orange, countries that have joined the conversation recently or are

struggling to apply the language to their context are in red (see Figure 1:2).

FIGURE 1:2
THE UPDATED NC2P MATRIX

National Church Planting Process European Matrix
Revised Feb, 2018 Berlin

Legend: In Place | In Process | Not Yet in Place

Countries	Category (Multi, Mono, No Process)	Former Process	Maturity NC2P	Tipping-point (Before, At, After)	Responsiveness	Net increase in total evangelical churches	Increased evangelical attendance	Majority Cooperation	National Leadership	Strategic Information Current (SCP, missional outputs)	Gatherings (national, regional)	Systems (recruiting, assessment, training, coaching, communication)	Coach / Connector	Cluster
In Process (13)														
France	Mono-Process (1 for10,000)	X	2010	After				bring more on board	Edouard Nelson (lafamillenelson@yahoo.fr)		LC 10 den	Youtube channel	RA	C
Norway	Mono-Process	X	2014	Before	Generational				(oystein.gjerme@saltbergen.no)		LC 15 den.	Research on effic	OA	A
Spain	Mono-Process		2015	At		4,000		2,000 wo deno	Ron Anderson, 12-15 leaders (ron.ecmie@gmail.com)	400 vision	La Plaza	La Plaza, 1000 train	Ron A	E
Germany	Multi-process	X	2018	At		NE Atheists		June 2018	Jürgen Eisen (juergen.eisen@equippers.de)	La Plaza		Schindler, Fresh Expressions, James Ros	DS	G
Latvia	No process		2012	At					(kaspars.sterns@gmail.com)	Jürgen Tischler	2x year roundtable	M4	OA	B
FR-Switzer.	Mono-process	X	2016	At					Christian Kuhn (chrikuhn@gmail.com)		RES	M4, DCPi	CK	C
Sweden	Mono-Process		2015	Before		-360, +180			(Martin.Alexandersson@efs.nu)	State data	Issue geog	broader ownershi	OA	A
Estonia	Mono-process		2015	At			More conv. growth		Peep Saar (peep@risttee.ee)	Videos		M4 + pentocostal t	DS	B
Czech Republic	Mono-Process		2012	Before	Generational		10% in 10 years		Jiri Unger, Dan Hurta (dhurta@seznam.cz)		2016 Forum		OA	B
England	Multi-Process	X		Before				No strategy	(timreith@formission.org.uk)		Xponential	M4 migrant ch.	MR	D
Portugal	Mono-process	X	2019	At					Josue Ponte, Pedro Silva,Jonathan Shoemaker	2019	2019		Ron A	E
Romania	Multi-Process	X	2012	At					Croitor (pastor@betleem.ro)			M4	Theo, MM	F
DE-Switzer.	Mono-process	X	2016	At			?	45%	Stephan Fuscher (stefan.fuchser@chrischona.ch)			M4 ?	CK	G

TABLE 1:2
DEGREE AND MEASURE OF SCP IN NC2P
N=13

Sectors of SCP	Full Saturation	Measurement tool	Comment
Geographic	13 No	Research	
Ethnic	12 No, 1 Yes	Seldom research	1 Yes = Romania
Cultural	11 No, 2 Yes	Some research	2 Yes = Norway, Latvia

To the RQ1 "Are churches actually multiplied in all of NC2P's nations' geographical, ethnical and cultural spaces through evangelism? The research shows that full saturation is not yet a reality for NC2P countries (Table 1:2). In a sense, NC2P is not (yet) delivering on that promise. Issues arise especially when it comes to measuring saturation in ethnic and cultural spaces. Research methodology is clearly lacking for better monitoring of the situation in these two sectors. Several countries mentioned that ethnic and cultural saturation was not yet part of their agenda, which raises the question whether NC2P is actually perceived as mere geographical SCP. Smaller countries (Norway, Latvia, Switzerland) seem to have a better grasp of cultural saturation due to the size of the country. Yet the research clearly shows that SCP is still understood at this point as "geographical" saturation. This is where the research is concentrated.

To the RQ2 "To what degree does NC2P accelerate SCP in Europe? In other words, if there were no deliberate national initiative, would there be less SCP coverage?" 12 out of 13 countries either agreed (50%) or strongly agreed (40%) that NC2P accelerates SCP. Only one country "strongly disagreed" which is Portugal. It is telling that a country which was formally involved in a DAWN-type strategy and which suffered

the loss of its leader, would grow skeptical of the ability of a national SCP policy to provide the necessary impetus for church growth. This information is a much needed insight into coaching former DAWN-type countries in NC2P. Special attention should be given to countries which struggled through meta-SCP-plans like DAWN or AD2000. It takes often time and a new generation of leaders to overcome past failures and raise again new hopes.

To the question "which underlying principles of NC2P provide the most acceleration?" countries refer to: (1) a renewed vision fueled by increasing multiplication of churches, (2) an ongoing monitoring of net growth for churches and attendance through reporting, and (3) the availability of CP systems (like M4) for networks and smaller denominations that would be unable to benefit from these systems otherwise. This input confirms the robustness of the four-missional components : Leadership, Gathering, Research and Systems, as key ingredients to successful SCP.

The research did not provide other underlying principles related to the SCP acceleration. It seems therefore that the four-missional components are inclusive and exhaustive enough to sustain CP growth in any given European country.

Assessment of the NC2P Model

To the question, *are churches actually multiplied in all of NC2P's nations' geographical, ethnical and cultural spaces through evangelism? In a sense, does NC2P deliver what it promises?* (RQ1), the response is no. There is a sense that churches are multiplied in geographical spaces because there is adequate research to not only assess

where the need is, but also track overall progress. The saturation of ethnical and cultural

spaces is not self-evident to those who responded to the survey. For the following

reasons: (1) there is seldom research done in these areas, which indicates that, (2) there is

seldom impetus to move into these spaces (although the interest is expressed). The adage:

"what you measure is what is important" is confirmed. At this point in time, it is right to

assert that NC2P is still perceived as a geographical SCP strategy.

To the question, *to what degree does NC2P accelerate SCP in Europe? In other*

words, if there were no deliberate national initiative, would there be less SCP coverage?

If not, what are underlying principles of NC2P that do provide the most acceleration?

(RQ2), the answer is overwhelmingly yes. Five out of the eight countries that have

mature level of NC2P practice strongly agree with the statement that NC2P accelerates

church planting in their country. Their statement is backed up with research that shows

evidence of church growth. This data confirms DAWN empirical research that a national

SCP policy increases significantly the CP ratio in a given country, from 150 to 300%.[12]

Countries that have just entered the conversation are hopeful that NC2P will accelerate

CP initiatives to the same proportions.

RQ1 and RQ2 allowed the research to answer the question: *to what extent is*

NC2P an effective model to reach SCP goals? The answer is that NC2P is an effective

model to reach *geographical* saturation church-planting goals, not ethnical nor cultural

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[12] Figures extrapolated from DAWN reports issued by Guatemala, Zimbabwe and the Philippines across the years. See Montgomery, *Then the End Will Come*, 17.

saturation goals. More research needs to be carried in these two areas if NC2P whishes to reach all of its predefined SCP goals.

This first round of data collection and research has allowed NC2P practitioners to strengthen the model in adding a "NC2P maturity level" column to the matrix. To allow for better tracking of SCP in ethnical and cultural spaces, the matrix should include measurement tools of net increase in total attendance and churches in those sectors.

Conclusion of Chapter One

Chapter one dealt with the formative evaluation of the NC2P-SCP framework (RQ1 and 2). Does NC2P deliver what it promises, is there evidence of acceleration of SCP? The chapter opened with a thorough presentation of the NC2P matrix and moved to the assessment of the model through the analysis of the data collected from the survey.

The research shows that NC2P does not deliver on all its promises, namely SCP in ethnical and cultural spaces, yet it did greatly contribute to the acceleration of church-planting in the countries that have implemented the process (orange and green level of maturity in the new updated NC2P matrix, see FIGURE 1:2).

The research confirms the DAWN literature that a national SCP process accelerates church-planting. Yet, measuring the acceleration factor is somewhat subjective. For it requires knowing what the actual annual average growth rate is. According to Montgomery,

> ... the estimated rate of growth for the whole evangelical Church worldwide was about 8 percent! I would have guessed maybe half that. I wonder if any missiologists had any idea it was that high. This is good news of the highest

magnitude. Assuming churches multiply at about the same rate as the overall membership growth of churches - a proposition we will look into further in another chapter - we can say, then, that evangelical congregations of every sort are already multiplying at an AAGR just three points lower than the required 11 percent needed to reach the goal of 7 million more. To put it another way, we would have to multiply congregations 37.5 percent faster than we currently are. Furthermore, even without any increase in AAGR for new churches, we could expect about 4.3 million more to be planted worldwide by the end of the century just at the current rate of growth. That would account for 61 percent of the goal right there![13]

DAWN sought to accelerate the global AAGR from 8% to 11% in order to reach the goal of seven million added churches. In countries like Zimbabwe, DAWN allowed for a doubling of churches between 1992 and 2000, from ten thousand to over twenty thousand churches.[14] Other countries like Guatemala, Columbia, Philippines reported similar acceleration rates.

Early DAWN country adopters were generally countries highly responsive to the Gospel which led some to argue that DAWN was only showing effectiveness in Gospel responsive countries. To that argument, this author added another indicator in the updated Matrix (figure 1:2) related to "Gospel Responsiveness." National leaders were asked during the Berlin meeting to color code this new indicator: green - highly responsive, orange - somewhat responsive and red - not responsive. The result shows that NC2P accelerates church-planting, regardless of how responsive the country is to the Gospel (see figure 1:2), which is good news for countries where there is yet to see high responsiveness to the Gospel.

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[13] Montgomery, *DAWN 2000: 7 Million Churches To Go*, 55.
[14] See interview of former Dawn Ministries CEO Ngwiza Mkandla.

To conclude, NC2P is contributing across the board to a CP acceleration, the net increase factor between AAGR and AAGR+NC2P is still to be determined.

CHAPTER 2

BIBLICAL AND THEOLOGICAL ROBUSTNESS OF NC2P

There's always something in the Bible you can quote... .[1]

This statement from Godfrey Yogarajah, Deputy Secretary General of the World

Evangelical Alliance is meant to caution the Evangelical church worldwide. Indeed, there

is always something in the Bible you can quote to justify your mission strategy. The

question then becomes: Is this quote from the Bible taken in or out of context? In other

words, is the text a pretext to justify the use of that particular mission strategy in that

context?

This chapter focuses on the biblical and theological robustness of NC2P (RQ 3).

Is there a rationale from Scriptures for whole nation SCP? This chapter examines

DAWN's biblical defense for their model and assess those arguments from a biblical and

theological perspective. It then turns to Robertson McQuilkin's missional hermeneutic to

determine if NC2P functions under the authority of Scripture, or if adjustments need to be

made.

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[1] Yogarajah, Godfrey, NC2P Focus group interview, *Appendix X* (Berlin), February 7, 2018.

Is there a rationale from Scriptures for whole nation SCP?

Before launching in a thorough assessment of SCP, a brief discussion about the

terminology of SCP, Saturation Church Planting, is needed. When did this terminology

emerge in the DAWN literature and what is its meaning?

Genesis of SCP Terminology

The terminology of SCP arrives late in the DAWN literature (see table 2.1)

TABLE 2:1
OCCURRENCES OF SCP/SATURATION
TERMINOLOGY IN DAWN LITERATURE

Publication	Year	Gap (Ni)	Occurrences
Fire in the Philippines	1971	0	0
The Discipling of a Nation	1980	+9	2
13 Steps for a Successful Growth Program	1985	+5 (+14)	1
DAWN 2000: 7 Million Churches to Go	1989	+4 (+18)	15
Then The End Will Come	1996	+7 (+25)	130

This table shows that the terminology of SCP came later in DAWN literature,

between 1989 and 1996. In order to refine the research, this author turned to DAWN

Reports which were published quarterly by Dawn Ministries. In the March 1991 issue,

Jim Montgomery, President of Dawn Ministries, introduced the concept of SCP as it

relates to the coming Global Consultation on World Evangelization (GCOWE II) to be

held in Seoul, Korea, June 13-25, 1994:

Dawn Ministries is already gearing up for its role in this strategic gathering as I have been asked to serve as Coordinator of the Saturation Church Planting (SCP) track. This SCP concept is at the heart of the DAWN strategy and goal of seven million new churches in the world by AD 2000.[2]

Again, later in the issue, Montgomery seals the terminology of SCP within

Dawn Ministries:

A recent trip to Asia encouraged me again to believe that the idea of a vast multiplication of local congregations towards the completion of the Great Commission is gaining momentum around the world. In Dawn Ministries we refer to this as "saturation church planting" (SCP), a concept now gaining international exposure.[3]

The use of SCP terminology within wider circles of mission agencies brought

much confusion in later years, especially as AD 2000 and DAWN, using same SCP

vision strategy, were launching in the same countries. A special DAWN Report issue in

1994 sought to clarify the matter:

When AD 2000 leaders approached |Dawn Ministries about incorporating the DAWN idea into an AD 2000 track, both parties agreed to use the more generic term of Saturation Church Planting. But as we learn in a course on logic, "all dogs are animals, but not all animals are dogs." Likewise, we can say that "all DAWN projects are Saturation Church Planting projects but not all SCP projects are DAWN." A true DAWN project - sometimes called a DAWN-type project - is a saturation church planting process carried out at the national (Disciple A Whole Nation) level and includes the following steps and ingredients...[4]

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[2] James Montgomery, "Countdown Begins For 1994," *DAWN Report*, Issue 11, March 1991, 3.

[3] Ibid. 4.

[4] James Montgomery, "Defining Steps of a DAWN Project," *DAWN Report*, Issue 21, November 1994, 7.

In other words, for Montgomery, "SCP is a concept that flows out of the Old and New Testaments. DAWN is a specific national strategy, and AD 2000 presents a challenge for, among other things, a national initiative."[5] Montgomery goes on to expound on how he came to learn about this concept:

> Shortly after my family and I completed our missionary stint in the Philippines in the mid 1970's, I happened to be talking with Dr. David Liao, then professor of missions at Biola University. I told him about the dream and commitment of the Church in the Philippines to grow from about 5,000 congregations to 50,000 by the year AD 2000. "Oh you mean saturation church planting," he said. I had followed the saturation *evangelism* movements such as Evangelism in Depth in Latin America, but I had never before heard the term saturation *church planting*.[6]

> In 1995, Roy Wingerd continues to clarify the SCP terminology.

> ... saturation church planting - the establishing of local churches in reach of every person - is much more than just another evangelistic method. It is a unifying factor that enables the whole Body of Christ to work together in a cooperative effort to complete the Great Commission.[7]

> He adds:

> There are five principles that define what SCP means to the DAWN Strategy: (1) incarnating Christ in every small community of the earth, (2) filling the earth with the knowledge of the glory of the Lord, (3) a standard for measuring the completion of the Great Commission, (4) the most effective method of evangelism and (5) a strategy for reaching the unreached.[8]

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[5] James Montgomery, "SCP a Glorious, Biblical Hope," *DAWN Report*, Issue 21, November 1994, 5.

[6] Ibid. 5.

[7] Roy A. Wingerd, "SCP and the DAWN Strategy, More than a Method," *DAWN Report*, Issue 24, August 1995, 12.

[8] Ibid. 13.

Twenty four years after the initial writing of his book *Fire in the Philippines*,

Montgomery seals the terminology within the Dawn Ministries. SCP is the biblical

concept that drives a DAWN national strategy. Montgomery calls SCP "a glorious,

biblical hope."[9] But is it biblical? How did he justify its theological basis?

Biblical Rational for SCP according to Montgomery

For Montgomery, Paul embodies in the New Testament the essence of SCP. But

its roots can be traced in the Old Testament:

> ... while his methods varied and were highly contextualized, the fruit of his ministry
> was powerfully consistent: there were always strings of multiplying congregations
> permeating large populated areas. It could be said, for instance, "that all Asia. . .
> heard the word of the Lord" (Acts 19:10). Later, I began to connect this
> multiplication of churches with an Old Testament vision and prophecy that was
> repeated in at least four books of the Bible. Numbers 14:21, for example, records
> that ". . . all the earth shall be filled with the glory of the Lord." Similar prophecies
> are in Isaiah 11:9 and Habakkuk 2:14.[10]

He later adds:

> Therefore, it seems to me, when we are working at the task of filling the earth with
> communities of believers, when we are planting churches everywhere, we are
> cooperating with the Old Testament predictions that the earth shall be full of his
> glory. This concept of multiplying churches in a geographical area is what we now
> refer to as Saturation Church Planting.[11]

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[9] Montgomery, "SCP a Glorious, Biblical Hope," 5.

[10] Ibid. 5.

[11] Ibid. 6.

Here is laid the biblical rational for SCP according to Montgomery: Paul is

fulfilling OT prophecies through SCP, Asia being one example of its fulfillment. The

question becomes: does Acts 19:10 qualify that statement? For Lim:

> Was there a general plan of action to evangelize the world? In terms of
> geographical expansion, it was spontaneous via the existing networks of sea and
> land trade routes, perhaps even to India and Armenia. Like Paul, most evangelizers
> settled in cities of Roman governance, Greek culture, Jewish influence and
> commercial importance, such as Antioch, Philippi, Corinth, Paphos, Ephesus,
> Rome. Paul chose to set up churches in only a couple of urban centers in each
> province (cf. Acts 19:10; Rom 15:19–23; see Centers of Christianity) to serve as
> outreach centers in their respective regions. The neat schema of outward expansion
> "to the ends of the earth" from Jerusalem (summed up in Acts 1:8) is most probably
> Lukan.[12]

Robertson concurrs with Lim:

Paul apparently remained in Ephesus, but the gospel spread all over the province
even to the Lycus Valley including the rest of the seven churches of Rev. 1:11 and 2
and 3. Demetrius in verse 26 will confirm the tremendous influence of Paul's
ministry in Ephesus on Asia. Forty years after this Pliny in his famous letter to
Trajan from Bithynia will say of Christianity: "For the contagion of this superstition
has not only spread through cities, but also through villages and country places."[13]

Bosch brings the point home:

Paul thinks regionally not ethnically; he chooses cities that have a representative
character. In each of these he lays the foundations for a Christian community,
clearly in the hope that, from these strategic centers, the gospel will be carried into
the surrounding countryside and towns. And apparently this indeed happened, for in
his very first letter, written to the believers in Thessalonica less than a year after he

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[12] David S. Lim, "Evangelism in the Early Church," ed. Ralph P. Martin and Peter
H. Davids, Dictionary of the Later New Testament and Its Developments (Downers
Grove, IL: InterVarsity Press, 1997), 355.

[13] A.T. Robertson, Word Pictures in the New Testament (Nashville, TN:
Broadman Press, 1933), Ac 19:10.

first arriverd there (Malherbe 1987:108), he says, "The word of the Lord (has) sounded forth from you in Macedonia and Achaia" (1 Thes 1:8).[14]

Although the Lukan Koiné construction ὥστε παντας τους κατοικουντας την σιαν ἀκουσαι (Acts 19:10) is a hyperbole, in a sense that not all heard, but enough to qualify the use of the expression, there is enough evidence from Scriptures and Early Church history to make the case that Asia, Macedonia and Achaia were indeed saturated with churches through apostolic epicenters like Ephesus. The question of degree of saturation is yet to be determined as well as the proper strategy to ensure saturation. One can also raise the normative aspect of Paul' strategy as it pertains to the Church nowadays.[15] At this point of the study, it seems that there is evidence for SCP from Scriptures, but one verse out of the book of Acts does not suffice to establish a biblical basis for a missions strategy. Is there more from Montgomery on that matter?

Biblical Rational for DAWN according to Dawn Ministries

Since SCP terminology came later in the history of DAWN, one has to go back several years back to find another biblical rational for SCP, called then "Discipling a Nation". Montgomery understands the need to frame his strategy biblically. He states:

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[14] David J. Bosch, *Transforming mission* (Maryknoll, NY: Orbis Books, 2008), 130.

[15] Space and time do not suffice to treat this latter matter. For a thorough survey of the different arguments regarding the normative aspect of Paul's strategy, the reader will find great use of Christopher R. Little's work *Mission in the Way of Paul* (Peter Lang, 2005), especially the section on Paul's strategy (91-7).

The question of' whether the discipling of a whole nation is God's will must be answered. For Christians it is supremely important. Unless discipling a whole nation is God's will, Christians will not begin it. If it is, they will spend life and treasure to complete it. Is discipling a whole nation God's will? That is the key consideration.[16]

The next section will look at DAWN literature to better understand how Dawn Ministries frames its biblical rational for its strategy.

Biblical rational for DAWN according to McGavran

In *The Discipling of a Nation*, Donald McGavran endeavors to argue the question. He answers:

While no passage explicitly commands Christians to disciple whole nations, the Bible does clearly command them to disciple *panta ta ethne* - "all the peoples." That is, the Bible commands Christians and churches to disciple *all* the pieces of the mosaic, which make up every nation-state. *When in any nation that command is carried out, the whole nation will have been discipled.* When all the parts have become substantially Christian, the whole has too. The discipling of each part, no matter how small, is more significant when sees as part of God's larger plan to disciple the whole nation.[17]

McGavran acknowledges the difficulty to frame the DAWN strategy biblically, and therefore proceeds from logic to justify the strategy: geographical saturation is a necessary step towards reaching out all sociological segments within this given geographical boundary.

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[16] James H Montgomery and Donald A. McGavran, *The Discipling of a Nation* (Milpitas, CA: Global Church Growth, 1980), 17.

[17] Ibid. 18.

Biblical rational for DAWN according to Montgomery

In *DAWN 2000: Seven Million Churches to Go*, Montgomery lays his

understanding of DAWN's biblical framework:

The Bible is not without evidence of such systematic planning [as DAWN]. As I have spent these last three decades searching for a strategy for world evangelization, I have come to see that an Old Testament model for making "disciples of all nations" can be found in the Joshua account of possessing the land. This account was also, it seems to me, "written for our instruction, that by steadfastness and by the encouragement of the scriptures, we might have hope" (Rom. 15:4) in the task of making disciples of all nations.[18]

This argument will be again brought forth in DAWN strategic manual:

The task of conquering the land of Canaan can be considered an Old Testament parallel to the task of making disciples of all nations. In the same way, the Lord has not told us everything we must know about making disciples of all nations. Today, more than ever before, "spies" must be sent out to discover who all the peoples are, where they are and what they are like. This is no small task. And in the process of studying the Church and the nations we will face many "giants." How will we respond?[19]

Can the conquest of the land of Canaan serve as a typology for SCP in the New

Testament? Montgomery thinks so:

Turning to the New Testament, we see in the first place that the ministry of John the Baptist, while centering in one area, still resulted in direct, personal contact with representatives from every locality as people came to him from "Jerusalem, and all Judea and all the region of Jordan" (Mt. 3:4-6). . . . The Apostle Paul used this same systematic approach of either going personally to every local area or seeing that his ministry extended to each such area. In Acts 13:4-6 we see him at the beginning of his ministry going with Barnabas through the whole island of Cyprus beginning at Salamis on one end and finishing at Paphos on the other. Later we read (Acts

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[18] Montgomery, *DAWN 2000: 7 Million Churches to Go,* Chap 8.4.

[19] Roy A Wingerd, *The DAWN Research Handbook* (Colorado: Dawn Ministries, 2001), 5.

19:8-10) that Paul spent two years teaching all who passed through Ephesus with the result that they took the gospel with them "so that all the residents of Asia heard the word of the Lord, both Jews and Greeks." Philip had a similarly systematic ministry after being taken by the Spirit to lead the Ethiopian eunuch to Christ. After the Ethiopian went on his way, it says that "Philip was found at Azotus, and passing on he preached the gospel to all the towns till he came to Caesarea" (Acts 8:40).[20]

Montgomery concludes:

The fourth powerful ingredient of the DAWN approach is that it follows the models of Joshua, John the Baptist, Jesus, Paul and other apostles as they systematically went about possessing the land. It takes literally the command to "disciple all the nations" by developing a practical, systematic plan for accomplishing this task.[21]

To Montgomery, the conquest of Canaan is a typology of SCP, even if, at that time, the terminology is not used within DAWN. The fact that he correlates the conquest of Canaan to Paul's work in Ephesus (Acts 19:10) is a strong inference that Montgomery saw a type of SCP in the conquest of Canaan. The question becomes: can this argument actually be sustained from Scriptures?

Critique of DAWN's biblical rational

Robertson McQuilkin reminds us that: "Types are common in Scripture – and commonly misunderstood. People, rites and ceremonies, acts and events, objects, offices (e.g., prophet, priest, and king) – all are used in Scripture as types. . . . a type can be defined as a "prophetic symbol."[22] The question becomes: can the conquest of Canaan be

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[20] Montgomery, *DAWN 2000: 7 Million Churches to Go,* Chap 8.4.

[21] Ibid. Chap 8.4.

[22] Roberston McQuilkin, *Understanding and Applying the Bible* (Chicago: Moody Press, 1992), 259.

a "prophetic symbol" for evangelism and saturation church planting? The answer is

obviously no, for several reasons.

Firstly, the conquest of Canaan is a judgment upon the nations living in Canaan,

not a plan to save them:

> Do not say in your heart, after the LORD your God has thrust them out before you, 'It is because of my righteousness that the LORD has brought me in to possess this land,' whereas it is because of the wickedness of these nations that the LORD is driving them out before you. Not because of your righteousness or the uprightness of your heart are you going in to possess their land, but because of the wickedness of these nations the LORD your God is driving them out from before you, and that he may confirm the word that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob. "Know, therefore, that the LORD your God is not giving you this good land to possess because of your righteousness, for you are a stubborn people. (Deuteronomy 9:4–6)

As a result, if "prophetic symbol" there is, it is of judgment and destruction rather than

evangelism and church planting. Paul reinforces this idea when he addressed the brothers

in Antioch of Pisidia:

> The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. And for about forty years he put up with them in the wilderness. And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. (Acts 13:17–19)

The Koiné construct is clear: καὶ καθελὼν ἔθνη ἑπτὰ ἐν γ Χανάαν refers to destruction

not salvation. Kittel concurrs: καθελὼν as:

> "to destroy," "to vanquish," "to extirpate," "to condemn" (opponents, cities, also figur. δόγματα, ὕβριν etc.; cf. Hdt., 6, 41; Soph. Oed. Col., 1689 f., "to kill"; Plut. Pomp., 8 (I, 622e); P. Oxy., nn, 1408, 23; Epict. Diss., I, 28, 25); d. "to dethrone" (Jos. Ant., 8, 270; figur. Luc. Nigrinus, 4) . . . is found at Ac. 13:19 on the basis of Dt. 7:1; Jos. 3:10; 24:11. The apostle is trying to show God at work in a concrete

section of history, even though His action takes the form of destruction. Figuratively at 2 C. 10:4 (λογισμούς, → infra).[23]

The link between Acts 13:19 and Joshua 3:10; 24:11 is clear. The conquest of Canaan, if it is a type, is a type of judgment and destruction of the nations, not salvation of the nations.

Secondly, the conquest of Canaan is not a successful "systemic strategy" to "possess the land." It is a plan for sure, but not a successful one in its execution:

> Now the angel of the LORD went up from Gilgal to Bochim. And he said, "I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you, and you shall make no covenant with the inhabitants of this land; you shall break down their altars.' But you have not obeyed my voice. What is this you have done? So now I say, I will not drive them out before you, but they shall become thorns in your sides, and their gods shall be a snare to you." As soon as the angel of the LORD spoke these words to all the people of Israel, the people lifted up their voices and wept. And they called the name of that place Bochim. And they sacrificed there to the LORD. (Judges 2:1–5)

The failure to implement the plan according to the Lord became a type of Israel's disobedience for future generations as Moses predicted (Deut 28:15-19).

Thirdly and lastly, the conquest of Canaan is still today a difficult topic geopolitically speaking. How can one make a rational for SCP based on book of Joshua to nations in the Middle East? How would church planters in Palestinian territories receive this strategy when the motif of the conquest of Canaan has been used by political figures

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[23] Carl Schneider, "Καθαιρέω, Καθαίρεσις," ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, Theological Dictionary of the New Testament (Grand Rapids, MI: Eerdmans, 1964–), 412.

like Ben-Gurion to justify his nationalist agenda?[24] As a type for church planting strategy,

this raises more difficulties than provides solutions in certain parts of the globe. Sound

cross-cultural missions strategy should be thoroughly biblical and sensitive to cultural

contexts.

To sum-up the argument, Montgomery's use of the conquest of Canaan as a type

for SCP in the New Testament is thereore unsustained by the biblical data. If it is a type,

it is a type of judgment and disobedience more than redemption and obedience. To quote

McQuilkin:

> When items not designated as typical in Scripture are so named by the interpreter,
> he rather than Scripture tends to become the authority. Restraints are broken so that
> "spiritualizing" and using biblical language typically are doors opening to almost
> unlimited abuse. . . . This approach should be rejected. It is quite legitimate to see
> parallels and to use illustrative material, but in such a case the interpreter should
> clearly designate the authority as his own, not Scripture's.[25]

It is probable that Montgomery, aware of this hermeneutical difficulty chose not

to refer to the conquest of Canaan in his rational for SCP in 1994 when he wrote his

article in the DAWN Report "SCP a Glorious, Biblical Hope". Indeed, in his article, there

is no mention of Joshua, just a reference to Acts 19:10 which, as this author has

demonstrated, can be a valid point for framing SCP biblically. However, sustaining a

whole missions' strategy solely on one verse and calling it biblical is a long stretch. The

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[24] See Havrelock, Rachel. "The Joshua Generation: Conquest and the Promised Land." *Critical Research on Religion 1*, no. 3 (December 2013): 308–26.

[25] McQuilkin, *Understanding and Applying the Bible*, 262.

words of Godfrey Yogarajah, Deputy Secretary General of the World Evangelical

Alliance come back to mind: "there is always something in the Bible you can quote...".

More work needs to be done in order to assess the SCP concept from a thorough

biblical and theological perspective. This author will now call on the work produced by

Robertson McQuilkin, missiologist and former President of Columbia International

University to bring more clarity on the matter.

McQuilikin's Missions Hermeneutics

In his book *The Five Smooth Stones* (2007), McQuilkin frames the rational for

his work:

> As I began my first ministry assignment, I was bemused by the constant rising and falling of new methodologies. What was must-do at any given time did well to make it into a historical footnote decades later. I longed to know what would endure. Which of our activities will survive the light of eternity? Does it make any difference to God how we go about doing his work? . . . Theologians rarely examined the implications of their theology for practical ministry. And practitioners, though interested in theology for the content of their message, seemed oblivious to any implications theology might have for how they did ministry. Actually, each seemed to express less than complimentary views of the other![26]

This frustration led McQuilkin down the path of developing a thorough

hermeneutic of missions activities in order to ensure that Scriptures always acts as

functional authority. This hermeneutic takes the form of a linear process:

> To ascertain God's revealed will for any concept or activity of ministry - or to make sure he has no preference in the matter - certain steps must be followed: (1) identify the issue so precisely that both advocates and opponents will agree with the

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[26] Roberston McQuilkin, *The Five Smooth Stones* (Nashville, TN: B&H Publishing Group, 2007), IX.

identification, (2) identify all Scripture that might bear on the issue, both pro an con, (3) Determine if any given passage cited is addressed to the present church, (4) Exegete the passage carefully to determine the meaning intended by the original author, (5) test for biblical emphasis and balance with other teaching, (6) implement, if demanded by Scripture, and exercise freedom to implement if the concept or activity is not in violation of Scripture and judged desirable.[27]

From these six step linear process, McQuikin develops a grid which will include

all of the above items in order to better evaluate the biblical authority of an activity:

(1) what is the basic idea (presupposition, objective, etc.) behind this plan (program, method, activity)? A way to state the basic idea often involves defining terms being used, (2) is this activity or objective commanded in Scripture? Is there an explicit declaration of the will of God?, (3) if not commanded, is it obviously required by clear biblical principles?, (4) if not required, is it permitted by scriptural teaching, compatible with Scripture?, (5) have I brought this activity into alignment with all biblical data that might be related, whether directly or indirectly?, (6) does the emphasis represented by this activity maintain balance with all other related biblical truth in such a way as to maintain the biblical emphases?, (7) if this activity is extrabiblical, am I careful to make this fact clear and divest it of ultimate authority both in my own thinking and in the way it is presented?[28]

This grid (see Chart 2.1) produces four results: A, B, C and D. Each result will

either indicate if the strategy or activity studied is validated by Scriptures (Go option),

need adjustment before implementation (Adjust and Go option) or not validated by

Scriptures and therefore should be stopped (Stop option). This author will now proceed to

run the SCP strategy through the grid in order to assess its biblical and theological

grounding. This process will guarantee objectivity in the assessment.

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[27] Ibid. 5.

[28] Ibid. 10.

CHART 2.1
BIBLICAL AUTHORITY FOR A DOCTRINE OR ACTIVITY

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                    ┌─────────────────────────┐
                    │   What is the basic idea? │
                    └─────────────────────────┘
                    ┌─────────────────────────┐
                    │  Is this explicitly declared │
                    │   to be the will of God?  │
                    └─────────────────────────┘
             ┌──────────┐              ┌──────────┐
             │   Yes    │              │    No    │
             └──────────┘              └──────────┘

        ┌────────────┐          ┌─────────────────────────┐
        │ In balance │          │  Is it demanded by clear │
        │ with other │          │    Biblical principle?   │
        │ teaching?  │          └─────────────────────────┘
        └────────────┘
     ┌──────┐  ┌──────┐        ┌──────┐          ┌──────┐
     │ Yes  │  │  No  │        │ Yes  │          │  No  │
     └──────┘  └──────┘        └──────┘          └──────┘
     ┌──────┐ ┌────────┐   ┌────────────┐  ┌──────────────┐
     │  Go  │ │ Adjust │   │ In balance │  │ Is it compatible │
     └──────┘ │ and go │   │ with other │  │ With explicit    │
              └────────┘   │ teaching?  │  │ teaching and clear│
                           └────────────┘  │   principle?     │
                        ┌──────┐ ┌──────┐  └──────────────┘
                        │ Yes  │ │  No  │  ┌──────┐  ┌──────┐
                        └──────┘ └──────┘  │ Yes  │  │  No  │
                        ┌──────┐┌────────┐ └──────┘  └──────┘
                        │  Go  ││ Adjust │┌─────────┐┌──────┐
                        └──────┘│ and go.│ │Designate││ Stop │
                                └────────┘ │ clearly ││      │
                                           │ basis of│
                                           │authority?│
                                           └─────────┘
                                           ┌─────────┐
                                           │Free to go│
                                           └─────────┘
```

A	**B**	**C**	**D**

Validation of SCP as Biblically and Theologically Grounded

What is the basic idea of SCP?

McQuilkin asks: "what is the basic idea (presupposition, objective, etc.) behind this plan (program, method, activity)? A way to state the basic idea often involves defining terms being used."[29] In the introduction, we have defined SCP as "a vision that aims at mobilizing the whole body of Christ within an area, city, province or country to plant a church within easy access of every person in order to disciple the whole nation."[30] In a sense, this strategy is composed of several elements: (1) a vision which is the discipling of a whole nation (WHERE, the whole nation), (2) a call to unity (WHO, the whole body of Christ), and (3) a strategy for church planting within a given area (city, province or country) to the point of its saturation (WHAT, the strategy). To what degree are elements 1 (WHERE) and 2 (WHO) DAWN specific? In other words, could SCP stand alone as a definition with just element 3 (WHAT)? Unfortunately Wingerd does not provide more clarity. Firstly, he states that saturation church planting is "the establishing of local churches in reach of every person"[31] (WHAT) Yet secondly he adds: "[saturation church planting] is much more than just another evangelistic method. It is a unifying factor that enables the whole Body of Christ [WHO] to work together in a cooperative

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[29] Ibid. 10.

[30] PAGE X

[31] Wingerd, "SCP and the DAWN Strategy, More than a Method," 12.

effort to complete the Great Commission."[32] Again one can see the tension between the WHAT, the WHO and the WHERE, thereby affirming that within DAWN, SCP clearly calls for the 3 elements to work together. To simplify, DAWN is a "what" (SCP) + a "who" (whole Church) + a "where" (whole nation).

Yet the question remains, can SCP be simply stated as element 3, that is "a strategy which is church planting within a given area (city, province or country) to the point of its saturation"? In other words, can a saturation church planting strategy of a city by one single church, without the aim of discipling the nation, can also qualify as a SCP strategy? It is important to answer that question in order to better qualify the issue at stake.

Other organizations outside of DAWN have used or are still using the SCP model as strategy. Table 2.2 gives an overview of current definitions under the umbrella of SCP.

TABLE 2:2
DEFINITIONS OF SCP ACCORDING
TO PAST AND CURRENT SCP MINISTRIES

SCP Ministry	Year	Definition	Elements
Dawn Ministries	1986	a vision that aims at mobilizing the **whole body of Christ** within an area, city, province or country **to plant a church within easy access of every person** in order to disciple the **whole nation**.	What Who Where

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[32] Ibid. 12.

AD2000 - SCP track	1990	The purpose of the SCP track is to mobilize and equip **top leaders** in every country in the world for developing and implementing an effective **national** SCP project that will lead to **seeing an evangelical congregation within easy access of every person in the world**.	What Where Who
SCP Global	1995	SCP exists to glorify God through partnering with church leaders in **nations, regions, and cities throughout the world** towards the **full evangelization of those places** through the **mobilization of the Church**.	Where What Who
The Alliance for SCP	1995	At its height, the Alliance included seventy churches and mission agencies that believed in the saturation church planting (SCP) vision, namely, that at least **one evangelical church should be within geographic and cultural reach of every person in this region**.	What

This table shows that the common denominator to all these definitions is the

WHAT, namely "to plant a church within easy access of every person." The key aspect is

"proximity" of the church so that every person can have easy access to the Gospel. This

author will now run this basic SCP definition through McQuilikin's missional

hermeneutic grid.

SCP and McQuilkin's missional hermeneutic grid

Step 1: is SCP commanded in Scripture?

In other words, is there an explicit declaration of the will of God that "a church be planted within easy access of every person"? To that question, the answer is no. There is no explicit declaration of the will of God, a "Thus says the LORD" formula that could make SCP a clear command in Scripture. Actually, the expression "plant a church" is not found in Scriptures.

Step 2: If not commanded, is SCP obviously required by clear biblical principles?

In other words, is the planting of a church within easy access of every person demanded by clear biblical principles? To that question, the author answers yes. Biblical principles that demand it are as follows:

Firstly, the biblical principle that the Gospel be proclaimed to all the peoples of the earth as a direct demand from the Lord Jesus Christ is plain and evident:

> Then Jesus came to them and said, "All authority in heaven and earth has been handed over to me. Go therefore and make **disciples of all nations**, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age. (Matt 28:18-20)

> But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself (appeared to them and) sent out by means of them, **from east to west**, the sacred and imperishable **proclamation of eternal salvation**. (Mark 16:9 - shorter ending)

> And he said to them, "Go into **all the world** and proclaim the gospel to the whole creation. **Whoever believes and is baptized will be saved**, but whoever does not believe will be condemned. (Mark 16:15-16 - longer ending)

> Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that **repentance and forgiveness of sins should be proclaimed in his name to all**

nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high. (Luke 24:45-49)

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. **If you forgive the sins of any, they are forgiven them**; if you withhold forgiveness from any, it is withheld." (John 20:21-23)

But you will receive power when the Holy Spirit has come upon you, and you will be **my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth**. (Acts 1:8)

Jesus is commanding the disciples to saturate geographical spaces with the Gospel. In a sense, one can talk of "Gospel saturation," that is easy access to the Gospel message for all the inhabitants of the earth.

Secondly, the biblical principle that local expression of the Church is to bear a witness to all those around them:

Walk in wisdom toward **outsiders**, making the best use of the time. Let your speech always be gracious, seasoned with salt, **so that you may know how you ought to answer each person**. (Colossians 4:2–6)

The command περιπατεῖτε is second person plural and therefore addressed to the "the saints and faithful brothers in Christ at Colossae." (Col 1.1) It is therefore a clear command in Scriptures that the local congregation (the church gathered) be a witness of the Gospel to those who are outside the flock within a geographical boundary ("at Colossae").

Thirdly, one can also turn to the book of Acts and see the pattern established by Paul regarding the establishment of new congregations as a means of saturating a place with the Gospel:

> When they had **preached the gospel** to **that city** and had **made many disciples**, they returned to **Lystra** and to **Iconium** and to **Antioch**, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. And when they had appointed elders for them in **every church**, with prayer and fasting they committed them to the Lord in whom they had believed. (Acts 14:21–23)

This third argument is weaker in a sense that this passage is descriptive rather than prescriptive. At the same time, it does correspond with the first and the second arguments, whereby Gospel saturation necessarily leads to the establishing of new churches in places where the Gospel has not yet been proclaimed. This is why Paul says:

> But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. (Romans 15:23–24)

As Tholuck rightly acknowledges: "The apostles were accustomed to carry on missionary labor in the metropolitan cities, leaving the further extension of the gospel to the churches established there..."[33]

The three arguments above confirm that the planting of a church within easy access of every person is indeed demanded by clear biblical principles.

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[33] Lange, John Peter, Philip Schaff, F. R. Fay, J. F. Hurst, and M. B. Riddle. *A Commentary on the Holy Scriptures: Romans*. Bellingham, WA: Logos Bible Software, 2008.

Step 3: Is SCP in balance with other teaching?

In other words, does the emphasis represented by SCP maintain balance with all other related biblical truth in such a way as to maintain the biblical emphases? As mentioned above, while SCP is required by clear biblical principles, the nature of church planting is only a recent development. A brief overview of the genealogy of church planting is necessary in order to grasp how SCP should be balanced with other biblical teaching. This author will call on the work of Stefan Paas, Dutch missiologist, who gave a lecture on this very topic at the NC2P core team meeting in Amsterdam on September 25, 2014.[34]

In the New Testament corpus, Paas rightly noted that "gospel sowing" rather than "church planting" is the traditional reference for evangelism, "church" being the result of "planting the Gospel" (Eph 4:4-6, 1 Cor 3:5-7).[35] The first reference to the church being planted is found in the writing of Irenaeus of Lyons: "the Church is planted like the Garden of Eden in this world."[36] The dominant image in the Early Church is that of "one universal Church planted by God in the world, that extends itself through new

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[34] Stefan Paas, "Church Planting in Europe," Paper presented at *NC2P Core Team Gathering*, Amsterdam, September 25th 2014. See also Paas, Stefan. *Church Planting in the Secular West: Learning from the European Experience* (Grand Rapids, MI: Wm. B. Eerdmans Publishing), 2016, 10-31.

[35] Ibid. 1.

[36] *Against Heresies* (c. AD 180) 5.20.2.

foundations into new territories."[37] In the Medieval Church, the expression *plantatio ecclesiae* refers to "the instition of the Church in areas where institutional Christianity was not yet present, usually after a pioneer stage of evangelization and gathering."[38] In the Colonial Age, church planting evolves in a three-stage model: (1) preparation (evangelism, pacification), (2) gathering (communities), and (3) planting (constituting the Church).[39] Paas explains the transformation of this three-stage model during the time of the Reformation:

> An important watershed in the development of church planting language was the Reformation. The classic idea of church planting, since Irenaeus, assumed one undivided Catholic Church that was planted by God in the world like the biblical Paradise, and that extended itself into new territories through mission. In the sixteenth century, however, the Latin-speaking part of the church was torn apart. One of the consequences on the Protestant side was the transposition of church planting language to the level of local communities. Even if it had become difficult to speak with any plausibility about the one and only church that was planted by God, it was still possible to speak about many churches being planted by missionaries.[40]

This development is crucial in a sense that the Reformation will seal the idea that church-planting is only concerned with local ecclesiology. Following the three-stage model (evangelism, gathering, establishing), Protestant missionary thinkers in the 19th and 20th

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[37] Paas, "Church Planting in Europe," 1.

[38] Ibid. 1.

[39] Ibid. 1.

[40] Paas, *Church Planting in the Secular West: Learning from the European Experience*, 22.

century consider church-planting as "always pioneer planting."[41] Ron Allen, argues Paas,

collapsed the three stage-model into two: (1) evangelism and (2) planting, since the

gathering stage tends to create dependency on "mother churches".[42] McGavran and

Wagner collapse the two-stage model into one: "the single most effective evangelistic

methodology under heaven is planting new churches."[43] Paas concludes:

> Thus the classic model of *plantatio ecclesiae*, with its three stages of evangelism, gathering, and constitution/planting, has collapsed into a single movement of evangelism-as-planting. Presumably, within areas where no Christians are present, this involves some prior evangelization, but new Christians resulting from this must be given a status as an independent church as soon as possible, in order to empower them for further evangelizing their people group or country.[44]

This recent development of CP raises three new motives in modern evangelicalism:

> (1) Confessional purity: church planting is necessary in order to plant purer churches than the existing ones; (2) Growth: planting new churches will lead to numerical growth of the whole church; and (3) Innovation: church planting is a source of reflection on church and mission, and will therefore lead to necessary innovations of the church in post-Christian societies.[45]

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[41] Paas, "Church Planting in Europe," 2.

[42] Ibid. 2.

[43] C. Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide* (Ventura: Regal, 1990), 11. Paas notes that "this merging of gathering and evangelism may eventually result in the loss of both ecclesiology and evangelism. If the "methodology" aspect of church planting is emphasized to the extreme, simply the beginning of a public worship service may be considered as sufficient evangelism." (Paas, *Church Planting in the Secular West: Learning from the European Experience*, note 78).

[44] Paas, *Church Planting in the Secular West: Learning from the European Experience*, 42.

[45] Paas, "Church Planting in Europe," 2.

This rapid survey of the genealogy of CP sheds new light on the question: does the emphasis represented by SCP maintain balance with all other related biblical truth in such a way as to maintain the biblical emphases? In a sense, SCP, in its current form, can raise at least two threats: (1) the spirit of competition among denominations (each one defending its policy based on Paas three motives) and (2) the false idea that SCP as a methodology in and of itself is the sole purpose of missions. To these two threats, this author believes DAWN responded (intuitively?) by framing SCP within two other elements (WHO, WHERE) in order to secure balance with other biblical teachings.

To sustain the argument, one will recall that in the introduction, we have defined SCP as "a vision that aims at mobilizing the whole body of Christ within an area, city, province or country to plant a church within easy access of every person in order to disciple the whole nation."[46] In a sense, this strategy is composed of several elements: (1) a vision which is the discipling of a whole nation (WHERE, the whole nation), (2) a call to unity (WHO, the whole body of Christ), and (3) a strategy which is church planting within a given area (city, province or country) to the point of its saturation (WHAT, the strategy). The question raised was: "To which degree elements 1 (WHERE) and 2 (WHO) are DAWN specifics? In other words, could SCP stand alone as a definition with just element 3 (WHAT)?" To that question, this authors maintained that SCP could be envisioned as element 3, as table 2.2 demonstrated. The segment on the genealogy of CP according to Paas has raised concerns that SCP, as a core praxis, could lead to

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[46] PAGE X

competition among the body of Christ and run the risk to be perceived as the sole purpose

of missions. This later point is further endangered by the collapse of the three-stage

model into one, threatening both ecclesiology and evangelism according to Paas. Yet, this

author observes that framing SCP within the WHERE and the WHO elements allow for a

better understanding of SCP can fit with other biblical mandates: The vision which is the

discipling of a whole nation (WHERE) reminds SCP practioners that SCP is not an end in

and of itself, but a means towards a greater end: the discipling of a whole nation (which

includes the discipling of all *panta ta ethne* wihin the nation). The call to mobilizing the

whole body of Christ within an area, city, province or country (WHO) prevents the threat

of competition which is endogenic to CP.

As a result, to the question: Is SCP in balance with other teaching? This author

will respond yes if SCP is framed within the greater vision of discipling the nation and

the call to unity for missions in the body of Christ. What does this mean for NC2P?

As a reminder,

> *The goal of NC2P in a given nation is to work towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces*.

While the call to unity for missions in the body of Christ is clearly stipulated ("the

majority of the body of Christ cooperates with one another"), the vision of discipling the

nation is lacking. The sole goal of NC2P is church multiplication. In other words, the

strategy (SCP) has become the endvision rather than the discipling of the nation.

Therefore, to the question: Is NC2P in balance with other teaching? This author will respond no. Adjustments to the vision need to be made.

Step 4: McQuikin's grid has produced result B: "Adjust and Go" as a verdict.

In other words, in order for NC2P to act as a biblical concept running under the functional authority of Scriptures, the vision needs adjusting so as to incorporate aspects of whole nation discipleship as the endvision, rather than merely SCP. To this purpose, the author suggests the following adjustment:

> *The goal of NC2P in a given nation is to work towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of **discipling the nation through** seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces (**bold** added).*

This final step completes the hermeneutical analysis of NC2P according to McQuilkin's theory.

Conclusion of chapter two

This chapter focused on the biblical and theological robustness of NC2P (RQ 3). Is there a rationale from Scriptures for whole nation SCP? This chapter examined DAWN's biblical defense for their model and assess those arguments from a biblical and theological perspective. It then turned to Robertson McQuilkin's missional hermeneutic to determine if NC2P functioned under the authority of Scripture, or if adjustments needed to be made. This process resulted in a new definition of NC2P (called NC2P v2)

which has gained in biblical and theological robustness thanks to McQuilkin's missional hermeneutics.

This thorough analysis guaranteed objectivity in the assessment."There's always something in the Bible you can quote..."[47] cautioned Yogarajah. Yet our task as missions practionners is not to support our mission efforts from Scripture but rather to critique and filter our thoughts and practices regarding mission through Scripture. A missional hermeneutic challenges the isolated use of some missionary texts in order to provide a broader biblical basis for the praxis.

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[47] Yogarajah, Godfrey, NC2P Focus group interview, *Appendix X* (Berlin), February 7, 2018.

CHAPTER 3

MISSIOLOGICAL ROBUSTNESS OF NC2P

> Failing to ask or answer this question risks encouraging unrealistic expectations
> that are likely not only to damage contemporary church planting efforts, but to
> hinder the development of strategies that will foster effective and sustainable
> church planting into the next century. . . . It is possible that some kind of DAWN
> strategy could be developed for such contexts, but expectations, methodology, and
> time frame would need to be significantly adjusted.[1]

This chapter focuses on the missiological robustness of NC2P (RQ 3). Should

DAWN-type initiatives like NC2P be promoted globally today? Why? What can NC2P

learn from the critics of DAWN to strengthen its missiological impact?

The introduction chapter has provided a thorough review of literature concerning

DAWN. C. Peter Wagner coined DAWN as "the best and most effective delivery system

for getting church growth principles to the grassroots on an international scale"[2] and

Ralph Winter called it "the most basic strategy of all strategies."[3] But what was its true

impact in modern missions? Did it deliver what was promised? What can NC2P learn

from DAWN's history in order to assess its own missiological impact? The robustness of

any missions model can be measured by its capacity to welcome criticism and build on

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[1] Stuart, *Church Planting Laying Foundations*, 103-4.

[2] James H. Montgomery, *DAWN 2000: 7 Million Churches to Go* (Pasadena, CA: William Carey Library, 1989), 11.

[3] Ibid, 11.

them. To that end, this section will ask three questions: (1) What were DAWN's critic trying to address? (2) How did DAWN welcome and respond to their critiques? (3) To what degree NC2P need adjusting in order to become more missiologically robust for the future? To these matters this author will now turn.

Assessing DAWN's missiological impact through a study of its critics

Several criticisms have been raised to which Montgomery responded as early as the 1980's. This section will review the main criticisms of DAWN as expressed in the introduction section. For clarity purposes, these criticisms have been compiled into the following table chart for easier reading access, and filed chronologically. Each critique is then categorized (vision, strategy, model).

TABLE 3:1
CRITICS OF DAWN

Source	Missiologist	Critique	Issue
EMQ (1984)		Hasn't SCP existed since the time of Carey?	Vision: nothing new.
	Frank W. Allen	"We can be so busy establishing congregations in every 'nation' that we forget that they are to be congregations of disciples."	Strategy: lack of disciple making
	Frank W. Allen	"Establishing a church among nomadic or scattered people group will not necessary lead to successful evangelism, as too often extraction or ghetto mentality have prevailed in praxis."	Strategy: lack of contextualization
"Disciple the	William R.	"Part of the difficulty in	Model: financial

Nations: The Zimbabwe Story." (1999)	Rapier	transferring leadership from westerners to nationals is the issue of finances. Especially that of the full-time DAWN national leader who relies on external funding."	dependency on the West.
	William R. Rapier	"It is one thing for people to get excited about seeing churches multiplied in their country, and another for them to know how to go about starting them."	Strategy: lack of emphasis on the how of CP.
Church Planting Laying Foundations (2001)	Stuart Murray	"The DAWN strategy was developed and tested in a predominantly Catholic nation in the Two-Thirds World. . . . The strategy has now been adopted in many other nations, including post-Christian European nations, but it is questionable whether the differences between these contexts have been adequately recognized or the implications explored."	Strategy: lack of contextualization
Mission Frontiers (2002)	Jerry Rankin	"Dawn has worked primarily with established churches and mission agencies to encourage saturation evangelism and church planting with the goal of a country or political entity being discipled from a geographic perspective, but without a great deal of focus and assistance on how to break through the cross-cultural barriers among people groups within a country, barriers between the evangelized and unevangelized."	Strategy: lack of cross-cultural evangelism.
	Avert Willis	"Table 71 helped DAWN join the Unreached Peoples movement. That is not to say that Dawn did not ever include unreached peoples in	Vision: lack of vision to reach UPG.

		their DAWN strategy, but it was not their focus since they more normally worked in countries with a significant Christian population that could plant the churches in saturation church planting."	
Planting Mission shaped churches today (2006)	Martin Robinson	"There seemed to exist a combination of revival expectancy and a kind of myopia that tended to suggest that the very declaration of the goal with a sufficient faith content would somehow cause it to be accomplished."	Model: critic of Goal-setting
	Martin Robinson	"... attention had been given to the "how" part of church planting but very little to the "what" issues."	Strategy: lack of contextualization
A case study in contextualiza tion : the history of the German Church Growth Association 1985-2003 (2014)	Fred W. McRae	"As in Japan, DAWN never materialized as a viable church planting strategy in Germany. . . The question was not one of the propriety of a movement for the particular ecclesiastical peculiarities of a given country or the problem of contextualization."	Strategy: lack of contextualization
	Fred W. McRae	"In order for the DAWN strategy to function, cross-denominational cooperation was required. Since this cooperative effort never materialized, DAWN never materialized."	Model: requirement of collaboration.
Church Planting in the Secular West: Learning	Stefan Paas	"When in the early 1990s the DAWN-project was launched in several European countries, its leaders stated that one church was required for every group of 1,000	Strategy: lack of contextualization

from the European Experience (2016)		people. . . . Contrary to most Philippinos, most Western Europeans are perfectly capable of covering larger distances to a church, since they generally possess cars, and there is usually a good public transport system. If they do not attend church, they must have other reasons than a lack of accessibility."	

These criticisms offered by leading missiologists are worth pondering. Part of the task of missiology is to assess missions models to ensure their missiological robustness. How did Dawn Ministries respond to the critiques? Did they adjust their model? What was the result?

DAWN's response to its critics

This section will review how Dawn Ministries addressed the issues raised about its vision, strategy and model. Their response to the criticisms will determine the degree of DAWN's missiological robustness.

Critiques regarding DAWN's vision

Two criticisms were raised: that of the "newness" of the vision, and that of emphasis towards UPG.

To the question: "Hasn't SCP existed since the time of Carey?", Montgomery points to McGavran's research which shows that too often, breakthroughs in SCP will result in the church giving too much attention to issues rising within its own structure,

hence derailing the original objective of SCP.[4] Montgomery assumes the fact that

adopting SCP on a national scale will require dramatic changes in the way in which

evangelical groups operate, including in-house policies regarding finance, evangelistic

methods, training of ministers and releasing of lay people. Montgomery advocates the

need for greater alignment of political structures within organizations, as well as

operational strategies among organizations, towards the sole purpose of SCP within the

nation. In other words, the question is not whether SCP has been around since the time of

Carey, but rather, why is it that SCP is not pursued by denominations as a priority above

all other priorities? For Montgomery, whole-nation SCP is God's given mandate to the

Church and, as a result, requires full obedience. The previous section validated the

Scriptural authority for such a mandate. Montgomery was right to address the lack of

alignment of church's structure towards the fulfillment of that goal.

      To the critique regarding the lack of emphasis on evangelism to UPG,

Montgomery had already laid the case to rest in its vision statement, fifteen years prior to

"Table 71". In an essay published in the August 1987 release of Mission Frontiers titled

"Toward the year 2000," Montgomery acknowledged the risk of collusion between what

seemed to appear two antagonistic approaches: that of a top-down whole country

approach promoted by DAWN, and that of bottom-up people-group approach promoted

by Ralph Winter. The two had been birthed around the same time in the early 1970's and

both were using the term "nation" in two radically different meanings. Yet, Montgomery

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[4] Montgomery, "Can We Disciple Whole Countries," 1.

argued that DAWN is an applied strategy for implementing the other, namely that DAWN offered a bottom-down, country by country approach for reaching all of the people-groups within its geographical and sociological boundary. Hence for Montgomery there was no conflict between the two ideas of discipling nations and discipling whole countries. Montgomery again clarifies the matter a year later, in the December edition of DAWN Report:

> Are these competing ideas for world evangelization? Does DAWN work only where there is a strong church already in place? Does DAWN reach the unreached? The short answer is a quote from Dr. Ralph Winter, world's champion of the unreached peoples movement: "DAWN is the most basic strategy of all strategies. Other things besides DAWN need to be done, but every country needs a DAWN project." This is more than a pat on the back from Ralph. . . . DAWN has placed particular emphasis on the idea of mobilizing the whole Body of Christ for making disciples of all the people groups within the borders of a whole country. Its concern is that there might be a witnessing congregation in every village and city neighborhood *for every ethnic, linguistic and social group, for every class and kind and condition of man in the country.* By definition, then, DAWN is designed to reach all the unreached peoples of a nation. . . . In this respect, DAWN is right in the flow of the unreached peoples movement.[5]

Critiques regarding the DAWN strategy

Criticisms regarding the DAWN strategy can be classified in four categories: lack of cross-cultural evangelism, lack of disciple making emphasis, lack of emphasis on the how of CP, and lack of contextualization.

Lack of cross-cultural evangelism

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[5] James Montgomery, "How DAWN tackles the Great Commission," *DAWN Report*, Issue 6, March 1988, 9.

Jerry Rankin, former director of the IMB, notes that DAWN lacked strategy in

"how to break through the cross-cultural barriers among people groups within a country,

barriers between the evangelized and unevangelized."[6] Even though Montgomery made

the case that reaching to the UPG was indeed part of the strategy of DAWN, facts on the

ground revealed a different picture all together. Rankin's perception was that DAWN

concentrated by default on a geographic perspective, rather than on a sociological

perspective. In other words, geographical SCP would not necessarily lead to sociological

SCP. The issue is not in the vision but in the implementation of the strategy. Montgomery

again clarifies the matter in the early years of Dawn Ministries. One needs to differentiate

between pioneer mission work and the discipling of a nation in order to dissipate the

confusion:

> [The confusion] comes from the classic definition of missions which goes all the way back to the Apostle Paul and his dream of preaching the Gospel where it had not been preached before. The unreached peoples movement falls within this precise definition of missions. Missions is pioneer work, work in the frontiers, taking the gospel to a people for the first time. This missionary task will be complete, therefore, when there is a viable Church planted within every tongue and tribe and people group in the world. In this respect, however, the missionary task and the task of the Great Commission are not necessarily synonymous. For the Lord commands us not only to *begin* the task by planting the first viable group of churches in every people group – "nation" in the biblical sense – but to go on and *make a disciple* of all those "nations." DAWN is concerned that the first viable church be established in every people group – the missionary task – and that the Church go on to plant a church withing easy access of every small group of people – what we think of the task of making a disciple of that "nation." . . . DAWN is a

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[6]Rankin, "Mission Leaders Respond to the Dawn Report Assessment of 'Table 71'," 14.

strategy for the *whole* task of the Great Commission, to *begin* the task in all "nations: and to *make disciples* of all nations.[7]

In a sense, DAWN claims the ability to do both the work of pioneer mission and the work of discipling the nation. Rankin, leading a pioneer mission agency, wished in a sense that DAWN would do more to favor pioneer mission work (the *beginning* aspect of missions). Since DAWN is not a pioneer mission agency but rather a consulting agency on SCP, one can easily perceive that purposes and emphasis will differ. For Montgomery, the goal is the discipling of the nation through SCP (which requires cross-cultural evangelism), for Rankin the goal is the reaching of all UPG through CP (which requires the establishing of the church in the long-haul). The question is: do these two approaches meet somewhere in the middle? The comparative chart which follows answers the question.

TABLE 3:2
COMPARATIVE FRAMEWORK OF
DAWN-SCP vs PIONEER CP

	DAWN-SCP	PIONEER CP
Goal	The discipling of the nations	The establishing of a church among all UPG
Means	SCP through collaboration	Pioneer CP through missionary work
Methodology	Top-down (macro to micro to macro)	Bottom-up (micro to macro)
	1. Research (state of the nation)	1. Research UPG

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[7] Motgomery, 9.

	2. National vision casting and goal setting (DAWN Congress)	2. Adoption of UPG by an agency
	3. Geographical SCP implementation through denominational lines	3. Cross-cultural evangelism through the presence of a missionary team
	4. The HOW is left to the denomination	4. Discipleship, gathering and forming of the local congregation
Assumption	5. SCP of all geographical pockets lead to sociological saturation at the micro level	5. The local congregation will reach out to other geographical places and sociological groups (start of a CPM)
	6. The result is the discipling of the nation at the macro level	6. The nation will be reached

The table charter clearly identifies where the breakdown can happen. On one hand, the necessary condition for the Pioneer CP to reach the nation lays squarely on the capacity of the local congregation planted among this UPG to reach other UPGs in order to ensure proper SCP across ethnic and linguistic lines (stage 6). On paper, it works, reality on the field is another matter. On the other hand, the necessary condition for the DAWN-SCP to lead to Pioneer CP into all UPGs lays squarely on the capacity of denominational leaders to raise pioneer missionaries within their circles (stage 4), who will then reach out to UPGs according to the stages of the pioneer CP (stage 5). This will require developing competencies that are usually proper to mission agencies, or facilitating conversations with mission agencies specialized in UPG to use denominational capacity for pioneer mission work. Again, on paper it works, reality on the field is another matter. Both Rankin and Montgomery operate from assumptions,

assumptions that there model can do all things for all people, where in reality, gaps in theories (between stage 4 and 5) should call both parties to greater humility. The best approach remains that of collaborative work between actors of the two missions sectors (SCP and Pioneer CP) in order to ensure that geographical SCP indeed leads to sociological SCP or vice-versa.

Lack of disciple-making emphasis

The second criticism raised about DAWN strategy pertains to its lack of disciple-making emphasis. Frank W. Allen, argues that, while Montgomery should be commended for "calling us back to the possibility of completing the goal in our generation,"[8] there is still a basic flaw in his argumentation that needs to be addressed. "We can be so busy establishing congregations in every 'nation' that we forget that they are to be congregations of disciples."[9] Because the average church member has never been trained as a disciple, the task of disciple-making as proposed by Montgomery is impossible. The argument reveals a gap in Montgomery's strategy, which acknowledges that the discipling of the nation is the endvision, and sees SCP as the means to fulfill this endvision, Allen argues that SCP will not necessarily lead to disciple-making. In other words, the strategy does not lead to the vision. Hence the "basic flaw in his argumentation".

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[8] Montgomery, "Can We Disciple Whole Countries," 5.

[9] Ibid. 5.

Montgomery acknowledges the force of the argument:

People want to know if DAWN projects are leading to "transformation." This is a fair enough question. Honest, humble evaluation is required if we are to be good stewards of the resources entrusted to us. . . . as DAWN projects begin to achieve major goals in the multiplication of new congregations and evangelisation of nations, we can expect to see societal changes on a national level. If we truly are in the process of making disciples of nations, we can expect transformation to take place. At least, that was the case of the Church in its first three centuries of existence. Many circumstances are now different, of course. But the early Church still is a standard by which we can and should be evaluating our own progress toward the discipling-the transformation of peoples and nations.[10]

Montgomery penned those words in 2002, thirteen years after the publication of

DAWN 2000. By this point, countries involved in the DAWN process had had the

opportunity to establish the vision and implement the SCP process. Some countries had

had two or three iterations of DAWN congresses (Philippines, Guatemala, Zimbabwe

were acting as "showcases" for Dawn Ministries). Did SCP lead to the discipling of the

nation through the discipling of local believers? The results are eye-opening. In an

interview with former CEO of Dawn Ministries Ngwiza Mkandla, he admits the

following:

I left Zimbabwe end of 2005 and went over to the States to run with the Dawn Ministries. And I returned in 2009 to look at what had taken place in my absence. I was devastated. Some of the churches that we planted closed down, some merged. And the church was in a very sorry state. . . . It was like the sort of thing that would happen if one died and had the opportunity to come back five, ten years later to see what's left behind. And I was not at all pleased with what I saw. . . . I realized that it was not enough to plant churches, but that we had to have a very sound discipleship approach. With the planting of those churches, we had to have a DNA of strong discipleship. And I always said that it was like God gave me a second chance. To

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[10] James Montgomery, "Is Transformation Taking Place," *DAWN Report*, Issue 48, March 2002, 3.

correct . . . the work that I had been a part of. And over the last . . . five, six years we have gone back . . . over those churches and now we have a very sound . . . discipleship process. . . . Our churches are growing once again, we are planting new churches, but now we feel that we've got a better handle on the all aspects of the balance between quality and quantity.[11]

When this author interviewed Bernardo Salcedo, also former CEO of Dawn Ministries who was involved from the very beginning in Guatemala, the same conclusion were drawn:

If we are thinking "discipling a whole nation," it involves several components. That's why I talked about layers. It's is not just one component. It is several layers. And we say in DAWN, we win or lose the battle in the local church. That was our mistake in DAWN. We never thought about the local church.[12]

In other words, to the question raised by Montgomery, "People want to know if DAWN projects are leading to 'transformation,'" both Ngwiza and Salcedo honestly and humbly responded no. Table 3:2 brings again much clarity to the issue. Fundamentally, Dawn Ministries assumed that macro policy adopted by denominations regarding SCP (stage 4) would lead to the planting of "congregation of disciples" (Allen) at the micro level (stage 5), which in turn would lead to the transformation of the nation at the macro level (stage 6). In reflecting on thirteen years of ministry, Lee Behar, former leader of the Alliance for Saturation Church Planting in post-communist Eurasia concludes:

Disciple-making is the critical behavior. . . . In order for churches to be multiplied, leaders must be multiplied. Multiplying leaders requires multiplying disciples, and multiplying disciples can only come through fruitful evangelism. We who believe

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[11] Mkandla, Ngwiza, CEO interview, *Appendix X* (London via Skype), May 2, 2018.

[12] Salcedo, Bernardo, CEO interview, *Appendix X* (Berlin), February 6, 2018.

that saturation church planting is the best way to fulfill the Great Commission must always remember that it is only a vehicle that fulfills the task if disciples are being made and multiplied. We must never take this truth for granted.[13]

DAWN took for granted the fact that SCP at the macro level would necessarily emphasize disciples "being made and multiplied" at the micro level. Yet this assumption is not validated by the data. Disciple-making is not a direct outflow of SCP. Allen was right. It is a basic flaw in DAWN's strategy, one he saw in 1984, and his insight was confirmed twenty years later.

Lack of emphasis on the how of CP

The third criticism regarding DAWN's strategy was its lack of emphasis on how to actually plant churches. Rapier argued in his dissertation on DAWN Zimbabwe that specific training in how to plant churches was not provided during DAWN congresses. National leaders were required to search out this information for themselves in order to ensure that SCP would indeed lead to CP:

> Two years following the second National Congress in Harare, a specific conference was held for church planters. Many more people were a part of the Target 2000 vision and needed specific training in how to plant churches. It is one thing for people to get excited about seeing churches multiplied in their country, and another for them to know how to go about starting them. . . . The result of the conference was more pastors and key lay people who were ready to take the challenge of discipling Zimbabwe back to their cities and villages to see Zimbabwe discipled. The vision of seeing Zimbabwe discipled had to be repeated over and over again.

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[13] Behar, Lee, "Reflection on a Missions Partnership," *Evangelical Missions Quaterly* (April 2008), accessed March 3, 2018, https://missionexus.org/reflection-on-a-missions-partnership/.

The vision had to be renewed. . . . It was essential to get the vision out to the people at this conference. They are the ones to see their nation discipled.[14]

To that critic, Montgomery responded unapologetically:

"I never tell my generals how to do something," wrote General George Patton of World War II fame. On the surface, that doesn't sound like a good approach to defeating the enemy. If the commanding general doesn't know how to win a war, who does? "I tell them what to do and they come up with all kinds of ingenious ways of getting it done," he wrote in his autobiography. Now *that* begins to make sense. In fact, its been a guiding principle for us in Dawn Ministries from the beginning in 1985. *What* needs to be done to complete the Great Commission? Saturate peoples, nations, countries with churches. See to it that there is a vital, witnessing congregation of believers incarnating Jesus Christ within easy access of every person in the world. *How* to get this done? That's up to the generals for starters. . . . *I* couldn't tell you how to plant a church or a thousand churches in your setting. But I could tell you how 12 denominations set about multiplying congregations once they caught the church-planting fever. Once mission societies by the hundreds, denominations by the thousands and local churches by the millions catch the vision of "what" to do – multiply local churches – the prediction that "... the earth will be filled with the knowledge of the Lord" (Hab 2.14) moves from a warm feeling to a reachable goal.[15]

The reader can only appreciate once again the assumption within Dawn Ministries that macro vision will lead to micro implementation of a "vital, witnessing congregation of believers incarnating Jesus Christ within easy access of every person in the world" through the work of the denominational "generals." Rapier tempered down Montgomery's enthusiasm: do not assume the obvious. Unless CP training be provided in the back end of a DAWN Congress, the end goal will never be reached. Who is to blame? Montgomery's optimism or the generals's lack of competence?

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[14] Rapier, 68-9.

[15] James Montgomery, "General Patton Lives On," *DAWN Report*, Issue 17, August 1993, 3.

Lack of contextualization

The forth and last criticism of DAWN's strategy is its lack of contextualization.

This criticism is by far the most voiced by missiologists:

> Establishing a church among nomadic or scattered people group will not necessary lead to successful evangelism, as too often extraction or ghetto mentality have prevailed in praxis.[16]

> The DAWN strategy was developed and tested in a predominantly Catholic nation in the Two-Thirds World. . . . The strategy has now been adopted in many other nations, including post-Christian European nations, but it is questionable whether the differences between these contexts have been adequately recognized or the implications explored.[17]

> As in Japan, DAWN never materialized as a viable church planting strategy in Germany. . . The question was not one of the propriety of a movement for the particular ecclesiastical peculiarities of a given country or the problem of contextualization.[18]

> When in the early 1990s the DAWN-project was launched in several European countries, its leaders stated that one church was required for every group of 1,000 people. . . . Contrary to most Philippinos, most Western Europeans are perfectly capable of covering larger distances to a church, since they generally possess cars, and there is usually a good public transport system. If they do not attend church, they must have other reasons than a lack of accessibility.[19]

In other words, there seems to be a "cookie-cutter" approach to missions within

the DAWN process. As if what happened in the Philippines, Guatemala and Zimbabwe

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[16] Allen, 5.

[17] Murray, 102.

[18] McRae, 150.

[19] Paas, *Church Planting in the Secular West: Learning from the European Experience*, 124-5.

could easily translate to other countries. What about "ecclesiastical peculiarities of a given country"? Stage of secularization? Cultural and ethnical specificities?

Montgomery did raise the question as to why the DAWN strategy was not embraced in the very country where Dawn Ministries was operating from, namely the USA. Was it a question of contextualization? Not at all. When he writes *And Then the End Will Come* in 1996, he still believes that the vision could come to the USA through the transplantation of DAWN in Europe:

> I'll have to admit it came as an incredible yet very pleasant surprise to see evangelicals in England so exuberantly embrace the DAWN idea. DAWN had previously floundered in Canada and seemed light-years away from being adopted in the USA. It had been formulated in a third-world country and was being effectively transplanted into similar soils. But would it work in the sophisticated, powerful Church in the West? The Church in England, as we saw in the last chapter, responds with a resounding "yes!" Evangelical leaders have not only tightly grasped ownership of the vision and strategy but have developed the tactical aspects of the concept to a much deeper level as well. They are now teaching us what DAWN is all about and providing the model for reaching the rest of the Western world. As a matter of fact, DAWN projects have now popped up with varying strengths and productivity in every nation of West Europe and the first projects are developing in Eastern Europe. Maybe the time is even coming when the United States and Canada will catch the vision from across the sea![20]

Montgomery is convinced that the DAWN vision and strategy will work wherever it is applied. It is after all a question of ownership. Yet Montgomery's optimism is to be contrasted with Martin Robinson's analysis of DAWN England's failure (also called Challenge 2000) ten years after Montgomery's publication:

> ... little thought had been given to the question as to whether a strategy that had proved effective in a developing nation which was receptive to the gospel as it was

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[20] Montgomery, *Then the End Will Come*, 59.

being presented by Protestant denominations in a largely nominal Catholic nation would also be effective in a unreceptive developed nation. The method was presented as the effective ingredient. The issue of contextualization had not been faced.[21]

He concludes:

... attention had been given to the "how" part of church planting but very little to the "what" issues. Much the same kind of experience applied to other denominations and networks too, so that by the late 1990s the goal of planting 20,000 new churches had slipped quietly away. Challenge 2000 as an organization was moribund and it looked as if yet another initiative in the Decade of Evangelism had simply failed.[22]

Contrary to Montgomery's sense of optimism, not only did the vision and strategy of DAWN collapse in most European countries, but the vision of DAWN never crossed the sea from Europe to the USA. Who was to blame? Dawn Ministries for not raising the question of *what kind of church* should be planted? Or the "generals" who assumed they knew what kind of churches needed to be planted? At least, Lynn Green, chair of Challenge 2000, gave credit for DAWN to force conversation on the "what" level from an *ad-hoc* perspective:

20,000 more churches of the same kind won't make much of an impact: the process of implementing the DAWN strategy has forced us to reexamine the cultural context we now live in and then determine how best to plant the kind of churches that will reap the abundant harvest that is actually there.[23]

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[21] Robinson, 25.

[22] Robinson, 28.

[23] Lynn Green, "Learning to live and minister in a post-Christendom world," *DAWN Report*, Issue 33, February 1998, 5.

In summary, to the critic of contextualization, Montgomery believed that it was the "generals" job to know *what kind of churches* needed to be planted. Critics of DAWN believed it was DAWN's responsibility to encourage churches to think of the "what" before the "how."

<center>*Critiques regarding DAWN's model*</center>

Criticisms of DAWN's model can be classified in three categories: requirement of church-collaboration, financial dependency on the West and over emphasis on goal-setting.

Requirement of church-collaboration

To the requirement of church-collaboration, McRae observed: "In order for the DAWN strategy to function, cross-denominational cooperation was required. Since this cooperative effort never materialized, DAWN never materialized."[24] Since DAWN is a WHAT (SCP), a WHO (whole church) and a WHERE (whole country), the participation of the whole church is indeed a key component of the model. If the church cannot be mobilized, then the DAWN model cannot work.

Montgomery in unapologetic about the need of cross-denominational collaboration in his model:

> At the heart of DAWN, as we have seen so far, is the concept of saturation church planting. It goes on from there to so integrate a number of basic components in synergistic fashion that a powerful system emerges. . . . As we have seen, an SCP

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[24] McRae, 150.

project can be carried out at any level. A local church can draw a circle with a radius of, say, three kilometers around a section of a city or a group of villages and determine to saturate the area with churches. A denomination can do the same for a state, province or any size region. Missionaries entering an unreached people group should develop a plan and strategy that will ultimately saturate that "nation" with churches. A group of churches or denominations can do this for a city, state or nation. I am frequently asked, however, if a local church, denomination or city fellowship can develop a DAWN project. Technically, the answer is "no." DAWN works well because it is developed on a national scale based on a set of basic concepts that interact with each other in such a way as to develop a powerful synergism. Leave out one or more principles and you no longer are doing DAWN, Discipling A Whole Nation.[25]

One of the DAWN principles is collaboration (principle 4):

It is a DAWN project if a national congress is held where the primary leaders of all denominations and other parachurch organizations along with leading pastors gather to consider the discipling of their whole nation and analyze the data that has been collected. . . . The unity of the Church in some countries makes it possible to start a project almost as soon as it is presented. In Finland it took eight years before such unity came. In Japan, at this writing, there is such division between Pentecostals and non-Pentecostals that the time is still not ripe for a true DAWN project.[26]

In a sense, while acknowledging the fact that SCP-type initiatives could be launched in places without the pre-requisite collaboration, Dawn Ministries refused to engage at such a level. Collaboration was a pre-requisite in the DAWN model and Montgomery defended that position time and time again. On the other hand, it could be argued that SCP could lead to DAWN. In a sense, where collaboration is not yet happening, encouraging SCP at city or region level could trigger future synergies down the road. Why not hold the two in tension? Perhaps DAWN could have been adapted to

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[25] Montgomery, *Then the End Will Come*, 60.

[26] Ibid. 68.

work towards a better future in places which were not yet ripe for collaborative work.

Like Japan.

Financial dependency on the West

Rapier in his dissertation argued that part of the difficulty in transferring

leadership from westerners to nationals was the issue of finances, especially that of the

full-time DAWN national leader who relied on external funding. Rapier admited:

> In reality it is not easy to 'own' the project in a financial way in a developing two-thirds world country like Zimbabwe. Perhaps this is where partnership has an even more significant role to play between first world countries that have abundant resources and the two-thirds world who are still learning how to put into practice biblical principles of stewardship. There are not easy questions. There are no easy answers.[27]

The two former CEOs of Dawn Ministries, Ngwiza and Salcedo also raised the

issue of financial dependency in their interview. Ngwiza noted:

> I think that one of the challenges that we faced with Dawn, had to do with resource mobilization where we relied heavily on funding from the West for the sustenance, the sustainability of the organization. . . . in terms of the entire project, most of the funds came from the West and that a tremendous witness that led to the dismiss of Dawn in 2008. . . . when the global financial meltdown occurred, the donor community took a fry, and basically stopped.[28]

Salcedo who came in office after Ngwiza furthered the argument:

> I realized that in 2008 that people around the world were relying on the finances of Dawn. And that was no bad. Because people don't realize this, we raised a lot of money in Dawn. Not like any other organization. . . . The problem is that those key

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[27] Ibid. 58-9.

[28] Ngwiza, X.

leeaders relied on us, they wanted us to fund them. And that created a dependency. In a way it was not good.[29]

With the 2008 financial crisis, funding dried up and therefore Dawn Ministries came to a standstill end. Close to one hundred countries relied on Dawn Ministries for running their model and sixty percent of those closed their national chapter after 2008. Certain Asian countries, such as the Philippines, had raised funding prior to 2008 within their constituency and were able to continue running the ministry. Chapter five will deal extensively with the issue of sustainability but at this point of the research, it can safely be asserted that the DAWN model was heavily relying on funding, which explains why the ministry collapsed when financial resources became scarce in 2008. Missiologists rarely make good fundraisers, and business-driven CEOs rarely make good missiologists. Yet mission agencies cannot afford to separate business practices from missions ethos. The issue of financial dependency is not just a financial issue, but a missiological one. Rapier's criticism of DAWN was collaborated by history. This is not the only case in the history of missions, but its example should call missions practionners to exercise great care in this area.

Criticism of Goal-setting

Robinson, in his analysis of the collapse of Challenge 2000 in England was very critical of the nature of goal setting:

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[29] Salcedo, X.

The first of these DAWN Congresses was held at the Birmingham Christian Centre, in the centre of Birmingham, in February 1992. Around 600 church leaders attented and once again, virtually every denomination and stream in the UK was present. At this event, a goal of planting 20,000 new congregations by the year 2000 was adopted. From a promotional point of view this made good headline copy. However, there were a number of significant problems that flowed from the adoption of the goal.

Robinson then lists a series of issues: (1) the process of arriving at the goal was somewhat flawed, (2) those who were setting the goals usually had little or no capacity for committing their respective denomination to the stated goal, (3) the process in the Philippines involved setting a goal for the year 2000, in 1974, giving a time span for completion of some twenty-six years, (4) those familiar with the Philippines DAWN strategy knew the crucial part played by the widespread development of evangelistic home bible study groups, and yet no provision for introducing an equivalent structure was made, (5) few of those at the Congress had access to resources that would enable goals as extensive as these to be accomplished.[30] Robinson concludes:

There seemed to exist a combination of revival expectancy and a kind of myopia that tended to suggest that the very declaration of the goal with a sufficient faith content would somehow cause it to be accomplished.[31]

Goal setting was at the core of the DAWN strategy. As early as 1980, in *The Discipling of a Nation*, Montgomery explains how he came to use goal-setting as part of his model:

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[30] Robinson, 24-6.

[31] Ibid. 26.

During the years of COWM, however, I would continue to wrestle with the basic idea relating to the discipling of a nation. What I was looking for was a fundamental strategy for the discipling of a nation-any nation. I was struggling with the ultimate "How to" of the Great Commission, "How to Disciple a Nation." I felt I was making progress. Later as I would study Church Growth Strategy under Peter Wagner and Ed Dayton at Fuller School of World Mission, I would pick up some useful terminology to describe what I was learning. . . . [32]

Montgomery then surveys the four strategies of any church growth project: (1) the right goals, (2) the right place, (3) the right methods, and (4) the right people.

Concerning the first principle, he notes:

Among other things, Strategy 1 [The Right Goal] refers to the right end product of evangelism, i.e., the making of disciples and not just the proclamation of the Word nor the getting of "decisions"; to the stating of goals in such a way that they would be quantitatively measurable; and to the setting of goals that are large enough to be challenging and to require dependence on the Lord for fulfillment but not so large as to be discouraging and self defeating.

In *DAWN 2000*, Montgomery unpacks the vision for goal-setting:

The purest and simplest expression of the prophetic message in a DAWN project is the setting of national goals for the making of disciples and multiplication of local churches. Such goals distill the data of the researcher and the message of the Lord into a clear, understandable vision that can be easily communicated. The goals become the driving force that mobilizes God's people to efforts they never dreamed possible.[33]

Quoting Peter Wagner:

For reasons I do not fully understand, writes Peter Wagner, some power is released through setting positive goals that otherwise remains dormant. But although I cannot explain it as well as I wish I could, it is a biblical principle that God seems to honor. Goal setting is the modern equivalent to the biblical concept of faith,

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[32] Montgomery, *The Discipling of a Nation*, 63-4.

[33] Montgomery, *DAWN 2000*, 143.

without which it is impossible to please God (Heb 11.6) . . . Putting substance on the future is what happens in a faith projection (goal setting) exercise.[34]

The next chapter will deal more precisely with goal-setting and its impact on the philosophical framework of DAWN. Yet, regarding Robinson's critique regarding goal-setting, one can say that, if not executed properly, goal-setting can actually back-fire and produce the reverse effect. Rather than becoming the "driving force" and producing faith to achieve the impossible, it can turn into a "demoralizing force" and induce doubt to achieve even the possible. Another question worth pondering is: should the model focus on the ends (the goal) or the means to achieve the end (the path to the goal)? In other words, do the "generals" have an obligation of results or should they strive to do their best in order to fulfill the goals by guaranteeing adequate resources and a proper time-frame to make this happen? This of course, under the assurance that goals have been themselves properly established.

Montgomery was perceived as a man of faith and vision, while he struggled with doubts and fears.[35] Dawn Ministries was built around his spiritual gift-set, and as a result, the model reflects his strong confidence in goal-setting. This confidence can sometimes turn into blind optimism, as was his reading of the DAWN-England process. While marveling at the miracle of Challenge 2000 when writing *Then the End Will Come* in 1996, the movement was already collapsing because of flaws in the goal-setting process.

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[34] Ibid. 144.

[35] Montgomery, *DAWN 2000*, 5.

Was Montgomery unaware of the matter, or was his optimism so strong as not to see the danger of the matter? Missiological robustness requires on-going assessment of missional strategies in order to ensure proper implementation. For faith without works is dead (James 2:26).

In light of the preceding critiques and responses from Dawn Ministries, what are mssional learning-outcomes that could benefit NC2P? To that matter this author will now turn.

Missional Learning-outcomes for NC2P

A summary of the critics, responses and validation marker is needed at this point of the study. In a sense, are the points raised by the critics valid or not? The following table chart will be helpful in that regard.

TABLE 3:3
SUMMARY OF DAWN'S CRITICISMS
AND DAWN'S RESPONSES

Category	Criticism	Response	Author's validation
Vision	Nothing new	It is a matter of obedience.	Not validated.
Vision	Nothing for UPG	It is a semantic problem. The vision is geared to all peoples.	Not validated.
Strategy	Lack of cross-cultural evangelism	Geographical SCP will lead to cross-cultural (sociological) SCP.	Validated. The assumption is false.
Strategy	Lack of disciple making emphasis	SCP will necessarily lead to the discipling of local congregations.	Validated. The assumption is false.

Strategy	Lack of emphasis on the how of CP	DAWN focus on the "what," the denominations' "generals" know the "how."	Validated. The assumption is false.
Strategy	Lack of contextualization	DAWN works everywhere. It is a question of ownership.	Validated. It is not *how many* churches but *what kind* of churches which is the critical point.
Model	Requirement of church collaboration	DAWN is more than SCP as it requires denominational collaboration.	Not validated.
Model	Financial dependency on the West	Dawn Ministries relied on strong fund-raising capacity through its first CEO. Funding was not an issue, until he left and the financial crisis happened in 2008.	Validated. Financial dependency is a missiological concern.
Model	Critic of goal-setting	DAWN is faith-driven. Goal-setting is the driving principle behind the vision.	Validated. If not established properly, goal-setting can produce the reverse effect.

Out of the nine critiques raised by missiologists, this author has validated six. Four of four strategy critics, and two out of three model critics. What does this mean for NC2P? How should NC2P incorporate this missional learning outcome in its vision, strategy and model?

The issue of financial sustainability will be the topic of chapter six and that of goal-setting will be addressed in the next chapter. Hence remains four criticisms which pertain to strategy: (1) lack of cross-cultural evangelism, (2) lack of disciple making emphasis, (3) lack of emphasis on the how of CP, and (4) lack of contextualization.

Lack of cross-cultural evangelism

The goal of NC2P in a given nation is to work towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces. Cross-cultural evangelism is assumed when advocating the multiplication of churches in all ethnic and cultural spaces. Yet chapter one pointed out that this was not a reality within NC2P practionners. No instruments have been deployed to measure cross-cultural evangelism in these areas. As a result, geographical saturation is favored over ethnic and cultural saturation. To correct the matter, NC2P needs to add another indicator to its core three health indicators, that of cross-cultural CP which will reflect the degree of maturity of the model in that regard: (1) red: no capacity, (2) orange: ongoing research, (3) green: active partnership on the ground which produces cross-cultural church planting into new ethnical and cultural spaces. The second missional component, Strategic information, needs to include research on ethnic and cultural spaces that need attention. Systems, the forth missional component, need to provide adequate training in cross-cultural evangelism to ensure engagement in these areas.

Lack of disciple-making emphasis and lack of emphasis on the how of CP

NC2P seeks the multiplication of churches in all of the nation's geographic, ethnic, and cultural spaces. This results in measurable progress in church planting through evangelism, winning people for Christ. By "church," NC2P practioners refers to Gelder's

four functional descriptors: (1) we are called by Christ to be people of God in the world, (2) we gather around our calling and values and shared practices (confessional affirmation, spiritual disciplines, hospitality, generosity, service to our community), (3) we are connected with our context within our Christian tradition, and (4) we are sent into society with a calling for which we will be held accountable, including serving among the real needs of the community and knowing how to speak in the public square reflecting our shared values and practices expressing the Kingdom.[36] What then is conversion-based church planting? Conversion based church planting is Gospel sowing that leads to the formation of disciple-making communities expressing the descriptors above.

In other words, NC2P, thanks to the missiological input of Stefan Paas at its annual core meeting in Amsterdam, September 2014, already brought corrective action to its core definition of church and church-planting. Mindful of the collapse of the three-stage church planting methodology in church history, the NC2P core team reemphasized the importance of Gospel sowing, leading to the gathering and establishing of a local congregation through disciple-making. NC2P is only advocating ministries in its System category for which disciple-making and conversion based church-planting is a priority (Acts 29, M4, DCPi).[37] Where Dawn Ministries was shy about engaging in the "how" of church-planting, NC2P provides resources for the "generals" so that they can implement

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[36] See Craig van Gelder, *The Essence of the Church* (Grand Rapids: Baker Books, 2000).

[37] See http://nc2p.org/systems/tools for more information on these ministries.

missional practices in their own denomination. M4 is a prime example of cross-denomination collaborative work, with emphasis on four topics: Master (the Missio-dei framework of missions), Mission (the call to evangelism), Multiplication (the call to reproductive disciple-making) and Movement (the call to CPM).[38]

Lack of contextualization

The presence of Martin Robinson, missiologist and key architect of the former DAWN-England Challenge 2000 in the NC2P core-team, ensures that NC2P keeps the focus on issue of "what kind of churches" should be planted. As a disciple of Newbigin and a prolific writer in the area of Gospel and Culture engagement in Europe, Robinson continues to provide missiological insights to the NC2P movement to ensure its missional robustness in that area. The core-team has also expressed interest recently in creating a missiological task force to provide ongoing research in the area of cultural engagement in order to irrigate the praxis of NC2P. This author, along with Robinson and Jennifer Willimason will co-lead this task force. Lastly, NC2P was recently approached by Exponential[39] to partner for the launch of Exponential Europe. Well aware of the issue of contextualization and financial dependency, the NC2P core team has expressed strong rational for Exponential Europe to espouse NC2P's terminology and definition. In other

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[38] See http://m4europe.com/en for more information on M4 ministry.

[39] See https://exponential.org/ for more information on Exponential Conference.

words, NC2P will frame the "language" for the first Exponential Europe conference scheduled in 2020, in the back-end of NC2P third European-wide gathering.

Conclusion of Chapter 3

This chapter focused on the missiological robustness of NC2P (RQ 3). Should DAWN-type initiatives like NC2P be promoted globally today? Why? What can NC2P learn from the critics of DAWN to strengthen its missiological impact?

The findings showed that NC2P needed strengthening on the cross-cultural evangelism aspect of its missions engine, a concern that was already raised in the formative evaluation of the system in chapter one. To correct the matter, NC2P needs to add another indicator to its core three health indicators, that of cross-cultural CP which will reflect the degree of maturity of the model in that regard: (1) red: no capacity, (2) orange: ongoing research, (3) green: active partnership on the ground which produces cross-cultural church planting into new ethnical and cultural spaces. The second missional component, Strategic information, needs to include research on ethnic and cultural spaces that need attention. Systems, the forth missional component, need to provide adequate training in cross-cultural evangelism to ensure engagement in these areas.

With adjustment to its core definition (chapter two), and to its praxis (chapter three), NC2P is gaining in biblical, theological and missiological robustness.

CHAPTER 4

PHILOSOPHICAL RATIONAL OF NC2P

If biblical and theological analysis are geared towards insuring that the model

functions under the authority of Scripture, if missiological analysis is meant to assess the

model's missional impact, philosophical analysis digs deeper into the belief system

sustaining the model (RQ3). What are the core assumptions, the unquestioned world-view

holding the edifice? Are they anchored in Scripture or culture? To this philosophical

analysis this author will now turn, starting with an analysis of DAWN's core plausibility

structures. How much are these plausibility structures by-products of modernity? How

much do they owe to the key thinkers within the organization? The answers to these

questions will enable this author to establish a plausibility structure matrix with both

cultural and organizational dimensions. The chapter will then move to learning outcomes

for NC2P.

Understanding DAWN's Philosophical Rational

In order to find the philosophical rational of a system, one has to listen to the

early voices and authorities that gave rise to the system. In that sense, the DAWN system

can be traced back to the voice and authority of Vergil Gerber. Peter Wagner makes the

case in the forward of *DAWN 2000*:

Historically, DAWN is the linear successor of the Vergil Gerber church growth workshops conducted throughout the world during the 1970s. In over 50 countries Vergil Gerber taught church growth principles to pastors, encouraged them to set faith goals for growth, and motivated them to pay the price to accomplish the goals. As a result the growth rate of many churches and denominations from Argentina to Zambia dramatically increased. Gerber's "manual" was translated into over 40 languages and continues to exert a powerful influence among church leaders. DAWN has picked up where Gerber left off. Using more advanced church growth technology, more extensive research, a broader base of coordination, a longer term and more demanding process, and an extensive accountability system, Jim Montgomery represents a second generation which has added many improvements to Vergil Gerber's basics. Goal setting, for example, remains a key internal dynamic of DAWN.[1]

Gerber's impact on DAWN

Goal-setting was not part of the original Church Growth teachings. Gerber in a

sense was a second generation Church Growth advocate – which would make

Montgomery a third generation. As Wagner explains:

Several elements of church growth teaching have been introduced in recent years that were not mentioned in *Understanding Church Growth*. Goal setting, for example, is now recognized by practitioners and theoreticians alike as providing a dynamic for growth that cannot be overlooked. The crucial role of goal-setting in planning for church growth has been strongly emphasized by Vergil Gerber in *God's Way to Keep a Church Going and Growing* and by Robert Schuller in *Your Church Has Real Possibilities*.[2]

Prior to *God's Way to Keep a Church Going and Growing*, Vergil Gerber

published *A Manual for Evangelism/Church Growth* in which he provides practical steps

towards setting goals for a church. He writes:

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[1] Montgomery, *DAWN 2000*, foreword.

[2] Peter Wagner, C. "Recent Developments in Church Growth Understandings." *Review & Expositor 77*, no. 4 (December 1980): 513.

On the basis of the research and analysis done, you can now set goals for the future growth of your church. These goals should be set in terms of obedience to Christ's Great Commission as we have pointed out in earlier sections. Keep these points in mind: (1) *Goals must be set in prayer*. This must not be carnal, but spiritual. As you pray, God will guide you in setting the goals that will please Him, (2) *Goals must be set in faith*. When you project membership goals, you are asking the questions: "How many new disciples can I trust God to make through me and my church over the next five years?", (3) *Goals must be realistic*. Christian goals must not be pipe dreams, reflecting only wishful thinking. You know your area, you know what has been done in the past, you know the strong and weak points of you congregation, and on the basis of all these things, you must project your goals.[3]

"You must project your goals." The philosophical assumption is strong: God wants you to project goals, in prayer and faith. In other words, not projecting goals would amount to disobedience of "Christ's Great Commission." This call is relayed by Montgomery sixteen years later:

The purest and simplest expression of the prophetic message in a DAWN project is the setting of national goals for the making of disciples and multiplication of local churches. Such goals distill the data of the researcher and the message of the Lord into a clear, understandable vision that can be easily communicated. The goals become the driving force that mobilizes God's people to efforts they never dreamed possible.[4]

Again the link between the "message of the Lord" and the "data of the researcher" is strongly emphasized, in such a way that the setting of the national goal is the equivalent to the "prophetic" call to missions. "The goals become the driving force that mobilizes God's people," says Montgomery. The philosophical foundation is laid,

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[3] Virgil Gerber, *A Manual for Evangelism/Church Growth* (South Pasadena, CA: William Carey Library, 1973), 58-9.

[4] Montgomery, *DAWN 2000*, 143.

and yet later in the book, Gerber offers this word of caution regarding the dynamics of

goal-setting:

> Notice that many of those who do not yet know Christ are not within easy reach of your church evangelistic program. This manual is geared primarily to evangelism in "Jerusalem and Judea" to use the terminology of Acts 1 : 8. Multitudes of other peoples are found across cultural barriers, in "Samaria" and in the "uttermost parts of the earth . " The average local church is not set up to win these people to Christ, although it is part of its responsibility to do so. Special Christian organizations, often called missions or orders, throughout history have been used by God for this type of cross-cultural evangelism, but it would take another manual to develop this concept further. It will be more helpful if we stick to "Jerusalem and Judea" while recognizing the equally valid imperative to reach "Samaria and the uttermost parts of the earth."[5]

In other words, goal-setting as promoted in his manual would not necessarily be

sufficient to fulfill the Great Commission, as it would exclude cross-cultural evangelism

("Samaria and the uttermost part of the earth"). This is a major philosophical concession

on Gerber's part. This would explain why SCP, established through goal-setting, did not

produce cross-cultural evangelism, as this author already pointed out in the previous

section (see table 3.2). Montgomery, building on Gerger's methodology, omitted to take

into consideration the limit's to goal-setting as established by Gerber in his work. As a

result, DAWN growth projections corresponded more to revivalism within "Jerusalem

and Judea" than pioneer missions work in "Samaria and beyond."

"You must project your goals," stated Gerber. Again, the philosophical

assumption is strong: God wants you to project goals, in prayer and faith. In other words,

not projecting goals would amount to disobedience of "Christ's Great Commission."

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[5] Ibid. 65.

Which raises another question: did Jesus really have goal-setting in mind when he gave

the Great Commission to his disciples or is Gerber's statement the natural expression of

modern-thinking? When did reliance on the power of data, and science as such, became

such an assumed part of missions' strategy?

Modern thinking's impact on DAWN

To answer this question, one has to dig deeper into the organizational culture of

DAWN. In *DAWN 2000*, Montgomery's lays out his understanding of DAWN's missions

strategy:

> How DAWN is put together in a *comprehensive* and *systematic plan* will be further
> explained as we go along. . . "I like DAWN because that's the way I run my
> business," said a wealthy businessman who plans to introduce DAWN in his native
> Norway. We hear such comments quite frequently. Ian Robertson could also see the
> connection to his business. He is a top-level consultant for Lockheed who gives
> seminars on the manufacturing process. "DAWN is the only *missions strategy* I
> know of that works on the *systems level*," he says. "Every other strategy emphasizes
> one aspect, but no one else sees the whole picture like DAWN does." He explained
> this from the *manufacturing process*. "There are some who are expert in research,
> some in product development, some in the actual manufacturing, some in sales,
> some in administration. Each is isolated in his or her own specialty. But very few
> see *the whole process or how the whole system functions. Churches and missions
> are in the same situation*. But DAWN works at *this systems level*." (emphasis
> added)[6]

"It is this systemic and comprehensive approach" says Montgomery that makes

DAWN appealing. In other words, Gerber's insights into goal-setting fueled

Montgomery's passion for systems and processes. The underlying presupposition is that

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[6] Montgomery, *DAWN 2000*, 107.

missions can be apprehended, translated, articulated in a systemic fashion, like a

manufacturing process. Montgomery furthers his rational:

> In developing a comprehensive and systematic approach to the completion of the Great Commission, it is necessary to divide the task into *manageable segments*. On the one hand we have the whole body of Christ in the world consisting of about 330 to 400 million believers, the "harvest force." On the other hand, we have all the nations of the world that need to be discipled, the "harvest field." Can we break up the "harvest force" and the "harvest field" into such manageable segments that the whole body of Christ in the whole world will so be put to work that no part of the harvest field will be neglected? The simplest, most direct way to do this, I have concluded after many years, is with a country-by-country approach. Dividing all the "nations" and all the believers of the world by countries *is the only practical, workable way* of making sure that every "nation" is going to be reached. (emphasis added)[7]

Again, Montgomery assumes that Jesus' Great Commission is totally compatible

with a "comprehensive and systemic approach." Goal-setting becomes the means by

which the "harvest force" can engage the "harvest fields" in "manageable segments."

Using differential analysis, goal-setting becomes the means to achieve an end: the

evangelization of the world, and this, Montgomery argues, is "the only workable way" of

obeying Christ's Great Commission. Where does this firm belief in the power of the

scientific method to solve any problem come from?

DAWN and Cartesian Rational

This author believes that Montgomery's systemic approach to problem-solving

can be traced all the way back to the XVII century, more precisely in work of the French

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[7] Ibid. 107.

philosopher René Descartes. In his *Discourse on the Method*, Descartes lays the four

precepts of his logic:

> The first was never to accept anything as true that I did not *incontrovertibly* know
> to be so; that is to say, carefully to avoid both *prejudice* and premature conclusions;
> and to include nothing in my judgements other than that which presented itself to
> my mind so *clearly* and *distinctly*, that I would have no occasion to doubt it. The
> second was to divide all the difficulties under examination into as many parts as
> possible, and as many as were required to solve them in the best way. The third was
> to conduct my thoughts in a given order, beginning with the *simplest* and most
> easily understood objects, and gradually ascending, as it were step by step, to the
> knowledge of the most *complex*; and *positing* an order even on those which do not
> have a natural order of precedence. The last was to undertake such complete
> enumerations and such general surveys that I would be sure to have left nothing
> out.[8]

Descartes' first precept calls on the observer to carefully analyze the problem in

question, avoiding both presumptions and prejudices. In a certain sense, the emphasis in

DAWN on research is clearly echoed here:

> As indicated, I want to spend a little more time on the next powerful ingredient of
> the DAWN process. Of the 12 components of DAWN, this one is first among
> equals. It is at the same time the ingredient least understood, most often maligned
> and in some respects most difficult and expensive to accomplish. But without this
> step there simply will not be a DAWN project, and probably no commitment to
> significant national goals nor to the worldwide goal of 7 million more churches. It
> concerns the matter of research.[9]

He further links the power of the research methodology to Gerber's legacy:

> In his Evangelism/Church Growth seminars held in more than 50 countries in the
> 1970s, Vergil Gerber repeatedly observed this phenomenon. Delegates were
> required to bring with them statistical data of their churches for the previous 11

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[8] René Descartes, *A Discourse on the Method of Correctly Conducting One's Reason and Seeking Truth in the Sciences* (Oxford: Oxford University Press, 2006), 17.

[9] Montgomery, *DAWN 2000*, 113.

years. When they analyzed their own graphs and rates of growth, they responded almost invariably with a great new vision of how much more they could accomplish for the Lord. Again and again the incredible power of information did its work.[10]

Again, for Montgomery, there are no philosophical dilemma in equating scientific method to missions:

In my mind, this type of church growth research can be boiled down to the simple need to know and understand how the wind of the Spirit is blowing over both the society and the Church in order to enhance our effectiveness in regard to our evangelistic mandate. From this understanding we can then get a more accurate picture of what the Spirit would want to accomplish through his Church in the succeeding months and years. This is what we refer to as the "prophetic message" that emerges from the gathering and analysis of data and is the next powerful ingredient of the DAWN process.[11]

In other words, for Montgomery, research helps us understand the mind of the Spirit.

Descartes' second precept and third precepts[12] are clearly evident in Montgomery's strategy: "Dividing all the 'nations' and all the believers of the world by countries [second precept] is the only practical, workable way of making sure that every 'nation' is going to be reached [third precept]."[13] It is logical, it is clear. It is practical and workable.

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[10] Ibid. X.

[11] Ibid. 132.

[12] "The second was to divide all the difficulties under examination into as many parts as possible, and as many as were required to solve them in the best way. The third was to conduct my thoughts in a given order, beginning with the *simplest* and most easily understood objects, and gradually ascending, as it were step by step, to the knowledge of the most *complex*; and *positing* an order even on those which do not have a natural order of precedence." (Precept 2 and 3 of Descartes' Method).

[13] Ibid. 107.

The last Cartesian precept – which was "to undertake such complete enumerations and such general surveys that I would be sure to have left nothing out" – displayed by the work of Dawn Ministries and the incredible reporting relayed in the quarterly *DAWN Report.* Within the organization, Montgomery led a team of fifteen researchers who, through global relays, gather stories, data and best practices, to ensure that they "have left nothing out." The compilation of the 20 years of *DAWN Report*s reads like a history of missions covering the years between 1986 and 2005 and is a gift to the global church.[14]

In a sense, Montgomery's missions methodology is squarely Cartesian. Should this be a concern for missions? What was the path that lead to the place where reason and science could be on equal footing with Scriptures in the field of missions? In order to answer that question, which will give this research more insights into the current condition of plausibility structures within Dawn Ministries, a brief review of the secularization process from the time of Descartes up to the XIX is needed.

Going down the secularization path

Ian MacLean, professor of Renaissance Studies at the University of Oxford rightly places the work of Descartes within the greater framework of the revolution of metaphysics in the XVII century:

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[14] The *DAWN Reports* have been kindly OCR-scanned and can be consulted at the readers' request.

The publication in 1637 of an anonymous book in French entitled *A Discourse on the Method of Correctly Conducting One's Reason and Seeking Truth in the Sciences* marks one of the pivotal moments of Western European thought; it was the work of a formidably clever, radical, rigorous thinker, who in this short, informally presented introduction to his work threatened the very foundations of many prevailing philosophical beliefs, and set an agenda for enquiry into man and nature whose effects have lasted up to the present day. In this introduction to his thought, Descartes set out his novel philosophical and 'scientific' programme, and prepared his contemporaries to receive it, even though they would be looking at it through the prism of their intellectual expectations, which (for the learned among them) had been formed in the traditional framework of Aristotelian philosophy and its characteristic modes of debate.[15]

In other words, Descartes inaugurated a new path in the field of epistemology, that of subjectivism which accelerated the secularization process already set in motion in the XII century. As Charles Taylor explains:

There were many causes [to the secularization process]. People cite: Renaissance humanism, the scientific revolution, the rise of the "police state", the Reformation. All of these are right. But to understand them all, we have to appreciate the importance of a movement which gathers steam in the late mediaeval period, and which aimed to remake European society to meet the demands of the Gospel, and later of "civilization". It would perhaps not be wrong to apply the overworked word 'revolutionary' here, because this drive to Reform was the matrix out of which the modern European idea of Revolution emerges. . . . What I'm calling "Reform" here expressed a profound dissatisfaction with the hierarchical equilibrium between lay life and the renunciative vocations. [16]

One advocate of this "profound dissatisfaction with the hierarchical equilibrium" was Martin Luther. In his reply to the Diet of Worms, Luther argued:

Since your majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by scripture and plain reason – I do

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[15] Descartes, *A Discourse on the Method of Correctly Conducting One's Reason and Seeking Truth in the Sciences*, vii.

[16] Charles Taylor, *A Secular Age* (Harvard: Harvard University Press, 2007), 61.

not accept the authority of popes and councils for they have contradicted each other – my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I cannot do otherwise, God help me. Amen.[17]

In his statement, Luther is careful to associate Scripture with "plain reason," as if the two could not be separated from one another. At the end of the XVI century, there is still a philosophical understanding of the role of reason within Scriptures. Scriptures and reason together, yet Scriptures always *above* reason. The breakdown will come later, with Descartes. In his *Meditations on First Philosophy*, Descartes states:

> I have always considered that the two questions respecting God and the Soul were the chief of those that ought to be demonstrated by philosophical rather than theological argument. For although it is quite enough for us faithful ones to accept by means of faith the fact that the human soul does not perish with the body, and that God exists, it certainly does not seem possible ever to persuade infidels of any religion, indeed, we may almost say, of any moral virtue, unless, to begin with, we prove these two facts by means of the natural reason … we must believe that there is a God, because we are so taught in the Holy Scriptures, … we nevertheless could not place this argument before infidels, who might accuse us of reasoning in a circle[18]

For Descartes, it was necessary to distinguish between Scriptures and plain reason in order to prove the existence of God and the eternal nature of the soul. By doing so, and avoid "reasoning in a circle," Descartes, placed reason *above* Scriptures arguing that "natural reason" is able on its own to explain metaphysical issues. This breakdown between "natural revelation" through "natural reason" and "special revelation" through

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[17] Martin Brecht, *Martin Luther. tr. James L. Schaaf* (Philadelphia: Fortress Press, 1985–93), 1:460.

[18] René Descartes, *The philosophical writings of Descartes: Volume 2, the correspondence. Vol. 2* (Cambridge: Cambridge University Press, 1984).

Scriptures is the beginning of the subjectivism path that will carry weighted implications

for the future of metaphysics. Martin Heidegger, commenting on Descartes' metaphysical

revolution, said:

> This objectifying of whatever is, is accomplished in a set-before, a representing, that aims at bringing each particular being before it in such a way that man who calculates can be sure, and that means be certain, o f that being. We first arrive at science as research when and only when truth has been transformed into the certainty of representation. What it is to be is for the first time defined as the objectiveness of representing, and truth is first defined as the certainty of representing, in the metaphysics of Descartes. The title of Descartes's principal work reads: *Meditationes de prima philosophia* [Meditations on First Philosophy]. Prote philosophia is the designation coined by Aristotle for what is later called metaphysics. The whole of modem metaphysics taken together, Nietzsche included, maintains itself within the interpretation of what it is to be and of truth that was prepared by Descartes.[19] (The Age of World Picture, 127)

This epistemological revolution is what defines the modern world of today:

> Western history has now begun to enter into the completion of that period we call the modern, and which is defined by the fact that man becomes the measure and the center of beings. Man is what lies at the bottom of all beings; that is, in modern terms, at the bottom of all objectification and representability. No matter how sharply Nietzsche puts himself time and again against Descartes, whose philosophy grounds modern metaphysics, he turns against Descartes only because the latter still does not posit man as subjectum in a way that is complete and decisive enough. . . . In [the doctrine of the Ubermensh] , Descartes celebrates his supreme triumph.[20]

In other words, Descartes, by divorcing reason from Scriptures, participated to the process

of disenchantment already fueled by the Reformers, and offered a new way to apprehend

reality. Taylor comments:

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[19] Martin Heidegger, *The Question Concerning Technology* (New York: Garland Publishing, 1977), 127.

[20] Martin Heidegger, *Nietzsche: Volume Three and Four: Volume Three and Four.* Vol 4. (New York: Harper Collins, 1991), 28.

Descartes' objectification involves withdrawal not just from the field of cosmic meanings, but also from the body. And further, in taking a firm stand in favour of a monological, self-responsible construction of certain knowledge for myself, he calls on us to withdraw from tradition and social authority, and the whole domain of what is experienced in common.[21]

This confidence in the power of reason, the "withdraw from tradition and social authority" is also what allowed for the industrial revolution in XIX century England. Against headship-patterns, anchored in Ancient Regimes' sociological and political structures, leadership theories emerged and questioned the status-quo. Things needed to be changed and could be changed, by applying the power of scientific method to the field of economics. The "miracle" happened and gave rise to Western hegemony in the field of science and business. The cultural plausibility structures formed by Cartesian epistemology and Western influence in the world of economics form the bedrock of Western civilization.

Because many para-church mission agencies were born in the XX century, it is not surprising to see the influence of these cultural plausibility structures in the formulation of their respective missions strategies. The scientific approach was a direct outflow of modern epistemology, and as such could be applied to complement, expand or solve Scriptures dilemma. Dawn Ministries, like many others, was operating under such cultural premises. This is why Dawn Ministry could unapologetically declare that the question of missions, understood in the urgency to "finish the task," was as simple of a problem to resolve, as a goal-setting process between "harvest force" and "harvest field."

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[21] Taylor, 285.

But it required, from inside the organization, the creation of another plausibility structure,

in symbiotic resonance with the cultural plausibility structure, which would ensure that

this equation could be solved, and that the plan could be implemented everywhere and

anytime. To this matter this author shall now turn.

Engineering and Business Strategy at the heart of Dawn Ministries

Two key organizational leaders helped develop this internal plausibility structure

within Dawn Ministries: Bob Waymire and Steve Steel. One came from a military

engineering background, the other from business strategy background. Both brought to

Dawn Ministries fuel to power the narrative that DAWN was indeed the best way to

"finish the task of world evangelization."

Engineering Strategy in Dawn Ministries

Waymire, started his professional career as a program engineer for Lockheed

Missile and Space Company (1957-1973). He designed and troubleshooted flight control

and guidance systems, and oversaw the "Total Weapon System" through project

coordination, integration and negotiation. Reflecting upon his years at Lockheed,

Waymire states:

> I served primarily as a "troubleshooter" for Lockheed, and the customer, the Dept.
> of Defense, related to 'submarine-launched missiles. I mention "troubleshooter"
> merely to note I was very interested in "how and why" things work the way they do
> and the contributions each system makes in reaching the goal, 'accomplishing the
> mission.' This is to say, my background was more technical systems oriented than
> "mission strategy" although the two are intimately related. I spent a lot of time at
> Cape Canaveral involved in "post-flight" analysis, basically analyzing the "why's
> and wherefores" of both successful and failed missile flights of what then was the

Polaris submarine launched missile of an earlier configuration of what is now the US's primary deterrent, the Trident sub-based missile.[22]

In 1971 he joined the Luis Palau Evangelistic Team as a Media Specialist. He then joined Overseas Crusade in the middle of the 70's and applied his engineer capacity towards Planning and Research at O.C. Ministries. He recalls:

I would never be classed as an 'intellectual' per se, but more systems, hands-on person, although in many ways a visionary, which may emerge as this narrative/discussion continues. I mention this to clarify I did not have any formal theological training, when I went into missions, via an evangelist Luis Palau whom I met and later joined his team, visiting Latin America and working on crusades. His mother organization, at the time, was Overseas Crusades, and after two years doing a variety of things with Luis, I was invited to join Overseas Crusades in the area of planning, initially. Then in about 1975 when Jim Montgomery returned from the Philippines, and the Christ The Only Way program (which actually could be considered a "DAWN/SCP-prototype"), our offices were next to each other, and soon together we became the "Research and Strategy" department, with Jim also being "overseas fields" coordinator, with responsibilities for opening new fields for OC. In the research area I was working on a Global Research Database which providing analysis basis for the world peoples (joint venture with SIL) with coordinates for villages and city neighborhoods. This was utilized extensively/significantly in the Unreached Peoples strategies, kicked off by Ralph Winter. I interfaced with Patick Johnstone of WEC, and David Barrett in Nairobi working on the World Christian Encycopedia (WCE).

Over a period of several weeks in March 1978 and February 1979, Waymire researched 23 denominations in the Philippines and his work became the basis for at least five chapters of *The Discipling of the Nations*. Regarding the establishment of a goal-setting for Philippines, Waymire recalls:

Regarding the "church to population" as it turns out I was involved in that discussion and in setting the initial number of "1 church per 1000 goal." This emanated from two things/factors. One was the empirical results of the 1978 survey

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[22] Bob Waymire, e-mail message to author, October 26, 2017.

I was involved in, and the other was the goal Jim had already established from his own experience in the Philippines (COW Program he launched.) Jim had already, through research and analysis, derived the goal and "slogan" of "50,000 churches by the year 2000." He used this goal to help mobilize the Philippine denominations/churches for what later became a national CG movement. I don't remember that actual pop/per/church ratio disclosed by the survey (it's in *The Discipling of the Nations* book), but in our reviews/discussions on this subject, which included noting the surveys empirical results, and noting the growth rates of churches, we wanted to develop/establish a goal, commensurate with Jim's "50,000 churches" slogan, with the purpose of being "challenging" but not "discouraging." Extrapolating church-multiplication growth at "survey" rates we discovered the goal would be reached in an "overall" sense by the target year of 2000. That is, when considering all churches lumped together, which averaged out/covered for the slower growing denominations.[23]

Not only did this study in the Philippines became the blueprint for *The Discipling of the Nations*, but it influenced much wider circles through Church Growth literature. Waymire recalls:

. . . when Dr. Mac reviewed the survey report of the Philippine research, he challenged Pete Wagner and me to formalize the format into a publication, which was published as the "Church Growth Survey Handbook" (that Pete's wife, Doris termed the "WagMire" book). Another associated role was working on the Church Growth Bulletin with Dr. Mac and Jim. (Dr. Mac was Editor Emeritus, and Jim was Managing Editor). For a short season I was termed the "publisher" and I never understood why-as OC was still the true "publisher". I believe through all this stuff mentioned above, via osmosis/exposure, I was becoming a kind of church growth" dude. I'd witnessed the success in the Philippines, and had understanding of 'where and why' the Church grew or didn't, and I think my troubleshooting mentality (trying to understand the causive factors of growth and non-growth, i.e. success and/or failure) probably helped along the way.

One can only testify to the giant contribution Waymire brought to DAWN and later to the AD2000 Movement where he co-lead the SCP-track with Ross Campbell, also a former DAWN Africa coordinator. Reflecting on some of the failures to implement

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[23] Ibid.

country wide SCP strategy within AD2000, Waymire singled out a "fatal flaw" within the

strategy, that of "no mechanism for processing problem solving."[24] One can discern the

"troubleshooting mentality" of Waymire and his strong belief that the overall strategy was

sound and reliable. He concludes:

> I will say/observe that ultimately, the wrapping up of the AD2000 (and forgetting
> the "Beyond"), resulted from internal actions/problems, mostly "political" nature
> and do not reflect or indicate a basic flaw in the "design" of the Movement, except
> the obvious need for "problem detection and correction." To me this is ultimately
> doable.[25]

This author is very much appreciative of Waymire's tireless contribution to the

field of research and his robust approach to design and process in missions strategy. At

the same time, one can only testify to the power of the scientific method narrative

throughout his work. It was the core foundation of his training, and as a result, it

permeated his research and strategy. No wonder then that Montgomery, himself very

partial to military figures and strategies, found in Waymire a keen partner for the

development of the DAWN strategy. Waymire not only provided research and data for the

first of Montgomery's publications, *The Discipling of the Nations*, but he was also the

one who coined the expressions "harvest field" vs "harvest force." Montgomery states:

> Bob Waymire has introduced other terminology that I believe is helpful. He speaks
> of the "harvest force" and the "harvest field." The harvest force consists of all those
> who truly belong to Christ, who are "saved," regardless of their organizational

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[24] Ibid.

[25] Ibid.

affiliation. The harvest field, by contrast, refers to the "unsaved," all those who are not born again and not on their way to heaven.[26]

Waymire was also instrumental in the writing of the DAWN Research Handbook, which was first released in 1992 and became foundational to the deployment of the vision across nations. In the forward, Waymire declares:

> We need light! In order to be good stewards of God's grace, we must have the facts – see the true picture. Yesterday's truths are often today's fictions. Accurate, up-to-date information about ourselves (the Harvest Force) and our context (the Harvest Field) is needed. If we do not gather, maintain, analyze and communicated relevant information about both the Harvest Field and the Harvest Force on an ongoing basis, we will lose sight of our long-range goal, expend our energies and resources in many good deeds, leave many harvest fields untouched, and return empty-handed out of others. Millions will remain in bondage and never experience the powerful, life-changing love, care and power of our Lord and Savior. The Kingdom of Darkness will have a decided advantage and perhaps prevail (temporarily at least).[27]

Here again, he establishes the link between the power of research through scientific methodology and the ability to finish the task. It was and still is today Waymire's conviction that it is "doable," if one could devise a better mechanism for "problem solving" in the process.

Engineering is one key aspect of DAWN's internal plausibility structure. Closely associated with engineering is another fundamental aspect, that of a great business strategy, which was necessary to fuel the engineering process and to assist its global deployment.

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[26] Montgomery, *DAWN 2000*, mid CHAPTER 7.

[27] Roy A Wingerd Jr, *The DAWN Research Handbook* (Colorado: Dawn Ministries, 1992-2001), vii.

Business Strategy in Dawn Ministries

At the core, Montgomery was not a fund-raiser. He was a man of faith, vision

and strategy. Steve Steel, first CEO of Dawn Ministries, recalls a conversation with

Montgomery at the end of 1990, when he was approached to take the helm of the

organization:

> Steve I've got good news and bad news. I said what's the good news? Well the good
> news is that I'm confident that the strategy that God gave us is the right strategy. I
> said I don't disagree with that so what's the bad news? The bad news is that we've
> run out of money and I have determined I really don't know how to run an
> organization very well. That's not my strong point time. I'm a missiologist and so
> we're out of money but we got the right strategy and I don't know what to do. What
> do you think I should do? . . . And it was at about that time that my wife physically
> leaned over and elbowed me in my ribs and said: we should consider leaving the
> business world and going full time into ministry.[28]

Steel was a gifted businessman. Montgomery testifies to this: "In just six years

time, his business – out of about 1,000 in the nation – was recognized by two national

research firms as the largest Independent Computer Aided Design Value Added Reseller

in the country."[29] Steel confesses: "I never considered myself the missionary type and still

don't. But I enjoy seeing a dream come to fruition. Rachelle and I have always believed in

the DAWN vision and have been active in prayer and financial support."[30]

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[28] Steve Steel, CEO interview, *Appendix X* (Florida via Skype), March 14, 2018.

[29] Jim Montgomery, "First His Treasure, Then His Heart, Now His Life," *DAWN Report*, Issue 13, December 1991, 14.

[30] Ibid. 14.

Steel was not only good at making money, he was also good at raising money.

Foundations trusted his business acumen and analytical mind. As a result, Montgomery

was free to missiologically lead the organization while Steel provided the means for

growth. Under his leadership, Dawn Ministries expanded from 9 to 156 countries:

> We've really been involved with DAWN since the very beginning and we believe in the strategy and we don't need the money, so we can jump in and help the ministry going forward. . . . And so, from roughly 1991 to about 2003 give or take, the ministry grew by really God's grace and to a certain extent a sense of humor grew from being involved in about 9 countries to being involved in 156 countries. And certainly, along the way we learned a lot of lessons both good and bad I mean things to do and not to do.[31]

Steel was as convinced of the soundness of the DAWN strategy as Waymire. He

asserts with conviction:

> The other thing that was significant [with DAWN] was that the idea revolved that it wasn't about an organization but a strategic process that could be infinitely reproducible in each culture and context. And the organization never cared about being the central figure of any movement. The name recognition was not important. The goal was what was important. And I think that helped break down a lot of the barriers that today even still exists between denominational you know distinctive and organizations and things like that. [32]

Steel used his business skills in negotiation to promote the idea of DAWN. In

one instance, he recalls how DAWN came to be implemented in Norway:

> The Lutheran Church in Norway was a state church with many decades and centuries of existence as the dominant Christian structure in Norway. But when you look at the research of Norway prior to implementing a DAWN type strategy, the church in Norway was stagnant. It had created dioceses or parishes. And it had a church in each one of those locations. Sometimes those churches were hundreds of

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[31] Steel. Ibid. X.

[32] Ibid. X.

years old, but they may have for people six people attending and they were not relevant to the society around them. When we went to originally talk to the bishops of Norway at that time . . . their first question to us was: Are you from a State church? And we said: Obviously no because there is no state church in America you know. We're from the body of Christ. And he said: that's real nice and good but since none of you are part of a State church you obviously don't know how a state church works. And we said: we have a little experience around the world we sort of know a few things you know and, but God gave us of an insight. It's perfectly OK if you wouldn't listen to us you because we we're not part of the Lutheran State church, but who would you listen to? Because for us it's not about listening to us, it's about making sure that every person in Norway gets a chance to hear the Gospel Message in a way that they can understand it, choose to accept Christ as their Lord and Savior and if they accept Christ get incorporated into a local fellowship or they can be disciple and learn how to reproduce themselves. So, . . . who would you listen to? And they said: . . . if you can get . . . George Carey who was the Archbishop of Canterbury the head of the Anglican Church in England to come on your behalf and talk to us, we'd be happy to listen to Archbishop George Carey. I said OK who knows let's give it a shot. So, I sent a letter to Archbishop Carey and I said Dear Bishop Carrie, you may find this unbelievable. I know you're part of the Dawn project and the U.K. and we really appreciate that. Would there be any possibility, and I would be happy to pay for it out of our budget, that the church in Norway is potentially open for the first time in a thousand years maybe of talking about church growth. Is there any chance that you could see it in your schedule I know you're really busy, but we'd be happy to cover all your expenses would you consider going to Norway and talking to them – don't care if you even mentioned DAWN, but talk to them about how saturation church planting can help them reach all of the people in their country?[33]

　　Steel notes God's sense of humor in Archbishop Carey's reply:

Steve you know I've been praying for two years for an opportunity to go talk to those bishops in Norway. You don't have to pay for anything I'm going to be on a plane next Tuesday I'm going to go see I'm well. And by next Thursday they were open to saturation church planting project and the first thing that we had to talk to them about was the division between the charismatic Free Church and the state church. Well there was a breakthrough in that country when one meeting in Oslo, the Bishop of Oslo got up on the platform with one of the leading charismatic leaders of the Free Church and they literally cried on the platform, hugged each

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[33] Ibid. X.

other and make the entire people that were in attendance at that conference for forgiveness for them being the reason why the church was separated.[34]

This lengthy testimony portrays Steel's agility when it comes to negotiation. Money was never an issue. He could always find funds to "cover all expenses," as long as the vision of DAWN was promoted, with or without the name of Dawn Ministries.

Later in the interview, Steel clarifies his world-view regarding funding:

Money is never the issue because theologically God either owns it all or he doesn't. If he does and he already owned it all when Matthew 28:18-20 was created, He already knew based upon your culture and context, how you could accomplish it with the resources you have. Now so historically when Western organizations would come into a two third-world environment, the first question would be: how much money are you bringing? And we would always say: nothing. We never gave any money we covered our costs, you cover your costs.[35]

Interestingly, when this author interviewed Steel for the sake of this research, Steel never referred to the issue of financial dependency which Rapier, Ngwiza and Salcedo strongly alluded to in the previous section. Why? Because Steel was both the business head and the strategic fund raiser of the organization. After Steel left Dawn Ministries in 2004, he took a position with the McLellan foundation which was subsidizing up to 80% of Dawn Ministries' total budget. When he left the ministry, he took with him his expertise in fundraising, creating a profound precarity in the ministry. The financial crisis in 2008 was the breaking point which definitively brought down the whole enterprise. "Money is never the issue," until there is no more.

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[34] Ibid. X.

[35] Ibid. X.

If Waymire was convinced that proper process could help the Church finish the

task, Steel view the matter somewhat differently:

> As we now in reality enter the third millennium and 21st century, we again are
> called on to intentionally set our minds and focus our resources on actually
> completing the task in our time. One thing that is absolutely required of us is to
> determine that everything we do is, a) having the most impact possible and, b)
> creating the best leverage for the multiplication of our resources. . . . Why hasn't the
> job been done? One primary reason is that we haven't even been thinking in those
> terms. What I am suggesting is what is sometimes called "outside-in thinking."
> Instead of just looking at where we are and wondering how we can become a little
> bigger, we need to ask the question of what it is in our area of calling that needs
> doing in the whole world. And then realigning our resources to make the greatest
> impact possible and create the strongest leverage possible in the multiplication of
> our resources towards the reality of completing the Great Commission in our time.[36]

Lack of alignment and leverage of resources were, for Steel, the main reasons for

why the task was not yet finished. While Waymire thinks "process," Steel thinks

"resources." One reflects the engineer mindset, the other one the business mindset. Both

of these key figures of Dawn Ministries concluded that Jesus commandment required,

both sound process and alignment of Kingdom resources. These two mindsets formed the

internal plausibility structure within the ministry. Yet even Montgomery, in one of the

last issue of DAWN Report, cautions:

> Over the years, of course, the idea of seeing the concept of incarnating the presence
> of Christ in every place became expressed more concretely as saturation church
> planting, or just SCP. This is convenience in talking and writing about the strategy,
> but over time it tends to hide the beauty, power, depth, all inclusiveness of
> establishing the actual presence of the living, powerful, compassionate presence of

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[36] Steve Steel, "Why hasn't the job been done?" *DAWN Report*, Issue 44, June 2001.

our risen Savior. Saturation church planting, if we are not careful, can become as mechanical and secular as running a hospital or franchising a business.[37]

In just a few short months Montgomery would leave the ministry, as would Steve Steel and 75% of the staff in an attempt to restructure the ministry and to better "align resources." This move was a deathblow to the ministry, and it collapsed three years later. Were Montgomery's last words, that Dawn Ministries was running like a "mechanical and secular" organization, a forewarning?

Summary of learning

The previous sections delved into the mechanics of DAWN. What were the core philosophical assumptions? DAWN, building on the work of Gerber, offered a systematic and systemic way to carry out world evangelization. Montgomery had no problem bringing the power of reasoning into solving the issue of "how to finish the task." For him, it was an urgent matter which required an urgent solution. This Cartesian way of looking at problem solving found echoes in the lives of Bob Waymire and Steve Steel, both of whom fueled DAWN's engine through engineering process and business strategy. Waymire and Steel were outstanding in their respective fields, one came from the culture of military industry, and the other from that of Silicon Valley. They both created elements of language (goal-setting, harvest field, harvest force) and pushed countries and denominations into better "alignment of resources" for "maximum missional impact."

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[37] Jim Montgomery, "'Holistic' is still not enough," *DAWN Report*, Issue 54, June 2004.

According to them, ff the task was not yet finished, it was because of fatal flaws in the process or a result of non-alignment of resources. They maintained that DAWN was doable. It was a matter of following the strategy, which ultimately, is obyeing the Great Commission.

The first two construals, that of engineering process and business strategy were organizational and core to Dawn Ministries, the two other construals, that of strong economy and Western influence were core to the Western culture. One could argue that Dawn Ministries was operating spiritually within the framework of four secular construals:

FIGURE 3.1
PLAUSIBILITY STRUCTURE
IN DAWN MINISTRIES

Engineering process

| Western economical supremacy | Finishing the task through the discipling of all nations using whole-nation SCP as a strategy. | Cartesian epistemology |

Business strategy
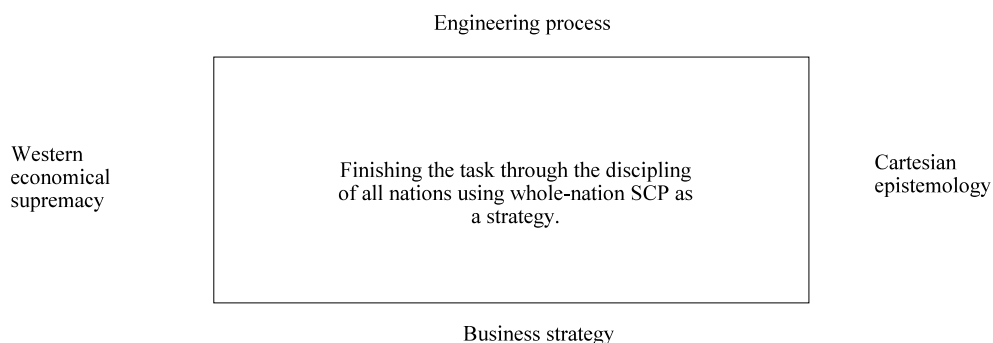
This secular construal is powerful enough to lead any kind of organization down the "mechanical and secular" path. The critical point comes when the cultural construals collapse and leave the organizational construals without power, as feeds on the other.

Bosch, commenting on DAWN and AD 2000 rightly predicted the issue at stake. He

stated:

> As Glasser (1989) has argued, however, this entire project, and its fascination with
> the year 2000, is highly questionable. It proceeds from the doubtful assumptions
> that the world economy will become ever more buoyant, that para church income
> will skyrocket, and that the main bearers of mission in the coming decades will still
> be Western-type mission agencies. More important, however, are the theological
> flaws in this philosophy, particularly that this kind of evangelism appears
> deliberately to ignore the growing poverty and injustice in the world.[38]

Bosch's words, penned in 1991, resound today as prophetic. The world economy

indeed collapsed in 2008, para-church income plunged, and most of the missional

impulse is coming today from the Majority world with the rise of polycentric missions.

Trouble also comes when the philosophical framework of missions strategy is

not addressed within the organization, leaving a false sense of security and sustainability.

McQuilkin alludes to this danger when he writes:

> Church Growth people are incurably optimistic. This optimism is a tremendous
> boost to faith and no doubt has a great positive effect on missionary expectancy and
> evangelistic results, whether or not the theories and methods are all that the
> advocates claim. However, in this very optimism lies the danger that one will be set
> adrift from biblical realism. Though my theological position does not preclude great
> response sometime somewhere, nothing in Scripture supports the idea that large
> response will automatically occur if we follow some method. To have
> overconfidence in the method will predispose one to use it uncritically and to
> uncritically accept response and reports of response.[39]

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[38] Bosch, *Transforming Mission*, 419-20.

[39] McQuilkin, *How Biblical is Church Growth*, 57.

Using both Bosch and McQuilkin's insights, what learning outcomes should be learned from this case-study so that SCP-type initiatives like NC2P would be trapped by the same "secular" snares?

Philosophical Learning-outcomes for NC2P

The world today is in a different state than it was in the days of McGavran and Gerber. Geopolitical instability, economical crisis, epistemological doubt on the power of meta-narrative are all factors which profoundly altered the cultural plausibility structures of the past, especially in Europe. Reading through the critiques of DAWN in the previous chapter, it could have seemed evident that DAWN was of the past and would never resurface. And yet, it did, although in a different shape and form. NC2P has profound similarities with DAWN, while remaining very different. How so? The next table chart offers helpful insights in the matter.

TABLE 3:4
MODUS OPERENDI
DAWN vs NC2P

	DAWN	**NC2P**
Time period	1970-2008	2010-present
Generational leadership	Builders	Gen X
Genesis of process	Case study in the Philippines	Case studies in Norway, France and Sweden

Time of release of the model	1980 (*Discipling the Nations*)	2015 (NC2P Madrid Gathering)
Organizational leadership	Dawn Ministries (established in 1986)	Core Team operating without structure
Employees	Up to 70	0
Fundraiser	Steve Steel	Oivind Augland
Organizational funding vs Field funding	80% vs 20% (staff, first time congress, research, national leaders)	10% vs 90% (subsidies for joining in the gatherings for East-European teams)
Deployment of strategy	DAWN Handbooks	NC2P Matrix
	Linear implementation	Multi-level implementation
Reporting	DAWN Reports	Social-media
Vision casting	Through stories and consulting	Through friendships, stories and M4 networks
Countries involved	from 9 to 150	from 3 to 30 (16 in process and 14 in conversation)

A first look at the structural discrepancies between the two models show how flat and non-structured NC2P is compared to Dawn Ministries. The core difference is in the voluntary-base *modus operendi* of NC2P. Being that Europe is in a fragile economical state, funding has been kept to a minimum and made, to large part, the responsibility of the respective countries involved in the process. Each NC2P staff member operates on a voluntary basis and cover his/her own expenses. Another obvious difference is the way in which models are implemented on the field. If DAWN is linear (research, followed by DAWN Congress, followed by goal-setting), NC2P is multi-level, which means that countries can enter the process through any of the four missional components: leadership,

information, gathering or systems. This allows NC2P to engage in countries where there is not yet collaboration among evangelicals. This scenario is especially true for no-process countries.

The similarities are in the genesis of the models and the power of the narrative process. Both DAWN and NC2P emerged out of case studies. The models were developed and then launched on a more global scale, using examples of early adopter countries. Both operate from the philosophical presupposition that the model can work no matter where it is implemented. At this point NC2P only deals with Europe. The issue of transportability of the model will be explored in the next chapter.

Looking back at the plausibility structures from Figure 3:1, one could safely argue that: (1) out of the two cultural structures (Western economical supremacy and Cartesian epistemology), the first crumbled and the second one remains. (2) out of the two organizational structures (engineering process and business strategy), the first has been adapted to allow for greater flexibility in the implementation stage, the second one has been replaced by a strategy based on relationships building and friendship vs organizational and business capacity. The collapse of economical supremacy surely has impacted confidence in the business strategy side of the model. (3) As a result, out of the four structures, one remains (Cartesian epistemology), and one was adapted (engineering process). (4) It can therefore be argued that NC2P preserves plausibility structures inherited from modernity, and can, if not careful, run the risk of going down the "mechanical and secular" path (to use Montgomery's terminology). NC2P advocates need

therefore to embrace the two philosophical limits of the model, that of the Cartesian

epistemology, and that of the engineering process.

Understanding the limit of the Cartesian epistemology in NC2P

Descartes stated: "The second [precept] was to divide all the difficulties under

examination into as many parts as possible, and as many as were required to solve them

in the best way."[40] For Descartes, "natural reason" has the power to solve spiritual issues

like the existence of God or the eternal nature of the soul. Spiritual matters can be

discerned outside the realm of Scriptures. Descartes's departure from Luther's

epistemology is a powerful one. That of subjectivism. But can all spiritual matters be

apprehended by reason alone? In other words, can all spiritual "difficulties" be divided

"under examination into as many parts as possible, and as many as were required to solve

them the best way?" The presupposition is clear: all problems can be solved. And the best

way to solve them is through Descartes' methodology, that of reductionism. It is

interesting to note that in the field of apologetics, proponents of "intelligent design" are

strong opponents of reductionism. That does not mean that nothing can be reduced, but

one must be conscious of the difference between the methodology and the philosophy of

science, as demonstrated by Table 3:5:

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[40] Descartes, *A Discourse on the Method of Correctly Conducting One's Reason and Seeking Truth in the Sciences* (Oxford: Oxford University Press, 2006), 17.

TABLE 3:5
METHODOLOGY vs PHILOSOPHY
IN THE FIELD OF SCIENCE

	Methodology (science)	Philosophy (positivism)
Field of study	Natural facts	There are only natural facts
Method of inquiry	Reductionism	Everything can be reduced

The table 3:5 makes an important distinction between methodology and philosophy. A respected scientist can abide to the reliability of the scientific method without necessary holding to the positivism philosophy which states that: "All good intellects have repeated, since Bacon's time, that there can be no real knowledge but that which is based on observed facts."[41] By the same token, a respected scientist can affirm reductionism as a method of inquiry, which is Descartes's methodology for problem solving, without necessarily agreeing that all things can be reduced, as proponent of "intelligent design" will argue. The distinction is helpful when it comes to missiological inquiries (see Table 3:6). This author will use Ott's definitions of mission and theology of mission for the purpose of the demonstration:

> Mission is about God's sending activity in which the church participates. This redemptive and communicative action of God goes beyond mere propositions about God and, to use Vanhoozer's (2005) metaphor, can be conceived of as theodrama. Theology of mission reflects on and informs the church's role in this divine drama of salvation history with a particular view to the redemptive purposes of God in the world and among the nations. Scripture provides the script and the plot of the drama; history tells us how others have interpreted and enacted the drama in the past; social sciences describe the cultural stage upon which the drama is enacted;

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[41] Auguste Comte, *The Positive Philosophy* (London: John Chapman, 1853), Vol. 1, 3-4.

the voices of the global church are both the critics and the new actors (no longer playing bit parts) in the drama, giving diverse perspectives on its enactment.[42]

From this definition, one can further the clarification in terms of field of study and method of inquiry in science vs missiology:

TABLE 3:6
METHODOLOGY
IN THE FIELD OF SCIENCE VS MISSIONS

	Science	Missiology
Field of study	Natural realm	Spiritual realm
Method of inquiry	Reductionism	Scripture, history, social sciences and the global church

Table 3:6, argues that reductionism, on its own, is not capable of solving missiological problems such as: "what is the best way to finish the Great Commission task?" Applying reductionism to missiology reveals a strong Cartesian bias. What does it mean for NC2P?

Montgomery, like Robert Speer, Kenneth Strachan and other missiologists of the XX century, was consumed by the question: "how can the Church finish the task of world evangelization?" This question is urgent and should be given precedence, not only in missiological circles, but in the global Church at large. The Lausanne Movement is a naturally expresses this call to the whole Church, to bring the whole Gospel to the whole

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[42] Craig Ott; Strauss, Stephen J.; Tennent, Timothy C., *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids, MI: Baker, 2010), 382, Kindle.

world. Yet the urgency of the question should not lead missiologists to run too quickly to solutions, especially when it comes to missions strategy. In a profoundly secularized world where an enchanted cosmos has given rise to a blind universe, scientific inquiry bears the mark of the spirit of the age, that of Comte's positivism. That one should remain positive that the task can be done is one thing, to bring the same level of positivism into the methodology is another. If God's means to achieve world evangelization was Cartesian epistemology, he would have made it clear from Scriptures. Ott's prescription is therefore useful for NC2P practionners: "Scripture provides the script and the plot of the drama; history tells us how others have interpreted and enacted the drama in the past; social sciences describe the cultural stage upon which the drama is enacted; the voices of the global church are both the critics and the new actors (no longer playing bit parts) in the drama, giving diverse perspectives on its enactment."[43] What role is left for scientific inquiry? That of history. It tells us how others, like Dawn Ministries, "have interpreted and enacted the drama in the past." NC2P is building on the foundation of DAWN, which itself was built on the groundwork of Gerber. What about the role of social sciences? It is no secret that Church Growth proponents were keen on the use of social sciences. McQuilkin, reflecting on the weaknesses and dangers of the use of science in missiology offered the following cautions:

> (1) The danger of using these tools will be to change the biblical mix to get out of balance, to give more weight to the body of empirically derived information than is legitimate on biblical terms, (2) the insights of anthropology, sociology, and

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[43] Ibid.

psychology are normally used rather uncritically. . . . The lack of integration with revelation is the greatest danger in Church Growth anthropology. . . . To reverse the process and begin with the presuppositions and methodology of behavioral science and then to check with Scripture will do no more than add a bit of biblical flavoring to a throughly pagan description.[44]

NC2P practionners need to be aware of the danger of lack of integration of Scripture with social sciences which are often fueled by an anti-supernatural spin. Scripture must remain the "script," not case studies.

This study demonstrates that SCP can be biblically applied to missions, while arguing that the only way to better solve the problem for world-evangelization is by reversing the process and beginning with the presuppositions and methodology as argued by McQuilkin. Great care should be given to the fact that: (1) world evangelization remains a difficult topic, (2) it requires the whole Church to take the whole Gospel to the whole world, (3) the matter is still urgent, (4) yet the problem cannot be resolved on pure scientific ground, (5) so great care should be exercised in a discerning methodologies in missions praxis, including the use of engineering process. To this matter this author shall now turn.

Understanding the limit of the engineering process in NC2P

Two cautions can be offered at this point to NC2P practionners when it comes to the use of the Matrix as a tool to monitor SCP impact.

The first concern is one recognized by Gerber himself:

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[44] McQuilkin, *How Biblical is the Church Growth Movement?*, 42-50.

Notice that many of those who do not yet know Christ are not within easy reach of your church evangelistic program. This manual is geared primarily to evangelism in "Jerusalem and Judea" to use the terminology of Acts 1 : 8. Multitudes of other peoples are found across cultural barriers, in "Samaria" and in the "uttermost parts of the earth . " The average local church is not set up to win these people to Christ, although it is part of its responsibility to do so. Special Christian organizations, often called missions or orders, throughout history have been used by God for this type of cross-cultural evangelism, but it would take another manual to develop this concept further. It will be more helpful if we stick to "Jerusalem and Judea" while recognizing the equally valid imperative to reach "Samaria and the uttermost parts of the earth."[45]

Goal-setting strategy, defined in a NC2P vision, must embrace the very limit described by Gerber: geographical SCP will not necessarily lead to sociological SCP, no matter how well optimized the engineering process is. Yet NC2P includes the saturation of geographical, ethnical and cultural spaces in its core definition. At this point of the study, either NC2P practionners refrain from claiming ethnical and cultural space saturation (which is what the empirical survey in chapter 1 demonstrated and what DAWN's critiques were alluding to) or intentionally alter the definition to include partnership with mission-agencies in order to ensure ethnical and cultural saturation. The NC2P v2 definition which was:

*The goal of NC2P in a given nation is to work towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of **discipling the nation through** seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces* (**bold** added to v1)*.*

Could be altered in the following:

The goal of NC2P in a given nation is to work towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of

[45] Gerber, 65.

discipling the nation through *seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces.* <u>*In order to ensure saturation in ethnic and cultural spaces, the nation will seek partners who specialize in these areas*</u>. (<u>underline</u> added to v2).

This new definition (NC2P v3), along with the implementation of the fourth health indicator (cross-cultural CP, see chapter 3), will ensure awareness of SCP's core limits when it comes to engaging beyond "Jerusalem and Samaria."

The second concern was put forward by Ed Stetzer, in a paper given at the 50[th] anniversary celebration of the McGavran's *Bridges of God*:

> ... over time, and because of our burning desire to reach the lost, we sometimes focused too much on the programs, models, and plans, and too little on missions. We created evangelism strategies based on church growth principles, but failed in engagement as missional churches.[46]

In other words, plans and models built around church growth principles like DAWN, might not end up producing missional engagement. The previous chapter has already alluded to missiological impact, or lack of missiological impact due in part to the lack of emphasis on disciple-making emphasis. NC2P's definition (v2) has already been altered to emphasize that the discipling of the nations should be the endvision rather than SCP. Nevertheless, the power of engineering process may draw NC2P from this endvision. To ensure proper focus, NC2P practionners must ensure that systems

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[46] Ed Stetzer, "The Evolution of Church Growth, Church Health, and the Missional Church: An Overview of the Church Growth Movement from, and back to, Its Missional Roots," American Society for Church Growth - Paper presented at the 50[th] anniversary celebration of the McGavran's *Bridges of God*, Alpharetta, GA, 2005.

promoted on nc2p.org emphasize missional engagement rather than just evangelism

strategies. The definition of the forth missional component could be altered as follows:

> By ongoing systems, NC2P refers to systems for recruiting, assessing, training and
> coaching church planters **for missional engagement**. This systems should be
> principle driven and accessible to all (**bold** added).

This add-on to the definition will keep NC2P practionners mindful of Stetzer's

warning.

Conclusion to Chapter 4

In order to assess the philosophical rational sustaining the NC2P model (RQ3),

this author started the chapter with an analysis of DAWN's core plausibility structures.

What were the core assumptions, the unquestioned world-view holding the edifice? Were

they anchored in Scripture or culture? How much were these plausibility structures by-

products of modernity? How much did they owe to the key thinkers within the

organization? The answers to these questions enabled this author to establish a

plausibility structure matrix with both cultural (Western economical supremacy and

Cartesian epistemology) and organizational dimensions (engineering process and business

strategy). The chapter then moved to learning outcomes for NC2P. With the new

definition of NC2P (v3) and the strengthening of the fourth missional component, the

overall model has gained in strength and robustness when it comes to its philosophical

awareness.

NC2P is now deployed in 16 European countries and continues to gain momentum. By the year 2020, four more countries should join the movement. Empirical studies of chapter one have shown that NC2P is a strong incentive for national church planting efforts. Collaboration between denominational lines, research and information, simple monitoring process, friendships, deployment of missional CP systems, are all key elements in the success of NC2P. That said, there is still much to do to ensure full saturation in all segments of society. Continental leaders from Africa, Latin America and Asia who came as observers during the NC2P 2018 Berlin gathering felt the urge to implement NC2P in their respective context.

Having assessed biblical and theological issues (chapter 2), missiological impact (chapter 3) and philosophical presuppositions (chapter 4), this author will now turn to the transposability of NC2P in other contextual settings, from both a denominational and a cultural angle.

CHAPTER 5

CULTURAL TRANSPOSABILITY OF NC2P

If biblical and theological analysis are geared towards insuring that the model

functions under the authority of Scripture, if missiological analysis is meant to assess the

model's missional impact, if philosophical analysis evaluates the underlying belief

system sustaining the model (RQ3), the cultural transposability analysis assesses the

capacity of the model to transpose itself along organizational and cultural lines (RQ4).

Organizational lines, within the NC2P model, refers primarily to denominational

cultures. Hence the question that will be the essence of the first section of this chapter:

are all denominations "naturally" bent towards a systemic approach like SCP? How can

denominationalism, as a church culture, be conducive (or not) to NC2P? In other words,

is it realistic to assume that within a nation-wide SCP strategy, all denominations can and

will align their strategy to that supra-objective?

In a second section, this chapter will assess the transposability of NC2P to other cultural

settings. Using findings from the focus-group discussion held in Berlin during the 2018

NC2P Gathering, as well as insights from the work of Richard Lewis,[1] the chapter will

seek to clarify how much of the NC2P matrix need to be adjusted cross-culturally in

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[1] Richard Lewis D., *When Cultures Collide: Leading across Cultures* (Boston: Nicholas Brealey Publishing, 2010).

order to fit other non-European continental realities . This will inform the WEA on the challenges and opportunities of using NC2P as a continental model in other parts of the world.

Organizational-cultural Transposability of NC2P

NC2P relies on the same premise upon which DAWN built its deployment strategy, that of using denominations as the main relays for the implementation of the SCP nation-wide strategy. This section will look at how DAWN understood the denominational transposability of its strategy within organizational culture, assess the premises and offer key insights to NC2P practitioners about opportunities and challenges of using denominations as the main relays for SCP strategy.

Denominational Transposability of DAWN

Montgomery believed that denominations were the key to unlocking the DAWN genius on a nation-wide scale. In his words:

> Denominations are a sin, some say, because they deny the oneness Jesus spoke of in John 17. It is true, of course, that denominations can result in pride, party spirit, exclusiveness and can prevent the Body of Christ from functioning as a body. On the other hand, if their energies and resources can be effectively harnessed, denominations can play a powerful role in the completion of the Great Commission. They have the muscle, the machinery and the money to make things happen. If they didn't exist, we might have to invent them.[2]

Here again, the pragmatist spirit of Montgomery is at play. The goal is to "harness" effectively the "energies and resources" of denominations for the sake of

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[2] James H. Montgomery, "Denominations Play Crucial Role in Making Disciples of Nations." Mission Frontiers (August 1987).

completing the task through a DAWN strategy. For "They have the muscle, the machinery and the money to make things happen."

The CMA case study

In an article written for Mission Frontiers in 1987, Montgomery lays out his case using the CMA in the Philippines as an example of "successful harnessing":

> You might be aware of the classic and enduring case of the Christian and Missionary Alliance in the Philippines. But you might not be aware of the denominationally related activities that made it all happen. To review, it took them 75 years to plant their first 500 churches. Challenged by the burgeoning DAWN movement, they adopted in 1975 a program called "Target 400." This plan called for starting many new churches by 1980. In the next five years they planted almost as many new churches as they had in their first 75 years! With this remarkable achievement came new faith and boldness. So they developed a new program whose goal was to reach a membership of 100,000 in the next three years.[3]

This ambitious program which was later rebranded "Two, Two, Two" implemented the following elements in order to sustain a national strategy across the CMA denomination: (1) a joint committee of mission and Church leaders who ensured that each local church established its own goals and strategies, (2) training seminars at all level of the denominational structure, from top to bottom, (3) a quarterly publication called *The Target* which kept track of statistics, stories, prayer topics with editorials on principles of growth, (4) a Bureau of Census and Statistics charged with gathering, interpreting and reporting statistical data, (5) financial support coming from both local churches and the Mission, and (6) a strong emphasis on prayer in cell groups focusing

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[3] Ibid.

especially on local aspects of the program, such as individuals being witnessed to, as well as the national goal. The result was significant according to Montgomery:

> The normal resistance to change had been overcome. Pastors who at first laughed at the program and called it "FORGET 400" changed their minds. At the national level, seemingly insurmountable problems had been met and overcome. A sleeping giant had been aroused and rallied to the cry of reaching more and more responsive Filipinos for the Savior.[4]

In a sense, DAWN offered an ad-hoc way for the CMA denomination to pursue change in their organizational culture, transforming it from a culture of defeat to a culture of growth. For Montgomery, this case study proved the value of using denominations as leverage for the DAWN strategy, while denominations use DAWN as a springboard for missional impact. A sort of win-win solution:

> It is through such denominational programs that whole nations can be discipled. They are the heart of the DAWN strategy: all the denominations of a country rallying around an overall goal, and each denomination setting its own goal and program to reach that goal.[5]

Denominations are "at the heart of the DAWN strategy." The key is to mobilize them on a nation-wide scale so that they, in turn, can implement the national goal. Montgomery makes two strong assumptions in his model: (1) that all denominations can follow the CMA example, in other words that all denominations share an organizational culture which is receptive to the challenge of a SCP initiative, and (2) that all denominations can be mobilized on a nation-wide scale in order to fulfill a national commitment. "All the denominations of a country rallying around an overall goal, and

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[4] Ibid.

[5] Ibid.

each denomination setting its own goal and program to reach that goal." Here again, the Cartesian epistemology is at play, but this time, from an organizational point of view. Where did this confidence arise? It arose empirically, from his own research in the Philippines and in Guatemala in the 1970's and early 1980's.

From the CMA to the "13 Steps to a Successful Growth Program"

In an address to the delegates of the 1985 DAWN 2000 Congress in Baguio City, Philippines, Montgomery laid out what he believed were the 13 steps towards implementing a successful growth program in any denomination:

> At the heart of the DAWN (Discipling A Whole Nation) strategy for saturating countries with evangelical congregations until there is one for every small group of people in every ethnic and cultural setting is *the Church denomination*. It is the denominational growth programs in the Philippines, for example, that have brought about the doubling of the rate of growth for that whole nation in the past 14 years and have kept them on target for growing from 5,000 churches in 1974 to 50,000 or more by AD 2000. A study of those denominational programs and those in other nations as well reveals at least *13 common denominators that seem to be essential ingredients for any successful growth program*. Though addressed to denominations, it is assumed that these same 13 factors apply for growth programs in local churches or groups of churches in a regional setting. (*emphasis* added)[6]

The 13 factors or steps that are essential ingredients for "any successful growth program," according to Montgomery, are as follows: (1) dream great dreams, see large visions, (2) develop, maintain and use a solid base of data, (3) set challenging, realistic and measurable goals, (4) achieve goal ownership, (5) give a name to your program, (6) develop a functional organizational structure, (7) depend on prayer and the power of the Spirit, (8) keep your members motivated and informed, (9) train your members, (10)

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[6] Montgomery, *DAWN 2000*, Appendix 1, (211-212).

create sound financial policy, (11) send out missionaries,(12) regularly evaluate progress,

and (13) make new plans. Montgomery is confident that these 13 steps can be

implemented across any denomination and in any region of the world. He writes:

> This is the fuel of the successful movement in the Philippines where after 12 years they are still on target for growing from 4,000 to 50,000 churches in 25 years. About 20 denominational programs are underway. In Guatemala, where the goal is to become 50 percent of the population by 1990, there are 14 known programs that represent about 70 percent of the total church there.[7]

Biblical Rational for the Role of Denominations in DAWN

In the same issue of DAWN Report, Montgomery explains his theological

reasoning behind using denominations as key actors for the DAWN strategy:

> While the need for the body of Christ in an country to perceive itself as a body and to function as a body is acute, it is also true that the body is made up of many parts. For a body to function well, the parts must work in coordination. For this to happen, each part of the body must be expected to do only that which it does best. As the Apostle Paul pointed out, "if the whole body were an eye, where would be the hearing:" *In this analogy, each denomination (and each parachurch organization) is a separate part of the body of Christ of a nation.* Some have a sense of calling, experience and appeal to one economic level and some to another, some to rural areas, some to cities, some to minority groups, some to majorities. There is a great variety of worship styles, organizational structures and other emphases. Churches from four different denominations can assemble on the corners of an intersection and all flourish. Some people will be attracted to one, some to another. *When each is doing what it know best how to do – but all towards the multiplication of churches – the body is functioning as its peak efficiency towards the completion of the Great Commission.* Despite their potential for pride and disunity, denominations can and do play a significant role in the discipling of nations. (*emphasis* added)[8]

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[7] Jim Montgomery, "Denominations: They play crucial role in making 'disciples of nations'," *DAWN Report*, Issue 2, March 1987, 8.

[8] Ibid. 8.

Again, Montgomery makes here several strong assumptions: (1) that denominations have biblical basis, found in the Paulinian analogy of the Body of Christ, (2) that the sum of denominations in a given nation is equal to the "body of Christ of that nation," (3) that all denominations are geared towards "the multiplication of churches," (4) that "they know best how to do it" – namely "the multiplication of churches", and (5) that the DAWN strategy can act as the "coordinating factor" so that the body can "function as its peak efficiency towards the Great Commission."

Summary of core assumptions of DAWN regarding denominational-transposability

To summarize, Montgomery made a series of assumptions in his understanding of denominational transposability of the DAWN strategy, reflected in Table 5:1.

TABLE 5:1
CORE ASSUMPTIONS OF DAWN REGARDING
DENOMINATIONAL TRANSPOSABILITY

Theological assumption	#1 Denominations have biblical basis as found in the Paulinian analogy of the Body of Christ
	#2 The sum of denominations in a given nation is equal to the "body of Christ of that nation."
Strategical assumption	#3 All denominations can be mobilized on a nation-wide scale in order to fulfill a national commitment.
	#4 The DAWN strategy can act as the "coordinating factor" so that the body can "function as its peak efficiency towards the Great Commission."
Organizational assumption	#5 All denominations are geared towards "the multiplication of churches."
	#6 "They know best how to do it" – namely "the multiplication of churches."
	#7 All denominations share an organizational culture which is receptive to the challenge of a SCP initiative.

	#8 All denominations can follow the CMA example.
	#9 The 13 steps can be implemented across any denominations and any regions of the world.

The following section will evaluate these assumptions in light of Scriptures and the DAWN history.

Evaluation of DAWN's denominational transposability's assumptions

Theological assumption

Montgomery makes two theological assumptions when it comes to denominations:

- #1 they have a biblical basis which can be found in the Paulinian analogy of the body of Christ, and

- #2 the sum of denominations in a given nation is equal to the "body of Christ of that nation."

The following section will review these two assumptions.

Assumption #1: Biblical basis for denominations

In his doctoral dissertation, Barry Arthur Ensign-George summarizes well the current predicament when it comes to assessing the biblical basis of denominations within the evangelical tradition:

Protestantism is haunted by an enduring, unresolved theological problem: Protestantism exists in denominations, yet Protestantism has failed to produce careful, deep-going theological reflection on denomination itself, as a way of gathering together within the unity of the church. Is there a legitimate place for denomination as an ecclesial structure within the unity of the church? If so, what is denomination, such that it could have a place in the church that the triune God

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brings into being? . . . we have no significant theological analysis and discussion of the major structure in which large numbers of Christians have lived and do live out their faith.[9]

Why this lack of theological backdrop? Ensign-George explains:

This lack of motivation was fed by the peculiarities of academic ecclesiology in the Twentieth Century. Gripped by what Nicholas Healy has identified as "blueprint ecclesiology," an impulse to write ecclesiologies that described an ideal church, rather than ecclesiologies that built from the forms taken by the church that actually exists, theologians have largely ignored denomination.[10]

As a result,

American Protestantism has embraced denomination without working out a theological account of and justification for denomination. Indeed, much of American Protestantism has assumed a theology (specifically, an ecclesiology) that is basically inimical to denomination, having been drawn from theological documents that assume that there will be one church institution in a particular geographic area, established by the civil government in that area. Denomination has been an ecclesial institution with no apparent theological rationale.[11]

Denominations were "built from the forms taken by the church that actually exists." In other words, history has produced denominations, not theology. If they did not exist, "we might have to invent them"[12] believes Montgomery. Are we therefore left with a pure phenomenological speculation on historical forms, or is there any scriptural ground on which to sustain the existence of denominations? Ensign-George ventures into this theological gap in his doctoral work and offers the following theological rationale:

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[9] Barry Arthur Ensign-George, "Denomination: Intermediary Ecclesial Structure within the Unity of the Church" (PhD diss., Southern Methodist University, Dallas, 2013), 1-2, ProQuest Dissertations & Theses Global.

[10] Ibid. 40.

[11] Ibid. 128.

[12] Montgomery, "Denominations Play Crucial Role in Making Disciples of Nations."

Denomination is an intermediary ecclesial structure within the church. It stands between congregation and the one true church. In denomination a number of congregations gather together to enable one another to live out the Christian faith in a particular way. . . Existing between congregation and church gives denomination particular characteristics. Denominations are intermediary, contingent, partial, inter-dependent, and permeable. These characteristics mark out ways in which denomination relates to congregations and the one church; they also mark out ways in which the denominations faithfully relate to one another.[13]

In light of this definition, was Montgomery wrong in using Paul's analogy of the body of Christ as a biblical basis for denominationalism (#1)? In the strict sense of the Paulinian context (Rom 7:4, 1 Cor 10:16, 12:27, Eph 4:12), "the body of Christ" refers to individual members within a local church expression, namely that of Rome, Corinth or Ephesus ("Now you are the body of Christ and *individually* members of it," 1 Cor 12:27). Yet Montgomery is careful to use the word "analogy" versus "typology." So in the broader sense, it could be said that *by extension*, denominations could be conceived as being parts of a larger body, that of the universal church made of groupings of *individuals* in specific *geographical* sectors. As Ensign-George rightly acknowledges:

Denomination is a middle term between congregation and church. It brings together a number (often a very large number) of congregations in a pattern of life that is thick and concrete and in doing so enables congregations to begin to live out their affirmation of the existence of "one holy catholic and apostolic" church in thick and concrete ways.[14]

In a sense, denominations may see themselves as a "body" within a "larger body," that of the universal Church.

Assumption #2: Ecumenism vs Communions

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[13] Ensign-George, 150-1.

[14] Ibid. 158.

Can the sum of denominations in a given nation be equal to the "body of Christ of that nation" as Montgomery also assumes (#2)? Ensign-George gives more insights into the matter:

> In the Roman Catholic and Orthodox churches the whole is assumed to be primary and the finer conceptual work is done in specifying the legitimate grounds for and limits of the intermediary structures named above. In the world communions the logic flows in a reverse direction. The communions start with intermediary structures (various denominations who understand themselves to be within a particular Christian tradition) and these denominations find themselves drawn to one another, fashioning together a global body to provide a structure in which those intermediary structures may embody something of the whole of which they are fragmentary parts.[15]

In other words, the WEA, the Lausanne Movement, or a nation-wide DAWN-initiative all act as "communions," in so far as they provide a meta-structure within which a sense of "oneness" is experienced, fueled by a common vision and rooted in shared values. But as Ensign-George rightly acknowledges, these "communions" are only "fragmentary parts" of a larger whole, and further, are only features of the Protestant tradition, found in niether the Roman Catholic nor the Orthodox tradition.

In other words, the body of Christ in a given nation is the sum of all Christian traditions (Roman Catholic, Orthodox and Protestant) and is commonly referred as "ecumenism". Yet "ecumenism" is not the same thing as "communions." As Paul Avis observes:

> What is the relationship between denominationalism and the ecumenical movement? It seems to me that there are certain paradoxes in play here. Ecumenism presupposes a denominational structure to the Christian landscape; it is premised on a plurality of distinctive churches that subsist in a state of separation and competition that ecumenical dialogue seeks to overcome. But when ecumenism

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[15] Ibid. 159.

is successful it brings into prominence what the churches have in common, as well as sharpening the real remaining differences between them. Ecumenism needs denominationalism, even as it seeks to overcome it.[16]

In other words, rallying evangelical bodies around one common vision (strategical assumption) within a "DAWN-type communion" is one thing, assuming that they represent in and of themselves the entire body of Christ of that nation (ecumenism), is another. Ecumenism, especially collaboration in missions with the Roman Catholic and Orthodox tradition, has always been a source of controversie among evangelicals. Not only because evangelical "denominations are constantly tempted to take the characteristics of the one true church upon themselves, in denial of their finitude and fragmentariness,"[17] but also because of theological issues that ecumenism has failed to overcome. As Ensign-George rightly concludes:

> The ecumenical project is sometimes portrayed as a temporary program for reaching a goal – visible unity. The ecumenical movement in the twentieth century drew considerable energy from a dear belief that the denominations could be visibly united "in this generation" (to borrow a phrase from an equally energized movement of a slightly earlier period, the mission movement). Much of the sense of malaise and failure in the ecumenical movement over the last few decades is surely attributable precisely to the failure to arrive at the desired destination in this generation. The vision of unity proposed here implies that the work of ecumenical dialogue is not a temporary project for arriving at a destination, but is instead a permanent element of life for Christians and, especially, for the ecclesial bodies in which they are gathered together.[18]

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[16] Paul Avis, "Denomination: An Anglican Appraisal," in *Denomination: Assessing an Ecclesiological Category*, ed. Paul M. Collins and Barry Ensign-George (New York: Bloomsbury T&T Clark, 2013), 25.

[17] Barry Ensign-George, "Denomination as Ecclesiological Category: Sketching an assesment." in *Denomination: Assessing an Ecclesiological Category*, ed. Paul M. Collins and Barry Ensign-George (New York: Bloomsbury T&T Clark, 2013), 15.

[18] Ibid. 16.

This "permanent element of life" is a strong word of caution towards communions that build coalitions like a "temporary project for arriving at a destination" – whether the destination is a church in easy access of every man, woman and child (SCP), or the Great Commission (Lausanne), and assume by the same token, that their communion speaks for and represent all of the body of Christ.

Strategical Assumptions

Montgomery makes two strategical assumptions in DAWN : #3 all denominations can be mobilized on a nation-wide scale to fulfill a given national commitment and #4 the DAWN strategy can act as the "coordinating factor" so that the body can "function as its peak efficiency towards the Great Commission."

Against this profound optimism which was characteristic of Montgomery, DAWN history has demonstrated that reality has been quite different on the ground. For once, DAWN never materialized in the United States, where Dawn Ministries had its headquarters. This was a profound mystery for Montgomery. Why such difficulties in mobilizing the body of Christ in North America and Europe? Was it because DAWN was birthed in the Majority World and could not be transposed culturally in other continental realities (this will be the topic of the next section)? Or was it because of the individualistic spirit among denominations in the West which made collaboration in multi-process countries such an impossible task?[19]

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[19] See Robinson on the failure of Challenge 2000 in the UK, Introduction chapter.

It is notable that after 30 years of DAWN strategy, Montgomery himself came to the conclusion that the DAWN model needed profound change in its strategical approach in order to be more effective in reaching out the goal of discipling all nations. In a 2003 editorial of the *DAWN Report* called "The last paradigm shift before the end of the age?", Montgomery announced a dramatic shift in the Dawn Ministries' strategy:

> One of the top experiences in my life of ministry was first to study under Dr. Donald McGavran and years later to work closely with him in the production of CG books and a magazine. His contribution to the study of missiology was enormous, qualifying him in the eyes of many to be considered "the man of the century" in this field. Among other things, I caught from him the great value of finding out the growth rates of churches and denominations and then determining how that rate could be considerably increased. This was a foundational concept in church growth thinking and became a pillar of the DAWN strategy. It has produced remarkable results and is still of great value in many circumstances. *Such an approach, however, in the providence of God, is being replaced by a new set of circumstances and opportunities*. The advance in potential effectiveness is like throwing out your typewriter and installing the latest computer model. Both among UGP and in evangelized nations it is seeing decades of Kingdom expansion reduced to years, months or even weeks . . . . The simple church in its many forms that is beginning to proliferate the world over is the primary one with the potential for rapid multiplication and exponential growth. . . . Items about church multiplications strategies, the development of movements, and challenges to make the necessary paradigm shift are all in this issue. *In this time, at the end of the age that we are in, we surely have the opportunity and ability to make this paradigm shift a reality*. (*emphases* added)[20]

"Paradigm shift," "new set of circumstances and opportunities," the Dawn Ministries new "software and hardware" is in place. Steve Steel, who made great success in the computer science field, helping companies "throw out their typewriters" to "install the latest computer model," reinforced the need for this unprecedent paradigm shift in the organization:

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[20] Jim Montgomery, "The Last Paradigm Shift before the End of the Age?," *DAWN Report*, Issue 51, July 2003, 1.

As those of us in the DAWN family work with all our might to see the GC completed, we have the constant reminder that this must be done within one generation. If the task is not completed in that time frame, then we have to start all over with those coming up in the next wave of population. For this to happen, we must see growth and expansion of the Kingdom taking place at an exponential rate. . . As indicated in the cover story of this *DAWN REPORT*, it is God the Holy Spirit that creates the ripeness and openings that make exponential growth possible. Our role in Dawn Ministries is to awaken and equip the Church around the world to the reality that we live in a time when we can actually see exponential growth take place and the GC completed in our time.[21]

This paradigm-shift was further developed within Dawn Ministries and became

the new organizational "norm" a year later. Mike Steel, Steve Steels' brother, explains:

At Dawn Ministries we believe there is every evidence that God is raising up movement that will bring a whole new vitality, empowerment and expansion to the Church in North America, much as it is in other parts of the world. Through referred to by such terms as organic church, NT church, house church, redemptive community, *oikos*, lighthouse or other terms, an umbrella name we use is "simple church."[22]

It is significant that Mike Steel, who was at that time North American

Coordinator for Dawn Ministries, led the charge for this new strategy in the United

States, a country that had never embraced the former DAWN strategy. Exit the top-down

macro approach (DAWN Strategy up to 2003), and welcome the new DAWN, an

"organic approach" from the bottom-up, a *modus operandi* that will be further fueled by

Montgomery's last publication: *I'm Gonna Let it Shine! 10 Million Lighthouses to Go...*

What a departure from the original vision! From nations to lighthouses. More

than a paradigm shift, it was a Copernican revolution! From mobilizing denominations at

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[21] Steve Steel, "Jesus Illustrates Power of Exponential Growth," *DAWN Report*, Issue 51, July 2003, 11.

[22] Mike Steel, "BELLS model is biblical, dynamic and reproducible," *DAWN Report*, Issue 53, July 2004, 5.

the macro level into a "DAWN communion," to encouraging the multiplication of "simple churches" at the micro level. From systematically implementing "13 Steps" towards effective Church Growth in very denomination and region of the world, to following God in a "movement that will bring a whole new vitality, empowerment and expansion to the Church in North America, much as it is in other parts of the world."

It is clear from the above development that Montgomery revisited his core strategical assumptions (#3 and #4). Denominations were no longer "at the heart of the DAWN Strategy," for denominations could only lead to "addition" according to him. To finish the task in this generation, which was Montgomery's urgent passion, it was necessary to radically change the DAWN strategy and move Dawn Ministries into promoting and equipping churches in DMM and CPM strategies. In effect, "DAWN is dead, long live DAWN." Yet this new DAWN never came to be, as Mike and Steve Steel left the ministry shortly after the publication of this 53rd edition of the *DAWN REPORT* and the ministry collapsed a year later due to internal difficulties (see Chapter 6).

Organizational Assumptions

When it comes to organizational culture, Montgomery cultivated five assumptions: #5 all denominations are geared towards "the multiplication of churches," #6 "they know best how to do it" – namely "the multiplication of churches," #7 all denominations share an organizational culture which is receptive to the challenge of a SCP initiative, #8 all denominations could follow the CMA example, and #9 the 13 steps can be implemented across any denominations and any regions of the world.

The following section will review the above assumptions.

Assumptions #5 and #6: Correlation of Multiplication strategy with Church culture

Assumptions #5 all denominations are geared towards "the multiplication of churches," and #6 "they know best how to do it" – namely "the multiplication of churches" are also both challenged by DAWN history. Chapter three dealt largely with the issue of missional impact and this author concluded that Dawn Ministries often over-estimated the denomination's internal capacity to implement disciple-making and church-planting strategies. As a result, the statement "they know best how to do it" is over inflated.

The assumption that denominations are geared towards "the multiplication of churches" is also challenged by Church history. Some traditions, especially within the Catholic and Orthodox Church, have only become recently open to missional thinking. As Craig Ott observes:

> ... following the Second World War, three significant developments in the ecumenical movement revolutionized virtually everyone's understanding of the church's mission: first, the grounding of the mission of the church in the mission of God—the missio Dei; second, the awareness of the global nature of the church and the shift from missions to mission; and third, a fresh vision for the missionary nature of the church in a missional ecclesiology.[23]

Ott further clarifies the different understanding of "missions" within the Roman Catholic tradition:

> Acknowledging the importance of mission in contexts where the church already formally exists but is spiritually weak, *Redemptoris Missio* described three situations of the church's missionary activity: (a) contexts where Christ is not

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[23] Craig Ott, ed. *The mission of the church: Five views in conversation* (Grand Rapids, MI: Baker Academic, a division of Baker Publishing Group, 2016), introduction, Kindle.

known, (b) where fervent churches are a local witness, and (c) "where entire groups of the baptized have lost a living sense of the faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and his Gospel. In this case what is needed is a 'new evangelization' or a 're-evangelization'" (par. 33).

In the Orthodox tradition, Ott further explains:

Theosis—namely, deification, or partaking of the divine nature and union with God—is central to Orthodox understanding of salvation. This underscores the deeply spiritual dimension of the church's mission. "Evangelistic witness is a call to salvation, which means restoration of the relationship of God and humanity, as understood in the Orthodox teaching of theosis" (Bria 1986, 30). The goal of evangelistic witness is thus conversion to a life characterized by the restored image of God. This is the "highest missionary obligation" of the church (Yannoulatos 2010, 143). Through incorporation in Christ, the Christian participates in the glory of God.[24]

Montgomery, therefore, overstated his belief that "all churches are geared towards multiplication." While it may be true in his own Evangelical tradition, but it is not true of all Christian traditions. Furthermore, commenting on the Evangelical tradition *per se*, Ott nuances the overall penetration of the Church Growth approach in its core missiological culture:

Starting in the 1960s and continuing through the 1980s, church growth became a major focus for many evangelicals. The Church Growth Movement, led by Donald A. McGavran and others at Fuller Theological Seminary, produced (using social science methodology as their handmaid) voluminous research on how and why churches grow around the world. For McGavran and others, evangelism and church growth comprised "*the central task*" of the mission of the church (1980, 455–56, emphasis original). It is a superficial misconception that church growth for them was an end in itself. Rather, they viewed church growth as offering the surest outward sign that faithful disciples of Jesus Christ are being made. In his classic *Understanding Church Growth*, McGavran defined mission as "*an enterprise devoted to proclaiming the Good News of Jesus Christ, and to persuading men to become His disciples and dependable members of His church*" (1980, 26, emphasis original). He further believed that social and economic betterment of a people

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[24] Ibid. Introduction, Kindle.

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would be best achieved by planting and growing the church because "the church is the most powerful instrument known for the alleviation of social ills" (Glasser and McGavran 1983, 28–29). The movement came under heavy criticism largely because of its pragmatic orientation, and by the 1990s was losing its influence. But many of its fundamental concepts left an indelible mark on evangelical missiology. For example, McGavran's conception of the nature of social and cultural barriers to the gospel became the foundation for the "unreached peoples" and Frontier Missions movement launched by Ralph Winter (1975).[25]

When Montgomery writes his 13 Steps in 1985, he finds himself at the peak of the "Church Growth" impetus in the evangelical tradition. This might explain why he claimed with so much force that "all denominations are geared towards the multiplication of churches." His assumption is therefore more the product of Church Growth missiology within the confines of a certain evangelical tradition, rather than a broader generic statement about the nature of the Church across all traditions and times. Nevertheless, one should rejoice in the fact that the Holy Spirit is moving many Christian traditions in our time towards a new missional impulse which could envision a new era of Church collaboration towards discipling all the nations.

Assumption #7, #8 and #9: Correlation of DAWN with Denominational Culture

One must only go back to Montgomery's earliest research work in the Philippines to show how assumptions #7, #8 and #9 were more the product of his bent towards pragmatism than an actual careful study of nuances within denominational cultures. As alluded to in the literature review, *Fire in the Philippines* (1971) was Montgomery's first publication. In it, he researched the explosive growth of the Foursquare Church in the Philippines through a series of careful interviews with local,

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[25] Ibid. Introduction, Kindle.

regional and national leaders of the movement. The goal was to map out their

denominational strategy that could in turn inform other denominations on Church growth

principles. His results were (1) sensitivity to the authority and strategy of the Holy Spirit,

(2) no outside missionary control, (3) no dependence on paid workers, (4) training and

use of the laymen, (5) acceptance of small results before a larger response is expected,

(6) desire to take full advantage of the response of receptive peoples and (7) emphasis on

multiplying churches rather than institutionalism.[26]

It is striking to compare these 7 Four Square principles (FSP) with the 13 Steps

towards a successful denominational Church growth program, developed fifteen years

later by Montgomery. Table 5:2 correlates each corresponding item with either a positive,

neutral or negative factor. When the cell is greyed-out, the comparative items are in

perfect resonance, when the cell is blacked-out, they are in strong dissonance.

TABLE 5:2
COMPARISON 7 FSP
vs 13 STEPS

7 Steps / 13 Steps	Sensitivity to the authority and strategy of the Holy Spirit	No outside missionary control	No dependence on paid workers	Training and use of the laymen	Acceptance of small results before a larger response is expected	Desire to take full advantage of the response of receptive peoples	Emphasis on multiplying churches vs institutionalism.
Dream great dreams, see large visions	Negative	Neutral	Neutral	Neutral	Negative	Negative	Neutral

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[26] Ibid. 130-4.

Develop, maintain and use a solid base of data	Negative	Neutral	Neutral	Neutral	Neutral	Positive	Positive
Set challenging, realistic and measurable goals	Negative	Neutral	Neutral	Neutral	Negative	Positive	Positive
Achieve goal ownership	Negative	Negative	Negative	Positive	Positive	Positive	Positive
Give a name to your program	Negative	Neutral	Neutral	Neutral	Neutral	Neutral	Neutral
Develop a functional organizational structure	Negative	Negative	Negative	Neutral	Neutral	Neutral	Negative
Depend on prayer and the power of the Spirit	Positive	Positive	Neutral	Neutral	Neutral	Positive	Neutral
Keep your members motivated and informed	Positive	Positive	Positive	Positive	Neutral	Neutral	Neutral
Train your members	Positive	Positive	Positive	Positive	Neutral	Neutral	Neutral
Create sound financial policy	Neutral	Negative	Negative	Neutral	Neutral	Neutral	Neutral
Send out local missionaries	Positive	Positive	Positive	Positive	Neutral	Positive	Positive
Regularly evaluate progress	Neutral	Neutral	Neutral	Neutral	Neutral	Neutral	Neutral
Make new plans	Positive	Neutral	Neutral	Neutral	Neutral	Neutral	Neutral

This two dimensional matrix shows a 29% positive to a 17% negative to a 54% neutral correlation. On the top of that, four of the thirteen steps are strongly *negatively* correlated: (1) Dream great dreams, see large visions, (2) Set challenging realistic

measurable goals, (3) Develop a functional organizational structure, and (4) Create sound financial policy. Two of the thirteen steps are strongly *positively* correlated: (1) Depend on prayer and the power of the Holy Spirit, and (2) Train your members.

As a result, one could argue that the 13 Steps are not overly compatible with the Four Square Philippines organizational culture. Indeed, it would require major concession on their core values to implement such a strategy.

It is also noteworthy to observe that the 13 steps are presented in an plan-like fashion with linear steps, whereas the 7 principles are presented as core-values. The hope is that once the thirteen steps are implemented, the organizational culture would be strongly impacted towards missional impulse, as was the case with the CMA in the Philippines. But the CMA in the Philippines is not the same as the Four Square in the Philippines. Two different denominations working in the same country, yet one deriving its missional impulse from implementing the 13 Steps, the other from its core values. As such, Montgomery finds himself in a difficult position: wanting to emulate the Church Growth principles of the Four Square Church in the Philippines in his first publication, he ends up producing 13 Steps fourteen years later, 13 Steps that would actually *not* emulate *that kind* of Church growth if it were implemented in *that* very denomination!

To push the matter even further, the 7 Four Square principles are more in line with the post DAWN paradigm shift mentioned in the previous section – that of a bottom-up organic movement which espouses many of the CPM principles. In a sense, one could argue that Montgomery is finishing his missiological journey right where he started. From micro-movement base strategy (1971-1985), to macro-linear (1985-2003),

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and back to micro-movement (2003-2005). From micro-DAWN to macro-DAWN to micro-DAWN.

Back to Montgomery's assumptions regarding correlation of DAWN within any given denominational culture, one can safely make the following affirmations:

1. #7 "All denominations share an organizational culture which is receptive to the challenge of a SCP initiative" : the Four Square vs CMA denominational culture within a same country, namely the Philippines, is a counter-example of that affirmation. They both shared a passion for SCP but went at it in a very different way. One using a micro strategy, the other using a macro strategy. One same vision, yet two different cultures, leading to two different strategies .

2. #8 "All denominations could follow the CMA example" : in the strictest sense, all denominations *could*. But why *would* they if the implementation of the 13 Steps threatens some of their core-values, as was demonstrated in the case of the Four Square denomination? Emulating passion and vision is one thing, reproducing same organizational strategies in hopes of producing the same results reveals a serious gap in appreciating the role of cultures and core values within an organization.

3. #9 "The 13 steps can be implemented across any denomination and any region of the world" : The first part of this assumption has already proven to be wrong, the second also since Dawn Ministries repeatedly faced strong difficulty implementing their strategy in the United States and other Western Countries.[27]

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[27] See the examples of Japan and Germany mentioned in the Introduction chapter.

As demonstrated in the previous chapter, this constant urge towards

implementation of the same strategy across multiple organization segments and

geographical areas reveals two important features of Montgomery's missiological

thinking: a strong desire to finish the task in *his* generation, using whatever means

and best practices available, and a deep reliance on internal and external social

construals that created the "illusion" that this vision could actually work in every

time and place.

Summary of findings regarding Montgomery's assumptions

This author has reviewed how DAWN understood denominational

transposability of its strategy within organizations, and assessed the basis of its

assumptions. In summary, Montgomery's theological assumptions needed much more

nuances, especially as concerns the lack of theological work in the field of

denominationalism and the need to differentiate between ecumenism and communions.

Montgomery's strategical assumptions were revisited by himself, moving from micro-

movement base strategy (1971-1985), to macro-linear (1985-2003), and back to micro-

movement (2003-2005), from micro-DAWN to macro-DAWN to micro-DAWN. Lastly,

Montgomery's organizational assumptions revealed more his bias towards the capability

of the Church Growth movement to irrigate all Church traditions permanently and his

reluctance to engage in denominational politics on how to best carry the task of discipling

the nations. The later Dawn Ministries goal statement – "awakening and equipping the

Church around the world to the reality that we live in a time when we can actually see

exponential growth take place and the Great Commission completed in our time" –

reveals the felt-need within Dawn Ministries to move away from the ideal perception that the Church "knows best how to multiply churches" to being more intentional in equipping the global Church so that they could carry on this very mission.

Denominational transposability of SCP across different Church cultures has proven to be an impossible task for DAWN, primarily because theological, strategical and organizational assumptions were wrong in the first place. What does this mean for NC2P practionners? To this question this author shall now turn.

Lessons for NC2P regarding organizational transposability

As a reminder,

The goal of NC2P in a given nation is to "work towards a reality in which <u>the majority of the body of Christ</u> cooperates with one another for the purpose of seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces" (<u>emphases</u> added).

Ecumenism vs Communion

NC2P practionners have defined "the majority" level at 70% of the evangelical body within the nation. There is therefore an ambiguity that needs to be addressed, right from the definition statement. The goal of NC2P should be stated as follow:

*The goal of NC2P in a given nation is to "work towards a reality in which the majority **of the evangelical Church** cooperates with one another for the purpose of seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces"* (**bold** modified)

Merging this modification with NC2P v3, this would give NC2P v4:

The goal of NC2P in a given nation is to work towards a reality in which the majority of the evangelical Church cooperates with one another for the purpose of discipling the nation through seeing churches multiplied in all of the nation's

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geographic, ethnic, and cultural spaces. In order to ensure saturation in ethnic and cultural spaces, the nation will seek partners who specialize in these areas.

Degree of compatibility of NC2P with denominational culture

NC2P practionners need also to define what "cooperation" towards SCP looks like. Does it mean sameness of methodology? To which degree is NC2P compatible with the majority of the evangelical Churches it seeks to encompass in its cooperation project? It is noteworthy that the fourth NC2P missional component, which deals with Systems, was the last one to enter the model, for the very reason that the first three (leadership, gathering and information) were not denominationally dependant. The fourth one is. As a reminder, it states (in its v2 version from Chapter 4):

> *By ongoing systems, NC2P refers to systems for recruiting, assessing, training and coaching church planters for missional engagement. These systems should be principle driven and accessible to all.*

In order to answer the question: "to which degree is NC2P compatible with the majority of the evangelical Church it seeks to encompass in its cooperation project?" this author will first seek to determine the degree of compatibility between NC2P and DAWN at the denominational level, to at least ensure that denominations such as the CMA in the Philippines, which\ were DAWN compatible, could also be NC2P compatible. This author will then determine the degree of compatibility between NC2P and non-DAWN compatible denominations, such as the Four Square in the Philippines, to determine the overall compatibility level of NC2P with the majority of evangelical traditions one can expect in any given country.

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Degree of compatibility between NC2P and DAWN at the denominational level

How different is NC2P from DAWN when it comes to implantation at the

denominational level? By crossing the four NC2P missional components with the 13

Steps, using the same methodology as Table 5:2, one can already determine to which

degree DAWN is methodologically compatible with NC2P.

TABLE 5:3
COMPARISON OF THE 4 NC2P MISSIONAL COMPONENTS
vs THE 13 DAWN STEPS

4 NC2P components / 13 DAWN steps	National NC2P leadership	Motivating NC2P information and communication	NC2P Gathering place	Ongoing systems
Dream great dreams, see large visions	Positive	Positive	Positive	NA
Develop, maintain and use a solid base of data	NA	Positive	NA	NA
Set challenging, realistic and measurable goals	Positive	Positive	Positive	NA
Achieve goal ownership	NA	NA	NA	NA
Give a name to your program	NA	NA	NA	NA
Develop a functional organizational structure	NA	NA	NA	Positive
Depend on prayer and the power of the Spirit	Positive	Positive	Positive	Positive
Keep your members motivated and informed	NA	Positive	Positive	NA
Train your members	NA	Positive	Positive	Positive
Create sound financial policy	NA	NA	NA	NA
Send out local missionaries	NA	Positive	NA	Positive
Regularly evaluate progress	NA	Positive	NA	Positive

| Make new plans | NA | Positive | NA | Positive |

Table 5:3 reveals that former DAWN practionners will find NC2P to positively correlate with their previous strategies, especially when it comes to : (1) Developing, maintaining and using a solid base of data, (2) Keeping your members motivated and informed, (3) Training your members, and (4) Sending out local missionaries. In other words, NC2P does not negatively correlate with DAWN. NC2P is therefore methodologically DAWN compatible.[28]

Degree of compatibility between NC2P and non-DAWN compatible denominations

If NC2P is compatible with DAWN, to which degree would it be also compatible with denominations that are *not DAWN-compatible* like the Four Square in the Philippines? Crossing the four NC2P missional components with the 7 Four Square Philippines core values will indicate to which degree NC2P positively or negatively impact this denomination culture (Table 5:4).

TABLE 5:4
COMPARISON 4 NC2P MISSIONAL COMPONENTS
vs 7 FOUR SQUARE CORE VALUES

4 NC2P components / 7 FS core values	National NC2P leadership	Motivating NC2P information and communication	NC2P Gathering place	Ongoing systems
No outside missionary control	NA	NA	NA	Negative

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[28] This affirmation is corroborated by the focus-group interview where former DAWN practionners coming from non-European nations expressed great interest in the NC2P model, the simplicity of the 4 missional component helping reduce the complexity of the 13 Steps strategy.

No dependence on paid workers	NA	NA	NA	Negative
Training and use of the laymen	NA	NA	NA	Negative
Acceptance of small results before a larger response is expected	NA	Positive	NA	NA
Desire to take full advantage of the response of receptive peoples	NA	Positive	NA	NA
Emphasis on multiplying churches vs institutionalism.	NA	Positive	NA	Positive

Table 5:4 reveals that NC2P could impact either positively or negatively the Four Square culture, and by extension on any denominational culture.

Potential negative impact of NC2P on denominational culture:

1. The NC2P systems for assessing, training and coaching church planters for missional engagement are principle driven and accessible to all. Yet these CP systems are often programs run by full-time workers, sent from "multi-process countries" like the US or the UK , to serve as "missionaries" in "no-process" or "mono-process" nations for the purpose of equipping workers for the harvest. It is the case, for instance, of Acts 29 and DCPI. To which degree denominational culture will align with these external systems is to be determined. For instance, in France, Acts 29 is very closely associated with the conservative Baptist denomination because of its theological and ecclesiological bent. If a denomination like Four Square in France were to adopt the Acts 29 system, it would profoundly alter its internal DNA. M4 on the other hand is able to include

multiple denominations from multiple theological backgrounds in their system, while DCPI usually revolves around Charismatic and Pentecostal lines. In other words, the denomination should be aware that NC2P systems can influence their core values, either positively or negatively.

2. The fact that those NC2P systems are often run by full-time workers does not necessarily help denominations see the need to "not depend on paid workers" but rather on "lay workers." In other words, the NC2P systems often promotes, from its leadership, the missionary status vs the layman status. If training for instance occurs during the week, the system will automatically exclude bi-vocational church planters. If the assessment is geared towards emulating the "performance" of a full-time church planters, the system will again automatically "reject" those same bi-vocational profiles. In other words, the systems are not neutral. They "produce" a certain kind of church-planter for a certain kind of "church plant." NC2P should be careful to advertize a plurality of systems that can fit all theological persuasions, and all worker profiles (from paid workers to laymen).

To minimize negative impact on denominational church culture, the NC2P fourth missional component should be altered as follows (v3):

> *By ongoing systems, NC2P refers to systems for recruiting, assessing, training and coaching church planters for missional engagement. This systems should be principle driven and accessible to all – **full-time or laymen workers. Wherever the system holds a particular theological or ecclesiologal position, it should be make it clear to the denomination who wishes to use its system**. (**bold** added).*

Potential positive impact of NC2P on denominational culture

1.   NC2P can provide denominations with ongoing research to so that they know

      which pockets of society are most receptive to the Gospel.

2.   NC2P can help denominations to focus on the "output," which is church-planting

      towards missional impact, vs institutionalizing vision statements and church-

      planting strategies which often never make it off the ground.

Summary of findings

      In order to answer the question: "to which degree is NC2P compatible with the

majority of the evangelical Church it seeks to encompass in its cooperation project?" this

author first sought to determine the degree of compatibility between NC2P and DAWN at

the denominational level, to at least ensure that those denominations similar to the CMA

Philippines who were DAWN compatible, would also be NC2P compatible. He then

determined the degree of compatibility between NC2P and non-DAWN compatible

denominations like the Four Square in the Philippines to determine the overall

compatibility level of NC2P with the majority of evangelical traditions one can expect in

any given country.

      The findings show that NC2P, at the denominational level is compatible to only

a certain degree. To the degree the NC2P systems can adapt to all denominational

theologies and ecclesiologies, it will ensure larger buy-in from the majority of

evangelical traditions present in any given country.

Conclusion of section one

Since NC2P relied on the same premise upon which DAWN built its deployment strategy, that of using denominations as the main relays for the implementation of the SCP nation-wide strategy, this section looked at how DAWN understood denominational transposability of its strategy within organizations, assessed the results, and offered key insights to NC2P practitioners about opportunities and challenges of using denominations as the sole relays for a SCP strategy. The goal of NC2P in terms of the actual scope of mobilization has been reduced to that of the evangelical Church (NC2P v4). The definition of NC2P's fourth missional component has been altered to reflect issues of theological and ecclesiological transposability (Systems v3). The goal of NC2P in a given nation, which is to work towards a reality in which the majority of the evangelical Church cooperates with one another, can be achieved with these two new adjustments to the model.

Transposing the NC2P along organizational lines is one thing, transposing the model along cultural lines is another. This chapter will now turn to NC2P's transcultural transposability.

NC2P Transcultural Transposability

A delegation of fourteen leaders from Asia, Latin America and Africa attended the second NC2P European Conference in Berlin in February 2018. This author conducted a focus-group interview with these fourteen leaders, the day following the gathering, to assess the degree of transposability of the NC2P model.

Following the conference, a global SCP task force (GSCP) which includes representatives from the WEA, the Lausanne Church Planting and Research Issue networks, GCPN, GACX and OC Global Alliance, all of whom attended the Berlin event, was put in a place under the leadership of Murray Moerman (GCPN, former DAWN-Canada) with the objective of "seeing on the earth a vital national SCP process working effectively to accelerate church planting in every country is in fact within reach."[29] This task force is a direct result of the interaction experienced in Berlin, with the firm objective to see sameness of vison replicated in other continents. In a sense, GSCP is a first-step towards fulfilling the call of the WEA to see all countries involved in SCP.

Within GSCP, the NC2P model is promoted as an example of successful continental SCP engagement, and the NC2P Matrix serves as a general "blueprint" to map out existing SCP initiatives across different continents (Asia, Africa, Latin America, Middle East and North Africa). While the joy of seeing NC2P used by other continents to mobilize the majority of the evangelical Church towards discipling the nations on their continent is a point of satisfaction for the NC2P think-tank, it remains this author's concern that GSCP is moving too quickly in that direction. The model is promoted globally, but can it actually be transposed cross-culturally? If the answer is positive, GSCP will have moved in the right direction. If the answer is negative, GSCP will have to revisit their core strategy.

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[29] Murray Moerman, "*SCP Taskforce - Our Prayer and Goal, Purpose and Role: Towards an Effective Saturation Church Planting (SCP) process in every Nation*," Internal note, May 16th 2018.

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Using findings from the Berlin focus-group discussion and insights from the work of Richard Lewis,[30] the following section will now seek to clarify how much of the NC2P matrix needs to be cross-culturally adjusted in order to fit in a GSCP like initiative. This will inform the WEA on the challenges and opportunities of using NC2P as a continental model for other parts of the world.

Focus-group Feedback on NC2P

On February 7th, 2018 this author conducted a focus-group interview with the international delegates who had come to experience the European NC2P Gathering in Berlin. Fourteen delegates, representing North America, Latin America, Africa, and Asia responded to the following six questions:

1.   What are your first impressions regarding the NC2P model, from a non-European continental perspective?

2.   To which degree do you believe that the NC2P model could be replicated, in part or as a whole, in your continental context?

3.   Which elements of the NC2P model would need the most cross-cultural adaptation? Why?

4.   Which elements of the NC2P model would raise theological questions? Why?

5.   If the WEA would see fit to replicate NC2P across continents, what would be your recommendation?

6.   Is there anything else you believe I should know?

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[30] Richard Lewis D., *When Cultures Collide: Leading across Cultures* (Boston: Nicholas Brealey Publishing, 2010).

The following section will review answers to these questions and reveal to which degree, in their eyes, the NC2P model can be transposed across continents.

#1 What are your first impressions regarding the NC2P model, from a non-European continental perspective?

Focus-group feedback

Beto Morales, DMM specialist for Latin America, noticed the difference of "atmosphere" between this gathering and previous Latin America CP conferences:

> I really enjoyed the passion that everyone brought to the conference. It was something that I felt that, they needed this. They wanted this. They came not because they were invited but because they felt the need to be in the conference like this. And I really enjoyed that. I've been to some conferences in Latin America where, we feel like we are pulling them – that you have to be here. I felt something different here like, they needed this conference.[31]

Berna Salcedo, former Dawn Ministries CEO and Latin America Coordinator concurred: "You gave the time for the people to own it. By nation, clusters. The chance to own the passion, the vision."[32]

The WEA representative, Godfrey Yogarajah, Deputy CEO of WEA, noticed the innovative aspect of the gathering's format. Indeed, in order to maximize learning input and to foster a community aspect, the NC2P Gathering functions like a "learning community," using adult-education principles and orienting conversations towards action

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[31] Appendix XXX, X.

[32] Ibid.

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plans.[33] The gathering also follows a "spiritual rhythm" where worship, prayer, prophetic

utterances and silence are woven into the program to allow room for deeper spiritual

presence. As Nate Vanderstelt, leader of GACX rightly noticed:

> The elements of worship were very significant. And even quiet times. Many people
> come in with lives that are very full, I've often thought it's harder for leaders to lead
> on empty and just to slow down, to worship through prayer, through reflection, the
> intentional space that was given there. I thought it was really solid.[34]

Implications for NC2P transcultural transposability

It is quite interesting to notice that, when asked to react on their first

impressions regarding the NC2P model, the participants immediately reacted on the

gathering aspect of it, rather than the model itself. In a sense, the Gathering, which is

NC2P's third missional component, is the "showcase" of the NC2P model, like the

DAWN Conferences were of the DAWN model. The exception here lies in the fact that

NC2P gathers every other year on a continental level, but multiple-times per year on a

national level. Some nations use the European Gathering to realign their national

objectives, using input from the conference. Others use the European Gathering to kick-

start national NC2P initiative in their country, with the help of neighboring nations which

are part of their cluster, using best practices shared in the conference.[35] It must also be

noted that not all countries use the "learning community approach" that was used in

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[33] More on this technic on the portal of Tom McGehee, NC2P gathering architect and facilitator: https://www.wavechanger.com/, accessed June 25, 2019.

[34] Ibid.

[35] For instance Norway and Sweden helped Finland start a NC2P initiative after Berlin. They, together with Denmark, form the Scandinavian NC2P cluster.

Berlin. As a result, the international delegates could only partially assess the nature of Gathering as it is reflected in the 3rd NC2P missional component.

#2 To which degree do you believe that the NC2P model could be replicated, in part or as a whole, in your continental context?

Focus-group Feedback

Overall, the participants of the focus-group believed that NC2P's vision and language were easy to understand, and as a result, could be replicated in any settings. In Asia where some countries are still running DAWN-type initiatives (like the Philippines where it started), NC2P is perceived to be DAWN compatible (as the previous section demonstrated) and could actually bring elements of clarity, as it reduces the 13 Steps complexity to 4 simple missional components.

Regarding the overall strategy of the model *per se*, Latin America raised a concern regarding the status of national delegates, in light of preceding DAWN Congresses' failures to implement national or denominational objectives:

> One assumption [in NC2P] is that the people who chose to come from each country were actually people who had authority to make objectives and take them back to their church. So, you have people drawing up really good plans, but they could go back in hit a brick wall because they may not be the people in authority to really implement. That happened a lot of Latin America. People who go to the conference are people who are excited about conferences but they're not the leaders who can really implement what they are encouraged to decide in that conference context.[36]

Regarding the replication of the four missional components, two out of the four components were questioned. Firstly, the capacity of each country to objectively assess

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[36] Ibid.

"color status" to the second missional component in the Matrix (Information). Larry

Kraft, learning from the failure of DAWN in Brazil commented:

> The ... assumption [in NC2P] ... [is] that people really know clearly how much you can actually fill in the boxes like, how much strategic information has been gathered, is it in a good process, how much intercession is happening... or whatever the elements of the strategy are. It kind of goes along with who turned out to be the delegates, and it's so hard in many countries, particularly in Latin America, to get the delegates to be the right people that can actually do something with it when they go home.[37]

Regarding the third missional component (Gathering), several participants

commented on the unique skill set displayed by Tom McGehee, the NC2P Continental

Gathering architect and facilitator. Replicating that kind of skill set is very difficult. The

other concern was the choice of speakers. In the African contexts, "big names" is what

gives credibility to the conference. In the NC2P European Gatherings, no "big names"

were put forward, which could then diminish the capacity to draw people into the

conference. Latin America's delegates challenged this cultural insight and saw NC2P's

Continental Gatherings as a way to move away from the "big names on the stage"

syndrome to a more practitioner approach:

> In Latin America we tend to bring the "big guys," those who can speak aloud with "big voice." But not usually those who are practitioners. This conference taught us that those who are doing, are the one who have to take the voice and [have] the courage [to say] : "this is the way I am doing this." . . . And that made a big difference here. Because you brought the people who had really the authority and the knowledge. And also, to encourage: "you know I'm doing it." At the same time, the variety of those [who spoke was a strength], there was not "a one way." The one who says "I don't have a strategy," well THIS IS A GOOD strategy, [namely] having no strategy at all! (EMPHASES in the voice of the delegate)[38]

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[37] Ibid.

[38] Ibid.

Another delegate pointed to the "genius" of the first evening, where all countries displayed their NC2P Matrix indicators in the common conference room, and participants were free to go and speak to each country delegates about the spiritual condition as it pertains to SCP in their context, and to pray over them. This allowed participants to get a "bird's eye view" of the state of CP in Europe, as well as discovering "opportunities and needs" for ministry and theses countries.

Implications for NC2P transcultural transposability

Overall, delegates agreed that NC2P's vision and "language" can be replicated across continental realities, especially in countries already implicated with DAWN-type initiatives. Reducing the list of 13 Steps to 4 missional components gives another impetus of clarity regarding SCP's implementation. The NC2P's strategy needs adjustments in regards to two of its components:

- Information: the indicators' status for the nation in the NC2P Matrix needs to be validated to insure objectivity and unbiased judgement from country delegates.

- Gathering: NC2P practitioners need to guarantee that country delegates have the means to implement the national action plan to be crafted during the Gathering. If continents would want to reproduce the "learning community" style of the European NC2P gathering, it would require major training to achieve the same level of fluidity.[39] Yet continental and national NC2P chapters do not need to

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[39] In this regard, Tom McGehee has responded to the challenge by implementing a "certification" process for Results Based Conversation which can be found on his portal: https://wavechanger.thinkific.com/, accessed June 25, 2019.

follow the same organizational pattern for the conference. They key is to gather.

How one should gather, once the delegates are in the room, is another matter.

#3 Which elements of the NC2P model would need the most cross-cultural adaptation? Why?

Focus-group Feedback

For Latin America, the experience of the continental gathering with required

prior reading of the NC2P material was enough to make the experience replicable in

Latin America. It might require a little more work on defining the nature of collaboration

at a national level, as well as how to use the metrics system in the matrix.

Another concern that was raised was the overall "business" feel of the whole

model. Can it be framed around a biblical narrative like Nehemiah? Or should we simply

acknowledge its pragmatic nature? One participant noted, later in the interview:

> I don't see how [the biblical vision] enters in the model you have here. Working with leaders in Eastern Europe, our biggest short coming of leaders is that they don't have a vision for seeing churches within access of every person in the country, every location in the country, every ethnic of the country. And because of that, they are not motivated to start churches because they don't see that God wants |using best practices shared in the conference "those gypsies in that little village" to really know him and love him and make him known to others. So, biblical vision for what God wants to have happened in geographical areas [is needed].[40]

Yet Godfrey Yogarajah, from the WEA, reflecting on that criticism, asked: "I am

wondering if there is a theological basis that Saturation church planting is the method to

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[40] Ibid.

disciple the nation. Whether there is enough theological basis or biblical basis to disciple

the nation. Or is it more a pragmatic thing?"[41]

Because of the strong push towards action, one delegate from South Asia

emphasized the need to build more relationships within the Gathering to avoid the

"business meeting" feel. This reaction triggered another one from a North American

perspective:

> But it's also very interesting, because from a European – I have a little European blood as Vanderstelt – hard work ethics, [the push is on the] "let's go," and relationships seems to take a second seat. And cultural context, to your question, is worth paying attention to. There, relationships are key. And maybe [we could] flip it [the model] around. Because you can't do the work unless you know and trust the person. And that's what I appreciate about Ronald's response.[42]

Regarding the "Tipping Point" indicators, one participant from the Lausanne

Research Group made the following comment:

> ... the questions of the net increase in churches and net increasing in people in many countries of the world are always going to be: "yes, yes." That's not true in Europe, but in many countries of the world it is, including the Arab world where the church is dinky but net increase is happening, but it doesn't mean you're getting anywhere near transforming the country – that you go from one tenth of a percent to two tenths of a percent, you are not making an impact. So those would have to be adapted to the countries into the context. You can't just say net increase. And, in countries like Latin America where there's also a net increase but we're there are many churches already, you need to be talking more specifically about "Are the churches going into the people who are set in geographical regions that don't have churches, as opposed to just increasing the number of churches?" That needs to be brought in, in certain countries, probably most of Africa and Latin America fit into that category.[43]

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[41] Ibid.

[42] Ibid.

[43] Ibid.

From this delegate's perspective: "there a net increase in most countries of the world. Europe is exceptional that way." Because of this continental particularity, the health indicators that allow NC2P participants to measure the reach of the tipping point need strong missiological adjustment.

Another participant from Asia turned the research question upside-down:

> When I came here, from the first day I was crying, because what we heard of Europe: "Europe is gone, most of the churches are Latinos, Asian, African; the real Europeans are gone already." But when I came here, what I looked made me cry. Actually, this is an opportunity for Europe to arise here, because when I look at all the nations [present in this gathering], most of them are Europeans, and represent how they are thinking of the land. But the European Church must link with the Latinos, the Asian and Africans because now, a lot of people from these regions, are coming or are already in Europe. So, the European churches cannot work by themselves. The Asian people like to pray. Maybe you can put it in [the gathering] intercessors who can join. Revival in prayer, intercessors. In Africa, they like to rejoice, and like evangelism. So, I believe Europeans need the other nations too. In this conference, it looks like an ego [statement]: "we don't need the others. We, the Europeans, this is the way of NC2P."[44]

To answer this delegate's concern, NC2P would need to revisit its model to assess which elements need the most cross-cultural adaptation to allow more diversity among the delegates, perhaps including those from migrant churches?

Implications for NC2P transcultural transposability

On the biblical basis for NC2P

Chapter 2 dealt extensively with the biblical and theological rationale for NC2P. This author concluded that NC2P was indeed a pragmatic missional model yet compatible with Scriptures, as Yogarajah alluded to in his above statement. At this point, NC2P practionners need to acknowledge this as a fact and refuse to attempt re-framing

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[44] Ibid.

the model under another "biblical narrative," which would be, at this stage, counter-productive.

On the relevance of European Health Indicators

Larry Kraft confirmed issues raised in Chapter 3 regarding the capacity of SCP to generate social transformation. The Zimbabwe and Guatemala examples were, in that sense, proof that church multiplication does not necessarily lead to the transformation of the nation. In the same token, if equating national transformation with net increase of churches + net increase of attendance "works" in Europe, the equation stops functioning once the model moves to other continental realities.

It is noteworthy to point that NC2P never addressed the issue of transformation. The European continent faces so much decline of membership in historical traditions (Orthodox, Roman Catholic and Protestant) that net increase of attendance signals a strong counter-trend, one that goes against the secularism narrative. In other words, the question raised by secularists in Europe is becoming: "why is the Church growing at a rapid rate in some countries like France and Spain?" As a result, measuring net increase in attendance + net increase in churches is the way to measure social transformation. The combination of both in a same equation insures the fact that churches are not "stealing sheep" from one another. One can safely say that the unstated goal of NC2P in Europe is to *reverse the secularism trend through increasing the number of churches, resulting in net growth in attendance*. It is *assumed* that social transformation will be the end-result.

The situation is obviously quite different in the Majority World, as the delegation noted. The secularization process has not created a profound collapse in church attendance. But it did create more opportunities for new kinds of evangelical

traditions onto come to the scene in an ever increasing pluralist society. For instance, Pentecostals became, almost overnight, the "new religious norm" in Latin America, taking the long standing place of Roman Catholicism.

These cultural observations raise two profound questions for NC2P practionners: *is national transformation the real "unspoken" ultimate objective of NC2P? If so, which indicators, outside of Europe, would allow NC2P practitioners to measure its effect?*

Chapter 3 concluded that the end-goal of NC2P should be the discipling of all nations. Will the discipling of a nation necessarily results in national transformation? The focus-group was divided on the matter.

For some, the issue is squarely that of national transformation. Russ Mitchell, reflecting on 30 years of DAWN praxis, especially in the context of Eastern Europe, commented:

> ... starting a bunch of churches does not necessarily make disciples or transform the nation. The guys on the front line say: yes, we started a lot of churches but we didn't get disciples of those ones. Having disciples and healthier churches require some intentionality to get that greater fruit. So just starting a church doesn't necessarily guarantee you're going to have fruitful disciples. It might be important in the process, but it isn't self-sufficient.[45]

Christophe Dewanou, reflecting on his African DAWN experience furthered Russ' point regarding the need to focus on national transformation:

> The Holy Spirit told me: I am asking you to that. That's how I started regional conferences on missional transformation. People asked me: planting churches in West, Central Africa [is one thing]. What else? I put together these regional conferences on missional transformation and I focus the strategy on the "7

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[45] Ibid.

mountains," ... teaching pastors how we should focus discipleship on the seven mountains. We Christians now should take up those mountains. That's how I take transformation. I believe it and teach pastors in West Africa. That's how I would define transformation.[46]

Others in the focus-group were more nuanced on the matter. Berna Salcedo,

reflecting on the DAWN experience in Latin America and his years in the leadership at

the Dawn Ministries, commented:

> ... in Dawn we had a person dedicated for transformation. But I have some theological question: "Does Saturation Church Planting necessarily have to do that job?" Because at the end, the Bible says that it is up to God to separate bad from good. . . . In other words, the theological question, and this is for NC2P and all the other processes: "Do we have to embrace in our approach to help the discipling of a nation the fact that it is going to be a social, political change?" What do we mean by "discipling a whole nation"? Is the end of it transforming the social and political sphere? I believe in transformation. We are transformed, my family is transformed through what we do. But is that the end of what we are looking for? [47]

Murray Moerman, reflecting on his DAWN Canada experience and his leadership years

facilitating DAWN-type movements through GCPN furthers Salcedo's concern:

> ... the responsibility for depth discipleship, the responsibility for the transformational impact, the responsibility for political and sociological impact, if we load that all into the truck, into the one truck [of nation-wide SCP], I think we are loading too much in. There is responsibility for denominational leaders, there is responsibility for local pastors, there are responsibilities for local evangelical networks, and so on. We can't load all the responsibilities for the whole kingdom transformation into the Saturation Church Planting truck.[48]

So the question remains open: Will the discipling of all nations necessarily

results in national transformation? It is this author's belief that one will not necessarily

lead to the other, and that history has shown – and is still showing today – that national

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[46] Ibid.

[47] Ibid.

[48] Ibid.

transformation can often be perceived as a "political agenda" rather than a "missiological agenda."[49] The biblical narrative is quite clear on the matter. Israel fell into theological bankruptcy at the peak of its political strength in the region. Prudence should therefore dictate that the end goal of NC2P is the discipling of all nations, in the micro sense, that is the discipling of peoples in all geographical, ethnical and cultural spaces. The completion of this work may result in national transformation but is not a necessarily a condition of it.

Assuming that this would be the posture of the NC2P community, then health indicators outside of Europe should be monitoring the degree of saturation of geographical, ethnic and cultural spaces. Since the net growth of attendance + net growth of churches is not a definite indicator of the saturation trend, and since NC2P's current model is not geared towards monitoring the saturation of ethnic and cultural spaces (see Chapter 1 and Chapter 3), new health indicators need to be invented.

On the "productivity" vs "relationships" aspect of the model

Which should take precedence: productivity or relationships? Can NC2P, once cross-culturally transposed in other continental realities, adjust its model towards greater cultural sensitivity? Is NC2P a European product? How much "culture" needs to be stripped from the model to make it work elsewhere? What is "culture" then and how does one measure it?

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[49] The NC2P's goal of saturating all cultural spaces can naturally be equated with the "Seven Mountains" missions strategy originally formulated by Loren Cunnigham and Bill Bright in 1975. It is for instance Dewanou's missional strategy in West Africa. With the rising of dominionism, one could easily make the case that NC2P's unspoken objective of transforming society is actually a dominionist strategy to ensure political supremacy.

In order to respond to that question, this author will call on the work of Richard Lewis to better assess the degree to which the NC2P model is bound to a specific cultural type. Lewis builds on Geert Hofstede's definition of culture:

> Geert Hofstede defined culture as "the collective programming of the mind that distinguishes the members of one category of people from another." The key expression in this definition is *collective programming*. Although not as sinister as *brainwashing*, with its connotations of political coercion, it nevertheless describes a process to which each one of us has been subjected since birth.[50]

The Lewis model of cultural types (Figure 5:1) combines in a diagrammatic disposition a typology of "collective programming" along linear-active, multi-active and reactive variations among major cultures, based on decades-long observations and thousands of assessments of cultural profiles.

FIGURE 5:1
THE LEWIS CULTURAL TYPES MODEL
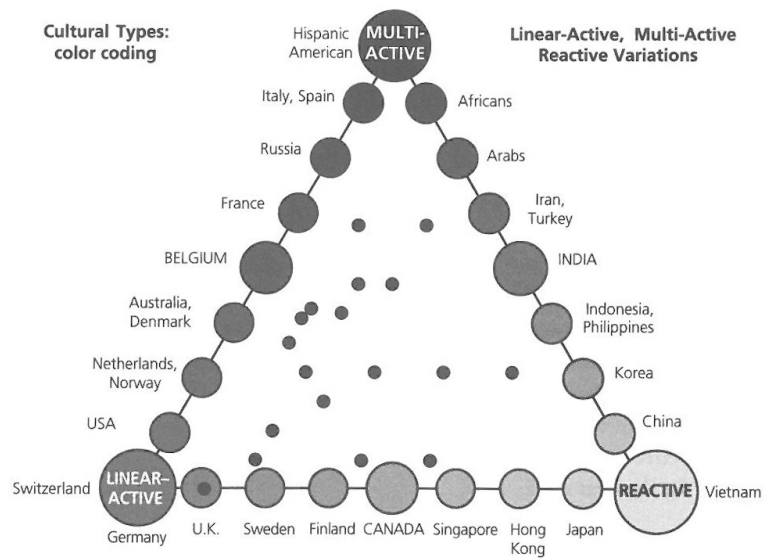
Lewis defines variations with the following cultural descriptors:

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[50] Richard Lewis, *When cultures collide: Leading across cultures*, 17.

- Linear-active: task-oriented, highly organized planners

- Multi-active: people-oriented, loquacious, interrelators

- Reactive: respect-oriented, introverted listeners

A first glance at the Figure 5:1 reveals a striking observation: one would argue that SCP-nation wide initiatives like DAWN or NC2P would naturally fit the "linear-active" descriptor since it has a strong emphasis on process (task-oriented, highly organized plan), yet countries like the USA or Germany, which would fit this hypothesis, are clear counterexamples, since DAWN never attracted any interest there. Even more surprising is the fact that the Philippines, the birth place of DAWN is at the *opposite* spectrum of liner-active countries (reactive), as is Guatemala and Zimbabwe (multi-active) and NC2P countries like Spain and France, which are currently leading Europe in term of evangelicalism growth through SCP.

In other words, the Lewis Cultural Types Model is not able to confirm the fact that DAWN (or NC2P) is culturally bound to countries that share anthropological traits conducive to process-oriented initiatives. Countries operating DAWN-type processes are indeed "all over the Lewis map." So the question becomes: "which cultural factors, outside of personal and psychological traits, might explain why certain countries are more sensitive to SCP type initiatives than others?"

Lewis rightly acknowledges that:

As well as the personal or psychological traits of an individual, the *context* within which he or she operated is an important factor in fine-tuning categorization. Situational context is infinite in its variations, but three ingredients stand out: *age*, *profession* and *field of study*. *Age* is, of course, a well-recognized "layer of culture" – attitudes about society, authority, law and freedom are often generational. Younger people test strongly linear-active or multi-active according to their

culture, but both groups become more reactive as they get older. A person's *profession* is also an influential factor. Linear-active people often wind up as engineers, accountants and technologists, and the exercise of their profession reinforces their linearity. . . . One's *field of study* also influences his or her cultural profile. Assessments carried out with respondents in Western MBA degree programs show a high score for linerarity, especially those from reactive cultures. . . . Such contextual considerations play an important role in fine-tuning cultural profiles. Yet they have limitations. One or two thousand years of cultural conditioning lend great momentum to an individual's core beliefs and manner of expressing them. Ideally, cultural assessments like the Personal Cultural Profile should be carried out in one's home environment, where natural reactions emerge from the ambience of close social bonds and where instinct prevails.[51]

Lewis gives us several additional clues to appreciate the type of cultural bias in the DAWN process:

1. Church-Growth advocates were generally of the same generation. In a sense, the *age* factor is a definite variable in the DAWN model.

2. The *profession* and *field of study* are also strong variables, since McGavran, Montgomery, and Waymire shared office space on the Fuller campus and wrote extensively in the field of missiology.

3. In other words, the personal traits of the DAWN founders, along with the profile of the national leaders (the DAWN "John Knoxers") could explain why DAWN developed in certain places and not in others. The "process driven" cultural trait of the DAWN leaders found corresponding cultural resonance with the "process driven" cultural trait of the DAWN model, wherever they operated.

As informative are these insights are, this author believes that they are none the less not complete enough to explain "multiple" DAWN or NC2P iterations in countries

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[51] Ibid. 43-7.

like Norway, the Philippines or France. Another strong cultural "ingredient" related to the context is at play here, that of the *historical Church tradition*. Indeed, the Philippines has a Roman Catholic background tradition, as does Guatemala and Zimbabwe, and Spain and France. In other words, in these countries, there is a culture of a "centralized State Church," where leadership, common vision and collaboration around a given project at the scale of a nation is encouraged. On the other hand, the United States of America only knows a culture of pluralism, where denominational initiative and creativity are often encouraged to the detriment of a supra-national cause. In a sense, the *historical Church tradition* variable could be another strong factor in explaining the "cultural bond" of SCP nationwide strategies in a given national context.

Back to the original question: Which should take precedence: productivity or relationships? Can NC2P, once cross-culturally transposed in other continental realities, adjust its model for greater cultural sensitivity? The answer is: only to a certain degree. The above section demonstrated that the cultural trait of the country (linear-active, multi-active, reactive) is not a determining factor for the success or failure of cross-cultural implementation of SCP nationwide initiatives like DAWN or NC2P. Yet the profile of the national leader (age, profession, field of study), along with the historical Church tradition of that country, are. Where there is alignment of these cultural traits, the probability of "cultural fitness" is higher than if they were lacking. A case and point example of that is the story of Portugal who, although anchored in a strong historical Roman Catholic tradition, has lost its NC2P leader. As a result, the process is halted.
 On the need for NC2P Europe to welcome ethnic and cultural diversity

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To the "friendly rebuke" from Irwan Widjaja, GCPN Asian coordinator regarding the need to open NC2P Europe to more cross-cultural influx, the point is well taken. The difficulty for NC2P practionners is two fold.

Firstly, the political nomination process within historical European denominations generally produce "sameness" of profile at the top of the leadership pyramid: Caucasian male, in his fifties. In other words, it is very difficult for both women and cultural minorities to access high profile leadership positions in these historical European denominations. Since NC2P relies, as the previous section demonstrated, on denominational leaders to leverage the vision at the organizational level, it naturally follows a lack of diversity in gender and cultural representativeness at NC2P Gatherings, whether at the national or continental level. It is therefore imperative, for NC2P practionners, to encourage intentional cross-cultural diversity in the national NC2P Gatherings, as well as in the Continental Gathering. To the degree that they will reach out to female and cultural minority leaders, NC2P will encounter more cross-cultural diversity.

Secondly, there is an element of truth in what Widjaja observed. There is a strong *ego* sentiment within the European Evangelical movement where the general assumption is: "we don't need others" to fix our problem. As if European problems only require European solutions. There is also a strong *philosophical reliance* on the power of the European Enlightenments to find, for every problem, a solution, as well as a *cultural bias* where Europeans Church leaders do feel more qualified than Majority World leaders to fix their own missiological problem. The rise of populism in the recent European

election written about in the June 2019 issue of Vista *Who Speaks for Europe?*[52] all point to the overall "collective failure to 'invite and to include the migrant church to our national and European floor.'"[53] As Jeff Carter rightly concluded: "there needs to be a concerted effort to allow new migrant churches to the table for conversations around evangelism and mission."[54]

One could therefore argue that, to the degree that NC2P Europe is able to include cross-cultural voices in its model, to the same degree it will build strong cross-cultural patterns that will ease the implementation of the model in other continental realities.

#4 Which elements of the NC2P model would raise theological questions? Why?

Focus-group Feedback

Beside the already alluded to concern regarding the rationale for SCP (biblical vs pragmatic) or the end-goal of NC2P (discipling the nation vs transformation), participants raised theological concerns regarding three elements.

Firstly, the role of prayer in the Gathering: how much place is given to prayer and prophetic words when crafting a national NC2P plan? Mitchell seconded that observation:

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[52] Jim Memory, *Who Speaks for Europe?* (Redcliffe College), Issue 33, June 2019, https://europeanmission.redcliffe.ac.uk/vista-communicating-research-and-innovation/.

[53] Ibid. 3.

[54] Ibid. 3.

... reflecting on the classic DAWN model, that is a key portion of the DAWN process. And also, biblically speaking, prayer is pretty important. The Apostles said that they were dedicating themselves to prayer and the ministry of the word.[55]

Another delegate from Asia added: "I think we need to increase the time for praying and worshiping because I think it's only a very short time. We just enjoy the adoration, and we cut it off and do the work."[56] This author asked in return: "Are you saying that it's a matter of cultural adaptability or a theological issue?" to which he responded: "Theological, I mean."

Another point of concern was around the question of apostolic leadership vs institutional leadership. Moerman commented:

> We talked here about the importance of having the right people in the room which are often the organizational leaders. They may be managers, denominational leaders, but they may not be apostolic. And the tension between organizational leaders and apostolic leaders is one that I appreciate in NC2P. It tries to integrate [both]. I have to reflect a little more as to whether that problem existed in the New Testament also, where you had more formal roles, and then the apostolic leaders that were not formally [institution], but went out and did [the work].[57]

Thirdly, focus-group participants raised theological concern about what was meant by "church," not only in the NC2P methodology, but also more broadly in SCP initiatives. Yogarajah commented:

> Going back to the crux of the matter of the type of churches you are planting: "what is a church?" Because it's not the first century church that we are planting. It's just not a shouting and caring community. . . . It is more "like institutions" that we are planting here. That's why transformation is not happening. It has to be a community rooted in the society, making some kind of presence-felt in that

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[55] Ibid.

[56] Ibid.

[57] Ibid.

particular community it's part of. So is there something maybe radically theologically wrong with the way we term a church? Just thinking out loud.[58]

Kraft furthered Yogarah's concern:

Godfrey mentioned the type of churches we are planting. As I've lived in the U.S. and I lived in Brazil, and I lived in England, I've come to the conclusion that most of the churches I encounter look a lot like the culture into which they were planted. And some cultures have a more biblical root of many centuries back, which is true in a lot of Europe. So, the churches in the U.K. look more like the U.K. general culture in that there is justice, honesty, fairness etc. As deep rooted in their culture and that comes into the church. In Brazil, justice, honesty and fairness are not deep in the Brazilian culture and you see a lot of Brazilian pastors and church members who don't live just and fair lives because there are reflecting the culture in which they grew up. So, to make an assumption that what works to make a European church transform its society will also work to make a Latin American or African or Asian church transform its society, I think will miss the boat. We need to understand what aspects of that particular culture are in need of God's transformation and we need to help train our pastors and church leaders to understand how they should be impacting their community. And it's really going to be them who can tell us that because they're from that culture. So, I don't think we can just have a one size fits all when it comes to this question of how theologically we need to make our movement look or how it's going to impact our society. It's more complicated.[59]

Reflecting on the tendency to quickly move into CP methodology rather than

careful cultural analysis, he added:

That's a mistake I think I made when I moved from the U.S. to Brazil. . . . How fast we can get nationals, not just reflecting on the methodology of planting a church but reflecting: on what about our church needs to really speak into our cultural context. Getting nationals to do that, not foreigners, is a key to making those churches bring transformation to their society. Because every country is different that way. The culture varies.[60]

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[58] Ibid.

[59] Ibid.

[60] Ibid.

Implications for NC2P transcultural transposability

On the nature and the role of apostolic leaders

One day prior to the NC2P Berlin gathering, the NC2P think-tank invited key European "apostolic CP leaders" and institutional leaders to reflect on the nature of apostolic CP leadership and best practices to integrate apostolic movements within institutional and denominational frameworks. By apostolic CP leader (ACPL), Dietrich Schindler, member of the NC2P think-tank, offered the following description:

> Reggie McNeal in his book *Revolution in Leadership: Training Apostles for Tomorrow's Church* outlines the qualities inherent in Apostolic Leaders. I will use McNeal's categories and expand them to refer to leaders of church planting multiplication movements in Europe. What is an Apostolic Church Planting Leader? He or she is someone who has experienced first-hand success in planting new churches, a proven practitioner. What makes this person an apostolic church planting leader is his vision for church planting multiplication, his benchmarks in delineating what needs to occur to see a CPM come into being, and his unusual ability to raise up leaders with the same vision and aptitude.[61]

Schindler highlights seven characteristics of ACPL: (1) missionally effective, (2) culturally relevant, (3) cybernetically proven, (4) visionarily expansive, (5) practically team-oriented, (6) systematically minded, and (7) Christologically driven.[62]

Invited as speakers for this one-day NC2P session on the nature of apostolic CP ministry were: Peter Wenz (Germany), Dave Ferguson (USA), Leo Bigger (Switzerland), and Thomas Bucher (EEA). Several key insights were gathered from this one-day missiological discussion:

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[61] Dietrich Schindler, "Movements: How to Create a Jesus Movement of Multiplying Churches" (lecture, Baptist Union Headquarter, Riga, Latvia, September 26, 2012).

[62] Ibid.

- The definition used for ACPL lacked evident theological backdrop. It felt more like a concept rooted in current missiological literature (Reggie McNeal, Alan Hirsch) to explain current tensions between movement type ecclesiology vs institutional type ecclesiology.

- ACPL were keen in sharing best practices for their ministry but were reluctant to get involved in a NC2P type conversation. All but Ferguson did not attend the following NC2P gathering, citing scheduling difficulties.

- To the premise: "should NC2P Leaders – 1st missional component – be ACPL?" the answer was definitely negative. The ACPL simply does not fit the NC2P Leader descriptor (see Chapter 1).

Although the one-day event was very informative in regards to the nature of ACPL, it still raises theological question: are ACPL a phenomenological case-study or a biblical model to emulate?

In a previous dissertation, this author made the following contribution in regards to the apostolic function within NT theology:

> The apostolic function: "proclaimer of the gospel among peoples who have never heard so that churches are founded" (Larkin 2000, A28). These missionary messengers received an inward, subjective call to fulfill the apostolic function of pioneer church planting cross-culturally, a calling that in turn is confirmed by the outward commissioning of the church (Larkin 1996, 537). Those sent as church envoys engage in spiritual ministry: validating the advance of the gospel (Acts 8:14; Acts 11:22); communicating decisions about doctrine and behavior (Acts 15:27, 30, 33; Acts 21:25); providing physical aid that promotes unity (Acts 11:29-30; 1 Cor. 16:3); and serving as apostolic agents to give guidance and encouragement (Acts 19:22; 1 Cor. 4:17; 2 Cor. 12:17; 2 Tim. 4:12).[63]

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[63] Raphael Anzenberger, "Formative Evaluation of R2E: Mentoring a New Generation of Evangelists for France" (DMin diss., Columbia International University,

How much does the above definition overlap with that of ACPL? Only to a certain degree. Yet to Moerman's question regarding potential tension in the NT between formal roles and apostolic leaders, David Bosch offers the following answers:

> At an early stage there were indications of two separate types of ministry developing: the settled ministry of bishops (or elders) and deacons, and the mobile ministry of the apostles, prophets, and evangelists. The first tended to push early Christianity toward becoming an institution; the second retained the dynamic of a movement. In the early years in Antioch there was still a creative tension between these two types of ministry. Paul and Barnabas were at the same time leaders in the local church and itinerant missionaries, and apparently they resumed their congregational duties as a matter of course whenever they returned to Antioch.[64]

Bosch confirms Moerman's intuition, that of a tension between the apostolic-function and the office of bishop. Yet to which degree are ACPL the modern embodiment of the apostolic-function while NC2P leaders represent the office of bishop remains to be determined. It is this author's belief that the NC2P Leader fits the "bishop" profile and function more than that of a ACPL. The fact that none but one ACPL stayed for the NC2P gathering, and that none were involved in a NC2P national team, was further proof of the matter. Yet more theological reflection needs to happen in this area, in order to address the issue raised by the focus-group.

On the place of prayer

While prayer often looks in different cultures or denominations, it remains a key spiritual discipline, a pillar of missional strategy. DAWN was keen to make the point in that regard, especially in Europe. Brian Mills, DAWN Europe's consultant on prayer in the 90's wrote a resource book called *DAWN Europa Prayer Manual* with the following

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Columbia, SC, 2011), 15, ProQuest Dissertations & Theses Global.

[64] Bosch, *Transforming Mission*, 51.

aim: " It introduces the prayer strategy being promoted throughout Europe as a foundation for the DAWN vision and to help with the achievement of objectives."[65] As Mitchell asserts, prayer has always been a center part of the DAWN process. Wingert, in his DAWN Research Handbook reminds DAWN practitioners of the need of always balancing thought with prayer when setting objectives:

> Making a projection of faith or setting a goal should always be done with much care and consideration. Always begin with prayer. After making your projection, write down all the reasons you believe this growth projection is possible. Communicate this goal to other people who will share responsibility for trying to reach it.[66]

In a sense, prayer is a strong indicator of one's belief system when it comes to setting goals. Are these the product of rational thinking alone, or the result of God's leading through prayer? Or both? Some missions thinkers nowadays would even question the relevance of missions' strategy. For instance, Alan Kreider notes:

> The growth [of the Early Church] was odd. According to the evidence at our disposal, the expansion of the churches was not organized, the product of a mission program; it simply happened. Further, the growth was not carefully thought through. Early Christian leaders did not engage in debates between rival "mission strategies."[67]

If Kreider is right, why then the need to spend energy on producing missions program such as NC2P or DAWN? Montgomery acknowledged that DAWN could at time feel "systemic" (see Chapter 4). It was for this very reason that prayer was so central to DAWN and the work of Dawn Ministries. As members of the focus-group were keen

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[65] Brian Mills, *DAWN Europa Prayer Manual* (Dawn Ministries, 1994), 1.

[66] Wingert, *DAWN Research Handbook*, 98.

[67] Alan Kreider, *The Patient Ferment of the Early Church: the Improbable Rise of Christianity in the Roman Empire* (Grand Rapids: Baker Academic, 2016), 9.

to notice, it is true that certain Majority World cultures (like Africa and Asia for instance) devote more time to prayer than Westerners do. Cultural difference? "No, said one delegate. A matter of theological significance."

NC2P practionners need once again to be reminded that prayer is a strong spiritual indicator to assess the degree of secularism in any missions strategy. As the Cape Town Commitment rightly argues:

> ... some leadership training programs focus on packaged knowledge, techniques and skills to the neglect of godly character. By contrast, authentic Christian leaders must be like Christ in having a servant heart, humility, integrity, purity, lack of greed, prayerfulness, dependence on God's Spirit, and a deep love for people.[68]

As a result, let NC2P practionners hear again the call of the Global Church: "in the midst of all these priorities, let us commit ourselves afresh to pray. Prayer is a call, a command and a gift. Prayer is the indispensable foundation and resource for all elements of our mission."[69]

One the nature of "church"

"What is church?," asked one member of the focus group. NC2P defines church along Gelder's four functional descriptors: (1) we are *called* by Christ to be people of God in the world, (2) we *gather* around our calling and values and shared practices (confessional affirmation, spiritual disciplines, hospitality, generosity, service to our community), (3) we are *connected* with our context within our Christian tradition, and (4) we are *sent* into society with a calling for which we will be held accountable, including both serving the real needs of the community and knowing how to speak in the public

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[68] CTC 2010, II.D.3.

[69] CTC 2010, II.D.6.

square, thereby reflecting our shared values and practices, expressing the Kingdom.[70] With these four descriptors (called, gathered, connected and sent), NC2P reflects Yogarajah's concern for the church to be a "shouting and caring community" a "community rooted in the society" which it seeks to transform.

Kraft's comment goes deeper in the issue of ecclesiology. His concern is that most CP systems (from training to deploying) are birthed in "Judeo-Christian" nations like the United States of America. As a result, those systems "assume" that the culture has within itself philosophical categories to uphold cultural values issues like "justice, honesty and fairness." Since these values are upheld by the culture, they are, by association, upheld in the church. Once these systems, conceived in the West, are implemented in the Majority World, they fail to address these cultural deficiencies in the host cultures since they do not have any clear mechanism to assess cross-cultural differences. In Kraft's words: "to make an assumption that what works to make a European church transform its society will also work to make a Latin American or African or Asian church transform its society, will miss the boat. . . We need to understand what aspects of that particular culture are in need of God's transformation and we need to help train our pastors and church leaders to understand how they should be impacting their community."[71]

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[70] See Craig van Gelder, *The Essence of the Church* (Grand Rapids: Baker Books, 2000).

[71] Focus-group, XX.

In order to achieve this result, Kraft argues that "getting nationals, not foreigners, to not just reflect on the methodology of planting a church but reflect on what about our church needs to really speak into our cultural context, is a key to making those churches bring transformation to their society. Because every country is different that way." In other words, unless CP systems are some degree of "cross-cultural" adaptability – or cross-cultural intelligence – it will simply fail to address the issue of transformation in that particular setting. Failing to address the issue of transformation means failing to include these elements within disciple-making curriculums, hence failing to fulfill the task of discipling the nations towards full obedience of Jesus' commandments.

In a sense, the NC2P fourth missional component should be altered as follows (v4):

> By ongoing systems, NC2P refers to systems for recruiting, assessing, training and coaching church planters for missional engagement. This systems should be principle driven, **culturally relevant** and accessible to all – full-time or laymen workers. Wherever the system holds a particular **cultural,** theological or ecclesiologal position, it should be make it clear to the denomination who wishes to use its service (**bold** added).

#5 If the WEA would see fit to replicate NC2P across continents, what would be your recommendation?

Feedback from the Focus-group

Focus-group participants mentioned five areas of recommendations.

The first area of recommendation concerned the need to provide a stronger missional framework to the NC2P system. John Wagenveld noted: "it is the balance tension or shifts that have taken place from Great Commission to missio-Dei language.

To have a more robust missiology in that respect and to move Great Commission within

the bigger bowl of missio-Dei. That needs to come louder and stronger."[72]

The second area, which is in continuity with the previous recommendation, dealt

with the leading of the Holy Spirit. In the words of Wagenveld:

> I think that's there [following the Holy Spirit's leading], but it was not articulated
> well enough. There needs to be a little bit more space for that, as opposed to: "we
> know what we need to do, let's get it all as one two three, ABC and we can get this
> done." I think that's been done already thirty years ago, that were the technocratic
> solution. So, avoid the super-spiritualist solution but also the technocratic solution.
> Find this healthy balance. There's a lot of powerful language out there that is
> already developed that could have been used.[73]

A third area of recommendation concerned the need to mobilize, within supra-

national structures, multiple streams of committees and issue groups in order to cover all

of the model's missional dimensions. As Kraft put it:

> When I think about replicating this in groups like WEA, Lausanne etc., I believe
> we need to remember that it's a multifaceted process. It includes research, it
> includes prayer, it includes training. And there are many different streams. So, for
> instance, if it's done in the WEA through its global leadership and doesn't bring in
> the mission commission of the WEA, there will be a problem because most of the
> EA focus on the major denominations that don't necessarily have a cross-cultural
> vision for the country. Globally 56% of new churches need to be planted among
> unreached peoples, so we will miss over half if we don't focus on the unreached,
> cross cultural aspect of the process. In Lausanne I would say the same thing, not
> just the Lausanne church planting but also the Lausanne intercession, the Lausanne
> research, the Lausanne structures people, whatever other focus areas need to be
> brought here together to work in cooperation. As you have your tool boxes in your
> various areas, each of these other organizations have various areas, and they need
> to be encouraged to all participate together.[74]

Vanderstelt echoed Kraft's concern:

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[72] Ibid. X.

[73] Ibid. X.

[74] Ibid. X.

I would advise a "stop work and listen" for a certain period of time, whatever that would be appropriate: six months to year. Just to kind of step out a bit on the balcony and have conversations about who's doing what and to have a better understanding if that's not in place. And my assumption is that it is not in place. And to listen carefully to what's going on. So, I would echo what Larry just said with the WEA as an example. . . . But the fact that you bring something that gives an iron sharpening iron with momentum and clarity in the European model, that is a gift. Each continent would have to contextualize that think about that themselves along with the organizations you are talking with. So, the answer is: in part yes, however be very respectful and careful as you move through that conversation so that you could bring perhaps 2019, 2010 more holistic approach for Kingdom advancement.[75]

A fourth area of recommendation was to stay within a continental approach of SCP versus a country approach like that of DAWN. Dewanou argued: "Many people would want to join to see something happen in their continent. So, if we contextualize it, it would be very good to duplicate it at a continent level."[76]

The fifth and last area of concern was the need to provide a tool-box to help NC2P practitioners put in place the different aspects of the model. As Morales pointed out: "I saw a lot of people really excited. They wanted to get the work done but they did not have a method, a path, or something that could maybe help them."[77]

Implications for NC2P

The first and second area of recommendations are well taken. This research project seeks to provide a better missiological framework for the model, balancing its approach between its systemic nature and its sensitivity to the leading of the Holy Spirit.

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[75] Ibid. X.

[76] Ibid. X.

[77] Ibid. X.

The fourth area of recommendation is an encouragement to pursue mobilization at a scale of a continent, as a way to help countries who would not engage in such initiatives otherwise.

The fifth area of recommendation is also well taken. It is one of the reasons why NC2P is partnering in 2020 with Exponential, to better draw on one another's strengths. NC2P will provide the European language and missiological framework for Exponential. Exponential will provide a "tool-box" for delegates to put "legs to their plan." The Exponential conference will be nested within the NC2P gathering so that national delegates can come at the end of the week with solid plans that would include solid tools.

The third area of recommendation deals clearly with the question at hand: should communions like the WEA or Lausanne encourage the replication of the NC2P model across continents? The answer is yes, under the following conditions:

1. The model needs continental contextualization.

2. The model needs to bring existing missions partners into the conversation, at the continental and the national level.

3. The model needs to balance its systemic approach ("technocratic solution") with a profound sensitivity to the work of the Spirit.

This research already provided insights and modifications of the model to answer conditions #1 and #3. Condition #2 depends largely on the communion's capacity to bring different missions partners together, under a same vision and banner, for the sake of SCP collaboration. This would require both political leverage (Kraft) and extensive knowledge of "who is doing what, where" (Vanderstelt).

#6 Is there anything else you believe I should know?

One participant commented on the accessibility of NC2P material online. In some places like Europe, it is an asset, in other parts of the world, it is a liability as it could endanger participants, for security reasons,. Also in some places, reading is not a natural a way to learn as it is in other places. Since NC2P relies heavily on reading material, the orality dimension of the model also needs to be taken into consideration for future developmenent.

Several participants expressed interest in accessing the results of this research project, either in the form of the dissertation, or a book format.

Conclusion of section two

Using findings from the focus-group discussion and insights from sociology such as the work of Richard Lewis,[78] this section has sought to clarify how much of the NC2P matrix needed to be cross-culturally adjusted. This in turn would inform the WEA and the new SCP Global Task Force on the challenges and opportunities of using NC2P as a continental model for other parts of the world.

Several points of insights and actions have been offered:

- Since the net growth of attendance + net growth of churches is not a definite indicator of the saturation trend, and since NC2P's current model is not geared towards monitoring the saturation of ethnic and cultural spaces, new health

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[78] Richard Lewis D., *When Cultures Collide: Leading across Cultures* (Boston: Nicholas Brealey Publishing, 2010).

indicators need to be invented in order for the model to be transposed outside Europe.

- Once transposed, can NC2P adjust its model towards greater cultural sensitivity? The answer is: only to a certain degree. The above section demonstrated that the cultural trait of the country (linear-active, multi-active, reactive) is not a determining factor for the success or failure of cross-cultural implementation of SCP nationwide initiatives like DAWN or NC2P. Yet the profile of the national leader (age, profession, field of study), along with the historical Church tradition of the country, are. Where there is alignment of these cultural traits, the probability of "cultural fitness" is higher than if they were lacking.

- To the degree that NC2P practitioners will reach out to female and cultural minority leaders, NC2P will encounter more cross-cultural diversity.

- To the degree that NC2P is able to include cross-cultural voices in its model, to the same degree it will build strong cross-cultural patterns that will ease the implementation of the model in other continental realities.

- More theological reflection needs to happen in the area of "apostolic leadership," especially as it relates to "institutional leadership."

- To the degree that NC2P practitioners will recognize the centrality of prayer in elaborating missions strategy, to the same degree it will remove the spirit of secularism in its rank.

Finally, should communions like the WEA or Lausanne encourage the replication of the NC2P model across continents? The answer is yes, under the following conditions:

1.   The model needs continental contextualization.

2.   The models needs to bring together existing missions partners into the conversation, at the continental and the national level.

3.   The model needs to balance its systemic approach ("technocratic solution") with a profound sensitivity to the work of the Spirit.

Conclusion of chapter 5

From organizational to cultural adaptability, this chapter has provided key insights into NC2P's model as it continues to be promoted through the GSCP in other continents. Definitions, goals and systems have been refined to allow better transposability:

> *The goal of NC2P in a given nation is to work towards a reality in which the majority of the evangelical Church cooperates with one another for the purpose of discipling the nation through seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces. In order to ensure saturation in ethnic and cultural spaces, the nation will seek partners who specialize in these areas.* (NC2P v4)

> *By ongoing systems, NC2P refers to systems for recruiting, assessing, training and coaching church planters for missional engagement. This systems should be principle driven, culturally relevant and accessible to all – full-time or laymen workers. Wherever the system holds a particular cultural, theological or ecclesiologal position, it should be make it clear to the denomination who wishes to use its service.* (Systems v4)

Action points have been defined and the overall feeling, at this stage, is that much more work still need to be done to make NC2P a global continental solution. The potential is there, refinement is still needed to make the model both transposable and sustainable. To this last concern this author shall now turn.

CHAPTER 6

SUSTAINABILITY OF NC2P

This chapter will address *the sustainability* of the NC2P model. Using data

collected through interviews of past CEOs of Dawn Ministries (RQ 7), the research will

offer an overall evaluation of potential issues regarding the sustainability of NC2P in

light of past DAWN experiences. By using the four-self approach (self-supporting,

self-propagating, self-governing and self-theologizing), the research will assess to which

degree SCP models are sustainable (RQ 6) and should be adapted for better long term

longevity.

Learning from the Past: Why did DAWN collapse?

What happened to Jim Montgomery and the DAWN strategy? Once described

by Ralph Winter as "the most basic strategy of all strategies,"[1] DAWN has today

completely disappeared from the missiological grid. No articles were published

explaining the reason for the discontinuation of the strategy. The last recorded entry in a

missiological publication dates back to the November-December 2002 issue of *Mission*

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[1] Ibid, 11.

Frontiers. The Dawn Ministries[2] website is no longer online[3] and archives are difficult to

access. No prior research has been conducted to explain the reasons behind the closure of

the ministry. This study seeks to close the gap in this area and offers key learning points

for the sustainability of SCP type strategies like NC2P in light of the DAWN collapse.

The research process

In order to understand the reason behind the collapse of DAWN, this author first

sought to access the Dawn Ministries archives. With the help of Murray Moerman and

Steve Steel, a former DAWN North America coordinator, this author received access to

more than 950 files which record Dawn Ministries activities since its early days in 1985.

Of particular interest were the DAWN Reports which span over twenty years (1986-

2005), in a total of 56 issues. These reports were of particular help in filling the gaps

between book editions of Dawn Ministries (see Table 6.1).

In his last editorial, Montgomery writes:

> One of the great privileges of my life has been a long and fulfilling relationship
> with Dr. Donald McGavran, almost up until the very day he died. He has often
> been referred to as Missions Man of the 20th Century and the "Father of the Church
> Growth Movement." Out of my personal relationship with him ultimately came the
> DAWN strategy of saturation church planting that continues to flourish and spread
> throughout the world. Some readers have been following this vision of discipling
> whole nations for almost 30 years. I edited GLOBAL CHURCH GROWTH
> BULLETIN for about ten years. When we formed Dawn Ministries in 1985,
> subscribers of the BULLETIN were given the option of receiving the DAWN
> REPORT. A great number did, and have received all 55 issues of the magazine.
> The time has now come for me to retire from Dawn Ministries, and Sheryl

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[2] The Dawn Ministries was founded in 1985 by Dr. James Montgomery to support
DAWN type strategies across ninety-four countries divided in seven regions.

[3] The earliest web archive available goes back to March 2012.

Montgomery Wingerd, my daughter and Managing Editor, will be leaving the ministry as well. So with thanksgiving in our hearts and a lump in our throats, we put this mini-issue of DAWN REPORT to be for the last time.

A year later on October 29, 2006, Montgomery passed away, after a five year long battle with cancer, his own chapter closing just as the main chapter of Dawn Ministries was drawing to a close. Montgomery hardly communicated on his state of health, perhaps feeling the urgency of the task of world evangelization while choosing to remain in the shadow of his lord and master Jesus-Christ.

TABLE 6:1
CHRONOLOGY OF DAWN AND DAWN MINISTRIES

Year	Event	Publication
1962	Montgomery joins Overseas Crusades (OC)	
1965	Montgomery studies under McGavran	
1966	Montgomery attends first workshop with Gerber	
1971		James H. Montgomery, *Fire in the Philippines* (Carol Stream, IL: Creation House, 1975)
1974	Birth of the Philippines SCP strategy	
1975	Collaboration with McGavran	Editor of Global Church Growth Bulletin
1980		James H. Montgomery and Donald A. McGavran, *The Discipling of a Nation* (Milpitas, CA: Global Church Growth, 1980)

1985	Montgomery leaves OC. Founding of Dawn Ministries	James H. Montgomery, "Address 1985 DAWN Congress in the Philippines." See Appendix 1, DAWN 2000: 7 Million Churches to Go (Pasadena, CA: William Carey Library, 1989)
1986		First issue of DAWN Report
1989		James H. Montgomery, *DAWN 2000: 7 Million Churches to Go* (Pasadena, CA: William Carey Library, 1989)
1991	Steve Steel recruited as VP Administration and Development	
1992		The DAWN Research Book (last revision 2001)
1996		James H. Montgomery, *Then the End Will Come* (Pasadena, CA: William Carey Library, 1996)
2001	Montgomery diagnosed with cancer	
2003	Shift from macro SCP to micro CPM/DMM strategies	
2004	Steve Steel leaves Dawn Ministries	
2005	Montgomery leaves Dawn Ministries. Ngwiza Mnkandla appointed CEO. Restructuration of Dawn Ministries (layoff, move of the HQ in Florida and regional leadership)	Last issue of DAWN Report
2006	Passing of Montgomery	
2008	Subprime crisis. Shutdown of Dawn Ministries operations.	

2009	Ngwiza Mnkandla leaves Dawn Minitries. Bernardo Salcedo appointed CEO.	

After reading through the archives, this author felt it necessary to dig deeper into the reasons that led to the departure of Steve Steel in 2004, and into the sudden change of organizational leadership in 2005, which saw both Jim Montgomery and his daughter Sheryl leave the ministry that they had founded. In order to proceed with this piece of research, this author reached out to Steve Steel (CEO 1991-2004), Ngwiza Mnkandla (CEO 2005-2008) and Bernardo Salcedo (CEO 2009-2019) to get more insight into the matter. With the help of Murray Moerman, this author was able to conduct interviews with all three of the Dawn Ministries CEOs (RQ 7). The following section provides a summary of the findings to the following questions:

1. What has been the greatest contribution of Dawn Ministries to the advancement of SCP globally?

2. What has been the greatest challenge in making it a sustainable model, both globally and nationally?

3. If the WEA or any other global organization would want to re-launch a DAWN-type initiative globally, what would be your recommendations?

4. What is your best memory of serving with Dawn Ministries?

5. Is there anything you wish you would have done differently during your time as CEO?

6. Is there anything else you believe I should know?

#1 What has been the greatest contribution of Dawn Ministries to the advancement of SCP globally?

The three CEOs mentioned the following contributions: DAWN (1) challenged the historical paradigm of missions, (2) fostered unity in the body of Christ, and (3) identified key national leaders (the John Knoxers) to implement the vision of SCP. The following section will expand on each of the three greatest contributions of DAWN.

Challenged the historical paradigm of missions (Mnkandla)

Mnkandla stressed the role DAWN played in challenging historical paradigm in church missions:

> ... nations began to understand that the fulfillment of the great commission meant that everybody in a nation had a reasonable chance of hearing the Gospel and seeing an example of a believer within their own culture. And through that, were able to make an intelligent decision for, or against the Gospel. . . And so, in order for them to be hear and see the Gospel, the believers had to be planted within easy reach of everyone. That motivated, galvanized the cry to have churches everywhere. That I think it would be a contribution that I see as being the greatest.[4]

Montgomery echoed Mnkandla's assessment when he wrote in 2001:

In 1988 David Barrett and James Reapsome published the book *700 Plans to Evangelize the World.* Beginning with the year AD 30, they listed a total of 788 plans devised by apostles, evangelists, mission societies, denominations, para-church organizations, media ministries, promoters of international congresses and many others who all had the dream of seeing the whole world brought to Christ. Many of the plans were implemented and produced significant results. What the Church in the Philippines has not only planned for but actually accomplished in the past 26 years, however, stands in a class by itself. For the best of our knowledge, there has never before been a time in the history of the Church where the whole Body of Christ in a nation has united around a long-term goal that would lead most

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[4] Appendix XXX, X.

directly to the completion of the Great Commission in that nation and not only reached but exceeded that goal![5]

Fostered unity in the body of Christ (Steel, Salcedo)

As the paradigm shift was presented, nations started rallying under one common vision. The direct result was unity in the body of Christ, with the common goal of missions. As Salcedo reported: "The denomination movement was very strong. But one of the contributions of DAWN was that we can work together. There are no issues to fight each other because we can come work, not in an event, not in our program, but around the Great Commission. So, we made the great commission the center of the movement."[6]

Steel furthers Salcedo's point: "I believe that God allowed the missionaries and the leadership of Dawn to be in certain places at certain time that allowed for the breakdown of the charismatic/non-charismatic camps so that they were working towards a common goal rather than working against each other. And that to me was very significant."[7]

Steel recalled a story of national reconciliation that happened in Norway:

... the first thing that we had to talk to them about was the division between the charismatic Free Church and the state church. Well there was a breakthrough in that country when in one meeting in Oslo, the Bishop of Oslo got up on the platform with one of the leading charismatic leaders of the Free Church and they literally cried on the platform, hugged each other and make the entire people that

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[5] Jim Montgomery, "Never Before in Church History!," *DAWN Report*, Issue 45, October 2001, 1.

[6] Appendix XXX, X.

[7] Appendix XXX, X.

were in attendance at that conference for forgiveness for them being the reason why the church was separated. . . . It was within six months after that meeting that more than five hundred churches had been planted in Norway. In six months! Where you could go back over a thousand years and not see five hundred churches planted. And that's what happened when the body started working as a body, when the body became the vehicle that the Holy Spirit could use and motivate and push forward as opposed to the body fighting itself. The enemy didn't have to put up barriers the body was fighting itself! And when the body stopped doing that and started working towards a common goal, then they accomplished up that they hadn't seen done in literally a thousand years. That's just one example and I can tell you over one hundred country examples where the same type of thing happened over and over and over again.[8]

Salcedo concluded: "our goal as a ministry was to share this passion of 'we can disciple a nation through saturation church planting.' And that idea could be generally accepted by the body of Christ and top leaders."[9]

Identified key national leaders (the John Knoxers) to implement the vision of SCP (Salcedo).

Salcedo mentioned a third contribution of Dawn Ministries: "Another contribution was to identify those key leaders who could generate this national initiative, the 'John Knoxers.' So, at DAWN, we have spread this John Knox idea in the work: identify those who are called by God to generate this movement in their own nation or continent."[10]

The concept of John Knoxers was at the heart of the early DAWN strategy who were regularly gathered to implement and monitor the vision in their respective countries. Montgomery explains:

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[8] Appendix XXX, X.

[9] Appendix XXX, X.

[10] Appendix XXX, X.

The first international gathering of "John Knoxers" is scheduled for November 2-6, 1987, in the city of London. About 30 to 40 men and women[11] who are actively involved in or heavily committed to DAWN projects in their respective countries are being invited by Dawn Ministries. The fellowship takes its name from the famous Scot evangelist, John Knox whose heart's cry was "Give me Scotland or I die." To be considered a John Knox Fellow, such a person must also have the spiritual gifts, the experience, the respect of national Church leaders and the organizational structure for mobilizing the Church of a nation for a DAWN project. John Knoxers have now been located in more than two dozen nations. The gathering in London will focus on Africa and Europe, though a sprinkling of "Knoxers" will be represented from Asia, Latin America and the U.S. Such a conference of leaders already involved in nationwide projects, Dawn Ministries believes, will have an impact on world evangelization all out of proportion to the number attending or the cost of about 30,000 USD.[12]

Regarding this first London gathering, Steel commented: "DAWN started in 1985. . . Jim and Lynn were looking for If I recall one hundred seventy-seven total partners to get Dawn started and we were one of those partners. We were at the first John Knox meeting in London in 1985 and so were really part of DAWN from its inception although for the first four years or five years we were involved as donor."[13] It is no surprise that Steel would later join the ministry in 1991, six years after the London gathering, inspired by the energy and the vision of the John Knoxers of the world!

Summary of findings for question #1

The three main contributions of DAWN according to the past CEOs of Dawn Ministries were: it (1) challenged the historical paradigm of missions, (2) fostered unity

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[11] Another great contribution of Dawn Ministries was the inclusion, very early on in the movement, of women who were perceived as equal partners for the ministry.

[12] Jim Montgomery, "John Knoxers Head for London," *DAWN Report*, Issue 3, September 1987, 1.

[13] Appendix XXX, X.

in the body of Christ, and (3) identified key national leaders (the John Knoxers) to

implement the vision of SCP. In other words, (1) vision, (2) unity and (3) leadership at

the scale of a nation; the (3) leadership (John Knoxers) being an embodiment of (1)

vision and (2) unity. In a sense, Montgomery promoted through DAWN what French

sociologist Sebastien Fath calls "kerygmatic ecumenism," which is a type of ecumenism

centered on the proclamation of the Gospel.[14] Steel contended that when vision and unity

were promoted within a nation, there was an "automatic" correlation in church growth

activity (see the case of Norway).

#2 What has been the greatest challenge in making DAWN a sustainable model, both globally and nationally?

The three CEOs mentioned the following challenges: (1) identifying the John

Knoxer, (2) keeping the ministry focused on SCP, (3) relying on the West for financial

resources, and (4) navigating political mis-trust among other global partners. The

following section will expand on each of these four greatest challenges of DAWN.

#1 Identifying the John Knoxers (Steel, Mnkandla, Salcedo)

This challenge was mentioned by the three CEOs. Steel framed it this way:

> The biggest challenge nationally was when people wanted to self-appoint themselves as the head of the movement. Always it was people who were the biggest challenge. And you could go into a country and somebody would come up and say: Well I'm the key leader of this country, I'm going to be the one in charge.

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[14] "Kérigmatique," Blog de Sébastien Fath, accessed September 10, 2017, http://blogdesebastienfath.hautetfort.com/apps/search/?s=kérygmatique.

If you want to get anything done, you have to come through me. That was always always always the biggest challenge.[15]

Mnkandla concurred:

The success of the national project really depended very much on the John Knoxer. If you didn't have a very strong John Knoxer who was always really excited about the vision and who would go with it no matter what, then you didn't seem to have success. Let me give you a case in point in India. In India there were a number of John Knoxers, who regardless of whether you had funding from Dawn or not, they were just going to carry on with the vision and because of that, even to this day, some of them are still going. Because they had caught the vision and they're going to go with it.[16]

Salcedo furthers the point: "the greatest challenge, and I think it persists today,

is to identify the key leaders, John Knoxers. . . . To make disciples of a nation, in a

nation, the person has to have the ability and capacity to work with a variety of leaders . .

. in all spectrum of theology.[17]

Steel cautioned:

This isn't about appointment of who's in charge. It's about mobilizing the whole body to do the whole job of Matthew 28:18-20. And no person can do it. It requires a movement, the whole body to do it. If you have a model that is personality driven, based around an individual, even if there are a strong personality, it cannot get accomplished because that personality can't do everything and certainly won't appeal to everyone. It will appeal to certain people. But if you have a process, that process is infinitely reproduceable based upon your culture and your context. . . . the biggest challenge nationally was always the personality who wanted to appoint themselves.[18]

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[15] Appendix XXX, X.

[16] Appendix XXX, X.

[17] Appendix XXX, X.

[18] Appendix XXX, X.

In light of the preceding section on greatest contributions, it seems logical that if the John Knoxer "embodied" the (1) DAWN vision with (2) a spirit of unity, its identification and recruitment was a critical piece in deploying the ministry across multiple regions. The added challenge was also to provide ongoing training for that person, and mobilizing John Knoxers across regions (Salcedo). Since Dawn Ministries operated with a small team, it brought a structural challenge of sustaining multiple teams across multiple regions. From the insights gained in the interviews, it seems that the two main issues that many of the candidates had against them were (1) over-inflated claim to represent the entire body of Christ in their country and (2) an interest in receiving payment for that position (Mnkandla).

#2 Keeping the ministry focused on the SCP task (Salcedo)

Salcedo reported that Dawn Ministries was constantly solicited by countries to address many missiological issues: how to provide a better impact at the social level? At the political level? How to plant better churches? What kind of churches should be planted? The challenge was to stay focused on SCP, and SCP only, in every nation, by every leader, even among the John Knoxers. Salcedo recalled:

> One of the thing that Jim, the founder and I discussed was: how, even in the Dawn team, can we bring the team to focus only on that which was our call [SCP]. Our call was not to to do *this* and *that*. We can address it yes, and the nations should address it. But not us. . . . Those needs are realities. It doesn't mean that they were not important for us. Of course, it was important, but we had our own call. . . . So, one of the contribution of Dawn was to bring alongside ministries that God had raised in the world to help the churches [address those issues].[19]

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[19] Appendix XXX, X.

It is true that Dawn Ministries became, across the years, an organization which

gained tremendous expertise in many missiological fields. In the words of Agustin "Jun"

Vencer, former CEO of the WEA:

> Dawn Ministries is effective because it continues to be a learning organization. It
> has incorporated new ideas and expressions in church planting including house
> churches and emerging generation strategies. I am deeply impressed by its
> willingness to make adaptations and changes as needed to become effective, while
> there is no diminishing of energy to what kind of churches are being planted. . . .
> My focus will contribute another depth or layer to the ministry of DAWN. I want to
> empower newly built churches and leaders with a vision that is grounded in sound
> theology, a ministry that is totally engaged and one that increases Christian
> influence in society. I would identify key leaders in nations all over the world who
> can be trained as trainers. My vision is to help these leaders make a paradigm shift
> to a holistic and transformational worldview and to help them translate vision into
> action. . . . The role of DAWN in challenging, envisioning and supporting the
> Church in its Great Commission mandate will be crucial until the return of the
> Lord. . . DAWN comes as a catalyst for healing, unity and partnership in its
> unchanging vision to see the world discipled. For too many years the nature of the
> Church has been characterized by division. DAWN brings a larger vision of
> offering a docking station, to borrow a phrase of a friend, for various ministries to
> connect with churches and an integrating center for churches of different traditions
> and forms to work together in discipling the nations without the necessity of
> ecclesiastical union and uniformity. . . . I believe that DAWN will continue to be a
> leading-edge instrument in God's hand for as long as it remains a faithful servant to
> the Church.[20]

Yet it is noteworthy to recall that "secondary issues" to SCP such as

ecclesiology, were in the end, the reason that Montgomery was forced to change Dawn

Ministries' strategy in 2003 from macro SCP to micro CPM/DMM, thereby losing focus

on the main thing that had made DAWN ministries successful in the first place.

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[20] Steve Steel, "DAWN: "Something Worth Living for," *DAWN Report*, Issue 45, October 2001, 7.

#3 Relying on the West for financial resources (Mnkandla vs Steel)

For Mnkandla, the greatest challenge of DAWN had to do with resource

mobilization:

> We relied heavily on funding from the West for the sustainability of the organization. . . there was local contribution by way of venues, sometimes, funds were raised locally. But in terms of the entire project, most of the funds came from the West and that was a tremendous witness that led to the dismiss of Dawn in 2008. When the global financial meltdown occurred, the donor community took a fry, and basically stopped. And one of the challenges that we faced was that most of our funding was coming from one particular donor. Maybe about 80% of our funding came from that one specific donor. And the rest of the donors sort of took a cue from this donor. And when this particular donor pulled out, then it pretty much signed the death of Dawn in terms of funding.[21]

It is noteworthy that Steel contradicted Mnkandla on this point:

> ... you can't say that money is the issue. Money is never the issue because theologically God either owns it all or he doesn't. If he does and he already owned it all when Matthew 28:18-20 was created, He already knew based upon your culture and context, how you could accomplish it with the resources you have. Now so historically when Western organizations would come into a two third-world environment, the first question would be: how much money are you bringing? And we would always say: nothing. We never gave any money we covered our costs, you cover your costs.[22]

In order to reconcile these contradictory statements, one has to remember that

when Steel left Dawn Ministries in 2004, it was to join the very foundation that was

subsidizing the 80% of the ministry. How much was Steel involved in the foundation's

decision to pull-out, a decision which in essence sealed the death of the ministry? This

author was not able to reach a definitive conclusion on that matter. Mnkandla

acknowledged strong pressure from the donor community when he took office in 2005:

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[21] Appendix XXX, X.

[22] Appendix XXX, X.

They wanted the money to get directly to the field and wanted as little as possible in the middle. And we were consuming quite a chunk of it, so we had to take some very tough decisions in terms of cutting back on staff. And that was very very unpopular. I mean we lost about, we had to dispense with probably almost two thirds of the organization in the first month that I was in office. . . . There was also a sense that Colorado Springs, was very much out of the way in terms of most what we needed to do. Hence the move. We took the decision to move down to Florida, where we thought that we were communicating the message that we were going to the regions. So, those decisions were very very tough decisions and the organization bled as a result of that. We were in the middle of a 5-year funding commitment for the organization from this major donor. And we wanted at that point in time, that funding was in jeopardy. Unless we really took very serious and drastic decisions to demonstrate that there was going to be a change and that we were going to be moving forward.[23]

When asked by this author about the impact of the organizational change on

Montgomery, Mnkandla acknowledged that:

Jim was very hurt by this development. . . . He had built the organization from scratch, from foundation up to where it was. At his credit he had done an incredible amount to bring Dawn to where it was. But for him to watch these developments take place, for him to watch his daughter being laid off, to watch the organization being taken to Orlando, Florida, to watch some of the people that he had worked with closely over the years let go, it was very painful. . . . we've laid off all these people just before Thanksgiving.[24]

The issue of funding in missions, in particular pressure from the donor

community to impose its own objective on missional leaders, has always been at hot topic

in missiology. The call of global Church, as expressed in the Cape Town Commitment,

says it well:

Partnership is about more than money, and unwise injection of money frequently corrupts and divides the Church. Let us finally prove that the Church does not operate on the principle that those who have the most money have all the decision-making power. Let us no longer impose our own preferred names,

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[23] Appendix XXX, X.

[24] Appendix XXX, X.

slogans, programmes, systems and methods on other parts of the Church. Let us instead work for true mutuality of North and South, East and West, for interdependence in giving and receiving, for the respect and dignity that characterizes genuine friends and true partners in mission. (CTC II.F.2.B)

#4 Navigating political mis-trust among other global partners (Steel).

Commenting on global challenges facing the Dawn Ministries, Steel said:

The biggest challenge globally was often getting other large global structures to truly believe that you didn't care about getting the credit. And they would, initially, sometimes feel like you are competition to them when in fact you are not competition to anybody. After a while they would usually overcome that, but a lot of people – and again it comes back to the root of money – wanted to be the primary movement, so that they could go to their donors and say: we're worthy of getting money. I never did that as the CEO. What I simply said is: "here are the results that are happening as a result of people implementing strategy. Do you want the blessing of being involved in that kind of movement? If so get involved, if not no problem. God already figured out how he's going to fund us. I don't have a problem with that." And for donors, they actually love that approach, because all of a sudden, we weren't saying that anybody was bad. Actually we were saying everybody who leads anybody to the Savior is good. The only bad ones are the ones who are wasting resources and never producing any results from a kingdom perspective. And I'm not going to judge them. That's something that they're going have to deal with God at some point in the future.[25]

This author was able to gain insider knowledge of the strong competitive spirit between DAWN and AD2000 for instance. The issue was partly resolved when Montgomery was asked to champion the SCP track within AD2000, along with Bob Waymire who had previously left Dawn Ministries to join Luis Bush' vision.

The spirit of competition in missions, with the issue of funding, remains major road blocks in missions enterprise today. The words of the CTC calls the Church to do better in that regard:

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[25] Appendix XXX, X.

We stand together as church and mission leaders in all parts of the world, called to recognize and accept one another, with equality of opportunities to contribute together to world mission. Let us, in submission to Christ, lay aside suspicion, competition and pride and be willing to learn from those whom God is using, even when they are not from our continent, nor of our particular theology, nor of our organization, nor of our circle of friends. (CTC II.F.2.A)

Summary of findings for question #2

The three CEOs mentioned the following challenges for DAWN: (1) identifying the John Knoxer, (2) keeping the ministry focused on SCP, (3) relying on the West for financial resources, and (4) navigating political mis-trust among other global partners. If the greatest contributions of DAWN were (1) vision, (2) unity and (3) leadership, it can be no surprise that the greatest challenges of DAWN would equate to (1) vision leak, (2) disunity among internal and global partners over financial issues and (3) mis-guided leadership. These elements constituted both DAWN's unique strengths, and its greatest weaknesses.

#3 If the WEA or any other global organization would want to re-launch a DAWN-type initiative globally, what would be your recommendations?

The overwhelming response was positive, that is that a DAWN-type initiative should continue to be encouraged across the board, whether through the WEA or any other global organization. In the words of Steel: "By all means, do it. And the reason is because, it was never about DAWN as an organization. It was about reaching people with the Gospel, and so that should be the mandate of every organization that calls itself

Christian or a follower of Christ: is absolutely do it, and until the job is done, and the job isn't done until Christ returns."[26]

Yet each CEO brought several recommendations to the table. Firstly, the SCP initiative should not be under an organization's banner, whether WEA or NC2P. In the words of Steel: "Let the individual nation name it whatever is applicable. So most of the countries that we were involved in it didn't have DAWN in their title. We didn't care. Who cared? Do something that's applicable to you, you know. Name it something that makes sense to the people of your country or your whatever. So don't, don't name it."[27]

Secondly, only engage in a specific country if you are invited to the table. Steel clarifies the matter: "Don't go into a country unless you're invited. Don't start with just one large group. Require it to be across the whole body for you to be involved. Because in every country, 156 out of a 156, there was always going to be large denominational groups that wanted it to be their process. And no one else's. They wanted the exclusivity. And yet none of them had the ability to reach everybody by themselves. Nobody has that ability."[28]

Thirdly, once you are invited, find the John Knoxer of that country. Regarding the EA, Salcedo recalls: "Now, sometimes we make the mistake to work just with the Evangelical Alliance, because they will think that's the easy way. But in the EA, I realized later on, that they met, not because of SCP or the Great Commission. One of my

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[26] Appendix XXX, X.

[27] Appendix XXX, X.

[28] Appendix XXX, X.

friend from OC did his thesis on what was the EA in Latin America was doing, their

vision, their mission. . . . 95 percent [of their activity] was formed, not around the great

commission, but for other things."[29] Salcedo also insisted, from his own experience in

Latin America, that the John Knoxer be himself a church-planter: "What I have seen in

the DAWN movement is that those who were pastors, those who were grassroots, those

who started churches, are still in the DAWN movement! . . . those who were not involved

in doing this, they are no anymore in DAWN."[30]

Fourthly, the vision and the operation had to be owned by the country itself.

Mnkandla was quick to caution again about funding:

> The funding must not be centralized, they must not be the one funding the research
> and so on. These should come from the nationals themselves. They should adopt
> that, because you don't want a centralized system. I think you want to share the
> vision, and let the nationals catch the vision and go and implement it themselves. It
> would take different forms in different countries, but it's important that on
> ownership is in the hand of the nationals. And that it would not be some vision
> coming from somewhere else. In some situations, we had some disappointments
> where funds were misused. Where people got into the dream for the wrong reason.
> Through the funding they saw an opportunity to be connected to churches in the
> West and get support. Those would be some of the recommendations that I'd make:
> that the vision has got to be localized and has to be resourced locally and driven
> locally.[31]

Fifthly, the implementation of the vision had to be approached from a multi-

layer perspective. Salcedo comments: " We say in Dawn, we win or lose the battle in the

local church. Yet that was our mistake in Dawn. We never thought about the local

church. . . . we thought only of top leaders, regional leaders, even city leaders, but that

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[29] Appendix XXX, X.

[30] Appendix XXX, X.

[31] Appendix XXX, X.

was it."[32] Reflecting on past practices, Salcedo realized: "What is happening in my experience, is I share with these top leaders, they got excited. The problem is how do they go to the other layers, from macro to micro, from the top all the way to the grass root level."[33] Using the example of the church in Thessalonika in the New Testament, Salcedo believes that: ". . . if we convince a local church, if we train them, they can mobilize, they can grow, they can multiply, and they can do the DAWN thing. . . . the bottom up is the local church, a simple local church."[34]

#4 What is your best memory of serving with Dawn Ministries?

Steel's memories were full of stories, especially from East and South Asia, of people group being reached through SCP: "It's all of these stories. It's seeing things change!"[35]

Mnkandla also shared about the story of his own country, Zimbabwe, and how the DAWN research became a wake-up call allowing the country to plant 10,000 new churches between 1992 and 2000. His own denomination benefitted from this rallying call and grew from six to 42 churches in eight years. "That's my best memory of seeing DAWN actually work on the ground."[36]

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[32] Appendix XXX, X.

[33] Appendix XXX, X.

[34] Appendix XXX, X. The next chapter will review a new model of SCP engagement, apart from NC2P, which integrate top-down and bottom-up approach to SCP.

[35] Appendix XXX, X.

[36] Appendix XXX, X.

Since this author came across a dissertation on the DAWN process in Zimbabwe in his literature review, he asked Mnkandla his opinion on the work of William Rapier, especially as it relates to his criticism of the lack of discipleship in DAWN. Indeed, Rapier argues that specific training in how to plant churches should have been provided during those DAWN congresses. "It is one thing for people to get excited about seeing churches multiplied in their country, and another for them to know how to go about starting them."[37] Mnkandla's assessment was brutally honest:

> My years in DAWN, that was of my song where I say: OK we may be doing great as far as quantities is concerned, but how are we doing as far as quality is concerned? I tell you where that comes from. In Zimbabwe, we planted ten thousand churches between the 1992 and 2000. So, the Church grew from ten thousand to over twenty thousand churches. And yet the year 2000 was watershed moment, it was the pending point in the political history of the nation. If you followed the politics in Zimbabwe, that's when the nation took a tail spin through the land appropriation when the government took land from commissioner farmers and nationalized and distributed it to among the nationals which drove our economy in a tail spin. So, on one hand we are celebrating the planting of over ten thousand new churches but on the other hand, the nation is going into decline. So, the question I always asked was: "what is the impact of these ten thousand churches? What influence did they have on the nation?" That had always bothered me. It is a question that I was constantly asking throughout my ten years as CEO of Dawn.[38]

When this author asked about the state of DAWN in Zimbabwe today, Mankdla shared how he felt God gave him "a second chance":

> I left Zimbabwe end of 2005 and went over to the States to run with Dawn Ministries. And when I returned in 2009, to look at what had taken place in my absence, I was devastated. Some of the churches that we planted closed down, some had merged. And the church was in a very sorry state. . . . I realized that it was not enough to plant churches, but that we had to have a very sound discipleship

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[37] Rapier, "Disciple the Nations: The Zimbabwe Story," 68.

[38] Appendix XXX, X.

approach. That with the planting of those churches, we had to have a DNA of strong discipleship. And I always said that it was like God gave me a second chance. To correct the work that I had been a part of. And over the last five, six years we have gone back over those churches and now we have a very sound discipleship process. . . . Our churches are growing once again, we are planting new churches, but now we feel that we've got a better handle on the all aspects of the balance between quality and quantity.[39]

This author went on to inquire about the assumption in Dawn Ministries that denominations knew how to disciple, and therefore was not forefront in DAWN strategy. Mnkandla pushed the matter further:

I think it was a problem within DAWN because the emphasis tended to be on numbers. Even reports were: how many churches were planted, how many preaching points were started... There was not enough emphasis on discipleship. Maybe also because some of the people who were pushing this in Dawn did not come from necessarily a pastoral background. If you were a pastor like me, you looked at the problem from a different angle all together. Because you know that the issue of sustainability was paramount in your thinking. If you never pastored a church, it would not matter to you what happened after you planted the church, you moved on. But if you were a pastor like me, you could not move on because you had to see this baby through. So, it was a problem within the DAWN vision, I think, which did not equip the pastors sufficiently on the aspect of discipleship. We assumed that they would carry on and do what they did in their denomination which was not up to standard.[40]

Mnkandla's input confirmed this author's conclusion on DAWN's philosophical assumptions in chapter four, that the ministry operated with internal construals espousing both engineering process and business strategy, fueled by external construals of Western economical supremacy and Cartesian epistemology, which in turn fueled a passion for quantity, often to the detriment of quality. For Mnkandla, the issue of sustainability is "paramount" in a pastor's thinking. Quantity cannot rule over quality. To which degree

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[39] Appendix XXX, X.

[40] Appendix XXX, X.

was this pastoral burden on the heart of the John Knoxers? Certainly not enough, since

Zimbabwe, along with the Philippines and Guatemala, the three DAWN show-cases,

encountered similar issues.

#5 Is there anything you wish you would have done differently during your time as CEO?

This question in the research process was designed to allow for the CEO to

reflect on his own leadership legacy in the organization. The responses reflected a lot

about the individual's character.

For Steel, the matter was settled quickly:

It's not really the way I'm wired. I don't look backwards like that. It's just not the way I think. So, I would have to ponder that a long time. I look at it more from a point of view that says: Every day as a CEO, I mean almost every single day, I would pray and say: "God who am I that you allow me to see these things? What a privilege." And rather than looking at what could have been done differently, I look at it as just such an incredible blessing every day - that didn't mean every day was perfect by any means - it just meant, how many people in their lifetime in the entire world would get a chance to see the things that we saw or be involved in them.[41]

For Mnkandla, it was the opportunity to revisit painful memories:

There are number of things that I regret. I regret the way very much we handled staff, the people who served in their organization, with pragmatic eyes. We were looking at numbers, we didn't look at relationships. It breaks my heart to this day that I broke relationships with some of those people. Lovely people who had given their life to this vision. Just because we were influenced by, or we allowed donor aspiration to influence us. The way that we handled those people, to this day, I am still haunted by that. If I could do it all over again, I think I would do it differently. I was new in America, I listened to council from those who knew better about the American, the corporate settings. And I did not follow my pastoral heart. I let myself down in that regard. So I regret that very much. Probably I would not move the organization from Colorado Springs to Orlando. It probably was another mistake, because we were pandering to some donor feelings. And there was a sense in which we were being driven, there was a steel hand in the glove. And I regret

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[41] Appendix XXX, X.

that very much. So, I think I would do that differently. The results might still have been difficult because we were so dependent on donor funding. I do have some regrets about my Dawn experience. I found corporate America to be very unfriendly...[42]

This author felt compelled to dig deeper into this issue of "corporate America" from the vantage point of an African CEO, leading an international para-church ministry based in the US in the early 2000s. This author was particularly interested to know, to which degree, his being African, impacted the US donor community's overall behavior towards the ministry.[43] Here is his response:

> I think the cast issue came into it. At the time I did not see it as a bias third world leadership. On the surface, they showed respect, but in terms of performance, releasing resources and so on, that became a different issue. I think we were living through during a time of change, change of season and there were many forces at play in their own organizations and within Dawn Ministries itself. We also had some of our people on the ground approaching the donors directly. And the donors felt that there was no need for Dawn Ministries and that we were being an expensive middleman. And so, they wanted to have a direct relationship with some of the players that we had nurtured and nursed. Those were some of the dynamics that were at play. But in retrospect, when I look back now, of course you cannot help asking if the fact that you were from the Third World had anything to do with it. That aside as well, the issue of maybe of competence. I asked myself the question was I competent enough to lead an organization the size of Dawn. Although I cannot point to any specific major failures, but with the things that I failed to do, perhaps these lost me some respect as far as these persons were concerned. I don't know. You come away with those questions. I came away from Dawn wounded I think. I was disappointed in myself. I was asking a lot of questions. Why did I fail? Up until then I never led an organization that had failed.

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[42] Appendix XXX, X.

[43] Mnkandla was a Dawn Associate in 1999. His role as speaker, initiator and facilitator DAWN projects in 11 nations of Central and East Africa had resulted in sp0reading the DAWN movement throughout the region. At the time of him taking the position of CEO, he held a BA both in accounting and theology and was completing an MBA with a London University.

This was my first major failure, at an international level. It took a huge toll on me. It took me quite a number of years to recover from the whole exercise.[44]

In a sense, it was a considerable act of faith from Montgomery to leave the future of his ministry in the hands of non-Western leaders. In the last DAWN Report, Montgomery wrote:

Ngwiza Mnkandla, Berna Salcedo and Jun Vencer take over leadership roles from Dr. Steve Steel who served Dawn for 13 years before recently taking a position with the MacLellan Foundation in Chattanooga, Tennessee. Their new ministry begins as Dawn celebrates its 20th anniversary since the Lord led me to establish it in 1985. As I now retire from these 20 years in Dawn and develop a new ministry on a much smaller scale, I have great confidence the Lord will use these veteran leaders to take the DAWN movement to new heights for the glory of the Lord and his soon return![45]

Montgomery, in a certain prophetic way, was ready to see the reality of shared global leadership expressed and embodied in his organizational leadership. He was ready, yet his own donor community was not. A sobering reality which gives depth to the words of the global church, gathered in Cape Town, Africa in 2010:

Partnership in mission is not only about efficiency. It is the strategic and practical outworking of our shared submission to Jesus Christ as Lord. Too often we have engaged in mission in ways that prioritize and preserve our own identities (ethnic, denominational, theological, etc), and have failed to submit our passions and preferences to our one Lord and Master. The supremacy and centrality of Christ in our mission must be more than a confession of faith; it must also govern our strategy, practice and unity. We rejoice in the growth and strength of emerging mission movements in the majority world and the ending of the old pattern of 'from the West to the Rest'. But we do not accept the idea that the baton of mission responsibility has passed from one part of the world Church to another. There is no sense in rejecting the past triumphalism of the West, only to relocate the same ungodly spirit in Asia, Africa, or Latin America. No one ethnic group, nation, or

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[44] Appendix XXX, X.

[45] Jim Montgomery, "Dawn Associate from Africa Named new Dawn President," *DAWN Report*, Issue 56, March 2005, 2.

continent can claim the exclusive privilege of being the ones to complete the Great Commission. Only God is sovereign. (CTC II.F.2)

For Salcedo, coming to the Berlin NC2P gathering was a light coming at the end of the tunnel:

In 2008, when I took Dawn, it was in the worst-case scenario you can imagine. It was in November. That November the whole economical, the global economy collapsed. Many of the organizations and foundations that supported Dawn disappeared because in one day, they lost everything. All their money. They wrote me, and they said: Bernard, we are sorry, but we don't have any more money. So. I told God: "Hey now I am here: no money, no nothing! What should I do?" . . . God spoke to me in John 21. I was reading, praying and God told me: "there will be a new season. There will be a new season." And I believed that. What is happening here in Europe with you, this is a new season. This is what God told me.[46]

Salcedo was able to fill in the gaps in the ministry activity log, after Mnkandla's departure in 2008: " [When I was appointed CEO in 2008], I shared with Mnkandla, June Vencer, and everybody: 'we have to change. You have to be on your own. I'm not going to raise money because there is none. I cannot go anywhere. So, I'm not going to suffer – because one of the responsibility of the CEO in America was to raise finances. I said: I can't. So are you have to create your own thing.' And they started to do it. God changed their mind just like."[47] Overnight Dawn became regionalized. All DAWN regions were currently active but some of them didn't have regional coordinators. On the administrative side, the team was closed, but the corporation was still running. All of the board members but two, resigned in November 2008. The two later resigned because

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[46] Appendix XXX, X

[47] Appendix XXX, X

there was no longer any financial activity. Salcedo has kept the corporation running year

after year with friends on the board, to this day.

Salcedo saw in the NC2P 2018 Berlin gathering a sign from the Lord to

relaunch Dawn Ministries from its ashes. But with a different spirit:

> One thing that I realized is that when you are a front runner, you need to realize
> that Satan also is working. Parallel to us, he's working. He's working with the
> harvest, he's working with the leadership, he is working alongside to discourage, to
> humble. And how we are going to recover and how we are going to help one
> another's? The only way is a friendship. That's why Jesus made the disciples to be
> friends.[48]

> ... train the people, bring all the church planting movement together, which is what
> you're doing here. Bring them and learn from them. Because we are in this business
> of SCP. We can do it at our regional level, we can do it at a national level, but also,
> we can do it at a continental level, even global level. Because there are some
> people thinking globally in the saturation church planting. Those are the things I
> can say we need to pay attention. Bring people in a friendship, inviting them to
> learn from one another, and to encourage one another and motivate them.[49]

It was this author's prayer that the research process would lead to healing,

especially among those who mourned and grieved over the collapse of Dawn Ministries.

Through these interviews, the author was able to pray for each one of the CEO and to

thank them for their contribution to world missions. Mnkandla, who had isolated himself

totally from DAWN and SCP after his resignation from Dawn Ministries, is now

collaborating with Salcedo, Moerman and others in the GSCP Task Force. In a spirit of

friendship, as Salcedo wished.

#6 Is there anything else you believe I should know?

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[48] Appendix XXX, X

[49] Appendix XXX, X.

Steel reminded this author that there are still many DAWN-type initiatives running around the globe: "it's not something that existed and then disappeared, even though the organization really is not functional anymore. That was always the goal: there is still a need to do that, until the job of the Great Commission as we understand it completed, which will be determined by Christ and His return."[50] When this author asked about who was helping these countries with their processes, Steel mentioned that it was through relationships, like Steph Nash in the UK or Murray Moerman in Canada who, through GCPN, help these people to stay connected and to learn from one another. Steel is convinced that there is still a bright future for DAWN:

> It's actually the only strategy that I've seen – and I'm obviously biased – but it's still the only strategy that I've seen that actually has a chance of reaching a whole nation. Because the whole body of Christ works together towards a common goal. Even a CPM strategy is finite. They set a goal 5,000 churches, 50,000 churches, whatever that number is, and that CPM is finished when they reach that goal. It doesn't finish at completion of discipling the nation.[51]

For Salcedo, NC2P is part of the future of DAWN in the years to come. There is an urgent need to recover this old paradigm with the resurgence of new SCP emerging models:

> For some reasons, after AD2000, there has been a vacuum in the World, in the Body of Christ. The old generation is passing. The Billy Grahams, the Jim Montgomeries, all of these... Some of us remain, but I think there is a new generation with a new mentality. The continents are changing. The world is changing in many ways. And this is why I did not close Dawn because now, we have to train all over again about discipling a whole nation. Because there is a new generation that has taken now the leadership in the nations. So, the old guys, or

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[50] Appendix XXX, X.

[51] Appendix XXX, X.

some of them have retired now. We need to go back and retrain them. Pass the torch but we with a new wine and new wine skin.[52]

Regarding criticisms about the lack of contextualization in DAWN, Salcedo had this to say:

Many people have criticized DAWN, but they were not part of DAWN, or the movement at all. And some of them were part, but in a small corner. They didn't see the whole picture. So, it's very easy to criticize. One of the critics for Dawn, is that we only had one mentality for Saturation Church Planting. That's not true. Because first of all, we rely on the nationals. They have to take these principles, contextualize them and apply them. We realized that, even in a nation, to reach a city would be different then reaching another city from the same nation. So, each DAWN movement was totally different because one of the principle was contextualization.[53]

Mnkandala had other things to share about the dynamics that led to the collapse of Dawn Ministries. But at his request, this portion of the interview was off-record.

Summary of findings

The interview of the three CEOs who presided over the life of Dawn Ministries from 1985 up to the present was a critical piece of this research project when it comes to the issue of DAWN's sustainability. What has this author learned so far?

Firstly, one must differentiate between the sustainability of DAWN as a *process* on one hand, and Dawn Ministries as an *organization* on the other hand. At this point of history, Dawn Ministries which had fueled the national DAWN visions in 120 countries, collapsed as an organization – although the corporation is still alive, but it is not functioning. Yet several countries are still running some nation-wide DAWN-type

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[52] Appendix XXX, X.

[53] Appendix XXX, X.

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processes (ex: the Philippines, Norway). Question of sustainability will arise differently when addressing the life of an organization vs the life of a process. Most likely, the same will hold true for NC2P.

Secondly, Dawn Ministries was operating at the *global* level, giving life to *national* DAWN chapters which were operated by the "John Knoxers." It was the John Knoxer's role to help his country implement the vision on the ground, from the *national* layer to the *local* layer: research, congress and goal-setting, seeking multiple iteration of the preceding process. Therefore question of sustainability do arise *at each level*: global, national and local. Again, the same will hold true for NC2P.

Thirdly, in order to properly assess DAWN's sustainability, and to gain insights for NC2P, one must come up with an analysis tool which will guarantee objectivity, both at the organization/global and at the process/national level. For this reason, this author will now introduce the four-self diagnosis tool which will offer an objective assessment of both DAWN and NC2P's overall sustainability.[54]

Sustainability of SCP Strategies

The Four-self Formula as Instrument to Assess Sustainability

The Origin of the "Four-self" Formula

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[54] To the same extent that this author called on McQuilkin's hermeneutical tool in chapter 2 to assess both DAWN and NC2P, this author will now call on the Four Self Analysis tool in this chapter in the same manner.

Where did the "four-self" formula come from? It came by incrementation, from

a "three-self" to a "four-self" formulation.

Wilbert R. Shenk, in his article "Henry Venn's Legacy," rightly acknowledged

Henry Venn as the father of the "Three-self" formula: "Henry Venn was one of the

shapers and movers of the nineteenth-century missionary movement. Today he is known

chiefly as a father of the 'indigenous church' principle (self-supporting, self-governing,

self-propagating)."[55] He later explained the reasons leading to Venn's formula:

> Venn worked inductively at finding the principles of mission. He observed
> weaknesses in a missionary-founded, missionary-led church. What, he asked, gave
> a church integrity? A church had to feel self-worth. Over a period of fifteen years
> he identified three aspects of that self-worth. A church must be led by persons
> drawn from its own membership. So long as a group of people must look to an
> outsider to furnish leadership, they will feel less than fully responsible. Similarly, if
> they do not bear the burden of supporting the life of the church financially, their
> membership will lack integrity. The final test of the integrity of the life of a church
> is the readiness to evangelize and extend itself. When a church has been founded
> through the work of an outsider, it is easy for it to become dependent on the
> missionary to continue this function. This is perhaps the most difficult aspect of
> self-responsibility to acquire. These three ingredients of a church's integrity were
> finally stated as self-support, self-government, and self-propagation.[56]

> Tennent rightly acknowledges that Venn's "three-self"[57] concept

> continues to inform missiology today and is still widely used as a benchmark for
> measuring church indigeneity, although the phrase "self-extending" was later
> amended to "self-propagating." This policy encouraged self-determination
> regarding ecclesiastical structures and discouraged reliance upon foreign funds.

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[55] Wilbert R. Shenk, "Henry Venn's Legacy," *Occasional Bulletin of Missionary Research 1*, Issue 2, April 1977, 16.

[56] Ibid. 17.

[57] For further insights on the role of Rufus Anderson to the "Three-self" formula, see   Shenk, Wilbert R. "Rufus Anderson and Henry Venn: A Special Relationship?" *International Bulletin of Missionary Research 5*, no. 4 (October 1981): 168–72.

Venn and Anderson were both convinced that reliance on foreign missionaries and foreign funding hindered the long-term growth of the indigenous church. Therefore, they were committed to training and ordaining indigenous pastors who would be supported by the new Christians.[58]

The three-self formula encountered many critics. Robert Reese summarizes them in six categories: (1) lack of cultural perspective, (2) too much emphasis on "self" meant as "self-centeredness," (3) a hindrance to partnerships, (4) a hindrance to Western support of foreign evangelists and missionaries, (5) a hindrance to aid from rich Christians to the global poor, and (6) permission not to be generous.[59] Reese dismisses the latter five critics to only concede ground on the first one: lack of cultural perspective.[60] He writes:

> Cultural anthropologists objected that the Three-Self Formula describes "indigenous" churches in terms of church policies rather than in terms of culture itself. As missionaries became more aware of anthropology, this appeared to be a major deficiency in the formula. Some missionary anthropologists suggested adding more "selfs" in order to include the notion that an indigenous church would communicate Christianity effectively in its own context. Probably the best suggestion came from Paul Hiebert who coined "self-theologizing" as the fourth self. By this he meant the ability of an indigenous church to read and interpret Scripture within its local culture.[61]

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[58] Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century,* 3095-3098, Kindle.

[59] Robert Reese, "The Surprising Relevance of the Three-Self Formula" *Mission Frontiers* (July-August 2007), 26-7.

[60] Tennent argues that the second critic is valid: "The three-self conceptualization of viability does not envision a healthy interdependence between grown-up, mutually respectful national bodies of believers." (Tennent, 4196-4197, Kindle.)

[61] Ibid. 26.

As a result of Hierber's input, the four-self formula (self-supporting, self-propagating, self-governing and self-theologizing) came into use in many missions circles. For instance, the National Council of French Evangelicals uses the formula to help church planters start self-replicating church planting movements. This author will use Hieber's four-self formula, while keeping in mind that the "self" descriptor should not advocate independence but rather inter-dependance.

Rational for using the Four-self formula to SCP-strategies

Is it legitimate to use the four-self formula to assess SCP-strategies like DAWN and NC2P? To which degree does assessing church planting's sustainability validate the use of the formula to a more macro/national SCP level?

This author posits that, in order for DAWN and NC2P national processes to meet the expectations of multiple iterations of SCP across generations (either through congresses – DAWN or generations – NC2P), which would equate to "sustainability" *per* their definition, these models have to integrate the following measurables:

1.   Since SCP requires on-going national monitoring of progress, the question becomes: how do SCP processes build financial robustness at the national level to insure reproduction across multiple years?

2.   Since the goal is to encourage all denominations in any given SCP country to run their strategy along the SCP national strategy, the question becomes: how do SCP processes insure a national long-term strategy of infinite reproduction of the

model across denominational lines so as to achieve saturation at all geographic, sociological and cultural levels?

3.   Since SCP relies heavily on a SCP-leader (the DAWN John Knoxer or the NC2P Leader), the question becomes: how do SCP processes insure reproduction of leadership across multiple generations so as to keep the country focus on the task at hand?

4.   Since the SCP strategy needs to adapt to cultures and settings (internal factors) as well as new missions strategies (external factors), the question becomes: to which degree do SCP processes provide feedback and auditing of their praxis to ensure theological, missiological and strategical alignment across multiple iterations?

The four-self approach (self-supporting, self-propagating, self-governing and self-theologizing) does answer all the above questions. In other words, the four-self formula can help SCP processes like DAWN and NC2P assess their own expectations in terms of sustainability at the national level. The formula is applicable both to local or denominational church-planting strategies and national SCP strategies.

The question that remains to be answered is: to which degree the four-self formula is able to address sustainability at the global/organizational level? In other words, should the same tool and methodology be applied at both the national/process and the global/organizational level? It seems obvious to this author that one can only encourage sustainability best practices if one apply it first to him or herself. Why encourage national processes to be sustainable if the organization itself is not sustainable? The Dawn Ministries vs DAWN process has showed a direct correlation

between these two levels. The fact that the organization was not sustainable directly

impacted more than half of the countries they were supporting. As a result, it seems "fair"

to assess the global/organizational level with the same level of rigor and methodology as

the national/process level.

The following section will seek to apply the four-self formula, first to DAWN

(national/process level) and Dawn Ministries (global/organizational level), before

applying it to NC2P (national/process level) and the NC2P Think Tank

(global/organizational level).

Four-self applied to DAWN and Dawn Ministries

The following section will compile both DAWN literature reviews and the

CEOs' interviews to assess DAWN's overall sustainability according to the four-self

formula, both as a process and as an organization. When applying the four-self formula

tool to evaluate the sustainability of the DAWN process, one can gather from the

preceding research the following conclusions:

Self-supporting

At the national/process level

How did nations running the DAWN process built financial robustness to insure

reproduction of congresses in the long haul? According to Mnkandla, this was an issue

on the ground:

> What we aimed to do as Dawn was really seed capital, where we would fund
> research and help get towards the Congress and goal settings and then nationals run

their own. So, we did active the research, [helped with] the congress and so on. But it was the follow-up of the goal setting, in that period, that became a challenge. For many of them, when Dawn stopped they were still in the process, for quite a number of them, you know, they achieved their goal, and other had not.[62]

Sharing about the countries who successfully achieved multiple iterations of DAWN, Mnkandla recalls:

... those where some of the early models that Dawn worked with, and by the time I arrived on the scene, there wasn't that close cooperation in terms of funding. They had been let loose. They were now free and running on their own, and were focusing on expansion, new territories and so on. And we tended to use them as examples: let the locals raise their own funds in order to continue to work. Now, in some sense, in some instances, it was successful: they were able to raise funds and run on their own. But in most instances, there was a challenge.[63]

It appears that Dawn Ministries was able to get the movement going in many countries, but only a few were able to carry on with the financial burden of on-going research and gatherings. In other words, Dawn Ministries knew how to begin national DAWN processesses but failed to learn from early DAWN adopters on how to best achieve long-term sustainability. The fact that 90% of the countries who started DAWN were still fully funded in 2005 reveals the fragility of the financial model.

At the global/organizational level

How did Dawn Ministries built financial robustness to insure long term longevity? Salcedo recalled that "Jim had the vision, but Jim struggled with the finances. When Steve Steel came, the whole movement went exponential."[64] He added: "Steve

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[62] Appendix XXX, X.

[63] Appendix XXX, X.

[64] Appendix XXX, X.

Steel's contribution to the movement was to accelerate and multiply the whole thing. And God gifted him to do that. So, we were very, very good with him. He told us: you do the job, I do my job. And he knew how to raise funds. So, he connected with the foundations and we just had to work with the nations."[65] When Steel left the organization, Mnkandla was not able to follow Steel's "out-of-the-norm" capacity for fund-raising. To add to the matter, when the financial crisis hit Dawn Ministries in 2008, the ministry was forced to shutdown many operation centers because funding was coming mainly from one foundation which made 80% of the global provision. Once this foundation pulled-out, the other foundations which were providing 20% of the remaining budget followed in its path and the whole enterprise collapsed.

The organization failed to build long-term financial sustainability. Funding was relying on personal charisma and was geared towards one main donor. When both pulled-out, the ministry ended.

Self-Propagading

At the national/process level

Once the process was well established and funded in the Philippines, the methodology proved to be efficient: multiple iterations of DAWN Congresses were achieved with significant results. All denominations seemed to take part in the process and momentum kept going. One key reason for the success of DAWN's longevity in the

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[65] Appendix XXX, X.

Philippines was the constant feedback carried by researchers on the level of saturation in the country. Research helped correct CP strategies and informed denominations on the overall achievement of the goal. Research was often carried by OC missionaries in the countries where they were serving. Yet, since research is costly and requires a high level of professional expertise, not all DAWN national chapters were able to go beyond the first research process as Mnkandla testified. Failure to provide feedback on the goal-setting meant that congresses were not convened, denominations lost momentum, and as a result, the DAWN process came generally to a halt.

At the global/organizational level

How did Dawn Ministries, as a global ministry, insure a long-term strategy of infinite reproduction of the model across global regions and countries? From the knowledge gained so far, it seems evident that when Steel was operating as CEO, the organization expanded rapidly across global regions: from 9 countries in 1985 when he joined the ministry, to 60 countries having ran a first DAWN Congress, plus 60 countries in conversations by the time he left in 2005. The previous section demonstrated that when Steel left the organization, the ministry also left its capacity to sustain its operational growth at the same level. Steel was not only a gifted fund-raiser, but also a brilliant strategist, driven by growth.

When Salcedo took leadership of the Dawn Ministries after Mnkandla in 2009 (see Table 6:1), he quickly shifted the organization to a regionalization culture. It was the correct move this author believes, but it came to late. Dawn had run for 30 years from a

high level top-down global ministry culture, with much of its resources (funding, research, strategy) operating from the Colorado headquarter. Shifting the culture of the organization could not happen overnight, especially under major financial constraints. Yet, GCPN was able to "pick-up" regions where Dawn Ministries "left them" in 2010, and still operate to this day, under the same organizational layout. Countries who were already involved in multiple life cycles of the DAWN vision, such as the Philippines, were able to continue their national process – and still do today, thanks to their financial and leadership independency. But the majority of those countries who were still relying on Dawn Ministries for propagation were force to close their national chapters.

Self-governing

At the national/process level

How did Dawn Ministries insured reproduction of leadership across generations in the nations running DAWN? The three CEOs acknowledged that it was complicated to find the right John Knoxer in a given country to spearhead the process. Salcedo reminded this author that often, the choice would default to the national EA chapter, probably seeing their leadership as offering sustainability across time and generations. But the result was not at all inline with DAWN's expectations, since the EA would not make DAWN a priority. Salcedo also mentioned that if the John Knoxer was not a church planter himself, the process would not go forward. As he rightly observed, only the DAWN countries who had a church planter as John Knoxer continued the process, beyond the collapse of Dawn Ministries.

Russel Mitchell, former DAWN facilitator in Eastern Europe, researched in

2017-18 best practices on national church planting process facilitation on a global scale.

He writes:

> Although DAWN initiatives were launched in over 150 countries, a scholarly
> review of the effectiveness of these initiatives on a global scale has yet to surface.
> So, beginning in June 2017, at the invitation of Dr. Murray Moerman, who is
> writing a book to commemorate the 30th anniversary of *DAWN 2000's* publication,
> this author began this first-of-its-kind multinational study on the effectiveness of
> whole nation church planting initiatives. A 21-question online survey was created
> to gather data for this study. A goal was set to have input from 100 persons with
> significant experience in advancing national church planting-projects – a goal
> which was exceeded as 117 people participated in the survey, reporting on
> approximately sixty countries from all continents. They key question for this study
> asks, "What would you consider to be one or two of the most significant lessons
> (positive or negative) that you have discovered about facilitating a national church
> planting process?" Responses to this question provided rich insights.[66]

Mitchell's extensive research project showed that: (1) the "ideal" DAWN

strategy is effective, (2) seminars and consultations are key to discipling whole nations,

and (3) national leadership is the most important part of the DAWN strategy. Expanding

on the latter item, one participant in his study said: "The Timing is God's but the effort to

accomplish the process comes mostly from the national level leaders and their interest in

seeing this succeed."[67] Mitchell concludes: " This was the most frequently mentioned

positive factor that promotes church planting. On the other hand, poor leadership, at

national, denominational or local levels, was the most frequently mentioned hindrance to

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[66] Russel Mitchell, "Three Insights that Facilitate Nationwide Disciple Making
Movements," *EMQ*, Volume 55, Issue 1, (January-March 2019), 40.

[67] Ibid. 41.

effective disciple making. . . . So, it seems that the 'buy in' by church leadership is a key factor for advancing a national church planting process and may partially explain why some national processes come up short."[68]

Mitchell's research confirms the three CEO's input: the continuous appointing of John Knoxers committed to the long-haul vision for SCP in their respective countries is the most critical factor to ensure proper self-governance.

On the global/organizational level

How did Dawn Ministries ensured sustainability of its own governance? At this point of the research, two elements can be brought forth.

Firstly, Dawn Ministries ran into issues when transferring leadership. When Jim Montgomery, founder of Dawn, left the ministry in 2005, he truly believed that Mnkandala, along with Vencer and Salcedo could carry the vision forward. It was a prophetic move to give the leadership baton to a cross-cultural team, to provide a face of the leadership which matched the international scope of the ministry. The move was bold, but the move was also naive. The cross-cultural dynamics within the plural leadership team was not always an easy path to walk on. This author was able to gain insider knowledge of tensions between the leaders which drove the ministry into dead-locks. Moving an organizational culture from a one-man leadership to a team-leadership takes time. If the move must happen, it needs to take place while the founder is still operating as CEO, certainly not after.

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[68] Ibid. 41-42.

Secondly, the unfolding of the financial crisis in Dawn Ministries revealed that the donor community did not recognize to its full measure the credibility of the new team Montgomery had put in place. As result, the new CEO became the hostage of the donor community's demands and had to reframe the organization to such an extent that it did not survive the "surgical operation." One can hardly talk about self-governance when the decision power clearly resides outside the organization.

Self-theologizing

At the national/process level

A special issue of DAWN Report focused on the results of an audit in the Philippines, after 30 years of running DAWN:

> After exceeding their goal of 50,000 churches and beginning their new then-year plan, Filipino pastors and leaders wisely took time to evaluate the strengths and weaknesses of their DAWN 2000 project. They found extremely high affirmation for the value of the program and at the same time many very helpful suggestions for the next phase.[69]

The results of the evaluation are compiled in Table 6:2.

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[69] Dave White, "Evaluating DAWN 2000 Philippines: So Much More to Do!" *DAWN Report*, Issue 48, September 2002, 7.

TABLE 6:2
RESULTS OF DAWN PHILIPPINES 2002 EVALUATION[70]

Strengths	Suggestions
Goal-setting was crucial	Target unchurched barangays more intentionally. Show a greater commitment to unreached people groups.
A church in every barangay was an effective strategy	Develop an implementation strategy. Develop a whole body perception and participation.
Fruit was conserved	Emphasize church health in addition to church planting. Emphasize holistic impact.
Research made a strategic contribution	Set regional goals and shorten the time frame.
Unity resulted	Rethink the definition of "church." Include Catholics.
Denominations were strengthened	Develop a more efficient system for gathering research data. Analyze the research data in greater detail. Decimate the research results more widely. Expand the role of the DAWN researchers.
Prayer was effectively	Improve DAWN Congresses.
DAWN should continue	Revamp the leadership.

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[70] Of particular interest to this study is the question of revamping the leadership (self-governance). Filipinos observed that: (1) DAWN leadership tended to be heavily denominated by certain historical denominations, (2) was controlled by too small a group for too long, (3) top leaders were active during big conferences and reporting times, but disappeared during the battle, (3) there was a leadership vacuum, except when it came to planning the next congress, (4) there was the need to designate a full-time, fully supported National Coordinator who can commit himself for the next 5-10 years. This audit confirmed the need for a dedicated leader who would be solely committed to church planting, as Salcedo argued.

Commenting on the DAWN Philippines evaluation report mentioned in the
previous section, Montgomery stated:

> An evaluation process such as this is absolutely vital to the ongoing task of making
> a disciple of a nation. We therefore encourage leaders of all DAWN-type projects
> to study this insightful document in light of your own national strategy. You will
> find ideas for your current project and it will challenge you to do a similar
> evaluation at the appropriate time.[71]

In other words, Montgomery encouraged DAWN countries to reflect on their
national strategy. Self-evaluation is the first step towards self-theologizing. At least from
an empirical vantage point.

Regarding self-theologization, one needs to keep in mind that DAWN was
theologically and missiologically closely associated with McGavran. As the Church
Growth Movement underwent profound theological questioning in the late 90's, so did
DAWN *by proxy*. Montgomery was not immune to this overall reshaping of missions
theology. His missiological "copernical revolution" in 2003 probably affected many
DAWN John Knoxer who were his "disciples." To which extent did his missiological
shift impacted the self-theologization of DAWN processes? No firm conclusions can be
drawn at this point of the research, but this author is inclined to believe that it had a
definitive impact on the overall credibility of the DAWN strategy.

At the global/organizational level

To which degree did Dawn Ministries build a process by which they ensured
constant missiological feedback to ensure long-term sustainability of their organization?

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[71] "Evaluating DAWN 2000 Philippines: So Much More to Do!" 7.

Through its research department led by Jim and his daughter Sheryl, the ministry

produced a massive amount of missiological data from countries around the world. The

DAWN Reports which comprised a total of 56 issues over 20 years offered almost up-to-

date information about the state of Gospel across the globe. Montgomery, who was an

OC missionary prior to founding Dawn Ministries, always placed a high degree of trust

in quality research and as result developed a whole department within Dawn Ministries

dedicated to that purpose. Montgomery was not afraid of self-theologizing, to the

contrary. Reflecting on the impact of Dawn Ministries' research department, Mnkandla

commented: "We discontinued the DAWN Report because, the DAWN Report demanded

a department of its own. . . . the folks did incredible work. This was a whole department

that Jim Montgomery and his daughter presided over, collecting those stories. It would

have been impossible to carry on that with the skeleton of staff that we know had in

Orlando."[72]

Collecting stories around the globe also meant that the Montgomeries – father

and daughter – were not immune to outside influence for new methodology. If

MacGavran was the father figure of DAWN's theology, with his passing came the urge to

rethink missions, even in Dawn. With the rise of CPM and UPG-focus, Dawn Ministries

got side tracked in secondary issues, losing focus of their main calling, that of whole-

nation SCP. The fact that Montgomery himself recanted his early affiliation to

MacGravan in 2003, opening a new era for DMM/CPM in Dawn Ministries (see figure

6:1), basically signed the death sentence of DAWN all together. Dawn Ministries was

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[72] Appendix XXX, X.

designed to fulfill SCP objectives, not CPM. The paradigm shift in 2003 was fatal to the survival of the organization.

In a sense, Dawn Ministries over-theologized... It often requires time and wisdom to process trends in missions. The urge to finish the task drew Dawn Ministries into revisiting core assumptions that had made the ministry successful in the first place, and to convincing them to adopt new trends that were not totally corroborated by thorough research.

Summary of analysis

The previous analysis of DAWN using the "four-self" formula is summarized in Table 6:3.

TABLE 6:3
DAWN AND THE "FOUR-SELF" FORMULA

Result of the analysis	At the national/process level	At the global/organizational level
Self-supporting	Only a few DAWN processes achieved self-supporting.	Relied too heavily on one fund-raiser and mainly one foundation which proved fatal in the long haul.
Self-propagating	Successful at propagating, as long as research sustained goal-settings and vision casting.	Failed to move the organizational culture to regionalization, which could have proven more sustainable in the long haul.

Self-governing	National EA chapter proved not to be good governing structures for hosting DAWN. Difficulties in replacing the John Knoxers in the long haul. Governance often driven by congresses versus processes (see the Philippines' audit).	Difficulties to move the organizational culture from one man-leadership to team-leadership. True decision-making power was located outside the organization, in the hands of US foundations.
Self-theologizing	DAWN countries encouraged to run an audit like the Philippines. Impact of Church Growth decline to DAWN: to be determined.	Succeeded in producing research and evaluation around the globe through the DAWN Reports. Difficulty of assessing on-time trends and reflecting on their theological or missiological robustness. The urge of finishing the task blind-sided self-theologizing.

The application of the "four-self" formula proved to be effective in assessing both DAWN's process and Dawn Ministries's sustainability. The overall result show that DAWN and Dawn Ministries had many difficulty in building sustainable models for the reasons mentioned in Table 6:4. To which degree NC2P failed into the same issues? To this matter this author shall now turn, focusing first on the national/process level, before turning to the global/organizational level.

Four-self applied to NC2P

Sustainability of NC2P at the National/Process Level

A written online survey instrument (Appendix A) regarding current understanding and practices of SCP was used to poll NC2P country leaders (be it before

or after the tipping-point).[73] The survey instrument used both closed-ended (Likert scale) and open-ended questions to determine :

   a.   If churches were actually multiplied in all of NC2P's nations' geographical, ethnical and cultural spaces through evangelism (RQ1 and 2).
   b.   If NC2P accelerated SCP (RQ1 and 2).
   c.   If countries were developing a national self-sustainable model (RQ 6).

The results of the survey were collated and analyzed. Content analytical methods was applied to the open-ended questions of the survey. Results of questions a and b were treated in chapter 1, results of question c are compiled in table 6:4.

TABLE 6:4
ASSESSMENT OF NC2P COUNTRIES
USING THE FOUR-SELF FORMULA
(APPENDIX A7)

Statement	What do we mean ?	True or False?	Comment
Our NC2P is self-supported	Your process does not depend on external funding	60% True 40% False	85% of countries currently running NC2P responded true. 80% of countries which are NC2P candidates responded false.
Our NC2P is self-propagated	You have built a process which can be reproduced by future generations	55% True 45% False	Some countries mentioned that it was still too early in the process to answer that question.
Our NC2P is	Your process does	85% True	One country mentioned that

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[73] Tipping point takes place when (1) a process is underway involving collaboration and momentum, (2) church planting is helping cause net growth in a) new evangelical churches and b) total evangelical attendance nationally and in each of its geographic, ethnic and cultural spaces, and (3) there is cooperation of the majority of evangelical denominations and agencies involving mutual learning, sharing training materials and benefitting from common information (research).

self-governed	not require external expertise	15% False	all-though self-governed, they would welcome supervision and encouragement.
Our NC2P is self-theologized	You have contextualized the process based on the reality in your country	75% True 25% False	Countries which have fully implemented NC2P answered 100% True.

Analysis of Survey

Overall, the "four-self" formula applied to NC2P tends to show elements of sustainability across nations, especially among countries who have a mature NC2P process in place. The two areas which need strengthening are self-supporting and self-propagating.

Regarding self-supporting, it must be noted that, although the large majority of countries running NC2P are self-supported, the issue of funding seems to concern primarily those countries which are candidates to NC2P. Without the help of external funding, it appears that the launch of NC2P in the nation can be in jeopardy.

Regarding self-propagating, results indicate that countries are struggling in developing a robust engine that would ensure that NC2P would continue to multiply on its own across generations. Of course, NC2P, as mentioned by some countries, is still at an early stage of development. Yet, it remains significant that countries are anticipating issues in that regard. Other countries like Portugal and the UK were former DAWN adopters and saw in their respective countries the collapse of the movement. In Portugal, the John Knoxer left the country, and the vision came to a halt altogether.

It must also be note that at this stage of the research, NC2P still relies heavily on the NC2P Think Tank at the organizational level to continue to fuel the vision and to spread the process across new territories. Without the help of the NC2P Think Tank, how many countries would feel comfortable continuing running the process on their own?

Gap-analysis between DAWN and NC2P National/Process Level

When compared side by side, the "four-self" formula reveals the following results for DAWN and NC2P at the national/process level (Table 6:5):

TABLE 6:5
DAWN vs NC2P "FOUR-SELF" FORMULA
AT THE NATIONAL/PROCESS LEVEL

	DAWN	NC2P
Self-supporting	Only a few DAWN processes achieved self-supporting.	Issues of funding when starting the NC2P process. Once the process is rolled-out, self-supporting is a given.
Self-propagating	Successful at propagating, as long as research sustained goal-settings and vision casting.	Difficulty in building a mechanism of self-propagation at the national.
Self-governing	National EA chapter proved not to be good governing structures for hosting DAWN. Difficulties in replacing the John Knoxers in the long haul. Governance often driven by congresses versus processes (see the Philippines' audit).	Successful. Countries understand self-governance not as "independence" but rather "inter-dependence" with other countries, as embodied in the clusters.

Self-theologizing	DAWN countries encouraged to run an audit like the Philippines. Impact of Church Growth decline to DAWN: to be determined.	Successful. The process has been 100% contextualized in the countries running NC2P.

The following section will comment on the findings of Table 6:6.

Self-supporting

Mnkandla understood DAWN's financial responsibility to be a "seed provider," which meant supporting research and financing the setup of a first congress where goal-setting would be achieved. From that point on, countries were supposed to organize any further research and congresses on their own. NC2P on the other side never saw any responsibility to provide seed-funds for NC2P in a country. It would however help off-set some of the cost of the European bi-annual NC2P gathering and offer free mentoring to countries that wished to begin NC2P in their country. Because NC2P is not linear in its implementation, the country is free to map its own way through the process. Some start with research, others with setting-up a gathering, others with building leadership capacity and others still with implementing one or two CP systems. The most cost intensive missional components are the research and the gathering. In DAWN, these were the pre-requisite of implementing a SCP strategy. In NC2P they are not prerequisites, but countries still understand the need to raise funds to cover those costs. According to the survey, self-support is understood as a logical horizon and can be achieved without too much difficulty within NC2P.

Should the NC2P Think Tank raise funds for research? This author recalls strong words of caution from Larry Kraft in the NC2P 2018 Berlin Gathering, who

encouraged countries to come up with their own funding rather than depending on external funds. An early DAWN advocate in Brazil himself, Kraft saw the danger of relying on foreign funds at the early stages of the process.

Two recommendations for NC2P can hence be formulated: (1) keep funding from the outside to a strict minimum (such as off-setting the NC2P European Gathering' cost so that more national teams can experience NC2P and (2) refrain from sponsoring research.

Self-propagating

This issue seems to impact both DAWN and NC2P at the same level: difficulty in propagating the process across multiple iterations at the national level. Does it mean that self-propagating is an illusion in the "four-self" formula? Or that SCP strategies are particularly vulnerable in that specific area?

DMM and CPM advocates are quick to point to the self-propagation nature of these movements. The actual term "movement" implies self-propagation. SCP strategies on the other hand are often resource intensive since it involves both researching the harvest field and gathering the harvest force on a regular basis. These might explain why some in the 90s saw the need for DAWN to join in with the CPM movement, which Montgomery did do in 2003. Yet Mitchell offer a helpful analysis of the need for both to remain in tension:

> In our present context, whole nation or saturation church planting intiatives seem to have taken a back seat to Church Planting or Diciple Making Movements. Few will deny that the breakthroughs CPMs or DMMS are having among some of the more resistant ethnic groups are wonderful, accompanied with stories of how God is giving the growth. However, CPMs or DMMs are not replacements for saturation church planting or whole nation processes. While CPMs and DMMs are

movements, they are not normally nationwide movements – the very thing that the DAWN strategy aims at facilitating. Disciple Making Movements and whole-nation processes are complementary. In the judgement of this author, whole-nation processes augment Disciple Making Movements in at least three ways. First., DAWN provides a biblically based ,whole nation vision for saturation that involves the whole Body of Christ. Second, the "ideal" DAWN strategy offers an effective, contextualizable framework to mobilize the entire Body of Christ to work together toward discipling a whole nation. Third, national processes capitalize upon the power of good information gained through mission research. . . . To accomplish this goal, good information is needed to motivate leaders, mobilize prayer, establish relevant goals, shape strategy, solve problems and provide insightful evaluation.[74]

In other words, SCP cannot compete with CPM when it comes to self-propagation since it requires more complex layers of missiological research and political mobilization than CPM does. This would explain why SCP strategies cannot self-propagate without the help of a "back-bone organization" that offers ongoing support for national processes. The research done by Mitchell confirms this hypothesis:

Para-Church Support Services is not a part of the "ideal" DAWN model, but was included in this study as an additional research question. In relatively recent literature, sociologists have developed the concept of "collective impact" and identified the key role played by what they have termed "the backbone organization." A national church planting process executed according to the DAWN strategy is certainly an example of collective impact. The services provided by a backbone or para-church organization include: networking and building good will toward the national process, research, publication and reporting, organizing seminars and consultations, and mobilizing funding. In such a role, the backbone organization would be a part of the "initiation" cluster of variables. A backbone organization might be an Evangelical Alliance or a mission organization that works with the whole Body of Christ, which was largely the case in this study. The most frequent score given to the backbone organization was a "5". . . . Incorporating the services of a "backbone" or para-church organization does indeed contribute to the effectiveness of a national church planting process. Statistical analysis for the subset of cases that excluded "outliers" affirmed the statement that "Services provided to the whole Body of Christ by a para-church organization (or

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[74] Mitchell, "Three Insights that Facilitate Nationwide Disciple Making Movements," 42.

organizations) were essential to the accomplishment of outcomes of the national church planting process." This finding was anticipated.[75]

Hence the following recommendation could be formulated: *NC2P practioners need to agree that the nations need to rely on the operational input from national backbone organizations long-term, which is a necessary condition for NC2P to remain operational.*

Self-governing

Salcedo was quick to advocate choosing John Knoxers who were church-planters themselves. In his experience, those countries who had a church-planter as the national leader continue to this day. Those who did not, stopped. This was the position of the NC2P model from the very beginning. It states:

> By national leadership, NC2P understand a committed national church planting process leader for whom the initiative is a top priority.[76] This leader shares the following characteristics: (1) displays high integrity, (2) nurtures Kingdom vision, (2) loves and relates to the whole church,(3) is broader than any single organization or model of church plant, (4) is able to keep peace with gatekeepers while continuing to move forward with younger leaders – bridging the generational gap – and (5) has personal church planting experience.[77]

This might explain why a country like Norway has continued the DAWN initiative (now becoming NC2P), thanks to the leadership of Øivind Augland who passed on the leadership to Øystein Gjerme, both of them being seasoned church-planters and trainers of church-planters. The 5[th] criteria in the leadership definition of NC2P might actually be the most important one of all.

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[75] Mitchell, "DAWN 2.0," 9-10.

[76] Often related as the "John Knoxer" in DAWN literature.

[77] Page 39.

Salcedo also cautioned that nesting SCP within an EA chapter was not a wise choice, since agendas and priorities differ. Experience has shown the limitations of this configuration. This could serve as a wise recommendation for NC2P.

Self-theologizing

Where DAWN was impacted by the decline of Church Growth missiology, NC2P does not seem to suffer from the same issue. The NC2P Matrix does reflect the diversity of conditions in which national processes find themselves. At this point of the research, it is impossible to conceive of one single path of implementation. The Matrix allows for this flexibility, as it takes into consideration multiple variables in its model. NC2P also made the distinction, early on, between process and systems, which allowed DMM and CPM systems to find their place within the larger SCP process. This clear separation allows for greater inclusion of missiological innovations, without jeopardizing the vision. The fact that NC2P is now nesting its bi-annual European Gathering within the Exponential Conference is a sign of its capacity to deal theologically and missiologically with cutting-edge missions strategies. At the same time, NC2P is framing the missiological conversation within Exponential to ensure that the latter does not overtake the SCP conversation already in place in Europe. Beyond Europe and NC2P, Mitchell's research and this research are also contributing to the self-theologizing of SCP strategies on a more global scale.

Summary of findings

Is NC2P sustainable as a national/process? Not as a whole system in and of itself. NC2P, as well as other SCP strategies like DAWN, require the help of back-bone

organizations to sustain the energy required to run a SCP process at the scale of a nation. SCP processes cannot simply do away with these constraints, due to the very nature of their mission.

Nevertheless, this section offered valuable recommendations for NC2P practioners to ensure some degree of sustainability of their national process: (1) keep funding from outside to a strict minimum (like off-setting the NC2P European Gathering's costs to allow more national teams to attend the event), (2) refrain from sponsoring research, (3) agree that national processes will continue to require the help of back-bone organizations long-term, which is a necessary condition for NC2P to remain operational, (4) refrain from hosting the NC2P initiative within a EA chapter, and (5) continue to clarify the lines between process and systems.

This author shall now turn to the issue of NC2P's sustainability as an organization.

Sustainability of NC2P at the Global/Organizational Level

Since this author is a member of the NC2P Think Tank, the following section will rely on personal knowledge regarding its operational level. At this point, a comparison between Dawn Ministries and NC2P Think Tank organizational and *modus-operandi* might be helpful to the reader (Table 6:6).

	DAWN	NC2P
Global organization	**Dawn Ministries**	**NC2P Think Tank**
Led by	a global research department running DAWN Report, regional coordinators answering to the CEO, regional coordinators coaching the national "John Knoxers"	a NC2P Think Tank which meets online every other quarter and face to face every year, regional coaches who monitor clusters of countries, and within them national NC2P leaders.
Financing	Global staff positions (research, admin, regional coordinators), John Knoxer's gatherings, research and first national DAWN Congress, seed funds for JKer travel expenses.	One contractor paid at the global level for administrative tasks, scholarships for some NC2P country leaders and teams to attend the NC2P bi-annually European Gathering.
Budget figure	At the peak: five million.	Average of 15,000 a year. All global and national leadership positions are volunteers, supporting their own costs.
Source of funding for global ministry	100% from US donors – 80% from one foundation	Split between two foundations (one US, one European)
Global organizational objectives	Each nation in the world has a DAWN-type strategy in place.	Each European country has a viable NC2P initiative in place.
National process	**DAWN**	**NC2P**
Operated by	John Knoxer with a team mobilizing all denominations.	NC2P Leader with a team mobilizing all denominations

Financial expectations	Once the research and first congress is run and paid by Dawn Ministries, the nation funds the following research and DAWN congresses.	Denominations fund all NC2P expenses from the beginning (leadership, gathering, research and systems).
Sustainability criteria	Able to run multiple iterations of DAWN congresses (event driven).	Able to run NC2P across multiple generations (leadership driven).

The following section will apply the four-formula to the NC2P global organization.

Self-supporting

Table 6:6 gives an overview of NC2P Think Tank structure and *modus-operandi.* Two elements must be acknowledged:

• The Think Tank relies on external fund-raising for the totality of its 15,000 USD budget. In other words, there are no internal sources of revenues.

• The structure incurs hidden cost due to the fact that all leaders in NC2P Think Tank operate on a voluntary basis and cover his or her own costs. The total budget figure of 15,000 USD should be revised to better reflect this reality.

Without being too subjective, this author can alert to the fact that the NC2P Think Tank might run the risk of over-inflating its ability to be self-supported. Will future NC2P global leaders agree to continue supporting their costs and give away their time? Should NC2P Think Tank look for streams of income coming directly from the NC2P nations? These questions must be faced squarely by the NC2P Think Tank. Sustainability is at stake.

Self-propagating

NC2P has grown over the years from 3 countries involved in the early process (2010) to 16 in 2018, with 12 more in conversations. The goal is to achieve 20 European countries in process in 2020. How did the vision propagate? Through multiple relays:

- The NC2P global leaders operate across Europe in their respective field of ministries. For instance, Oivind Augland leads the M4 process which is implemented in several European regions. As a result, the NC2P Think Tank covers all of Europe. Each leader is called to propagate NC2P in their natural ministry region.

- NC2P countries are gathered in clusters during the European Gathering. Some clusters take the resolution to move into neighboring countries to help "jump start" the process. For instance, the Southern Europe cluster (Spain, Portugal, France) made plans to investigate the state of SCP in Italy with the goal of seeing this country join the NC2P 2020 European Gathering with a team.

- NC2P materials and national stories are share across social-media platforms and raise awareness of NC2P across the continent. Some discover the strategy through this propagation means.

- During each NC2P Think Tank session, leaders review the status of the NC2P Matrix, which helps monitor progress regarding propagation. Three categories frame the matrix: (1) in-process, (2) in-conversation and (3) no-conversation. As

countries enter the process, they move from category to (2) to (1). When contact

is established in a no-conversation country, it moves from (3) to (2).

It is the combination of the above relays which insure a thorough propagation

strategy across Europe. Propagation beyond Europe happens through the work of the

GSCP Task Force.

Self-governing

The NC2P Think Tank has operated two iterations of leadership. Half of the

original core team left and an other half joined in 2015. Yet the core leaders (Oivind

Augland and this author) have remained on board. All of the NC2P Think Tank

participants have been or are currently involved in one or multiple national processes.

National NC2P leaders constitute a natural pool of recruitment for the Think Tank. Self-

governance is "in theory" insured in the long-haul.

Self-theologizing

This research project is an attempt to self-theologizing NC2P, both from a

biblical, theological, missiological and philosophical perspective. The research will be

widely communicated to the NC2P leadership.

Gap-analysis between Dawn Ministries and NC2P Think Tank at the
Global/Organization Level

TABLE 6:7
DAWN vs NC2P "FOUR-SELF" FORMULA
AT THE GLOBAL/ORGANIZATIONAL LEVEL

	Dawn Ministries	**NC2P Think Tank**
Self-supporting	Relied too heavily on one fund-raiser and mainly one foundation which proved fatal in the long haul.	Hidden costs not reflecting the true budget for operating the ministry. No source of revenues outside fund-raising.
Self-propagating	Failed to move the organizational culture to regionalization, which could have proven more sustainable in the long haul.	Move quickly across the European continent through a multi-layer approach. GSCP propagates NC2P beyond Europe.
Self-governing	Difficulties to move the organizational culture from one man-leadership to team-leadership. True decision-making power was located outside the organization, in the hands of US foundations.	NC2P national leaders serve as potential recruitment pool.
Self-theologizing	Succeeded in producing research and evaluation around the globe through the DAWN Reports. Difficulty of assessing on-time trends and reflecting on their theological or missiological robustness. The urge of finishing the task blind-sided self-theologizing.	On-going research project to assess the biblical, theological, missiological and philosophical rationale for NC2P.

At this point of the study, one can safely state the following:

- Self-support remains a difficulty for NC2P, as it was for Dawn Ministries. *This author would strongly recommend the Think Tank to explore ways to generate internal revenues through its national partners so as not to depend on external foundations to operate*. This move would ensure self-support.

- As DAWN relied heavily on Dawn Ministries for the propagation of its process, so does NC2P rely heavily on the work of the NC2P Task Force for its propagation. The work of the GSCP is vital for the propagation of NC2P beyond Europe. *This author recommends that the GSCP would attend the bi-annual NC2P European Gathering so as to continue learning from best practices and challenges from this continent*.

- The NC2P Think Tank can rely on a pool of national NC2P leaders to insure self-governance in the long haul. The bi-annual NC2P National Leaders Gathering is a strategic place to continue nurturing the vision for NC2P and develop the team-oriented approach to the continental process. *This author recommends building leadership capacity among national NC2P leaders so as to ensure future recruit for the Think Tank*.

- Results from this study will inform the NC2P practioners, the GSCP and the WEA on biblical, theological, missional and philosophical issues related to SCP. The research will be published and will participate to the effort of self-theologizing.

Summary of findings

Is NC2P sustainable at a Global/Organizational level? The four-self formula applied to its model showed areas of strengths and improvements. This author has made the following recommendations: (1) explore ways to generate internal revenues so as not depend from external donors, (2) invite the GSCP to attend the bi-annual Continental NC2P Gathering, and (3) build on the bi-annual NC2P National Leaders Gathering for future recruitment at the global/organizational level.

Conclusion of Chapter 6

This chapter addressed *the sustainability* of the NC2P model. Using data collected through interviews of past CEOs of Dawn Ministries (RQ 7), the research offered an overall evaluation of potential issues regarding the sustainability of NC2P in light of past DAWN failures. Using the four-self approach (self-supporting, self-propagating, self-governing and self-theologizing), the research assessed to which degree SCP models are sustainable (RQ 6) and should be adapted for better long term longevity, both at the national/process and global/organizational level. This research concluded that NC2P was not sustainable in and of itself at the national/process level, due to the nature of its operation. Nevertheless, it provided five recommendations to adapt NC2P for better long term impact. The research also concluded that NC2P Think Tank had to strengthen its core in order to achieve long-term sustainability. Three recommendations were made in that regard.

The research will now move into its last chapter, *the way forward* which will offer recommendations to the WEA on how to best develop global strategies for whole nation SCP.

CHAPTER 7

THE WAY FORWARD

This chapter will look at the way forward and offer recommendations to the

WEA on how to best develop global strategies for whole nation SCP. Through

differential analysis, NC2P will be compared with previous and actual DAWN-type

models to assess differences and commonalities (RQ5), offering new insights on current

trends of SCP policies.

Defining DAWN and NC2P "Standards"

Comparing models can seem presumptuous since models vary over time.

Several factors can force organizations to rethink their model amidst new realities. Some

of these adjustments can be structural (*internal* adjustments), others can be conjectural

(*external* adjustments). This was certainly the case for the DAWN model.

Evolution of DAWN Across Time

DAWN, as a SCP model, has evolved over time. Table 7:1 offers an overview of

the different adjustments throughout the years.

TABLE 7:1
EVOLUTION OF THE DAWN MODEL

Year	Definition	Strategy for implentation	Variations
1971[1] -18	Denominational strategy of **Foursquare Philippines**.	(1) sensitivity to the authority and strategy of the Holy Spirit, (2) no missionary control, (3) no dependence on paid workers, (4) training and use of laymen, (5) acceptance of small results before a larger response is expected, (6) desire to take full advantage of the response of receptive peoples and (7) emphasis on multiplying churches rather than institutionalism.	Focus: denomination Foursquare. Emphasis: Holy Spirit, training, response. Influence: McGavran.
1980[2] -9 DAWN0	**Discipling the Nation**: First, since the Church has in large or small measure been established in almost every nation on earth, there will continue to be this interplay of various Branches of the Church Universal. Second, as all Branches press forward to the discipling of whole nations (D 1 and D 2) instead of resenting and resisting such action, Churches and Missions should welcome it. Third, **the discipling of each whole nation should be the constant goal of all Christians in it**.	**The 4 Rights**: (1) the **Right Goals**. Goal setting ought to become a regular part of the life style of all congregations and denominations that march under the Great Commission. It honors God and helps Christians do His will, (2) the **Right Place** at the Right Time. This refers to the biblical principle of the law of the harvest and the church growth concept of responsiveness, (3) the **Right Methods**, (4) the **Right People**. By following the Ephesians four concept of "equipping the saints (laymen) for the work of the ministry" of discipling a nation, we were focusing on the right people.	Focus: country Philippines. New: nation (D1,2) and nations (D3). Emphasis: D1-D3, Goal setting. Influence: McGavran, Wagner (4R), Waymire.

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[1] James H. Montgomery, *Fire in the Philippines* (Carol Stream, IL: Creation House, 1975).

[2] James H. Montgomery and Donald A. McGavran, *The Discipling of a Nation* (Milpitas, CA: Global Church Growth, 1980)

1985[3] -4	**Denominational Growth Program**: a study of those denominational programs - and those in other nations as well - reveals at least 13 common denominators that seem to be essential ingredients for any successful growth program. **Though applied to denominations, it is assumed that these same 13 factors apply to growth programs in local churches or groups of churches in a regional setting**.	**13 steps to a successful denominational growth program**: (1) dream great dreams, see large visions, (2) develop, maintain and use a solid base of data, (3) set challenging, realistic and measurable goals, (4) achieve goal ownership, (5) give a name to your program, (6) develop a functional organizational structure, (7) depend on prayer and the power of the Spirit, (8) keep your members motivated and informed, (9) train your members, (10) create sound financial policy, (11) send out missionaries, (12) regularly evaluate progress and (13) make new plans.	Focus: world Emphasis: the "standard" DAWN Strategy, which becomes the approach for other countries. Research.
1989 DAWN1	DAWN aims at **mobilizing the whole body of Christ in whole countries in a determined effort to complete the Great Commission in that country by working toward the goal of providing an evangelical congregation for every village and neighborhood of every class, kind and condition of people in the whole country**.	**12 elements**: (1) is Christ-centered in its emphasis on seeing him made incarnate in every cluster of 500 to 1,000 people in the world, (2) emphasizes the "best method under heaven," (3) is built on the comprehensive plan of God who is not willing that any should perish, (4) focuses on the systematic occupation of the land, (5) takes advantage of the practical and emotional values of a whole-country approach, (6) releases the incredible power of information [strong emphasis], (7) delivers a prophetic message to the Church, (8) harnesses the vast energies inherent in working towards a measurable, time-bound goal, (9) helps the body of Christ function effectively as a body, (10) releases the great potential of denominations, (11) encourages parachurch organizations to function truly "alongside" the Church, and (12) provides a frame of reference for national and worldwide strategy for the discipling of the nations.	Emphasis: Research, world evang.

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[3] James H. Montgomery, *Address 1985 DAWN Congress in the Philippines*, See Appendix 1, *DAWN 2000: 7 Million Churches to Go* (Pasadena, CA: William Carey Library, 1989).

| 1996[4] +7 DAWN2 | DAWN aims at **mobilizing the whole Body of Christ in whole countries in a determined effort to complete the Great Commission in that country by working toward the goal of providing an evangelical congregation for every village and neighborhood of every class, kind and condition of people in the whole country**. | **It is a DAWN project if**: (1) there is a national leader and a national committee with a firm resolve and commitment to work at mobilizing the whole Body of Christ in a whole nation in a long-term repeating strategy that leads most directly to the discipling of the nation including all the people groups within it, (2) it is built on the premise that the most direct way to work at the discipling of a whole nation is to fill it with evangelical congregations so that there is one within easy access both practically and culturally of every person of every class, kind and condition of mankind in that nation, (3) there has been adequate research, (4) a national congress is held where leaders analyze the data that has been collected, (5) the delegation gathered at the national congress collectively commits itself to a specific number of churches to be planted by a specific date, (6) each evangelical denomination, mission agency and other group sets its own goals for number of churches to be planted by a certain date and develops and implements plans to reach that goal, (7) there is a national committee formed to keep the movement alive a) through continued data gathering, b) through a publication, c) through seminars and consultations and d) through planning for the next national congress where evaluation is made of progress to date and new plans and goals set for the future, (8) It will be a truly powerful DAWN project if it is undergirded by effective prayer movements on national, regional, denominational and local church levels. | Focus: finishing the task.

Shift: from 12 elements to 8 steps (added Leadership and Prayer)

New: SCP Process, DAWN-type, National level.

Emphasis: AD2000, global support. |
|---|---|---|---|

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[4] James H. Montgomery, *Then the End Will Come* (Pasadena, CA: William Carey Library, 1996).

2001[5] +12 DAWN3	The goal of the DAWN Strategy is **to see the whole Church of a whole nation committed to establishing at least one congregation of believers within every group of 500 to 1,000 citizens - one congregation sharing Christ in every village and neighborhood and for every class, kind and condition of man**. **The Whole Church**. DAWN calls the entire Church to cooperate in a long-term, systematic process of evangelism and church-planting. This includes the working together of: denominations and parachurch groups, nationals and expatriates, as well as clergy and laity. **Discipling the Whole Nation**. DAWN looks at the task of the Great Commission from the standpoint of whole countries or nation-states. Discipling a whole geo-political nation includes establishing enough churches for: every ethnic group, every city, town and neighborhood, and every social class and condition. **By means of Saturation Church Planting**. DAWN measures the outcomes of all Christian outreach activity by counting the multiplication of new cells or congregations of believers. Jesus Christ becomes incarnate in a community when there is a local church: showing his loving care and power, proclaiming the gospel of salvation, and persuading people to become disciples.	**4 Stages**: (1) The DAWN process begins with a commitment. Key church leaders or an organization makes a commitment to call the whole Church to disciple the nation. An initial committee is then formed, (2) the project gets underway. The committee begins helping the Church become aware of the need and vision for establishing new churches in the country. This involves doing initial research and calling the Church to prayer for the discipling of its nation. An initial rally is held where leaders come to an agreement to develop the DAWN strategy for their country, (3) a major milestone is the national challenge. The results of the research are presented in a thorough report or book. This written document is called a "prophetic message" and explains the state of the Harvest Force and the Harvest Field. It reveals what God has done, is doing and wants to do for the discipling of the whole nation. It is presented in a national congress where Church leaders establish a specific goal for church planting and evangelism, and (4) the main body of a DAWN project is the actual church-planting. This is an on-going process that involves denominations and parachurch organizations setting goals and developing growth programs to reach the national goal. It involves the development of a national prayer network. It also involves continuous, periodic research to evaluate and track the progress.	Focus: Ethnic, geographic, demographic. Shift: Long-term process, Multiplication cells. New: One generation (time frame), All peoples (focus), Condition (social), Harvest field/force. Emphasis: Peoples, Multiplication, Process.

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[5] The DAWN Research Handbook, 7.

| 2008[6] +19 DAWN4 | Dawn aims at **mobilizing the whole body of Christ in every nation in a determined effort to fulfill the great commission through the goal of providing a bible centered congregation that is relevant and within walking distance of every village and community around the world**.

Dawn believes that in order to disciple a nation, every person in that nation has to at least have heard the gospel proclaimed to them clearly and have seen an example of a believer in their own language and culture. Only then can they make an informed decision. For this to happen, there needs to be a witnessing church in every community.

Dawn therefore aims at igniting fires that lead to internally driven rapid multiplication of churches | Our vision is to mobilize **twenty thousand apostolic leaders who will train and release an army of two million church planters to see twenty million churches planted by the year 2020**. Our strategy is to light fires for Saturation Church Planting amount the nations around the globe. To accomplish this, DAWN (1) identifies and works with national leaders to develop a vision for discipling whole nations through whole church networks, (2) helps them to find the right information through research in order to develop a prophetic message to their nation, their rallying cry, (3) helps them through the process of goal setting, (4) helps them mobilize, train and send out church planters, (5) helps to mobilize prayer coverage, (6) helps them to develop a locally self-sustaining funding model, (7) helps track their progress and course corrections, (8) helps with the final research and celebration congresses, and (9) encourages them to start the process onto a second cycle. | Focus: mobilization

Shift: from process to leaders (apostles and CP). No more linear.

New: bible centered, relevant, apostolic leader, church planter, networks, 2nd cycle. |

It took 18 years for Montgomery to develop the DAWN model. His first two publications were the ground-work study (DAWN0). *DAWN 2000*, his third publication in 1989, signaled the official launch of DAWN (DAWN1). Since then, Dawn Ministries revisited its model three times (DAWN2-4). While the goal remained approximately the same, the strategy shifted considerably (Table 7:2). Some of these factors were structural, others conjectural.

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[6] Dawn Ministries Website Archive: dawnministries.org/about-dawn

VARIATIONS IN DAWN MODEL

Versions	DAWN0	DAWN1	DAWN2	DAWN3	DAWN4
Definition	the discipling of each whole nation should be the constant goal of all Christians in it.	mobilizing the whole body of Christ in whole countries in a determined effort to complete the Great Commission in that country by working toward the goal of providing an evangelical congregation for every village and neighborhood of every class, kind and condition of people in the whole country.	mobilizing the whole body of Christ in whole countries in a determined effort to complete the Great Commission in that country by working toward the goal of providing an evangelical congregation for every village and neighborhood of every class, kind and condition of people in the whole country.	see the whole Church of a whole nation committed to establishing at least one congregation of believers within every group of 500 to 1,000 citizens - one congregation sharing Christ in every village and neighborhood and for every class, kind and condition of man.	mobilizing the whole body of Christ in every nation in a determined effort to fulfill the Great Commission through the goal of providing a bible centered congregation that is relevant and within walking distance of every village and community around the world.
Wording variation	99%		0%	81% No reference to Great Commission. Qualify type of churches.	82% Purpose is to fulfill the GC. Qualify type of church.
Word occurrence in reference books	[DAWN] 0x [SCP] 2x [Saturat*] 3x	[DAWN][7] 324x [SCP] 6x [Saturat*] 17x	[DAWN] 429x [SCP] 82x [Saturat*] 48x	[DAWN] 120x [SCP] 12x [Saturat*] 12x	Not available
Ratio DAWN vs SCP	0/5 (0%)	324/22 (7%)	429/130 (30%)	120/24 (20%)	
Strategy	4 Rights	12 elements	8 conditions	4 stages	9 engagements

[7] Bob Waymire recalls: "Jim and I settled on using that acrostic for DAWN in a Catholic Hospice in Duoala, Cameroon while on a trip which followed a long 'strategy' meeting with Dr. Mac, in which he (Dr. Mac) broached the term." Bob Waymire, email message to author, October 31, 2017.

Variation in content	Church Growth principles at the scale of a nation.	Strong emphasis on research and goal-setting.	At this stage, multiple SCP-type initiatives in the world. Need to differentiate SCP from DAWN.	Focused on research.	Dawn Ministries as a service provider ("help, encourage") vs. model developer.
Factor	Structural	Structural	Structural	Structural	Conjectural

Adjustments of the DAWN model were for the most part structural due to the influence of key leaders (McGavran, Winter, Waymire, Steel) and new missiological impetus (DMM, CPM). The conjectural adjustments however, came from new external realities (financial crisis, departure of the founders – Montgomery and Steel). For the sake of this study, *this author will define the "standard" DAWN model in its DAWN2 version*, which was the most developed and also the "standard" by which DAWN could be differentiated from other SCP initiatives.

Defining the NC2P standard is also a requirement in order to better compare it with other SCP models. To this matter this author shall now turn.

Evolution of NC2P in this Research

Along the research process, this author has offered several key insights to improve or correct the current NC2P model (NC2P1). From definition to overall impact, the following table (7:3) summarizes key findings ranging from chapter one to chapter six.
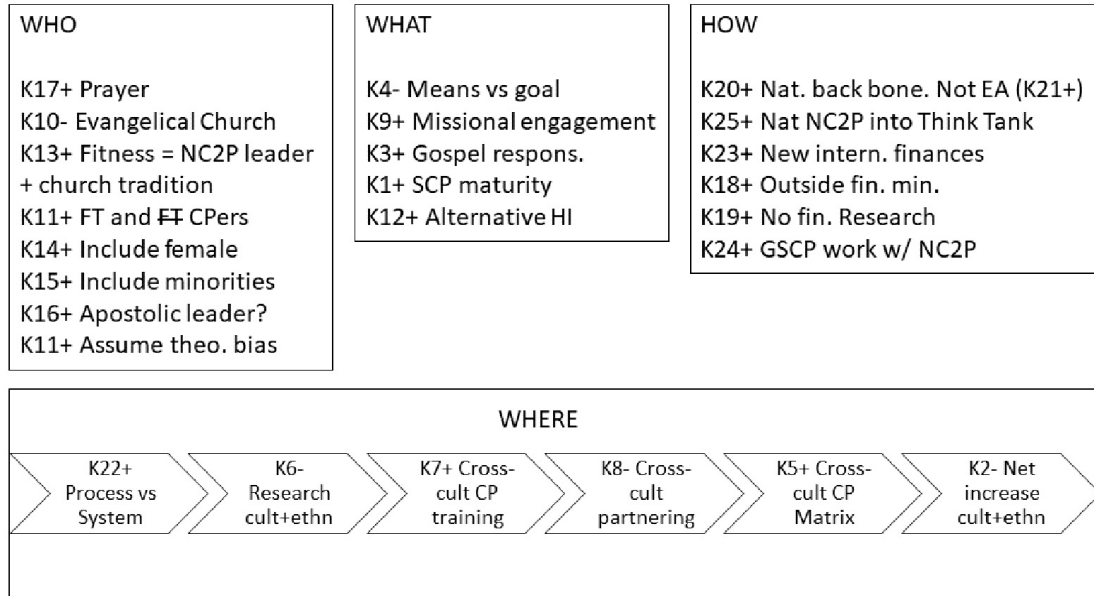
TABLE 7:3
25 KEY INSIGHTS FOR NC2P

Chapter	Key insights (K+ improvement vs K- correction) & page number
1 - Formative evaluation	K1+ add "NC2P Maturity Level" to the Matrix (45). K2- add measurement tools of net increase in total attendance and churches across ethnical and cultural spaces (49). K3+ add "Country Gospel Responsiveness" to the Matrix (51).
2 - Biblical and theological foundation	K4- reverse means vs goal: *The goal of NC2P in a given nation is to work towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of **discipling the nation through** [goal] seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces [means]* (**bold** added, NC2P v2, 79).
3 - Missiological robustness	K5+ add "Cross-cultural CP" to the Matrix' health indicators (108). Related to K2-. K6- add to the 2nd missional component *Research and Information* research on ethnic and cultural spaces (108). Related to K2-. K7+ insure adequate cross-cultural CP training on 4th missional component *Systems* (108). Related to K2-.
4 - Philosophical rational	K8- strategic flaw in NC2P: *The goal of NC2P in a given nation is to work towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of discipling the nation through seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces. **In order to ensure saturation in ethnic and cultural spaces, the nation will seek partners who specialize in these areas**.* (**Bold** added, NC2P v3, 147). Related to K2-, K5+, K6-,K7+. K9+ potential strategic issue in CP: *By ongoing systems, NC2P refers to systems for recruiting, assessing, training and coaching church planters **for missional engagement**. This systems should be principle driven and accessible to all* (**bold** added, System v2, 148). Related to K4-.

| 5 - Transposability | 5.1 Organizational transposability
K10- flawed NC2P assumption: *The goal of NC2P in a given nation is to work towards a reality in which the majority **of the evangelical Church** cooperates with one another for the purpose of discipling the nation through seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces. In order to ensure saturation in ethnic and cultural spaces, the nation will seek partners who specialize in these areas* (**bold** modified, NC2P v4, 175).
K11+ potential strategic flaw: *By ongoing systems, NC2P refers to systems for recruiting, assessing, training and coaching church planters for missional engagement. This systems should be principle driven and accessible to all – **full-time or laymen workers. Wherever the system holds a particular theological or ecclesiologal position, it should be make it clear to the denomination who wishes to use its system***. (**bold** added, System v3, 180).

5.2 Cross-cultural transposability (215-16)
K12+ new health indicators need to be invented in order for the model to be transposed outside Europe.
K13+ "Cultural fitness" of NC2P is dependant on the profile of the national NC2P leader (age, profession, field of study), and the historical Church tradition of the country.
K14+ to the degree that NC2P practitioners will reach out to female and cultural minority leaders, NC2P will encounter more cross-cultural diversity.
K 15+ to the degree that NC2P is able to include cross-cultural voices in its model, to the same degree it will build strong cross-cultural patterns that will ease the implementation of the model in other continental realities.
K16+ more theological reflection needs to happen in the area of "apostolic leadership," especially as it relates to "institutional leadership."
K17+ to the degree that NC2P practitioners will recognize the centrality of prayer in elaborating missions strategy, to the same degree it will remove the spirit of secularism in its rank. |
| 6 - Sustainability | 6.1 NC2P
K18+ keep funding from the outside to a strict minimum, such as off-setting the NC2P European Gathering' cost so that more national teams can experience NC2P (269).
K19+ refrain from sponsoring research (269).
K20+ nations need to rely on the operational input from national back-bone organizations long-term, which is a necessary condition for NC2P to remain operational (271).
K21+ nesting SCP within an EA chapter is not a wise choice, since agendas and priorities differ (272).
K22+ continue to clarify the lines between process and systems (273).

6.2 NC2P Think Tank
K23+ explore ways to generate internal revenues so as not depend from external donors (279)
K24+ invite the GSCP to attend the bi-annual Continental NC2P Gathering (279)
K25+ build on the bi-annual NC2P National Leaders Gathering for future recruitment at the global/organizational level (280). |

The 25 key insights (Ki) can be grouped around clusters of SCP themes: key insights on the WHO, the WHERE, the WHAT and the HOW of NC2P (Chart 7:1).

CHART 7:1
NC2P Ki AROUND CLUSTERS OF SCP THEMES

WHO	WHAT	HOW
K17+ Prayer	K4- Means vs goal	K20+ Nat. back bone. Not EA (K21+)
K10- Evangelical Church	K9+ Missional engagement	K25+ Nat NC2P into Think Tank
K13+ Fitness = NC2P leader + church tradition	K3+ Gospel respons.	K23+ New intern. finances
K11+ FT and ~~FT~~ CPers	K1+ SCP maturity	K18+ Outside fin. min.
K14+ Include female	K12+ Alternative HI	K19+ No fin. Research
K15+ Include minorities		K24+ GSCP work w/ NC2P
K16+ Apostolic leader?		
K11+ Assume theo. bias		

WHERE

K22+ Process vs System	K6- Research cult+ethn	K7+ Cross-cult CP training	K8- Cross-cult partnering	K5+ Cross-cult CP Matrix	K2- Net increase cult+ethn

Through careful implementation of these 25 key insights, the new NC2P model (NC2P2) will gain in biblical, theological, missiological and philosophical robustness, as well as cross-cultural adaptability and overall sustainability. *This author will define NC2P2 as the new "standard" model for the sake of SCP models' comparison.*

Differential Analysis between NC2P2 and DAWN2

Now that this author has defined the previous two models, they can be compared through differential analysis.

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Definition of purpose

If both models aim at discipling a nation, one (DAWN2) accomplishes this through geographical saturation, which theoretically leads to ethnic and culture space saturation, while the other (NC2P2) explicitly targets all three segments. Both models argue that SCP is a means to a greater end, that of discipling the nation. Saturation is the prerequisite for discipling the nation, and not an end in and of itself. NC2P has the advantage of explicitly defining targets beyond the geographical saturation aspect.

Definition of strategy

Table 7:4 compare the 8 elements of DAWN2 with possible correlation elements in NC2P2 while Table 7:5 compare NC2P2 with DAWN2.

TABLE 7:4
DAWN2 vs NC2P2 STRATEGY

It is a DAWN2 model if:	NC2P2
1. There is a national leader/national committee	True (MC Leadership)
2. SCP as means to disciple the nation	True (Definition)
3. There has been adequate research	True (MC Research/Information)
4. A national congress is held	True (MC Gathering)
5. Goal-setting during the congress	False
6. Each denomination and agency sets goals	Not a direct result
7. On-going leadership for next congress	True (MC Leadership)
8. Undergirded by effective prayer movements	To be better implemented

NC2P2 vs DAWN2 STRATEGY

It is a NC2P2 model if:	DAWN2
MC1. There is National Leadership	True (#1 element)
MC2. There is Research and Information	True (#3)
MC3. There is a Gathering Place	True (#4, #7)
MC4. There are CP Systems	Not a direct result (left to denominations)

Table 7:4 clearly shows that NC2P2 is not a DAWN2 model in the fact that it does not integrate goal-setting as a necessary element of its strategy. Table 7:5 shows that DAWN2 is not a NC2P2 model in a sense that it does not integrate CP Systems in its strategy. That aspect is left to the denominations. Chart 7:2 captures this differential analysis.

CHART 7:2
DIFFERENTIAL ANALYSIS
NC2P2 vs DAWN2

NC2P2   MC4 CP Systems   Goal Setting   DAWN2
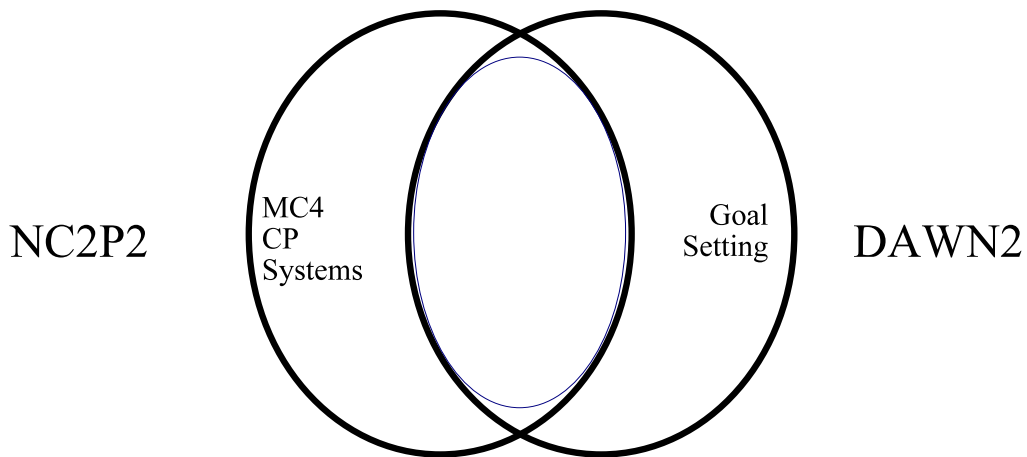
The research will now turn to other past and present SCP models and will continue differential analysis to uncover current SCP trends (RQ5).

Past and Current SCP Models' Comparison

This author has come across four past and current SCP models which will define the pool of models for the differential analysis. These models are: the AD2000 SCP Track (1990-2000), the Alliance for SCP (ASCP, 1992-2006), SCP Global (1996-now), Christ Together (2011-now) and DAWN 2.0 (2018). The following section will provide an overview of these four SCP models, before comparing them with DAWN2 and NC2P2 (RQ5).

The AD2000 SCP Track Model (AD2000/SCP)

The AD2000/SCP Model was part of a larger organization, that of AD2000. The model ran from 1995 to 2000 and was not unknown to Dawn Ministries. In fact, Bob Waymire joined Luis Bush in 1990 after 15 years of working with Jim Montgomery, first at OC, and then in Dawn Ministries (see Table 6:1). Waymire recalls

> I spent a lot of time with Luis Bush in Guatemala prior to AD2000. I also had been asked by Loren Cunningham of YWAM if I would assist them in the eighties. So when in 1990 I received a phone call from Luis Bush and Floyd McClung (then the global leader of YWAM, and at the time co-leader with Bush of AD2000 (with also Thomas Wang having a leadership role in the movement), I knew each person quite well, and so it was easy to communicate/understand where they were coming from, and going. . . . Ross Campbell, Africa DAWN coordinator, and I "assumed" the leadership of the Discipling of the Nations Track.[8]

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[8] Bob Waymire, email message to the author, October 26, 2017.

Description of the AD2000/SCP Model

Bob Waymire gave access to this author to an unpublished document, *AD2000: The Mobilization off the Body of Christ to Reach the Unreached by AD 2000*, written by Waymire himself in November 1990. This AD2000 manuscript gave great insight on the movement, and one of its tracks which concerned that section of the research project, namely the SCP Track.

Waymire stated that

> The purpose of the AD 2000 movement is to motivate and network men and women church leaders by inspiring the vision of fulfilling the Great Commission of Christ through consultations, prayer efforts and written materials. The intention is to encourage cooperation among existing churches, movements and structures to work together towards this same vision. The expected result is the establishment of a mission-minded CPM within every unreached and unevangelized people and city by AD 2000 so that all peoples might have a valid opportunity to experience the love, truth and saving power of Jesus Christ in fellowship with other believers.[9]

The purpose of the SCP track was to mobilize and equip top leaders in every country in the world to develop and implement an effective national SCP project, that would then lead to the establishment of an evangelical congregation within easy access of every person in the world. Factors bearing upon the success of the stated goal were:[10]

1.   Identifying key leaders with the calling, experience, stature, organizational

        backing and acceptance of all evangelical groups to develop such projects.

2.   A national church and/or mission capable of embarking on such a project.

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[9] Bob Waymire, *AD2000: The Mobilization off the Body of Christ to Reach the Unreached by AD 2000* (Unpublished document, November 1990), 48-56.

[10] Ibid. 20-1.

3.   Availability of training materials and a trainer who can successfully communicate this concept to key leaders.

4.   Trained researchers who can collect and analyze the pertinent contextual and institutional data and then develop the prophetic message to the Church.

5.   Establishment of a permanent national research function in each nation to facilitate ongoing research and information management and networking in relation to SCP goals.

6.   Denominational and mission leaders who can collectively commit themselves to a national faith goal and denominational faith goals related SCP.

7.   Ability of national leaders to adapt a SCP project to their political, social, religious, and economic realities of their situation.

8.   Mobilization of an intercessional/spiritual warfare ministry commensurate with the scope of an SCP project in each nation.

Differential Analysis between NC2P2 and AD2000/SCP

Before comparing the differences between AD2000/SCP and NC2P2, one can only appreciate the convergence between DAWN2 and AD2000/SCP models. Indeed, Jim Montgomery was very much involved with Waymire and Campbell in the crafting of the SCP track in AD2000. Yet, several years into the process, confusion arose. Ted Olsen recalls mounting frustration at the "Launch," a four-day AD2000 meeting held for 262 international leaders November 28 to December 2 1995:[11]

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[11] The "Launch" was a GCOWE follow-up meeting where plans for National AD2000 Initiatives and the Joshua Project 2000 for unreached peoples were being

Some wanted to develop a DAWN strategy, while others wanted an AD2000 National Initiative. This created a lot of frustration and stress among our people. . . . If anything, the confusion intensified on the second day of The Launch when a detailed plan for National AD2000 initiatives was presented. This plan, developed by Ross Campbell and Bob Waymire for AD2000, sounded almost exactly like the DAWN strategy to many who were familiar with it. . . . This paved the way for the dramatic session two days later when Montgomery and Bush embraced on the platform and affirmed their support to one another.[12]

To the question: What is the difference between a National AD2000 Initiative and a DAWN Project, Montgomery answered: "This is an easy one to answer. There is no difference. There is no difference."[13] To the question: Are DAWN Projects focused on unreached people groups? Montgomery pointed to a paper he wrote in 1982 entitled "The Challenge of a Whole Country" where he made the case that DAWN included the vision to reach to the UPGs. Yet he conceded:

Perhaps we have not emphasized this as strongly as we should have. It is also possible, and I think likely, that the Church of the world at that time was not ready to hear that message. But through AD2000, Lausanne, MARC, the Center for World Mission, publications and so on I think the Church of the world is beginning to be aware of the fact that they've got to reach the unreached peoples of the world. . . . We believe in the Joshua project and we certainly affirm the emphasis on the unreached peoples in the AD2000 National Initiatives.[14]

In other words, what gave the AD2000/SCP model an edge of DAWN2 was not in its strategy *per se*, but in the greater overall objective of AD2000 which sought to establish a mission-minded CPM within every unreached and unevangelized people and

introduced and developed.

[12] Tel Olsen, "AD2000, Dawn Ministries, Agree on National Strategy," *DAWN Report*, Issue 25, February 1996, 1.

[13] Ibid. 5.

[14] Ibid. 6.

city by AD 2000. One could say that if SCP was a means to disciple a nation in DAWN, SCP was a means, among other tracks, to reach all the UPGs in AD2000.

As a result, building on Chart 7:2, Chart 7:3 shows differential analysis between NC2P2 and AD2000/SCP by means of derivation.

CHART 7:3
DIFFERENTIAL ANALYSIS
NC2P2 vs AD2000/SCP

NC2P2 — MC4 CP Systems — Goal Setting UPG — AD2000/ SCP
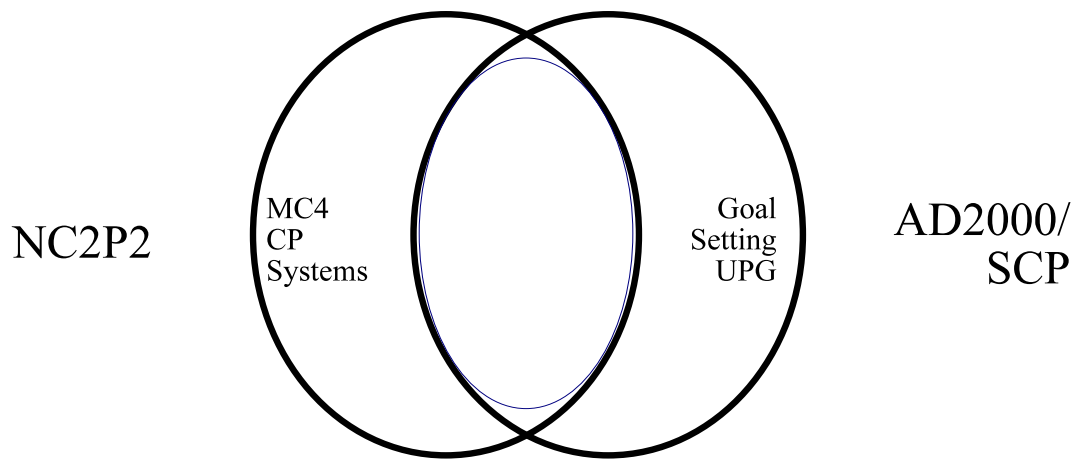
Although NC2P2 mentions saturation of ethnic spaces, it does not put UPG as an overall objective of its strategy. Hence goal-setting and UPG are the two missing elements in NC2P, while CP Systems are missing from the AD2000/SCP track, as it was the case for DAWN2.

The Alliance for Saturation Church Planting Model (ASCP)

The Alliance was a network of churches and mission agencies committed to mobilizing believers to saturate each country in Central and Eastern Europe and the Former Soviet Union with evangelical churches. The model ran from 1992 to 2006.

Description of the ASCP Model

In its field manual *Essential Vision, Fulfilling the Great Commission Through Saturation Church Planting*[15] the Alliance stated its goal:

> We believe that God's primary instrument for worldwide evangelism is the local church, and church planting, based on the principles of multiplication, is the most effective method for fulfilling the Great Commission. New churches must have a vision for multiplication from the very beginning, and must have the ability to start new congregations. When this happens, you have the beginning of a movement of new churches which are able to reach an entire country and change the lives of many people in that country. This process of widespread church planting is called "saturation church planting" (SCP).[16]

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[15] *Essential Vision, Fulfilling the Great Commission Through Saturation Church Planting*, The Bible League, South Holland, IL, 2000.

[16] Ibid. 5.

The Alliance uses the following picture to explain its model (Chart 7:4):

Elements of Saturation Church Planting

Hab 2:14 "The earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea."

SCP Movement

Mobilization

Training and Mentoring | Evangelism and Church Planting | Vision Casting

Prayer | Research

VISION | CHURCH | LEADERSHIP

"I will build my Church"
- Mt 16:18
- Eph 3:11

"Make Disciples of all nations"
- Mt 28:19-20
- Mk 16:15-18
- Lk 24:46-49
- Jn 20:21

"Witnesses … to the ends of the earth"
- Acts 1:8
- 5:28
- 13:1-3
- 19:9-10
- Rom 15:19

Ps 127:1 "Unless the Lord builds the house, its builders labor in vain."

The ASCP model relied on three foundations and six principles (Table 7:4).

TABLE 7:6
THE ASCP MODEL

	Description
Foundations	
Vision "Z"	"Z" thinking is thinking that begins with the end in mind. Here "Z" is the planting of so many churches that every person in a country will have a local church near enough to not only hear the Gospel, but see it in the lives of the people of God. SCP is the product of "Z" thinking.

Leadership	"Z" thinking affects the SCP leader's style, his daily focus, and his role in the church and in his community. These leaders use their God-ordained influence to mobilize the Body of Christ toward the completion of the Great Commission through the planting of reproducing churches.
Church	The Church, the whole body, is God's instrument for reaching the world. It doesn't exist for its own sake; it exists to fulfill the Great Commission.
Elements	
Prayer	For a CPM to take place, prayer efforts must be mobilized. A prayer strategy for SCP must be focused at the point where it matters – each village and neighborhood of every town and city of your nation and among every unreached people group.
Research	Research is a tool that helps churches mobilize toward fulfilling the Great Commission. It helps agencies and churches know where churches need to be planted (harvest field), and which methods of evangelism are successful/unsuccessful among various people groups (harvest force).
Vision-casting	Vision must be continually kept before people in order to bring about the internal changes that will result in the external activities that lead towards a biblical CPM.
Evangelism	If the church is God's primary instrument for world evangelization, then evangelism should always result in local church growth or church planting.
Training	Successful CP training programs must be reproducible, appropriate, practicale, catalytic and result oriented.
Mobilization	When the whole body of Christ will consciously mobilize around the cause to witness for Christ, God will accelerate the church toward reaching the goal of making disciples. The fulfillment of the Great Commission in a nation should be done primarily with the resources and initiative of the believers of that country.

Differential Analysis between NC2P2 and ASCP

The Alliance clearly stated that SCP was not a goal in and off itself. The

discipling of the nation was defined as the following:

What is a "discipled nation?" A discipled nation is one in which every person in every ethnic group has had an opportunity to hear and understand the Gospel of Jesus Christ, so that each person may either receive or reject Jesus as Savior. Leading people to repentance and faith in Christ – spiritual birth – and training them to become mature followers of Christ – spiritual growth – are objectives best fulfilled in the context of the local church. Therefore a "discipled nation" had witnessing communities of believers – local church fellowships – within geographical, cultural, and linguistic reach of each and every inhabitant. A sufficient number of churches planted and thriving in any given area – a town, city, county, or region – insures all people in that area truly have the opportunity to hear and respond to the Gospel. A sufficient number of churches saturating an area is the best means for brining a redeeming influence on the society of that area.[17]

As a result, NC2P2 and ASCP share the same vision. ASCP includes "geographical, cultural, and linguistic reach" which overlaps the "geographical, ethnic and cultural spaces" of NC2P2.

When it comes to strategy, Table 7:7 compare the 6 elements of ASCP with possible correlation elements in NC2P2, while Table 7:8 compare NC2P2 with ASCP.

TABLE 7:7
ASCP vs NC2P2 STRATEGY

It is a ASCP model if:	NC2P2
1. Prayer movements	To be better implemented
2. Research for strategic purposes	True (MC Research/Information)
3. Vision-casting	True (MC Leadership)
4. Evangelism that leads to CP	True (Definition and Health Indicators)
5. CP Training	True (MC Systems)
6. Mobilization	True (MC Gathering)

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[17] Ibid. 16.

TABLE 7:8
NC2P2 vs ASCP STRATEGY

It is a NC2P2 model if:	ASCP
MC1. There is National Leadership	True (#2 Foundation, #3 Element)
MC2. There is Research and Information	True (#2, #1 Foundation)
MC3. There is a Gathering Place	True (#6 Element)
MC4. There are CP Systems	True (#5 Element)

The overlap between NC2P2 and ASCP is quite remarkable. Yet ASCP

collapsed, for reasons already mentioned in chapter 3.[18] Will NC2P invariably suffer the

same fate? In his article *Reflection on a Missions Partnership*, Lee Behar reflects on what

could have been done differently and lessons learned from the lifecycle of this particular

missions partnership:

> There are at least four. (1) True partnership requires more than shared vision. . . .
> Calling a group of organizations (even ones that have assented to a vision) a
> partnership does not make it so. Practical cooperation, shared resources and mutual
> accountability are the stuff of effective partnership. (2) Multiplied training does not
> equal multiplied churches. . . . In the end, however, the team realized (with
> incredible Christ-like humility) that the result of their training was not a movement
> of multiplying churches. Instead, in their zeal to train trainers, they multiplied
> training seminars with no appreciable gain in churches planted. To what can we
> attribute this disappointing result? Two reasons come to mind: First, church planter
> trainees were not usually "assessed" as to their calling, gifting, ministry experience
> and suitability for church planting. . . . Second, the ASCP was not effective at
> creating mentoring systems so that large numbers of trainees could effectively
> receive ongoing encouragement, skill development and accountability. As a result,
> training multiplied, but application (in the form of churches planted) did not. (3)
> Disciple-making is the critical behavior. . . . Church planting is no exception. In
> order for churches to be multiplied, leaders must be multiplied. Multiplying leaders
> requires multiplying disciples, and multiplying disciples can only come through
> fruitful evangelism. We who believe that saturation church planting is the best way
> to fulfill the Great Commission must always remember that it is only a vehicle that

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[18] PAGE #.

fulfills the task if disciples are being made and multiplied. We must never take this truth for granted. (4) It is absolutely crucial to focus on short-term wins. . . . Accordingly, because SCP is a long-term vision, it is difficult to keep momentum going toward the goal without measurable, "celebrate-able" milestones along the way. Unfortunately, the Alliance was not very good at helping its partners set notable milestones in the process toward SCP. In fact, most ASCP-related teams could not clearly articulate what saturation church planting would look like in their countries. Because it did not do a good job of defining the task in measurable ways, the partnership had a difficult time recognizing meaningful accomplishments in the process. . . . many workers associated with the Alliance became disillusioned. Better defining short-term wins and relating them to achievement of the ultimate vision would have helped combat this "vision fatigue."[19]

Out of the four lessons, which ones apply to NC2P2? Lesson (1) on partnerships is specific to ASCP since the Alliance sought to bring missions partners to work with nationals. At the same time, as NC2P2 integrates K8 on cross-cultural collaboration with mission agencies, it would serve NC2P leaders well to be reminded that beyond common vision, on-the-ground partnership is what makes SCP a reality. Lesson (2) shines the light on the fact that providing CP training is not enough. In NC2P2, CP Systems include all of Behar's suggestions for better training, which is assessment and on-going mentoring. Lesson (3) has already been alluded to in chapter 3. The point is well taken: "We who believe that saturation church planting is the best way to fulfill the Great Commission must always remember that it is only a vehicle that fulfills the task *if disciples are being made and multiplied*. We must never take this truth for granted." In other words, CP Systems need to continually emphasize disciple-making as a core praxis. Lesson (4) is also well-worth pondering. Vision fatigue is a real threat to NC2P2, as it was already mentioned in previous chapters. *Lessons 3 and 4 are therefore key learning points for*
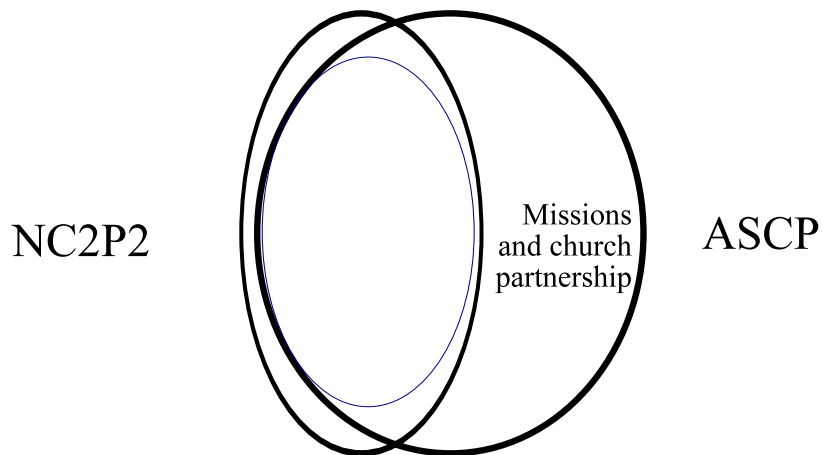
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[19] Lee Behar, "Reflection on a Missions Partnership."

NC2P2 and need to be continually brought forth as a valid auditing tool of the model.

Chart 7:5 shows the differential analysis between NC2P2 and ASCP.

CHART 7:5
DIFFERENTIAL ANALYSIS
NC2P2 vs ASCP

It is noteworthy that in his *ASCP shutdown memo*, Behar encouraged the

continuation of SCP policies in this region:

> Despite the dissolution of the Alliance partnership, the board wholeheartedly
> encourages those who have associated with the Alliance (whether they be churches,
> agencies, national church planting leaders or expatriate missionaries) to continue to
> pursue their SCP-focused efforts. The Alliance has been effective at gathering and
> rallying Great Commission Christians around the SCP vision. Now is the
> opportunity to leverage those relationships and forge new ones to create new
> expressions of SCP cooperation.[20]

In a sense, NC2P2 is a "new expression of SCP cooperation" across Europe,

thus fulfilling Behar's call.

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[20] Lee Behar, "Important announcement regarding The Alliance for Saturation
Church Planting," accessed October 25, 2019,
http://www.alliancescp.org/announcement.html.

Dwight Smith, founders of SCPG (formerly called SCP International) is also no

stranger to DAWN and ASCP. Smith recalls:

> In the early 1970s, Jim Montgomery, then Director of Research and Strategy at Overseas Crusades, developed a new strategy. It was not just church planting we needed, he said, but saturation church planting, with the goal of reaching whole nations. His goal was "the multiplication of local churches until a city, a region, a people, a country, even the whole world was filled with them." Multiplication didn't mean addition—one by one by one—but the proliferation of churches as each one naturally multiplied into many churches that would then likewise multiply. This goal would develop into what Jim later called the DAWN strategy (discipling a whole nation). I was mentored in the DAWN strategy by Jim in the late 1970s and early '80s. As a young missionary under his leadership at OC, Jim and I talked often about how to reach entire nations with the gospel. I had the opportunity to learn from him about his pioneering work in the Philippines in the early 1970s. . . . Around 1984 I left OC to help plant a church with several other couples, including Jim and Lyn Montgomery. One evening my wife, Patti, and I sat with Jim and Lyn in their front room along with Chuck Holsinger, Vice President at that time of OC, and Rich Cotarelo, Founding Elder of the church. The topic of the evening was whether to birth DAWN Ministries International. Ultimately, Rich and I were tasked to do the legal work, and DAWN Ministries was born. The goal of DAWN was to "help entire countries implement a nation-wide strategy for saturation church planting, through clear goal setting and finding the key person [the John Knoxer] for each region. This kind of thinking helped millions of churches get started, first in the Philippines, and then globally."[21]

> Smith explains how he later got involved in starting ASCP:

> While in the leadership of UWM, Jim Montgomery asked me to help with a project conceived by Luis Bush and the AD2000 and Beyond Movement in Riga, Latvia. DAWN, the World Evangelical Fellowship, World Team, and other missions organizations were working together to host this conference, called The Nations for Christ, of 1,000 delegates from every country in the former Soviet Union, in order to bring unity to the church and create a vision to saturate every former Soviet nation with the gospel. . . . This led to the formation, with a few leaders from other missionary sending agencies and US churches, of the Alliance for Saturation

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[21] Dwight Smith, "SCP Story," accessed October 25, 2019, https://www.scpglobal.org/story.

Church Planting. . . . I had to document, for the first time, what I thought saturation church planting was all about. I traveled throughout Eastern Europe for two years with the alliance, always working to define saturation church planting and hone my understanding of it.[22]

Smith continues:

Two years after starting the Alliance for Saturation Church Planting, I resigned from the board. I also left UWM. Patti and I, with a board of like minded leaders, launched Saturation Church Planting International (SCPI) in 1996, committed to deepening our understanding of the nature of the church as God designed and enabled it to multiply naturally. Our goal was to articulate and expand the concept of saturation church planting.[23]

Smith was quick to identify gaps in the DAWN strategy:

SCPI was asked by national church leadership in the UK and Spain to follow up DAWN efforts. As we carried out those efforts, I noticed several things about the DAWN strategy that initial euphoria can ignore. A few important criteria affect whether the discipleship of a whole nation is realistically achievable in the short run, and these principles became embedded in my philosophy of saturation church planting. First, national church unity around the evangelization of a nation must exist. . . . Second, the many para-church organizations in a nation must be willing to bend their particular strategies to work together with churches and other ministries for the intended outcome of the DAWN outreach. . . . Third, a nation must already have churches in it that have shown that they know how to multiply, not just plant an individual church. . . . Fourth, a nation must be receptive to the gospel message And fifth, a trained and experienced facilitation team in a nation must be available to serve the effort full-time on an ongoing basis. . . . The degree to which any one of these is missing, or low on a barometer of measurement, will impact the results. Not having one or more of these doesn't mean that the DAWN strategy should be dismissed. But each of these issues needs to be realistically addressed in order for the DAWN strategy to fulfill its purpose of making the gospel available to every man, woman, and child in every area of a nation.[24]

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[22] Ibid.

[23] Ibid.

[24] Ibid.

Bob Waymire who became a close mentor of Smith during his time at OC

instilled what would become SCPG ultimate question: "what kind of disciples are we

making, and what kind of churches are we planting?"

Description of the SCPG Model

SCPG exists to glorify God through partnering with church leaders in nations,

regions, and cities throughout the world towards the full evangelization of those places

through the mobilization of the Church. The model is driven by 4 principles: (1)

whatever God is going to do in the world, He is going to do through all of Christ's people,

the church, (2) whatever God is going to do in the world through all of Christ's people, he

is going to do it primarily through a decentralized structure, (3) whatever God is going to

do in the world, he is going to do through leaders who empower his people as their first

priority, and as more important than their own giftedness and (4) whatever God is going

to do in the world distant from any local church's circle of accountability, he is going to

do through the resources of churches, telescoped in joint- venture with the Holy Spirit

and with indigenous resources.

The vision of SCPG is to see by 2060 a developed network of "Antioch

churches" in 10 regions around the world, primarily focusing on pivot nations. A "pivot

nation" is a country that has geographic influence in the midst of a significant number of

contiguous nations. In order to accomplish this vision (in each pivot nation), SCPG will

seek to repurpose or plant Gospel-centered churches, churches that exhibit the 7

characteristics of "Antioch churches," and that have the ability to carry the vision of SCP

across a state or region of that nation. GSCP defines an "Antioch Church" as follow:

1. **Target Driven** describes a congregation that is committed to the evangelization of every man, woman and child in a specific geography by giving repeated opportunities to respond to the Gospel as it is seen, heard and felt through the lives of God's people. Each "Antioch church" defines 4 circles of accountability (cf. Acts 1.8): local, city-wide, district/state, and world (preferred natural relationship for better implementation, see No 7). They need to develop a strategy within those 4 circles.

2. **Measurable Incarnate Values** are the threshold characteristics that leadership has determined are non-negotiable for growing God's people to be instruments of His glory for His mission. Leadership in these congregations have plans and strategies for nurturing the people of God in these values while at the same time measuring the quality expressed in their lives: 1) Intimacy with God, 2) Fruit of the Spirit, 3) Grace Testimony, 4) Gifts of the Spirit, 5) Stewardship of Life, 6) Personal Circle of Accountability.

3. **People Empowerment Intensive** means that the primary strategies for the evangelization of the target are dependent on facilitating all of God's people, not on the activity of exceptional leaders. Leadership is postured to identify, invest and develop the abilities, gifting and passions that God personally gives to His people.

4. **Laterally Postured** congregations are structurally organized to cooperate with the decentralization of people, so that the focus is on multiplying incarnational groups of believers throughout their target.

5. **Interdependent Leadership** is more than one, diversely gifted and mutually dependent for the accomplishment of God's Mission for His people.

6. **Antioch Related to Other Churches** is based on the conviction that God has one body and one mission. These congregations are intentionally partnered and humbly related to other congregations for the unity and purpose of the Church.

7. **Telescoping** is a posture of missions directed at facilitating indigenous leadership in distant locations (4th circle of accountability). These congregations seek to reproduce the principles, not the models, that are foundational to the extension of God's Mission in the World through the multiplication of His people in a locality culturally different from themselves.

Each Antioch church signs a 4 part covenant to: (1) commit to the 7 characteristics, (2) theologically commit to the Lausanne Covenant, (3) provide leadership to national effort and (4) provide finances to the national team (responsible to bring new network along in new states).

SCPG belives that these Antioch churches will influence hundreds of other churches in their geography and telescope into neighboring countries. Each pivot nation will define how many "Antioch churches" is needed across districts/cities/regions. For instance, India has 29 states and SCP aims at 29 "Antioch churches," one per state. In the United States, it will be implemented along city limits as opposed to state limits.

Differential Analysis between NC2P2 and SCPG

If SCP remains the means towards a greater end, NC2P2 and SCPG do not go about it in the same way. Where NC2P2 follows the path of DAWN2, AD2000/SCP or ASCP, SCPG brings one major shift in the strategy: it operates from a *meso* level (region or city) to bridge the gap between the *macro*-national and *micro*-local church level. The agent of change at the *meso* level is the "Antioch church." It is the "Antioch church's" responsibility to saturate both upwards (2nd-4th circle of accountability towards *macro* level) *and* downwards (1[st] circle of accountability towards *micro* level).[25] A prime example of this strategy is the "Antioch church" in West Bengal:

> SCPI has experienced true saturation church planting. A focus on decentralized structures and on mobilizing believers in their calling and testimony has constituted spiritual growth and new churches organized. In West Bengal, India, for example, we have witnessed a church of 120 believers in one location transformed over four years into a network of 47 branch churches across 28 major towns with 320 house groups representing more than 3,500 believers. SCPI has thought out the biblical issues, found interested leaders, and is now seeing churches on multiple continents that have built churches and equipped people who are looking more like Jesus and, depending upon the receptivity to the gospel in their local contexts, multiplying.

Since "Antioch churches" share the same "DNA," it becomes almost *de facto* a network of church planting centers which covenantly seek to both saturate all spaces in the country and to share common knowledge and purpose across global regions.

Through interaction with Dwight Smith, this author was able to gain more in-depth insights into the strategy. The SCPG strategy emerged from a thorough analysis of the DAWN/ASCP failure in Ukraine. Smith recalls:

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[25] It is noteworthy that the same methodology apply at the continental level, that is the "pivot nation" seeks to saturate up (continent) and down (country).

The DAWN effort wasn't fully completed in Ukraine, however, because of what today I would call a corrupted church multiplication model. This model is corrupted for several reasons. Two reasons that we saw in Ukraine is that it was obsessed with buildings as the sign of a true church, and it was based on an autocratic style of pastoral leadership. Because of this, ultimately, churches in Ukraine did not multiply. The high receptivity of people to the good news and large numbers of willing young leaders allowed for lots of singular church plants to occur, but the growth remained within those local churches and did not extend into the communities in which they were planted. Over time these weaknesses were exposed. Moral and financial failure in the national denominational leadership structures, the infusion of too much indiscriminately spread foreign money, and the building-obsessed ecclesiology exposed a church that was not discipling people well in the life of faith and had no real way of training thousands of necessary grassroots leaders. We in SCPI learned much through all of these activities. Chief among them is this: saturation church planting must be part of the DAWN effort to disciple a whole nation. Without saturation church planting—planting churches in the first place with right teaching—the DAWN effort is unsustainable.[26]

In other words, where Montgomery started with the nation, Smith started with the church. Smith was quick to admit that saturating from *meso* level to *micro level* (1st circle of accountability) is easier than to saturate from *meso level* to *macro* level (2nd- 4th level of accountability). In other words, the more one goes macro-national, the more "politics and agendas" get involved, and the more likely the apostolic leader is to give-up on the process. As this author has already demonstrated, the profile of a NC2P2 or DAWN leader needs to be one of a "bishop with a CP heart" rather than an apostolic leader. It takes a certain skill set to navigate politics at the *macro* level in order to mobilize all denominations towards SCP.

Could SCPG qualify as a *meso* NC2P2 model? In a sense yes. The NC2P missional components of leadership (the "Antioch church" leader), gathering (the "Antioch church"), research and information (the "circles of accountability) and systems
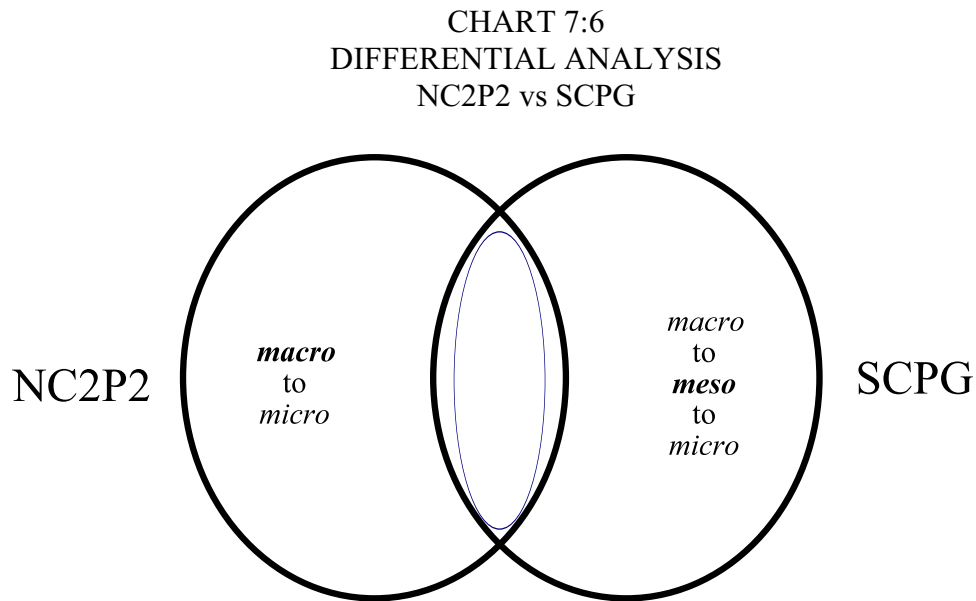
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[26] Ibid.

(intentional missional CP) are all present in SCPG. The key questions relayed by

Waymire and Smith echo the concerns raised by Behar in ASCP: What kinds of churches

have we planted? What kinds of Christians have we made? And, more importantly, what

kind of gospel have we declared?

Chart 7:6 will seek to show the difference between the two models.

CHART 7:6
DIFFERENTIAL ANALYSIS
NC2P2 vs SCPG

NC2P2   *macro* to *micro*   *macro* to ***meso*** to *micro*   SCPG

The Christ Together Model (CT)

If Montgomery was the champion of DAWN2, Waymire of AD2000/SCP,

Smith of ASCP and later of SCPG, Jerry Gillis is the champion of CT. It is interesting to

notice that the mentorship mantle was passed on a similar fashion: Gillis was mentored

by Smith, who was mentored by Waymire, who was mentored by Montgomery. If

AD2000/SCP and ASCP are derivative products of DAWN2, CT is a derivative product

of SCPG.

Description of the CT Model[27]

CT aims to unify the Church in a given city (*meso* level) to consistently demonstrate and communicate the Gospel of Jesus Christ to every man, woman, and child. It uses the strategy of Gospel Saturation (GS), which encourages local churches to own the lostness of an identified people in a defined place, ensuring that every man, woman, and child within that group has repeated opportunities to see, hear, and respond to the Good News of Jesus Christ.

In order to fulfill this vision of GS, CT pursues 4 priorities: (1) mobilization: God's people owning the lostness of a defined people in a defined place, (2) transformation: God's people transformed into the image of Christ, resulting in the gospel renewal of lives, communities, and cultures, (3) multiplication: God's people continually reproducing disciples, leaders and churches for the GS of a place and (4) collaboration: God's people partnering with all the expressions of his church for the Gospel saturation of a place.

To implement the GS strategy in a given city, CT deploys a strategy in 5 stages:

1.   Envisioning: Seeing and embracing God's priority for the GS of our place. (6-9 months).

2.   Seeking: Mobilizing the Church for ongoing strategic intercession for the vision of reaching every man, woman and child. (establish, ongoing strategy).

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[27] See https://christtogether.org/, accessed October 25, 2017.

3. Training: Mobilizing and equipping God's people for a gospel movement in their city. (6-9 months).

4. Coaching: Encouraging and challenging God's leaders for the gospel multiplication of the Church. (6-9 months).

5. Multiplying: Apprenticing leaders with a simple, scalable, and sustainable process to see a movement "multiple generations" beyond themselves. (establish, ongoing strategy).

In his conversation with this author, Gillis gave more insights into his model. GS is preferred to SCP because CP can often miss the missional impulse of evangelizing all peoples within a definite area. In other words, evangelism is at the fore front as opposed to CP. CT also uses the SCPG "circle of accountability" language (1[st] circle) to educate local churches on the importance of "owning the lostness of the people within their reach." Empirically, CT moves into a city whenever they identify an apostolic leader whose heart aches for the spiritual lostness of his or her city. This leader is keen on using his or her church as a resource for other churches to seek GS of their 1[st] circle of accountability. This church qualifies as a SCPG "Antioch church".[28]

Differential Analysis between NC2P2 and CT

As it was the case for SCPG, CT uses the same approach (*meso*-Antioch church) approach to SCP, with the hope that the CT network will eventually lead to SCP at the national level. Yet CT is different, as it chooses not to refer to SCP but GS as its main

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[28] SCPG will refer leaders to CT in the United States to carry a SCPG strategy.

strategy, highlighting one common thread running through all SCP models thus far, that

CP does not always lead to missional engagement. This author recalls the works of

Spaas[29] who also alerted to the same issue.

Does CT qualify as a *meso* NC2P2 model? Yes, in a sense that, as in the case for

SCPG, the four missional components are present in the model. No, in the sense that GS

rather than SCP is the ultimate indicator of saturation. In other words, NC2P2 assumes

that SCP will lead to discipling a nation. CT believes that GS will lead to discipling a

city. Chart 7:7 attempts to summarizes the differential analysis.

CHART 7:7
DIFFERENTIAL ANALYSIS
NC2P2 vs CT

NC2P2

SCP
macro
to
micro

SCP

Gospel
Saturation
from
meso
to
micro

CT

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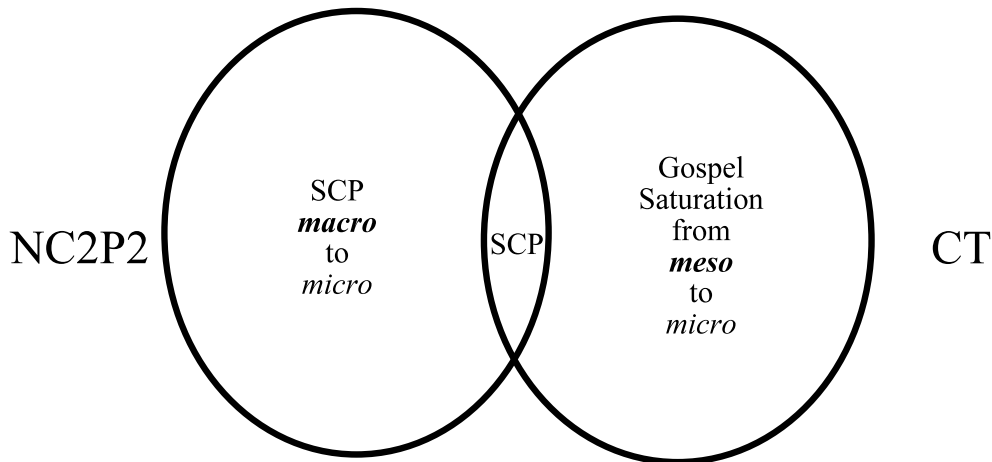
[29] PAGE xxx

DAWN 2.0 (2018)

As opposed to previous SCP models, DAWN 2.0 is a model without on the

ground implementation. Russel Mitchell, OC research fellow and former ASCP advocate,

explains the rational for the study:

> This first of its kind study involves a multi-national evaluation of DAWN
> initiatives. Data was gathered in the fall of 2017 by an online survey. 117
> participants shared significant lessons learned about facilitating national church
> planting processes and evaluated the national church planting process most familiar
> to them according to the "ideal" DAWN model.[30]

In other words, the DAWN 2.0 model was designed through input gathered by

former DAWN practioners. On the basis of this survey, Mitchell discovered that

> Statistical analysis demonstrated a positive correlation between implementing the
> "ideal" DAWN strategy and effective outcomes. Inductive analysis of the lessons
> learned identified themes that provide new insights for facilitating national church
> planting processes. Further evaluation identified two major elements of a national
> church planting process: Initiation and implementation. Four process variables are
> statistically significant in predicting effective outcomes: National Leadership,
> Seminars & Consultations, Parachurch Organizational Support and Diversified
> Action Plans. A practical, four-phase model for advancing national church planting
> processes, DAWN 2.0, is presented, which incorporates both new and old elements.
> The conclusion points out that facilitating a national process involves "a long
> obedience in the same direction."

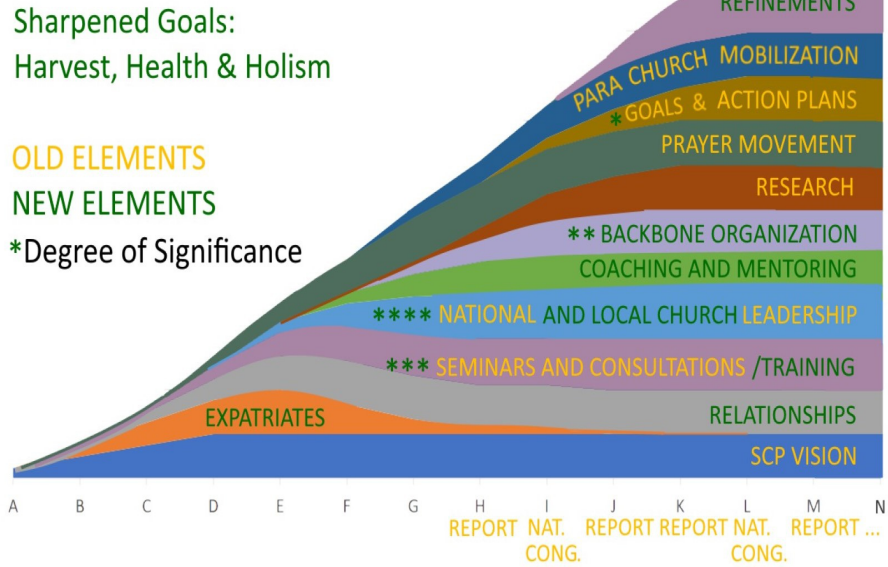**Definition of the DAWN 2.0 Model**

The following chart summarizes the findings (Chart 7:8).

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[30] Russ Mitchell, "DAWN 2.0," internal document, March 2018.

CHART 7:8
DAWN 2.0 MODEL

ELEMENTS CONTRIBUTING TO THE DEVELOPMENT OF A NATIONAL CHURCH PLANTING PROCESS

Sharpened Goals:
Harvest, Health & Holism

OLD ELEMENTS
NEW ELEMENTS
*Degree of Significance

REFINEMENTS

PARA CHURCH MOBILIZATION

*GOALS & ACTION PLANS

PRAYER MOVEMENT

RESEARCH

** BACKBONE ORGANIZATION

COACHING AND MENTORING

**** NATIONAL AND LOCAL CHURCH LEADERSHIP

*** SEMINARS AND CONSULTATIONS /TRAINING

EXPATRIATES

RELATIONSHIPS

SCP VISION

A B C D E F G H I J K L M N

REPORT NAT. REPORT REPORT NAT. REPORT ...
CONG.   CONG.

Mitchell notes

This model suggests how the various elements are incorporated into the national process over time. The 12 elements belonging to the "ideal" DAWN strategy are noted in gold capital letters. New elements that emerge from this study are set apart by green letters . These new elements include: the backbone organization; relationships; the importance of developing godly, competent national and local church leadership; training; coaching and mentoring; sharpened goals; refinements; and the role of expatriates in developing a national planting process in a new country. The green asterisks denote the four variables that are statistically significant predicters of favorable outcomes.

Mitchell offers the following four-phase strategy for the implementation of his

model:

Phase 1 - Lay the Foundation: These initial steps can be implemented in any context

and lay the foundation for a national church planting process.

- Develop relationships that will open doors to assist leaders, local churches, ministry organizations and eventually denominations to develop and implement their own action plans;

- Gather information about your context, the Harvest Force and the Harvest Field;

- Nurture a prayer movement.

- Cast vision for discipling the whole nation (Saturation Church Planting).

- Involving experienced practitioners from outside may accelerate the initiation of the process.

Phase 2 - Build the People and Structures that Support a National Church Planting Process: as a core group of people catches the vision for discipling the whole nation, focus on the four key variables, which over the long run, have proven fruitful in advancing an effective national process:

- Develop leaders through personal mentoring and coaching.

- Hold seminars and consultations for planning, strategy development, training and coaching.

- Develop the network, structures and systems that support the national process.

- Assist local churches, mission organizations, networks and denominations to develop and implement their own action plans for church planting and disciple making.

Phase 3 - Launch the National Church Planting Process: As an ever-increasing number of leaders, workers and institutions begin to pursue a national disciple making

vision, perhaps the moment is right to implement these elements of the "ideal" DAWN strategy:

•   Form a National Committee with appropriate national leaders.

•   Research the whole nation to learn more about the Harvest Force and Harvest Field.

•   Hold the first National Congress.

•   Set National Goals.

Phase 4 - Keep the National Church Planting Process Moving Forward – This is Key!

•   Report regularly on developments to keep people informed, encouraged and focused.

•   Refine your systems and contextualize your church planting process for greater fruitfulness.

•   Continue the national research process.

•   Hold follow up gatherings at local, regional and national levels.

•   Set new goals, dream new dreams following the leading of the Holy Spirit.

Differential Analysis between NC2P2 and DAWN 2.0

The DAWN 2.0 model follows very closely the DAWN2 model. It collapsed the 13 steps into 4 phases, with the inclusion of phase 2 which was absent from DAWN2. By derivation, one arrives at Chart 7:9 from Chart 7:2:
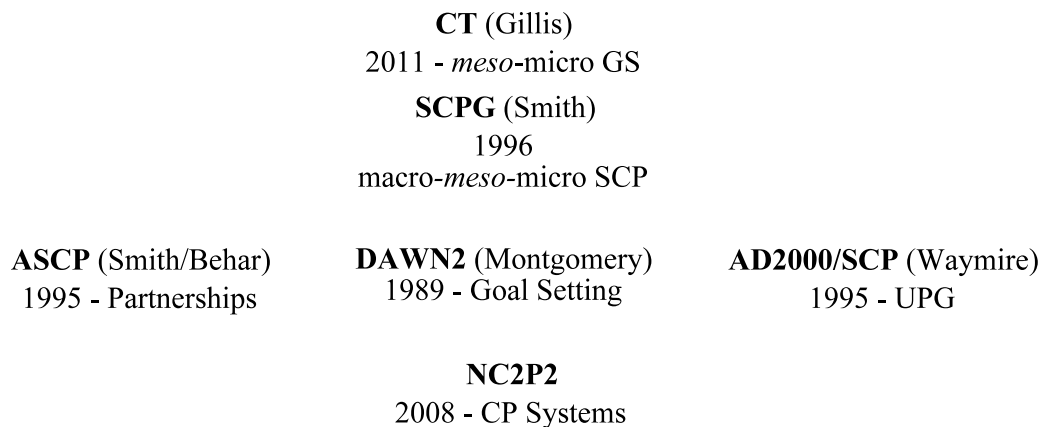
CHART 7:9
DIFFERENTIAL ANALYSIS
NC2P2 vs DAWN 2.0

NC2P2

MC4
CP
Systems

Goal
Setting.
Ground
work to
prepare
SCP
(phase 2)
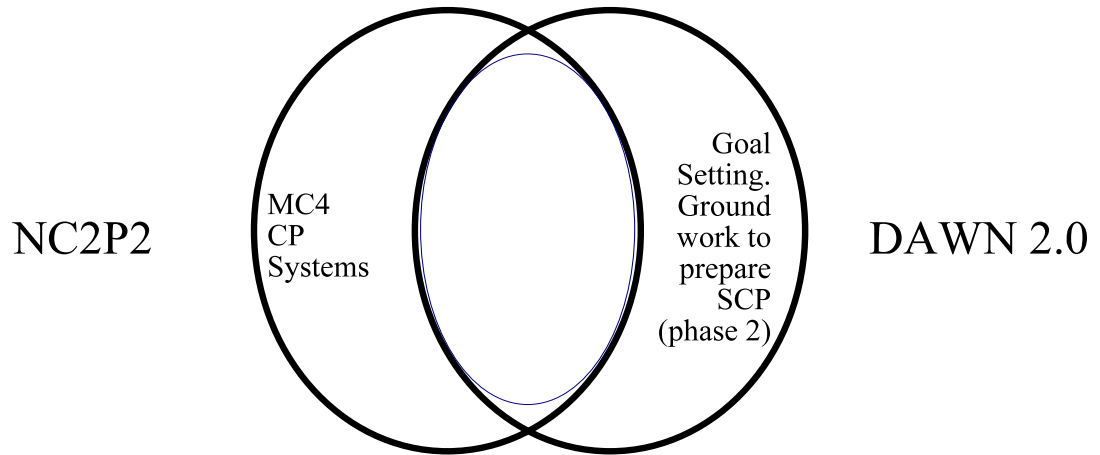
DAWN 2.0

The fact that the DAWN 2.0 model has not been tried on the ground is a real

limit to assess its "weight" in current SCP trends. As a result, this author will not include

it in the next section.

SCP Current Trends

The five differential analysis have shed new light on SCP trends (RQ5). One can

trace the genealogy of the models with their particularities and see how SCP strategies

have evolved in the past 30 years (Chart 7:10).

CT (Gillis)
2011 - *meso*-micro GS

SCPG (Smith)
1996
macro-*meso*-micro SCP

ASCP (Smith/Behar)   **DAWN2** (Montgomery)   **AD2000/SCP** (Waymire)
1995 - Partnerships   1989 - Goal Setting   1995 - UPG

NC2P2
2008 - CP Systems

In a sense, SCP strategies have gained in maturity: AD2000/SCP brought back the issue of ethnic saturation, which was a flawed assumption in DAWN2, ASCP sought to put partnership at the forefront of SCP, SCPG saw the need to develop a *meso* level to achieve micro saturation and CT preferred using GS rather than SCP terminology to ensure missional engagement of local churches towards saturation.

Yet both SCPG and CT lost the vision of the discipling of the nation since they assume that *meso* saturation would eventually lead to *macro* saturation. These assumptions, as proven in this research paper and admitted by Smith, rarely happen on the ground. NC2P2 sought to better integrate CP systems in its model (which was lacking in ASCP) yet could learn from SCPG about developing a *meso* level in its strategy. Overall, four trends in SCP can be extrapolated from the above observations.

1. To Whom (Target): from Reaching the UPGs to Reaching the Cities

If Lausanne I rose awareness on the issue of UPGs (Raph Winter), Lausanne III squarely put forth the next "missions challenge" as of reaching the cities of the world:

> Cities are crucially important for the human future and for world mission. Half the world now lives in cities. Cities are where four major kinds of people are most to be found: (i) the next generation of young people; (ii) *the most unreached peoples* who have migrated; (iii) the culture shapers; (iv) the poorest of the poor.
>
> A) We discern the sovereign hand of God in the massive rise of urbanization in our time, and we urge Church and mission leaders worldwide to respond to this fact by *giving urgent strategic attention to urban mission*. We must love our cities as God does, with holy discernment and Christlike compassion, and obey his command to 'seek the welfare of the city', wherever that may be. We will seek to learn *appropriate and flexible methods of mission that respond to urban realities*. (CTC II.D.4, *italic* for emphasis).

The link between UPGs and city-wide urban strategy is clearly stated: by reaching out to the cities, the Church will reach to some of the most *unreached peoples* of this world. It is of no surprise therefore to see numerous movements establishing strategies and "methods of mission that respond to urban realities" like City to City, Movement Day movement and City Gospel Movement to name the most global ones.[31] Gillis from CT notes that some movements place unity at the center of their strategy, others social causes, prayer or church-planting.[32] Gillis argues that the most effective way to reach-out to the city is through Gospel saturation, namely through the local church owning the lostness of the people living in its circle of accountability. Church planting might be the means to reach out to the them, but it is not the only necessary means. For

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[31] AD2000/SCP had also an emphasis on city SCP.

[32] Interview with author, February 1, 2019.

Gillis, movements who only put CP at the center of their agenda will miss the mark of reaching out to all peoples.

If SCP city-wide engagement is to be celebrated and accelerated, equal care must be given to SCP in less-populated areas like the rural world. Tom Steffen, who served as a church planter in the Philippines for fifteen years and who knew Montgomery cautioned:

> The Christian mission world must move beyond labeling church planters working in one context or another as dedicated or second rate. In that the cities are intricately interconnected with the rural world, so must our church planters be. It is not an either-or proposition. Present rural-urban networks demand rural-urban church planters and strategies if we are to reach all peoples of the world.[33]

In France, the country of this author's birth, both the cities and the rural world are key challenges for SCP. It must also be noted that missional theology tends to limit the church's mission field to the city, while gradually losing sight of the greater task of missions, that of reaching out to the most unreached places of the globe. As a result, great care should be given to continue promoting SCP in both rural areas and into territories where the Church is yet not present (UPGs).

2. With Whom (Partnerships): from Information to Collaboration

If DAWN2's engine was the DAWN Congress where shared information (research and goal-setting) was given forefront, the trend today is towards greater

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[33] Tom Steffen, "Urban-Rural Networks and Strategies," *Urban Mission*, March 1993, 42. Steffen recalled, in an private correspondence with this author, that he raised the need to address church planting among tribal peoples in the Philippines with Montgomery, so that it would be included in the overall SCP strategy. Montgomery agreed to write a chapter on the topic in his later publication, but it never actually materialized.

collaboration among SCP players. ASCP in a sense pioneered this trend, giving greater

priorities to cross-institutional partnership for the sake of missions. The same holds true

for CT and NC2P2 where "learning together" is the core aspect of task of missions. In a

sense, if in the 90's the question was: *What* is to be done to finish the task (information

based)? the question becomes today: *How* could we, the Church finish the task

(collaboration based)? The reason for this shift might reside in the fact that missions,

particularly in the West, raises more challenges than opportunities. The difference

between CP and SCP is the saturation part of the equation. In other words, it is one thing

for each denomination to plant a church in each city of a nation, it is another to plant

churches to the level of proper saturation in that same city. SCP requires a higher degree

of research, methodology, shared training and praxis to reach the specific goal. Learning

Communities in NC2P2 for example help church denominations to come together and to

look for the solution *together*, acknowledging the reality that no one had found the

solution to saturate all spaces has not *yet* be found was a given reality.

The current trend towards collaboration is to be celebrated for it fosters greater

unity in the evangelical body and beyond. Yet if in DAWN2 "research" acted as the

prophetic message, and "goal-setting" as the faith factor of the national church coming

together to accept the challenge, where does one find the same impetus today? Part of the

issue in goal-setting, as it has already been alluded to in this research, came from over-

inflated goals, which then produced flawed reporting in the back-end (cf Challenge 2000

in the UK). There is, therefore, a growing skepticism towards goal-setting, as if the

obligation of the church should not be framed around *goals* but rather around the *means*

to achieve those goals. In other words, the question becomes: What does the church need to do in order to create *the conditions* necessary to achieve those goals. As Smith would often ask in his SCP consulting: (1) What does God want? (2) What would it look like if God did what he wanted to do?

In a certain sense, one could argue that alignment with *missio-Dei* has replaced goal-setting today. The emphasis nowadays is more on "how do we join God in his mission" (God focused) rather than "how do we accelerate missions?" (Church focused). This shift reflects also the shift from Church Growth theory (1960-1990) to missional theology (2000-now). However, keeping the two in tension might be a new way forward. As already alluded to in this research, missional theology should not be afraid to ask goal-setting and research questions in order to continually keep the vision of finishing the task at the forefront of world missions.[34]

3. How (Strategy): from Top-down Systemic to Bottom-up Organic

If DAWN2 was the product of sound "engineering thinking," the trend today is towards greater flexibility and agility of systems and processes. This shift was operated within DAWN, as alluded to by this author. The rise of CPM, and later DMM, has shifted the emphasis from systemic SCP (13 steps towards a DAWN movement) to organic SCP thinking (4 necessary components towards a NC2P2 movement). The goal is always to provide the impetus for movement, but the path has changed.

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[34] To which degree does the fact that the Lausanne Movement, which has included the former AD2000 objectives – the Gospel for every person, a Church for every people – into its new missions objectives, confirm the need to balance mission with missions for the sake of God's purposes?

This shift in strategy and thinking can be explained as a generational factor. Indeed, Church Growth proponents were fluent with systemic thinking. It also fitted their generational bend (Builder). With the philosophical crisis of Cartesian epistemology and the gradual collapse of Western missions, the need to look and learn beyond the West has brought fresh impetus to modern missions. The solution was thought from where the growth was currently happening, which is clearly no longer in the West, but rather in the Majority world. CPM strategies have emerged from Africa and Asia, and have been applied with a variety of success in the West.

In a sense, the move from top-down systemic rational to bottom-up organic thinking in missions is clearly a move from rationalism to pragmatism. Yet both thought processes reach the same limitations: if all rationalized processes cannot be applied everywhere, the not all local successes can be implemented globally. What missions needs is more reflective practioners who can assess experiences with sound missional thinking, always keeping in mind that Scriptures should remain the main foundation (see McQuilkin). It must also be noted that the gap between top-down and bottom-up thinking must be compensated for by developing the *meso* level as is the case in SCPG and CT. The *meso* level will act as the logical place where reflective practioners can act with one foot in praxis and the other in thinking. The *meso* level also allows for the development of experimental models in numerous iterations, before pushing those models to the *macro* level. The story of CT in western New York is a prime example of that reality.

4. Who (Leadership): from Institutional to Apostolic

The fourth and last trend in SCP is the move from institutional leadership to apostolic leadership. This author recalls a conversation with Chad Smith, son of Dwight Smith, who piloted the ASCP process in Ukraine. After many attempts, Chad Smith came to the conclusion that institutional leaders were not the key to unlocking SCP in a given country. The key rather, was finding and empowering apostolic leaders, who were often found operating on the margins of the institution. Mobilizing these leaders, along with the resources of their "Antioch church," would provide greater impetus towards SCP than simply relying on national leaders, who were often either corrupt, or too far removed from the reality of their base to provide the necessary change towards SCP. This "wake-up" call constituted the general back-bone strategy for SCPG today.

It is of no surprise that apostolic leaders tend to emerge at the *meso* level, having gained enough traction at the *micro*-local level to raise awareness of their "success" at the regional level, while staying away from the *macro*-national and institutional levels which are often perceived "corrupt" or "irrelevant" to the task of missions. This author recalls a conversation with a consultant from a large US foundation who simply could not see any interest in NC2P2, as if investing time and energy to change denominational leaders into apostolic leaders was simply doomed to fail, due to the "nature of the beast." This author also recalls a time when NC2P2 brought apostolic leaders to Berlin to share their experience with institutional leaders in February 2018. It was clear at the end of the day that apostolic leaders were not willing to bend their agenda in order to fit into the greater scheme of institutional thinking. By the same token, institutional leaders were, for

the most part, overwhelmed and concerned by the sheer energy and lack of political maturity expressed by the aforementioned apostolic leaders.

Clearly apostolic movements need the institution if they are to last in the long-term. Moreover, institutions need apostolic movements to revive their thinking and praxis. This author believes that it is the task of SCP to create a space where these two types of leadership can meet for mutual edification. *Macro*-institutional leaders often over-estimate their capacity to lead SCP down, while *meso*-apostolic leaders often over-inflate their actual capacity to lead SCP up. Furthermore, in a continent like Europe where institutional churches have existed for centuries, it would be plain foolishness on the part of apostolic leaders to simply ignore the fact that God does still operate within old-vessels. Both the Anglican Church in the UK and the Lutheran Church in Germany have proven their capacity to re-engineer themselves for the new century, all for the sake of missions. The inclusion of *Exponential* within the greater NC2P2 model is a sign of maturity in that sense.

Summary of Findings

The previous section looked at four current trends in SCP: (1) To whom (target): from Reaching the UPGs to Reaching the Cities, (2) With whom (partnerships): from Information to Collaboration, (3) How (strategy): from Top-down Systemic to Bottom-up Organic and (4) Who (leadership): from Institutional to Apostolic. This author, for each one of these trends, has offered insights and words of caution.

Final Recommendations

These trends will allow this author to make final recommendations for NC2P practioners and the WEA, as well as for future research on whole-nation SCP.

Recommendations for NC2P Practioners

This final chapter has reviewed the key learning points (Ki) gained in the first six chapters and stated the conclusions of the findings. This author has made recommendations to NC2P and has provided the contour of a NC2P2 version which integrates all the given learning points, thereby providing a more robust model (RQ1 and 2), while strengthening its biblical, theological (RQ3, chapter 2), missiological (RQ3, chapter 3) and philosophical (RQ3, chapter 4) foundation. The model has also gained in transposability, both organizationally and culturally (RQ4, chapter 5) as well as overall sustainability (RQ6 and 7, chapter 6). This chapter has also surveyed past and current SCP models (RQ5) and analyzed four SCP trends. This research triggers the following three recommendations for NC2P practioners:

1. The NC2P1 model has many gaps in its design. The model NC2P2 which integrates the 25 key insights of this research will provide better overall performance. This author recommends implementing the changes from NC2P1 to NC2P2.

2. Current trends in SCP raise several questions to the future of NC2P2:

a. How can NC2P2 better integrate or collaborate with city-wide movements like CT ? This author recommends inviting Gillis to the next NC2P European Gathering in 2020 to address this opportunity.

b. How can NC2P2 keep the focus on finishing the task at end, beyond just the collaborative aspect of it? This author recommends keeping research as an key integral component of NC2P, enabling NC2P to inform the church on the progress or regress of SCP among peoples of Europe.

c. This author recommends that NC2P continues to host apostolic leaders to "educate" them about the richness and vastness of SCP, so that they can contribute to the overall movement of discipling the nation.

d. This author recommends that each NC2P country implement a *meso* level strategy (whether city or district), so as to better leverage SCP from *macro* to *micro*. Identifying key *meso* leaders on the ground is a necessary condition to advance at that level.

3. This author recommends that NC2P practioners keep Waymire's three questions always at the forefront of their thinking:

      i. What kind of Gospel have we proclaimed?

      ii. What kind of disciples have we produced?

      iii. What kind of churches have we planted?

As Tom Steffen rightly argues: "How church planters present the gospel message will determine to a large extent the type of churches that will result."[35]

Recommendations for the World Evangelical Alliance

To the question: Should the WEA pursue promoting whole-nation SCP? this author responds with the affirmative. The recent development of alternative models for SCP (NC2P2, SCPG and CT) prove that SCP is still a valid inquiry into the methods of missions.

To the question: should the WEA embrace the NC2P2 model across continents? this author responds with the affirmative, in its version 2 (NC2P2), along with the three recommendations stated above. This author celebrates the fact that the Global SCP task force, which includes representative from the WEA, also integrates former DAWN leaders (Salcedo, Mnkandla) and NC2P leaders.

This author recommends to the WEA that the GSCP group continue to attend the NC2P European gathering as a place to share about continental SCP engagement. Wherever needed, the NC2P2 model can be implemented, knowing that, in the end, all models are flawed, but some are incredibly useful.

Recommendations for Future Research

Further research in the field of SCP need to address the following topics:

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[35] Tom Steffen, *Passing the Baton: Church Planting that Empowers* (Colorado Springs: Center for Organization & Ministry, 1997), 147.

4. A thorough bibliographical research project on DAWN is still needed. This research project provided a first overview of the history and challenges of the movement. The DAWN movement is an outstanding case study on the rise of Church Growth theory as applied to SCP, and the struggle to make sense of the transition towards missional thinking.

5. This author would also recommend the publication, in an edited format, of the fifty one issues of the *DAWN Report*. This would serve the missiological community well, as it includes cutting-edge reports and lessons from the field on evangelism, disciple-making, church planting and whole-nation SCP across thirty years of missions praxis. This would also honor the memory of Jim Montgomery who was consumed by an ever increasing passion to see the task of missions completed in his life-time. May the missions community learn from those who have preceded us and carry on the task with the same level of dedication:

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. (Heb 12.1-2)

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