

EVALUATION OF THE COMMUNITY CHURCH PLANTING (CCP) PROGRAM:
A CASE STUDY OF ITS IMPLEMENTATION IN THE FREE METHODIST
CHURCH, WESTERN INDIA CONFERENCE, MUMBAI
DURING 2013–2018

by

Shirish Ahaley

A Ministry Research Project

Submitted to

Asia-Pacific Nazarene Theological Seminary

In Partial Fulfilment of the Requirements

For the Degree of

Doctor of Ministry in Transformational Ministry

April 16, 2021

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

WE HEREBY APPROVE THE DISSERTATION
SUBMITTED BY

SHIRISH AHALEY

ENTITLED

EVALUATION OF THE COMMUNITY CHURCH PLANTING (CCP) PROGRAM:
A CASE STUDY OF ITS IMPLEMENTATION IN THE FREE METHODIST
CHURCH, WESTERN INDIA CONFERENCE, MUMBAI
DURING 2013–2018

AS PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY IN TRANSFORMATIONAL MINISTRY

Dr. Darin H. Land
Assigned Mentor _____
Date

Dr. Clark Armstrong
Program Director _____
Date

Dr. Narendra John
Reader _____
Date

Dr. Peggy Oldham
Research Consultant _____
Date

Dr. Floyd T. Cunningham
Academic Dean _____
Date

Dr. Larry Bollinger
President _____
Date

COPYRIGHT STATEMENT

1. The author of this thesis (including any appendices) owns any copyright in it (the "Copyright") and she has given Asia-Pacific Nazarene Theological Seminary the right to use such Copyright for any administrative, promotional, educational and/or teaching purposes.
2. Only the abstract page of this dissertation may be physically reproduced without prior permission. While a full digital copy of the dissertation may be accessed and downloaded through the APNTS Institutional Repository, printing of the PDF in full or in extracts will be upon the written approval of the writer or the librarian of the Sue Fox Library of APNTS.
3. The ownership of any patents, designs, trademarks and any all other intellectual property rights except for the Copyright ("the Intellectual Property Rights"), which may be described in this dissertation, may not be owned by the author and may be owned by third parties. Such Intellectual Property Rights and Reproductions cannot and must not be made available for use without the prior permission of the owner(s) of the relevant Intellectual Property Rights and/or Reproductions.
4. Digital copy of RA 8293 Part IV containing further information on the conditions under which disclosure, publication, and exploitation of original scholarly works such as this dissertation, the Copyright and Intellectual Property Rights, may be obtained upon an email request to library@apnts.edu.ph, the official email address of the APNTS Sue Fox Library.

DECLARATION

No portion of the work referred to in the dissertation has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.



(Author)

April 16, 2021
Date

ACADEMIC INTEGRITY COMMITMENT

As a child of God and a servant of Christ's church, I recognize the importance of academic honesty and integrity in all of the work I undertake as part of my studies. I pledge myself to uphold the highest standards of integrity in my work. As part of this pledge, I will submit only those papers that I myself have written and that give clear and appropriate citations for all the sources I have used in their preparation. I also understand that allowing another student to copy my work constitutes academic dishonesty on my own part as well as that of the other student.

I have read the description of plagiarism contained in the PhD Catalog. I understand the consequences of engaging in plagiarism or other forms of academic dishonesty and I agree to be bound by these descriptions and understandings.



(Author)

April 16, 2021
Date

CONTENTS

TITLE PAGE	ix
SIGNATURE PAGE	ii
COPYRIGHT STATEMENT	iii
ACADEMIC INTEGRITY COMMITMENT	iv
TABLES	ix
FIGURES	x
CHAPTER 1: OVERVIEW OF THE STUDY.....	1
Statement of the Problem.....	2
Statement of Purpose	5
Significance of the Study	6
Conceptual Framework.....	7
Assumptions and Limitations of the Study.....	9
Summary of the Overview of Study	10
CHAPTER 2: PRECEDENTS IN LITERATURE.....	12
Missio Dei.....	13
The Great Commission	17
Discipleship.....	19
Culture, Context, and Worldview	23
Looking Back: History of Christian Expansion.....	25
Progression of Church Growth	27
Growth of Indigenous Church Planting Movements	30
Rapid Church Planting Movements in India.....	37

Understanding the Community Church Planting Model	40
Summary of Literature Review	49
CHAPTER 3: METHODOLOGY OF THE STUDY	51
Methods and Sources of Research	51
Research Step 1	54
Research Step 3	55
Research Step 4	58
Research Step 5	58
Limitations of the Study	58
Summary of the Methodology	60
CHAPTER 4: PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA	61
Presentation of the Fieldwork and Data Results	62
Pilot Test	62
Empirical Survey	63
Data Presentation	65
Comparison of Factors Important in Each Stage of Church Planting	80
Analysis of The Negative Toned Questions	90
Analysis and Interpretation of the Data	92
Summary of Survey Data	94
Individual Interview of Five Key Pastors	95
Understanding CCP Strategy	97
Attempts Made in Planting Churches Using CCP Methodology	98
Level of Success in Planting Churches	98

Reasons for Failure in Planting Churches.....	100
Teamwork	101
Key Factors of Distractions	102
Understanding the Future of Church Planting	102
Avoiding Pitfalls	103
Strengths and Weaknesses of CCP Implementation in WIC-FMC, Mumbai	104
Lack of Perseverance	105
Summary of Individual Interviews of Five Key Pastors.....	106
Focus Group Interview of Key Pastors.....	106
Analysis of Individual and Group Interview Data.....	109
Summary of Group Interviews.....	111
Interview with the Founder of CCP	111
Resources Are in the Harvest.....	112
CCP Multiplicative DNA.....	113
CCP Methodology	114
Pitfalls in Church Planting.....	115
CCP as a Movement.....	115
Summary of Data Analysis	116
CHAPTER 5:	119
Findings, Conclusions, and Recommendations	119
Project Overview	119
Significant Findings of this Study.....	121
The CCP Methodology	122

The CCP Model	124
The Multiplication	127
The Contextualization.....	129
The Vision.....	133
Summary of Significant Findings	134
Conclusions and Recommendations	135
Recommendations for Future Research	141
Summation	142
APPENDIX A: WIC-FMC Mumbai Pastor’s Survey Questionnaire	143
APPENDIX B: WIC-FMC Mumbai Pastor’s Interview Questionnaire	147
APPENDIX C: Summary of Focus Group Interview Data	151
BIBLIOGRAPHY	155
CURRICULUM VITAE.....	159

TABLES

Table 1. Conceptual Framework.....	9
Table 2. Spiritual Health Barometer	43
Table 3. Definition of Case Study.....	52
Table 4.1. Comparison of Factors Important in Each Church Planting Stage	80
Table 4.2. Factors Most Important to Very Important.....	83
Table 4.3. Other Important Factors in Initial Stage	85
Table 4.4. Other Important Factors in Second Stage	86
Table 5. Challenges Faced in Planting New Churches	87
Table 6. Analysis of the Negative Toned Questions.....	90
Table 7. Strengths and Weakness	104

FIGURES

Figure 1. The Four-Field Model	48
Figure 2. Research Process Flowchart	54
Figure 3. Response to Overall CCP Strategy	66
Figure 4. Summary of Negative Toned Questions.....	66
Figure 5. Aggregate Summary of Responses.....	67
Figure 6.1. Summary of Participants’ Responses to Vision	68
Figure 6.2. Summary of Participants’ Response to Method	70
Figure 6.2.1. Respondents’ Understanding of CCP Strategy.....	73
Figure 6.3. Summary of Participants’ Responses on Resources.....	74
Figure 6.4. Summary of Participants’ Responses about Perseverance	78
Figure 7.1. Factors Important in Initial Stage of Church Planting.....	81
Figure 7.2. Factors Important in Second Stage of Church Planting	82
Figure 8. Recommending CCP Strategy	88

CHAPTER 1

OVERVIEW OF THE STUDY

This research project is intended to evaluate and analyze the implementation of Community Church Planting (CCP) program organized in Western India Conference of the Free Methodist Church, Mumbai during 2013–2018. The goal was to plant 1,369 churches between 2013 and 2018 using CCP model. I was personally involved in organizing the training and goal setting.

I had come to faith in Christ in 1975 at the age of 17, but not before my family and I experienced a tragedy. I lost my health, my education, my family, and my house. I used to constantly think about committing suicide. My mother was a godly woman and had strong faith in the Lord. One day she invited me to go with her to attend a revival meeting that was taking place in the city. I did not want to go as I was angry and upset with my life. I questioned God. My mother compelled me, and I had no choice but to go. That meeting was God ordained and proved to be a turning point in my life. I was not healed instantly but the process of healing both physically and spiritually began on that day. After much struggle I gave my life to Jesus. The Lord filled my heart with joy, peace, and purpose, and I believe my life changed forever. I began my career in the mega city of Mumbai by taking up a job in a corporate company in 1980. By this time, the first Free Methodist church was planted in Mumbai, and we found a warm and growing spiritual family. Although I worked for a business company, my heart and my passion were for serving the Lord. In the early years of my spiritual journey, the leadership in the church disciplined me, and several opportunities opened up for me to serve the Lord.

One day while I was in my business office, I was called by an Evangelist requesting me to visit his home as he was going to gather some people for a prayer meeting. He wanted me to share the gospel with them since he could not speak the native language. I immediately accepted this opportunity. The next week, as I reached the place of meeting, I found out that my Evangelist friend had to move his bed, table, chairs, and cupboard out of his house to create place for people to sit. I was thrilled. I shared the gospel. I could see the hunger and thirst on the faces of these new seekers for the Word, and so I went back again. A couple of months later, people were baptized and some experienced deliverance from demonic influences and drug addiction. The numbers increased and this was the beginning of the first church that the Lord helped me to initiate in the city of Mumbai. Soon I resigned my job and took up the full-time pastoral role in the church. As it turned out, the Lord continued to work through me for initiating new churches in the years that followed. When I look back, I realize that the Lord had created within me a passion for church planting.

God planted the seed of vision for multiplying churches into the heart of the leaders of WIC-FMC, Mumbai and hence they set an ambitious goal of planting churches. Implementation of Community Church Planting program was a part of this vision. This research has helped to identify and analyze the level of success or failure of the program so that program can be reimplemented effectively and appropriately in order to accomplish the goal of church planting.

Statement of the Problem

David Garrison in his book, *Church Planting Movements*, comments, “Without exaggeration we can say that Church Planting Movements are the most effective means

in the world today for drawing lost millions into saving, disciple-building relationships with Jesus Christ.”¹ Jesus’s promise, “And I tell you that you are Peter and on this rock I will build my church and the gates of Hades will not overcome it” (Matt 16:18 NIV), has had a sweeping and far-reaching impact in the World, and church planting continues to be a main mission of the church today. However, the flip side is there is so much that needs to be done in planting churches.

In the year 2010, I was invited by the leadership team of the Free Methodist Church (FMC) in Asia to take up a new role as the Executive Director of the Asia Pacific Free Methodist Missions Association (APFMMA). This was so prophetic that my prayer partner already told me two days before the meeting in which this decision was made. He said, with great clarity, that I would be offered a bigger role and responsibility even before I went to attend this meeting. In the year 2013, I came across Bruce Bennett, founder of Community Church Planting (CCP) in Africa. According to Bennett, at that time, the CCP workers had already planted more than 30,000 new churches in seven years through the Into Africa Project, an initiative of One Mission Society.² I was thoroughly excited. We immediately got some key leaders of the FMC from Asia and learned about this movement and its methodology. Everything looked good and we were ready to take off with big plans. In my role as Executive Director of APFMMA, I started arranging CCP training in India and South East Asia. In the year 2013, Western India Conference of the Free Methodist Church, Mumbai (WIC-FMC Mumbai) had set an

¹ David Garrison, *Church Planting Movements: How God Is Redeeming A Lost World* (Monument, CO: WIGTake Resources, 2004), loc. 359, Kindle.

² “History,” Web Page, *Community Church Planting*, accessed October 22, 2018, <https://www.ccp.international/history/>. The website indicates the current number of churches planted as 40,000. The figure cited in the text was reported to the researcher in personal conversation in 2013.

ambitious goal of planting 1,369 new churches by 2018. However, after five years of investment in training and use of resources, the result was not very encouraging as the number of churches planted were less than 100 which was far less than the original goal of 1,369 churches.

I knew that church planting is a painful experience, but I was unable to comprehend what was going wrong. As I started analyzing step by step, my initial interpretation of the data suggested that we were right on track with the vision of church planting. I had already emphasized regular follow up through teachings and revisiting the goal for church planting. My contemplation further led me to dismay. I was desperate to understand and my curiosity was high. I had resolved I would investigate and analyze the outcome. I wanted to know the cause of the lack of tangible results. I determined to analyze whether I had failed to cast the vision for church planting or failed to train properly. I wanted to know why the approach was so successful in Africa but did not seem to work in India and South East Asia with the Free Methodist Church. I was curious to discover if there could be components of CCP strategy missing in the implementation or contextualization. Albert Einstein said, “We cannot solve our problems with the same thinking we used when we created them.”³

This is what the researcher would like to investigate. The aim of the research is to determine the rationale and that a new church planting strategy can emerge which is relevant and contextual for WIC-FMC Mumbai for rapid church planting. The problem the present research seeks to address is to evaluate and analyze the outcome and effect of

³ “Albert Einstein Quotes,” *BrainyQuote*, accessed October 26, 2018, https://www.brainyquote.com/quotes/albert_einstein_121993.

the CCP methodology implemented in WIC-FMC Mumbai during 2013–2018 and to identify the reasons that influenced the success or failure for multiplying house churches. David Garrison in his book, *Church Planting Movements*, defines a church planting movement as “a rapid multiplication of indigenous churches planting churches through a people group or population segment.”⁴

Statement of Purpose

The purpose of this research is to evaluate and analyze the outcome and effect of the CCP methodology implemented in WIC-FMC Mumbai during the 2013–2018 period. The goal of WIC-FMC Mumbai was set to initiate 1,369 new house churches in five years (2013–2018). The researcher will thoroughly examine the implementation of the CCP done in the key areas of the region using quantitative and qualitative data analysis and participatory action research. The outcome will help to identify what components of the CCP strategy need to be contextually approached and what relevant and crucial recommendations can be made as a result of the finding.

The purpose is to analyze the reasons of the outcome. The research will help to learn key insights and components for the success or failure of the methodology so that a new methodology would emerge to achieve the goal of planting multiple and rapidly expanding house churches in WIC-FMC Mumbai.

The researcher will thoroughly study the principles and methods used for effective implementation of the CCP Into Africa Project. This will be done through personal interviews with Bruce Bennett, the founder of the CCP Into Africa Project, and

⁴ David Garrison, *Church Planting Movements: How God Is Redeeming A Lost World* (Monument, CO: WIGTake Resources, 2004), loc. 245, Kindle.

with some of the successful pastors/church planters in Africa. CCP books on methodology and strategy will be used for study. Similarly, pastors/church planters and church leaders from WIC-FMC Mumbai will be interviewed. Surveys will be conducted in the field within WIC-FMC Mumbai for analysis.

Significance of the Study

The vision of WIC-FMC Mumbai is to bring wholeness to the world through healthy Biblical communities of holy people multiplying disciples, leaders, groups, and churches. Making disciples and planting churches is significant to achieve this vision.⁵ This research would help to see passing of this baton to second, third, and fourth generations of new believers according to 2 Timothy 2:2.

Because WIC-FMC Mumbai has a vision for church planting, the present study will be especially helpful to the WIC-FMC Mumbai pastors, church planters, and future leaders. It is also significant for those who are passionate about church planting and for initiating church planting movements. The researcher was significantly involved in the early growth of WIC-FMC Mumbai and was engaged in training pastors and leaders. His past experience in church planting and teaching is widely recognized among the denominational leaders and among the pastors with whom he has worked. The researcher has travelled in Asia a number of times for training pastors and leaders in church planting, and therefore the research is significant for pastors and church planters in Asia as well. There is great value in encouraging and coming alongside pastors who are struggling in the area of church planting but also passionate about it. The success of this

⁵ The Board of Editors, *India Book of Discipline 2017* (India, 2017).

research will not only impact the planting of more churches in WIC-FMC Mumbai but will also help Free Methodist Church pastors from other parts of Asia.

Asia has 4.4 billion people. According to *Britannica Book of the Year 2014*, there are only 12.6% Christians in Asia.⁶ This research may not reach the remaining 87.4% but it can definitely make some difference. This research lays the groundwork for developing church planting strategy that is relevant to the context and helps initiate new churches.

Conceptual Framework

The researcher will use Program Effects Case Study as the primary methodology for his research. He will also use Participatory Action Research as part of the Program Effects Case Study method. For the quantitative portion, a researcher written survey will be conducted. The researcher will also conduct on site visits, personal interviews, and observations for the qualitative portion of the research. Qualitative interviews and quantitative surveys will be conducted to gain an understanding of the underlying reasons and motivations of the problem.

By using these methodologies, the researcher will be particularly interested to learn the degree to which the following factors influenced the level of success for the CCP approach to church planting in WIC-FMC Mumbai.

- **Vision:** To what extent did the church planting vision of the WIC-FMC Mumbai leaders align with the CCP vision, and what impact did this degree of alignment have on the results of the WIC-FMC Mumbai church planting efforts in the year 2013–2018? Godly leaders, pastors, and church planters must be driven by the

⁶ *Britannica Book of the Year 2014*. (Chicago: Encyclopaedia Britannica, Inc, 2014).

passion of the vision. A vision deficit could manifest as a sense among these individuals that they are working out of duty or obligation rather than response to God's call. The vision for church planting demands dependence on God and He provides whatever is right.

- **Method:** To what degree did pastors/church planters feel confident and convinced about using the CCP methodology for church planting in their territory? To what extent did they actually follow the CCP methodology? It is challenging to test and implement something you have never tried before. CCP methodology has resulted in a church planting movement. Lack of ability to adapt and contextualize proven methods can hinder the growth and may not yield the desired results.

Understanding the complexities of various layers of social structures can create opportunities as well as obstacles which need to be taken into consideration for successful church planting.

- **Resources:** To what magnitude pastors/church planters may have experienced inadequate human and other resources in order to achieve the desired results? Ministry can be demanding at times, and pastors and church planters get too busy to have enough time for church planting. Church planting needs many resources including finances. It will be important to analyze the data to see whether a lack of resources contributed to the disappointing results for WIC-FMC Mumbai.
- **Perseverance:** How did the pastors/church planters deal with perseverance since church planting requires determination and ability to stay on when the going gets tough? Church planting is a hard work and needs encouragement and support. Lack of motivation and spiritual discipline is essential to produce the desired

results. The pastors and church planters are called by God to be faithful and obedient to the mission of God.

The conceptual framework and associated research questions are listed in Table 1.

MEASURE	RESEARCH QUESTIONS
Vision	To what extent did the church planting vision of the WIC-FMC Mumbai leaders align with the CCP vision, and what impact did this degree of alignment have on the results of the WIC-FMC Mumbai church planting efforts in the year 2013–2018?
Method	To what degree did pastors/church planters feel confident and convinced about using the CCP methodology for church planting in their territory? To what extent did they actually follow the CCP methodology?
Resources	To what magnitude pastors/church planters may have experienced inadequate human and other resources in order to achieve the desired results?
Perseverance	How did the pastors/church planters deal with perseverance since church planting requires determination and ability to stay on when the going gets tough?

Table 1. Conceptual Framework

Assumptions and Limitations of the Study

In CCP, the primary evaluative criterion is to transmit the healthy church planting DNA up to the fourth generation.⁷ The researcher, therefore, at first, assumes that if WIC-FMC Mumbai takes the right approach to church planting using CCP strategy it will result in exponential growth. If everything is done properly, it will result in churches that

⁷ As per CCP manual, three primary multiplication tracks underpin CCP models: pastors multiplying pastors, disciples multiplying disciples, and churches multiplying churches. Kingdom growth or what we call the “222” principle is found in 2 Timothy 2:2. The generations in 2 Timothy 2:2 are referred to in the plural, which points to the minimum growth of 8 new fourth generations disciples: $2 \times 2 \times 2 = 8$ —4th Generation Disciples. Essential to Kingdom growth is the generational formulae in 2 Timothy 2:2, which depicts four generations of disciples passing on Kingdom truth. The verse demonstrates that a single disciple should multiply to at least 8 fourth generation disciples.

plant daughter churches. Secondly, the researcher assumes that the harvest is plentiful in Mumbai and the Lord of the harvest wants His church to grow. As scriptures make clear, “For the Son of Man has come to seek and save that which was lost” (Luke 19:10). Finally, the researcher assumes that if the church planting efforts in WIC-FMC Mumbai have not produced the desired results, something must have gone wrong somewhere and, therefore, the precise nature of what went wrong will be examined on the basis of data gathered in the present research.

The following limitations are likely to emerge during the research: (1) creating interest and excitement for participation by various levels of people in the research; (2) keeping the focus and time schedule under control as visiting fields and meeting people in the city like Mumbai is subject to many variables; (3) experiencing unknown factors and conditions beyond the control of the researcher; (4) understanding the ethical issues involved in surveying the participants with survey questions such as fair and straightforward answers with simplicity, and (5) limiting the research to WIC-FMC Mumbai.

The researcher is assuming that the participants in this research will be honest and candid, and that they will have genuine interest in participating. The researcher understands the challenges involved but assumes that through discipline, hard work, and determination, the research would not only be achievable but also exciting and fruitful for the ministry and growth of the church.

Summary of the Overview of Study

The ultimate goal of this research is to evaluate and analyze the outcome and effect of the CCP strategy implemented in WIC-FMC Mumbai. The compiled data will

allow the researcher to analyze what CCP components need to be contextually examined and what relevant and necessary recommendations can be made.

Since the researcher wants to achieve the goal of planting house churches which in turn multiply, he has done a comprehensive review of the literature in the following chapter.

CHAPTER 2

PRECEDENTS IN LITERATURE

The CCP methodology has resulted in remarkable multiplication of churches and meeting groups in a span of just one decade (2003–2014) in 36 African nations and continues to produce phenomenal growth in African, Asian, and European continents. Bruce Bennett visited WIC-FMC Mumbai in the year 2013 to train pastors and church planters, and the denomination ambitiously set a goal of 1,369 new house churches to be planted within five years (2013–2018).¹ The purpose of this research is to evaluate and analyze the outcome of CCP methodology implemented in WIC-FMC Mumbai during the period 2013–2018 and to explore the possibility of a relevant and contextual methodology that might emerge as a strategy for rapid house church planting movement in WIC-FMC Mumbai. In his book, *Church Planting Movements*, David Garrison says, a Church Planting Movement (CPM) is “a rapid and exponential increase of indigenous churches planting churches within a given people group or population segment.”

The researcher has been fully engaged in program implementation of CCP methodology in WIC-FMC Mumbai. In order to find the effects of the program implementation, in this chapter the researcher has carefully reviewed the literature on the mission of God (*Missio Dei*), on culture, context, and worldview, on the history of Christian expansion, and on the CCP model. The purpose of the study of the mission of God is to perceive a broader view of God in engaging the Church in His movement of redeeming the world through making disciples and planting churches. The literature on

¹ As per the record maintained at WIC-FMC Mumbai for goal setting in 2014.

culture, context, and worldview is part of this research because in India and throughout Asia, the Church needs to understand its place in—and relation to—society if it wishes to reach the Indian and Asian communities for Christ. The challenge is to contextualize the gospel in the culture and worldview of the targeted communities without compromising it. Next, the researcher examines the history of the expansion of Christianity, including critical components of rapid and indigenous church planting movements in India and other parts of the world. Finally, in this chapter, the researcher presents the fundamental principles that undergird the CCP strategy and an overview of the Community Church Planting model.

Missio Dei

Missio Dei is a Latin theological term for mission of God. As defined by Keith Schwanz and Joseph Coleson in their book *Missio Dei*, “The groundbreaking idea behind ‘God’s mission’ rests in the understanding that mission always has its source in God.”² The mission of God is the key to understanding any church planting movement or model because the mission of God is bigger than church planting.

Imbedded in the very nature of God is *Missio Dei*, which articulates His mission and action to reach out to the lost and the least. No wonder Jesus said, “There is rejoicing in the presence of the angels of God over one sinner who repents” (Luke 15:10b NIV). Therefore, God continues to seek and search for the sinners that are lost in this world, and He does so by sending His Church on His mission. The Church, therefore, needs to be missional because the very nature of the Church begins with the mission of God.

² Keith Schwanz and Joseph E. Coleson, eds., *Missio Dei: A Wesleyan Understanding* (Kansas City, MO: Beacon Hill, 2011), loc. 294, Kindle.

Many who are actively engaged in church planting movements have written volumes for others to study and understand the challenges, as well as opportunities; some have even developed some practical tools as a road map for such movements.³ The multiplication of the church as reported in the literature under review is heart-exploding. It is true that some movements became successful, some missed the mark, while some are waiting to explode. God's mission cannot be impounded and locked down.

The largeness of God's mission relative to human plans is expressed in the book of Isaiah: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth" (Isa 49:6 NIV). The light of the gospel continues to travel from one end of the earth to another. For a number of years, people have been moving from villages to cities for better life, and, therefore, the mission and the mandate to establish *shalom* communities have gained momentum in the cities.⁴ However, things are changing now, as we can see a reverse migration due to the current

³ Examples of publications by active church planters include the following: Garrison, *Church Planting Movements*; Daniel Sinclair, *A Vision of the Possible: Pioneer Church Planting in Teams* (Waynesboro, GA: Authentic Media, 2006), Kindle; Joel Comiskey, *Planting Churches That Reproduce: Starting a Network of Simple Churches* (Moreno Valley, CA: CCS Publishing, 2009), Kindle; Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers* (San Francisco, CA: Jossey Bass, 2010), Kindle; Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids, MI: Baker Academic, 2011), Kindle; Tom Steffen and Sherwood G. Lingenfelter, *The Facilitator Era* (Eugene, OR: Wipf & Stock, 2011), Kindle; Seong Hyun Park, Aida Besancon Spencer, and William David Spencer, eds., *Reaching for the New Jerusalem: A Biblical and Theological Framework for the City*, Urban Voice (Eugene, OR: Wipf & Stock, 2013), Kindle; Frederick Osborn, *Church Planting Movements: Principles for Rapid Expansion of the Church in India* (Cartersville, GA: Bibles for All Ministries, 2014), Kindle; Ed Stetzer and Daniel Im, *Planting Missional Churches: Your Guide to Starting Churches That Multiply*, 2nd ed. (Nashville, TN: B&H Academic, 2016), Kindle; Victor John, *Bhojpuri Breakthrough: A Movement That Keeps Multiplying* (Monument, CO: WIGTake Resources, 2019), Kindle.

⁴ *Shalom* is the Hebrew word for peace. However, *shalom* is broader than the English word, peace. It indicates not only the absence of conflict but also the presence of abundant life.

pandemic all around the world. People have been moving back from cities to villages due to fear and unemployment.⁵

On one hand, we see God is concerned about cities. Jesus wept at the state of Jerusalem (Luke 19:41). The new Jerusalem is presented as the bride of Christ (Rev. 21:9–10). However, the mission of God is just not limited to cities, but God is certainly concerned about people in villages and communities. According to *CCP Manual*, “The urgency of the hour calls for an exponential church planting model that will saturate all communities.”⁶

The Church is called to participate in the mission of God and the mission of God is the salvation of the world. Jesus primary mission was to seek and save the lost (Luke 19:10). The poor, sick, and marginalized were the victims of the structure of the society, and Jesus wanted to change this. That is why proclamation of the gospel is directly related to transformation. According to the mission statement given in the Book of Discipline (2009) of the Free Methodist Church of India, “The mission of the Free Methodist Church is to make known to all people everywhere God’s call to wholeness through forgiveness and holiness in Jesus Christ and to invite into membership and equip for ministry all those who respond in faith.”⁷ Therefore, WIC-FMC Mumbai has been reaching the unreached and marginalized through several compassionate ministries like child care, literacy programs, feeding of widows, and helping the needy through

⁵ “Reverse Migration: Lessons from Nature | Patna News - Times of India,” *The Times of India*, last modified May 26, 2020, accessed July 26, 2020, <https://timesofindia.indiatimes.com/city/patna/reverse-migration-lessons-from-nature/articleshow/75982590.cms>.

⁶ Bennett, Bruce, “CCP Ministry Manual” (A Program of C4J, 2011), 9.

⁷ The Board of Editors, *Book of Discipline* (India: Free Methodist Church of India, 2009).

livelihood projects. WIC-FMC Mumbai made a sincere effort in making disciples and planting churches to follow Him and His mission as an active participant. Jesus sends His disciples with a purpose and gives them a Great Commission. That continues to be the strategy of Jesus even today.

It is interesting to observe and learn from the Bible about how some of the characters embarked on a missionary journey with God. Approaching these characters like Abraham, Moses, David, Peter, and Paul using various perspectives reveals to us the plan of God for the redemption of this world and for His glorification. As Henry T. Blackaby noted, “God’s eternal kingdom will include representatives of all peoples glorifying Him forever. God has invited us to be on mission with Him and be involved in establishing His eternal kingdom, and reigning with Him throughout eternity. It’s all about His glory.”⁸

WIC-FMC Mumbai has seen pioneers in commencement of its work. God has invited us to be on mission with Him so that His eternal kingdom will be established and His name will be glorified.

As the Swiss theologian Emil Brunner said in his famous adage, “The church exists by mission as the fire exists by burning.”⁹ It is God who is drawing people all over the world into the body of Christ. God calls the Church to participate in God’s missional purpose of restoring all creation. The Church is the channel to bring *shalom* into this world because the community is caring and sharing. The work of the Church continues; in fact, the baton of mission is being passed from generation to generation. Worship is a

⁸ Henry T. Blackaby, *On Mission With God: Living God’s Purpose for His Glory* (Nashville, TN: B&H Books, 2002), loc. 3413, Kindle.

⁹ Emil Brunner, *The Word and the World* (New York: Charles Scribner’s Sons, 1931), p. 108.

rhythm of the church that expresses love toward God and toward humanity. It is like breathing in and breathing out. Worship is both inward and outward. Inward is Sunday when we gather, and outward is connecting to our friends and neighbors throughout the week. “Wesley insisted that true godly love always is expressed in concrete acts of compassion toward those in need.”¹⁰ The church needs to produce missional disciples who will carry on the mission of God. As the researcher reverts back on his own experience, he would describe WIC-FMC Mumbai as the seeker church in its early stage. However, the focus of the church seems to have changed from seeker to missional over the years.

It would be difficult to summarize the mission of God in a few lines. However, the Church is called to participate in the mission of God, and church planting is certainly a part of God’s mission. Moreover, like the Apostle Paul, the Church needs to invest all resources and be willing to expend all possessions for God’s mission. Therefore, an extensive understanding of mission of God is essential to analysis of the research of this paper.

The Great Commission

The disciples clearly understood the mandate of the Great Commission as Jesus instructed them on at least a couple of occasions (Matt 10:5-8, Matt 28:18-20). The disciples were sent, and they reported back to Him of some of the wonders, signs, and miracles experienced. Extraordinary signs and wonders accompanied the work (Luke 10:17) as Jesus promised His presence to the ends of the earth (Matt 28:20b). If this is

¹⁰ Schwanz and Coleson, *Missio Dei*, loc. 2547.

how it all began initially, it will culminate into a glorious accomplishment for those who will remain obedient to the Great Commission.

It was inspiring and rewarding to gain insights and richness from the remarkable missionary movements narrated by Steve Addison, Alan Hirsch, and Bob Roberts, Jr. from the book, *Movements That Change the World*. According to the authors, “[Jesus] did not offer [the disciples] resources or a plan. He just commanded them to go and promised His presence through the Holy Spirit.”¹¹ Holy Spirit was the only source of power and possession available to disciples. The global missionary movement that Jesus started continues to advance in all nations even today. From the life and example of Jesus we learn that it is God who takes initiative. God chooses unlikely people. Addison, Hirsch, and Roberts provide a precise history of different movements and why each one of them is important and contributes to the kingdom.

Of the many movements, John Wesley’s Methodist movement must be mentioned here. The reason the Methodist Movement became the growing movement in a large part is because of the empowering of the laity. “This achievement would have been impossible without the mobilization of ordinary people—white and black, young and old, men and women—and the removal of artificial barriers to their engagement in significant leadership as class leaders, local workers and itinerant preachers.”¹² Referring to the simple methods of William Carey (the founder of modern missionary movement and pioneer missionary to India), the authors say, “Carey’s purpose was to see local believers coming together to form a church in their culture and to take responsibility for the spread

¹¹ Steve Addison, Alan Hirsch, and Bob Roberts Jr, *Movements That Change the World: Five Keys to Spreading the Gospel*, Revised edition. (Downers Grove, Ill: IVP Books, 2011), 30.

¹² *Ibid.*, 91.

of the Christian movement. His simple methods outlived him and became the pattern for the thousands of cross-cultural missionaries who followed him.... Carey had laid a foundation for the most expansive spread of the gospel the world has ever seen.”¹³

Studying these movements that changed the world helps us to understand how God is at work at different times and in different ways.

Discipleship

Jesus said to his disciples, “Therefore go and make disciples of all nations” (Matt 28:19a NIV). This is how the new churches would be planted. In the entire process of planting churches, discipleship is the key. There cannot be a church planting movement without making disciples.

In the CCP strategy, making disciples for church growth and multiplication is done through training on “Mobilizing Members to Make Disciples.” The training workbook describes, “The most important thing is that God calls you to spread the gospel and teach others to obey all of his ways. They can then proceed to teach even more people about the good news of salvation.”¹⁴ The intentional efforts to make disciples is the responsibility entrusted to us by Christ Himself through the Great Commission. Discipleship does not just happen automatically. It needs intentional efforts on the part of the leaders. Just as every house needs a clear blueprint for construction, similarly every local Church must have a clear plan. The problem with very little growth and no multiplication is leaders are ill-equipped and have no vision. Leaders who have

¹³ Ibid., 104.

¹⁴ “Mobilizing Members to Make Disciples,” n.d., 4.

multiplied churches and ministries demonstrate characteristics that are kingdom keys, as mentioned earlier by Bennett (the founder of CCP).

As Bruce Bennett explains in his book, *Kingdom Keys*, “In facilitating church planting in forty nations, I have met extraordinary leaders whom God has used mightily to spearhead kingdom initiatives. These leaders, with different styles and gifts, speaking different languages, working in different contexts and cultures, embodied traits that produce astonishing results.”¹⁵

Ron Bennett in *Intentional Disciplemaking*, explains, “Without a clear disciplemaking purpose and strategy, various ministry programs—no matter how well intentioned the design—prove ineffective.”¹⁶ Ron Bennett further specifies, “A loving, disciplemaking church maximizes effectiveness by learning more about how non-Christians think and feel.... This type of church also recognizes that three broad categories of non-Christian exist. The lost within the church, the lost who will visit the church, and the lost who will not visit the church.”¹⁷

According to Fredrick C. Osborn, to a large extent, missionaries have only converted people and intentional discipleship has not been done in India. As a result, Indian churches largely produced members and numbers but not disciples. Osborn says, “The greatest failure of centuries of foreign missionaries in India was their failure to make Indian disciples and quickly place the leadership of the Church in their hands.”¹⁸

¹⁵ Bruce Bennett, *Kingdom Keys* (Wandsbeck, SA: Reach Publishers, 2016), 11.

¹⁶ Ron Bennett, *Intentional Disciplemaking* (Colorado Springs, CO: NavPress, 2001), 24.

¹⁷ *Ibid.*, 50.

¹⁸ Osborn, *Church Planting Movements*, loc. 1406.

The Church in India is not seen as relevant and contextual but as foreign, and therefore militant groups (like Hindutva) have strongly criticized and persecuted the Christian mission in India.¹⁹ Missionaries have immensely helped India in the areas of education, health, childcare, and assistance for widows and orphans, but mass conversions never produced disciples and, therefore, the churches never multiplied even after 2000 years. Osborn makes strong recommendations and suggestions of the strategy that could lead to church planting movements in India. For example, averting direct involvement of external influence, methods, and movements would be profitable for church growth. Similarly, indigenous workers and contextual style of worship, along with use of POUCH methodology, would be a great way forward. According to Garrison, “POUCH is an acronym that stands for *Participative* Bible study and worship, *Obedience* as the mark of success for every believer and church, *Unpaid* and multiple leaders in each church, *Cell* groups of 10–20 believers meeting in *Homes* or storefronts.”²⁰

Frederick Osborn in his book, *Church Planting Movements*, mentions, “In his report, Garrison listed ten practical things the [International Mission Board] missionaries found that helped them initiate a CPM. Once again, I will take these and apply them in an Indian context keeping in mind that not every point is applicable in every situation.”²¹

These practical handles for the Indian context are as follows:

- (1) Pursue a CPM orientation from the beginning.
- (2) Develop and implement comprehensive strategies.

¹⁹ Ibid., loc. 67.

²⁰ Garrison, *Church Planting Movements*, loc. 825.

²¹ Osborn, *Church Planting Movements*, loc. 132–133.

- (3) Evaluate everything to achieve the end-vision.
- (4) Employ precision harvesting.
- (5) Prepare new believers for persecution.
- (6) Gather them, then win them.
- (7) Try a POUCH methodology.
- (8) Develop multiple leaders within each cell group.
- (9) Use on-the-job training.
- (10) Model, assist, watch, and leave (MAWL)²²

Osborn wants his readers to “remember the ultimate goal of the Church Planting Movement is different from traditional church plants. The CPM is designed to create independent, self-sustaining, and self-replicating churches for the purpose of rapid, exponential growth of the kingdom of God.”²³

T4T (Training for Trainers) is another disciple making strategy. Steve Smith and Ying Kai describe this strategy in *T4T: A Discipleship Re-Revolution*. They say, “T4T is a process, not a set of lessons.”²⁴ It is a process of preparing new believers for the task of evangelism, and training new trainers. The goal is to rapidly multiply by starting groups and churches. The training is obedience-based discipleship. The authors explain, “If you want real obedience-based discipleship, avoid one of the chief traps: Never give an assignment or goal unless you plan to ask about it at the next meeting. Failing to ask

²² Ibid., loc. 2287–2581. Osborn cites page 41 of Garrison’s book for this list, but the researcher cannot locate this list in the Kindle version of Garrison’s book. Cf. Garrison, *Church Planting Movements*, loc. 4474–6081.

²³ Osborn, *Church Planting Movements*, loc. 146.

²⁴ Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution* (Monument, CO: WIGTake Resources, 2011), loc. 1283, Kindle.

about it is the fastest way to kill obedience-based discipleship.”²⁵ T4T is a discipleship Re-Revolution as the title of the book suggests. “Since its inception in 2001, this movement has documented more than 1.7 million baptisms and more than 150,000 new church starts.”²⁶

As with every method and movement, there are limitations and problems that need to be considered while studying different methodologies. However, understanding indigenous and effective approaches to discipleship is necessary for any church planting movement.

Culture, Context, and Worldview

The CCP model being analyzed in this research project has been successfully implemented in many countries, languages, cultural, and contextual backgrounds. According to Bruce Bennett, “A clearly defined church planting process (recipe) is indispensable to facilitating a church planting movement.”²⁷ Every community has a culture, and we all look at the world with a particular lens. Culture is the way people understand everything around them, and their worldviews are formed in that context. It is therefore important for this research to understand the culture, context, and worldviews of the communities where the CCP has been implemented.

Lesslie Newbigin in his book, *The Gospel in a Pluralistic Society*, helps us to understand the meaning of the Gospel and the mission of the Church in a pluralistic society. According to Newbigin, we live in a pluralistic world, and globalization is

²⁵ Ibid., loc. 1977.

²⁶ Ibid., loc. 149.

²⁷ Bennett, Bruce, “CCP Ministry Manual,” 71.

already influencing the way we live and think. The challenge is to plant churches in the midst of such a diversity of cultures, contexts, and worldviews. The Church must not compromise or dilute the message of the Gospel because the good news is countercultural, unique, and powerful to penetrate diversity. Preaching the Gospel without compromising will transform the lives of the people in the community, and irrespective of their culture, beliefs, and practices, they will accept the truth and the message of salvation. The message of the Gospel is still relevant and can never be outdated. While being sensitive to the needs of others in the pluralistic society, the task of preaching the Gospel and planting churches must continue until God's purpose is accomplished.²⁸

According to Simon Chan, while many theologians are providing a better understanding of theology, the question of the rift between grassroots theologians in Asia versus other theologians who write from a so-called elite perspective is a matter of concern for the church planting process. Church planting must be better understood in the cultural context of community and family in Asia and, therefore, some Western concepts and theological terms are not always understood in Asian cultural contexts. The chief ecclesiological problem in Asia is how to be Church in the midst of more ancient family-based religious communities. One answer to the problem is churchless Christianity.²⁹ The advantage of the CCP methodology is that it is highly adaptable to diverse communities and cultures.

²⁸ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI Geneva, Switzerland: William B. Eerdmans Publishing Company WCC Publication, 1989), kindle.

²⁹ Simon Chan, *Grassroots Asian Theology: Thinking the Faith from the Ground Up* (Downers Grove, IL: IVP Academic, 2014), Kindle.

With the migration of communities from rural to urban and to some extent vice-versa, it is important to apprehend the changing worldviews of the communities as they go through many cultural and contextual changes. That is why study of this topic is crucial to this research.

Looking Back: History of Christian Expansion

As it unfolds from the pages of history, it is fascinating to comprehend that a tiny little group of first Christians were able to firmly establish a far and greater influence in the world. Within just a few centuries, Christianity became a dominant religion in the world with hundreds and thousands of followers all around the world. The mission and movement of Jesus Christ continues. Church planters count it a great privilege to be called by the Master of the Movement to be partnering with Him as He brings His mission to completion. Studying these methods of rising Christianity is not only encouraging but motivating to the researcher.

In the history of Christianity, rapid conversions took place as people were attracted to Christ and Christians for various reasons. According to Rodney Stark, the key reasons were Christian values of love and charity, norms of social service, and community solidarity. When disaster struck, the Christians were better able to cope.³⁰ Among the other reasons were preaching, relationship, friendship, reaching the unreached people, networks of family-friends-relatives, social networks, compassion, and loving care for those who were lost. The sense of belonging to a caring community mattered to

³⁰ Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries*, 1st HarperCollins. (San Francisco, CA.: Harper One, 1997), 74.

many people. The women were respected and valued in Christian community. Christianity not only brought the gospel but transformed the social life of the people. It helped revitalize the movement to provide new norms and new relationships in the society that made life more tolerable.³¹ The sacrifice, stigma, martyrdom and confidence of Christians in the midst of hostility was undeniable. Prayer, fellowship, sharing, and giving aid was attractive. Christians gave the utmost nursing care to all during the epidemics, loss of life, and other crises. They even risked their own lives.³²

Referring to the growth of Christianity in India, Ralph F. Wilson in an article on the Joyful Heart website, points out that the percentage of Christians has increased substantially from 2.5% a decade ago to about 5.8% today. The key to this growth seems to stem not from “some charismatic leader, political change, a major scandal in Hinduism, or social upheaval but mainly due to intercessory prayer.”³³

The Free Methodist Church has been in India since 1881. The church has seen substantial growth. McGavaran writes in his book, *Understanding Church Growth*, “In 1935, in the Free Methodist Church in Yeotmal, India, the Holy Spirit came and a genuine revival took place.”³⁴ As of 2019, the Free Methodist Church in India had 1,456 churches with 186,522 members under the efficient leadership of three national bishops.³⁵

³¹ Ibid.

³² Ibid. 82

³³ Ralph Wilson, “Massive Growth of Christianity Reported in India,” accessed July 17, 2020, <http://www.joyfulheart.com/misc/growth-of-christianity-in-india.htm>.

³⁴ Donald A. McGavran, *Understanding Church Growth*, Rev. ed. (Grand Rapids, MI: Eerdmans, 1980), 199.

³⁵ Juan Dela Cruz, “Personal Interview,” April 13, 2021, Name changed for security purposes.

It is important to look at the history of how God has worked in the past. Since the research analyzes the challenges as well opportunities in the implementation of the CCP model in WIC-FMC Mumbai, the history of Christianity adds considerable value to the research.

Progression of Church Growth

One of the purposes of church planting is to reach out to the people in their own communities and communicate Christ and the work of his redemption to everyone in a way they will understand and accept. When people respond to the gospel, churches grow. Understanding growth, status-quo, or exponential growth is significant to study for this research.

In his book, *Understanding Church Growth*, Donald, A. McGavran describes reasons for church growth and reproducing principles that can be practiced in other places for church growth. Referring to what revival means to church growth, he states, “In 1935, in the Free Methodist Church in Yeotmal, India, the Holy Spirit came and a genuine revival took place.”³⁶ Although significant growth did not take place within the Free Methodist Church in Yeotmal after the revival, a few individuals who broke out from the main congregation, started new congregations. However, McGavran mentions seven bearings of revival on church growth, stating that “the dynamic of revival is so great and potential for church growth that all concerned with mission must be deeply interested in it.”³⁷ Following are the seven bearings of the revival on church growth. At

³⁶ Donald A. McGavran, *Understanding Church Growth*, Rev. ed. (Grand Rapids, MI: Eerdmans, 1980), 199.

³⁷ *Ibid.* 201

first, revival in the church can bring great ingathering if Christians are living in kin-contact with the non-Christians. Secondly, revival in the church brings growth when a constant stream of converts is flowing into her. Thirdly, revivals in conglomerate congregations at towns have more chance of issuing in reproductive conversations outside the existing church if (a) individual churchmen have church growth eyes (b) individual churchmen carry out a consistent program over the years single-mindedly dedicated to church growth, and (c) churches and missions form their policies in the light of whatever means the Holy Spirit has already used to multiply churches in their kind of societies. Fourthly, revivals within people movements and web movement have far more chance of issuing in great church growth if (a) focused on the winnable elements of their own population (b) leaders from among the new converts are discovered and trained, and (c) as much biblical training as possible is given to entire congregation, as well as to leaders. Fifthly, revivals in the church brings growth when leaders learn how God prepares them for gathering harvests. The sixth bearing is revivals issue in church growth when revival is counted of great importance. Finally, revivals issue in great church growth when revival plus knowledge is counted of even greater importance.³⁸

Referring to the causes of church growth, McGavran explains that the answer to the question of why church growth occurred is complex. However, he points to three contributing factors. First, he explains that as the Gospel was broadcast by radio in the United States, millions of nominal Christians—the unconverted or backslidden—heard the unchanging, powerful Gospel; many believed, repented, and accepted Christ. Secondly, distribution of relevant Christian literature was influential. For example, in

³⁸ Ibid., 201–203.

Japan because of universal literacy and advance education, evangelism through literature should be effective in church multiplication—provided tracts and Gospel messages fit the Japanese population. Third, one of the chief reasons why churches grow anywhere is that some person has become a flaming Christian, living their life in joyful obedient relationship to Jesus Christ.³⁹ He also mentions that the lack of information about the growth of the churches may be gauged by the fact that most Church leaders have never seen a graph of growth for their own denominations or for the cluster of congregations to which they are giving their lives.⁴⁰

Recent years have seen aggressive growth in global Christianity. The Center for the Study of Global Christianity based at Gordon Conwell Seminary published in June 2013 an excellent report regarding Christianity in the global context. As per this report, the primary growth factor in Asia is conversion growth. China, Nepal, Cambodia, and Mongolia have high conversion rates among their indigenous people. The majority of newly converted Christians come from non-religious, Buddhist, and Hindu backgrounds. The conversion rate is two to eight times higher (in the case of China) than the rate of population growth.⁴¹

The researcher observed from the reports and testimonies presented at the General Conference of the Free Methodist Church of North America held in July 2019 in Orlando, Florida, USA that some church leaders had been willing to step up in faith and

³⁹ Ibid., 124–125.

⁴⁰ McGavran, *Understanding Church Growth*. 129.

⁴¹ Mitchell, “The Top 20 Countries Where Christianity Is Growing the Fastest,” *Disciple All Nations*, August 26, 2013, accessed July 28, 2020, <https://discipleallnations.wordpress.com/2013/08/25/the-top-20-countries-where-christianity-is-growing-the-fastest/>.

had been determined to take the risk of change. The ministries of these leaders experienced exponential growth. Others have seen their membership numbers neither increase nor decrease over the years. Culture is rapidly changing. Change is essential even though it is painful. One good thing about CCP is its flexibility and accommodating strategies. The CCP manual explains, “Church planters can be full time or bi-vocational, and so the CCP model can be adapted to formal and informal economic sectors of society.”⁴²

Growth of Indigenous Church Planting Movements

One of the ways God’s mission is manifested is through the rapid multiplication of indigenous churches planting daughter churches, a significant advancement that is seen all over the world. As already noted above, there are different church planting models and principles found in several books written on church planting movements all over the world.⁴³ While there are multiple options for the right church planting model to choose from, it is important to consider the mission, the vision, and the purpose for church planting. Study of past and present church planting movements is key to this research, as the CCP model will be analyzed to understand its indigenous and contextual implementation, as well as its relevance for the rapid initiation of new house churches in WIC-FMC Mumbai.

Over the years, church planting movements have experienced a paradigm shift, giving rise to the empowerment of national and local leaders who build indigenous house

⁴² Bennett, Bruce, “CCP Ministry Manual.” 9.

⁴³ See footnote 3, above.

churches or cell groups led by bi-vocational individuals. The focus is on rapid multiplication, indigenous elements, contextual strategies adaptable to culture, and avoidance of any foreign element that can prevent multiplication. The strategy has produced convincing results. Just to quote some examples from Garrison's book, *Church Planting Movements*, "In 1993, Dr. Victor Choudhrie, then prominent cancer surgeon in India, surrendered to the Lord's calling to evangelize and plant churches among the people of Madhya Pradesh. Over the next eight years, God blessed his ministry. Today there are more than 4,000 churches in the state with more than 50,000 believers."⁴⁴

A similar movement was started among the Bhojpuris of Uttar Pradesh, state of India. Garrison says, "In a 1998 interview, Watson was cautious, 'I don't want to exaggerate', he said, 'but there must be at least 55,000 Bhojpuri who have come to faith in the past seven years.' We later learned that he was far from exaggerating."⁴⁵ Next, the Southern Baptist International Mission Board wanted to investigate what was actually happening, and Garrison explains that the movement exploded. He says,

Their lowest projection estimated 3,227 churches among the Bhojpuri with nearly 250,000 members. The low estimate calculated annual baptisms for the year at nearly 50,000 with another 10,600 new outreach groups (embryonic church starts) currently under way. The moderate estimate placed the total number of churches at more than 4,300 with just under 300,000 baptized members, more than 66,000 of whom had been baptized within the past twelve months. These were complemented by more than 14,000 new outreach groups currently underway.

⁴⁴ Garrison, *Church Planting Movements*, loc. 434.

⁴⁵ *Ibid.*, loc. 579.

The high estimate for October 2000, placed the number of believers at 374,500 worshipping regularly in more than 5,400 churches with a further 17,600 new outreach groups underway. In the high estimate, nearly 83,000 Bhojpuri would have been baptized in the past 12 months.⁴⁶

What happened among the Bhojpuri clearly diverges from the traditional way of church planting, and there are possible obstacles for sustaining the complexities of such rapid growth. Nevertheless, the researcher has come across some practical elements identical to CCP strategy in this book.

In India, the structures created by church leaders in the past are more inclined to depend on outside resources for church planting and church growth. Although, it is good to get support from foreign funding, it can lead to a tendency of always looking for help. This can cause unhealthy dependency on foreign partners. Garrison in *Church Planting Movements*, mentions,

Church planting movements thrive on indigeneity. They must have internal momentum if they are to rapidly multiply through a people group. One of the surest ways to cripple a church planting movement is to link church reproduction to foreign resources. Whenever pastors look beyond their own membership and local resources for salaries or buildings, they bleed the life out of their movement. So, is there a place for foreign funding? Most definitely. Though church planting movements must develop with internal, indigenous momentum, they cannot begin that way. They must receive the Gospel from the outside. This is why funding for

⁴⁶ Ibid., loc. 579, 593.

primary (or initial) evangelization is so important—the lost will not pay for their own evangelization!⁴⁷

There are several factors that can cause dependency, for example, unequal distribution of wealth, resources in the world, and unhealthy structures of dependency created in the past. Healthy dependence creates healthy relationships. Both partners need each other. No one acts as if he or she is superior, but both parties are equal. There is a healthy give-and-receive relationship.

There are some common landmines to be avoided by church planters, like trying to plant the church without being called by God, selecting a wrong location, lacking supervision, support, and accountability, failing to devise a process of discipleship, working the launch team to exhaustion, choosing the wrong facility, attempting to birth the new church plant prematurely, and planning poorly.⁴⁸

However, there is a lot that needs to be worked through the systems of established denominations. In WIC-FMC Mumbai, which has expanded its work in several districts and states, it is challenging to bring the change from dependent style to interdependent style. The denomination needs to work through some unhealthy practices and traditions that might hinder the growth and impede the multiplication of disciples and churches.

The challenge in planting indigenous and rapidly multiplying churches is to ensure that the Church does not lose its focus of being missional. Craig Ott and Gene Wilson in their book *Global Church Planting* remind us that “ultimately, a church’s

⁴⁷ Ibid., loc. 4336.

⁴⁸ “Church Planting Essentials Students Handout” (Dynamic Church Planting International, n.d.), 38.

health is measured by its sending capacity, not its seating capacity.”⁴⁹ And Michael Goheen, in his book, *A Light to the Nations*, suggests that we “consider a few images of the church that may reflect the legacies of Christendom, the Enlightenment, and consumerism.”⁵⁰ Goheen mentions those images as Church as mall or food court, Church as community center, Church as corporation, Church as theatre, Church as classroom, Church as hospital or spa, Church as motivational seminar, Church as social-service office, and Church as campaign headquarters or social-advocacy group.⁵¹ Goheen further quotes from Howard Peskett and Vinoth Ramachandra’s book, *The Message of Mission*, “Mission is not primarily about going. Nor is mission primarily about doing anything. Mission is about being. It is about a distinctive kind of people a countercultural... community among the nations.”⁵² He also quotes John Piper from his book, *Let the Nations Be Glad*, “The life of God’s people is to manifest the glory of God before the watching eyes of the nations.”⁵³ Therefore, “Mission is the whole task of the Church as it is sent into the world to bear witness to the good news. According to John Stott, “Evangelization requires the whole church to take the whole gospel to the whole world.”⁵⁴ As such mission is literally a perspective on all of life: the whole life of God’s people both as a gathered and a scattered community bears witness to the lordship of

⁴⁹ Ott and Wilson, *Global Church Planting*, loc. 44.

⁵⁰ Michael W. Goheen, *A Light to the Nations: The Missional Church and the Biblical Story* (Grand Rapids, MI: Baker Academic, 2011), loc. 15, Kindle.

⁵¹ *Ibid.*, loc. 438, 456, 474.

⁵² *Ibid.*, loc. 633.

⁵³ *Ibid.*

⁵⁴ “Whole Gospel, Whole Church, Whole World,” *Lausanne Movement*, last modified October 1, 2009, accessed February 28, 2021, <https://www.lausanne.org/content/whole-gospel-whole-church-whole-world>.

Jesus Christ over the entirety of human affairs. Missions is one part of this bigger role that the Church plays in God's story."⁵⁵ The researcher has observed in his context in Mumbai that even though the church needs to be light in the community, the reality is often different. The community where the church gathers is only known as a gathering place of religious worship for Christians. Besides, due to fear of persecution and opposition, the church tends to be isolated and self-focused.

Another challenge in planting indigenous and rapidly multiplying churches is to ensure that the churches are grounded firmly in the teaching of the foundational doctrines. A genuine experience of transformation of the heart is essential for a Christian life. It is not just the cognitive understanding of Christianity. Wesley teaches practical theology. Gregory S. Clapper in his book, *The Renewal of the Heart Is the Mission of the Church*, quotes from Randy Maddox's book *Responsible Grace*, stating that "Wesley's theology is a practical theology because it was about 'nurturing and shaping the worldview that frames the temperament and practice of believer's lives in the world.'⁵⁶ Clapper further notes that "Maddox makes the case that Wesley was a practical theologian in that he thought theology per se should be practical, and that the appellation 'practical theology' should not be reserved only for certain areas of applied or 'pastoral theology.'"

Craig Ott and Gene Wilson in their book, *Global Church Planting*, offer a definition of church planting as "that ministry which through evangelism and discipleship establishes reproducing kingdom communities of believers in Jesus Christ who are

⁵⁵ Goheen, *A Light to the Nations*, loc. 4632.

⁵⁶ Gregory S. Clapper, *The Renewal of the Heart Is the Mission of the Church: Wesley's Heart Religion in the Twenty-First Century* (Eugene, Or.: Cascade Books, 2010), loc. 2022, Kindle.

committed to fulfilling biblical purposes under local spiritual leaders.”⁵⁷ The authors explain the dynamics of church planting. They emphasize multiplying leaders, planting indigenous churches, creating self-supported churches led by unpaid national lay workers, and following an Apostolic church planting model. Signifying deterrents to church multiplication, Craig Ott and Gene Wilson ask, “What are some of the worst stumbling blocks on the road to church multiplication? By common consensus, the three expectations of the Western church that have done the most damage to indigenous church-planting movements are expensive meeting places, formally educated, paid church planters, and overdependence on outside resources.”⁵⁸

However, in the researcher’s experience in some parts of south India, the mindset needs to be changed since the pastoral role seems to be limited only to those who are formally trained, officially ordained, paid, and set apart for the priestly ministry. In congregations of the Church of North India, Church of South India, Methodists, Mar Thoma Church, and Orthodox churches, the understanding is if the pastor is not ordained or set apart for pastoral ministry, it is challenging for him or her to be accepted in the society. Moreover, such pastors are treated as inferior. This has become a hindrance to church planting movement in those parts. Nonetheless, Scripture supports and gives several examples of bi-vocational ministers like Apostle Paul, Luke, Pricilla, and Aquila. In the researcher’s experience as a Superintendent of WIC-FMC Mumbai in the year 2003, an attempt was made to plant new churches on the western coast of India, in the state of Gujarat. In the absence of any foreign funding initially, indigenous resources

⁵⁷ Ott and Wilson, *Global Church Planting*, loc. 266.

⁵⁸ *Ibid.*, loc. 1655.

were used to multiply churches. As the harvest was plentiful, a church from the United States partnered with the church planters. In the last 17 years 1,700 new believers have been added with ongoing work in 40 villages, 6 cities, and 36 church planting pastors and evangelists. The main income of church planters/pastors from the villages is from farming or animals to supplement their small honorarium from the local church.⁵⁹ This is a good example of indigenous church planting and church growth.

Ed Stetzer and Daniel Im claim that developing a launch team and building a team for church planting is the best model discovered so far. The mother church planting daughter churches is another effective model. They insist that every Christian in some way must be involved in church planting. God uses many types of people to build many models of churches. One of the effective models is the Simple Church model. Ed Stetzer and Daniel Im define, “The term ‘simple church’ is birthed out of frustration. We need to describe this phenomenon often called ‘house church,’ but all people in this movement do not like being identified by a ‘house.’ They point out that these churches do not meet just in houses; they also meet in restaurants, businesses, or other settings. What defines simple churches is not location but emphasis.”⁶⁰

Rapid Church Planting Movements in India

There have been various rapid church planting movements in India in the past. Some movements continue to sustain, some discontinued, and some never took off. There are many others waiting to happen. The latest movements that still continue to advance

⁵⁹ As per the report and the minute books maintained in WIC-FMC Mumbai.

⁶⁰ Stetzer and Im, *Planting Missional Churches*, Loc 2043.

are Bhojpuri Breakthrough, Gospel Echoing Missionary Society (GEMS), Maharashtra Village Ministries (MVM), and a few others that apply indigenous and contextual models.

Victor John, Stan Park and Dave Coles in their book, *Bhojpuri Breakthrough*, mention a movement that keeps multiplying in India where hundreds and thousands have experienced transformation through love and caring, signs, wonders, and miracles. Movements are not human endeavors that are controlled by institutions and organizations. The breakthrough experienced in the Bhojpuri movement was due to God's people dedicating themselves in desperate prayer, prayer walks, sustainable social transformation, holistic approach in helping people, working as teams, and reproducing leaders.

The Bhojpuri Breakthrough also emerged as a result of principles that guide the movement. According to John, "Every church-planting movement begins with prayer and has a unique design. A movement doesn't depend on our activities. We can do things that will hinder a movement and we can do things that will facilitate a movement. But nothing we do can make a movement happen. Only God can do that and He alone deserves the glory when a movement takes place."⁶¹

It would be worth enumerating these principles that guided the Bhojpuri Movement, as specified by John, Park, and Coles:

1. Passionate prayer
2. Instantaneous personal witnessing
3. A culture of empowerment

⁶¹ John, *Bhojpuri Breakthrough*, loc. 2958.

4. Reaching friends and relatives
5. The Word is the foundation
6. Intentional planting and reproduction
7. Obedience and accountability to the Word
8. Cultural relevance and holistic service
9. Sensitivity toward other religions
10. Pioneering (Apostolic) outreach⁶²
11. Partnership⁶³

“These are the key principles that guide the Bhojpuri movement. They are not recipe for a church-planting movement but rather principles that have permeated the movement among the Bhojpuri and other nearby groups.”⁶⁴

There have been several other smaller but significant movements in India like the aforementioned Maharashtra Village Ministries (MVM) in Yeotmal. Originally founded in 1981 by D. B. Kulothungan and other students of Union Biblical Seminary, MVM focused on spiritual and rural needs of Maharashtra and has expanded progressively.⁶⁵ At present, MVM has 63 Sunday Worship groups, 511 Bible Study Groups, 330 trained grassroots Church planters, three schools with 381 children and 183 missionaries and

⁶² In the Apostolic church planting approach, the emphasis is on (a) multiplying churches that are not dependent on the church planter or outside resources, (b) empowering the local believers, primarily laypersons, (c) reproducing churches with local leaders so that the apostle can move on to pioneer work among new unreached people.

⁶³ John, *Bhojpuri Breakthrough*, loc. 2958–3063.

⁶⁴ *Ibid.*, loc. 3063.

⁶⁵ Roger Hedlund, “The Witness of New Christian Movements in India.” (Presented at the IAMS Conf. Malaysia 31 July to Aug 2004, Malaysia: IAMS, 2004), 19.

staff who are working in 19 districts of Maharashtra.⁶⁶ The strategy of MVM is to empower leaders from emerging local churches, train them through mobile/portable Bible schools, motivate new believers to reach out to their own tribes, reproduce daughter churches, and approach the communities through wholistic ministry.

Gospel Echoing Missionary Society (GEMS) is another significant movement that has emerged in North India. GEMS exist to transform people to transform nations. In 1972, D. Augustine Jebakumar from South India went to Bihar (a state of North India). The Lord started moving in a marvelous way. His approach was holistic ministry, disciple making, educational, humanitarian, and medical services. This indigenous movement rapidly multiplied. Working in 27 districts in Bihar alone, they have established 11 English medium schools, 118 Hindi medium schools, and 50 children homes. The gospel has now reached to 690 fields with 1,035 worshipping fellowships in five states in India and Nepal.⁶⁷

These models describe a very relevant, contextual, and culturally appropriate approach for church planting movements in India. Many of the principles and strategies that have been used might prove to be very fruitful in this research work.

Understanding the Community Church Planting Model

The leadership of the Free Methodist Church in Asia partnered with Bruce Bennett and helped him bridge from Africa to Asia. As a result, the perspective was changed from Village Church Planting to Community Church Planting. This itself says a

⁶⁶ As per records on file provided by MVM.

⁶⁷ “Gospel Echoing Missionary Society (GEMS),” accessed July 29, 2020, <https://www.gemsbihar.org/index.php/aboutus/history>.

lot about the need for adaptation. The secret of rapid church planting methods has to do with reducing strategies to the basics of the Gospel. In fact, the four Gospels were discipleship methods of the early Church and circulated in different contexts. They were supplemented by Acts and the Epistles.⁶⁸

As per the CCP website, “Community Church Planting was founded by Bruce Bennett who pioneered the Village Church Planting program in Africa in the early part of the 21st century.”⁶⁹

[The CCP methodology was] based upon the strategies and principles learned from Africa, but adapted to global and urban contexts. Between 2003 and 2014, the leadership of CCP oversaw projects in 36 African nations. The work involved partnership with some 40 different denominations that together initiated over 40,000 churches and meeting groups with a membership of more than 5 million persons.⁷⁰

The church-based church planting model of CCP that was implemented in WIC-FMC Mumbai was intended to produce multiple house church groups in and around Mumbai. The program implementation included the four-field strategy used for church planting movements all around the world (Mark 4:26–29); finding a person of peace in the community (Luke 10), evangelism, discipleship, and training added to multiplication based on 2 Timothy 2:2. According to Bruce Bennett, CCP functions on the basis of several key factors. He says, “Obviously, we must obey all God’s commands; however,

⁶⁸ David Yardy, “CCP in the Context of Mumbai FMC,” August 1, 2020.

⁶⁹ “History,” *Community Church Planting*, accessed July 8, 2020, <https://www.ccp.international/history>.

⁷⁰ Ibid.

experience indicates successful CCP movements always reflect seven key biblical principles.” Bennett continues, “Our Seven CCP Cornerstones are: Vision, Call, Faith, Faithfulness, Encouragement, Hospitality, [and] Planning and Administering.”⁷¹

According to the CCP manual, CCP is a program of Communities for Christ (C4J) initiated through 2 Timothy 2:2 training projects. Section 16 of the manual is about CCP projects and church evaluation. As per 16.1 CCP Project Evaluation, “C4J constantly evaluates CCP projects against vision and mission statement, project objectives, and project goals.”⁷² Bennett further says, “Essential to Kingdom growth is the generational formulae in 2 Timothy 2:2, which depicts four generations of disciples passing on Kingdom truth. The verse demonstrates that a single disciple should multiply to at least 8 fourth generation disciples.”⁷³

In my personal interview with Bruce Bennett, he explained, that “the evaluation is both quantitative and qualitative. Quantitative evaluation is based on the number of churches multiplied up to the fourth generation according to 2 Timothy 2:2.”⁷⁴ The qualitative evaluation is based on a Spiritual Health Barometer (SHB) which is “a tool that evaluates 20 aspects of church life on a simple scale of one to five.”⁷⁵ The chart of SHB is as follows:

⁷¹ Bennett, Bruce, “CCP Ministry Manual,” Loc 46.

⁷² Ibid., 126.

⁷³ Ibid., 23.

⁷⁴ Bruce Bennett, “Personal Interview with Bruce Bennett,” Zoom, December 1, 2020.

⁷⁵ Bennett, Bruce, “CCP Ministry Manual,” 128.

	Aspects of Church Life	Needs Works	Satisfactory	Good	Very Good	Excellent
	Score	1	2	3	4	5
1	Evangelism		x			
2	Discipleship	x				
3	Worship				x	
4	Fellowship					x
5	Mission			x		
6	Ministry		x			
7	Intercession			x		
8	Community					x
9	Compassion	x				
10	Training			x		
11	Generosity		x			
12	Persecution					x
13	Spiritual hunger				x	
14	Confronting evil	x				
15	Devotion to Word			x		
16	Holiness			x		
17	Preaching		x			
18	Love			x		
19	Tithes/Offerings		x			
20	Joy		x			
	Total Marked	3	6	6	2	3
	Total value	3	12	18	8	15
	Total score	56%				

Table 2. Spiritual Health Barometer⁷⁶

According to Bennett, some factors that cripple successful church planting are the wrong time and season of planting. Seasons are regular, but wrong seasons will not yield good results. Besides, the workers must share God's vision, otherwise they will labor in

⁷⁶ Note Table 2. adapted from CCP Manual: Ibid., 130.

vain. Those driven by money and comfort cannot bear fruit in the vineyard. Transmitting a church planting DNA in the workers is the key to success.

In his book, *Kingdom Keys*, Bennett says, “In facilitating church planting in forty nations, I have met extraordinary leaders whom God has used mightily to spearhead kingdom initiatives. These leaders, with different styles and gifts, speaking different languages, working in different contexts and cultures, embodied traits that produce astonishing results.”⁷⁷

Bennett expands the original seven keys to nine characteristics. In his own words, he describes them this way:

1. Vision, a compelling image and commitment to God’s future;
 2. Call, God’s invitation to join Him in a specific kingdom ministry;
 3. Faith, an unshakable confidence in God and His Word;
 4. Authority, the delegated power of Christ to permit that which is and prohibit that which is not of the kingdom of God;
 5. Community, maturing individually and corporately to embody the very fullness of Christ.
 6. Hospitality, showing kindness, welcome and generosity toward strangers;
 7. Multiplication, a commitment to the rapid expansion of the kingdom of God;
 8. Encouragement, urging co-laborer’s to remain faithful to Christ and his cause;
- and

⁷⁷ Bennett, *Kingdom Keys*, 11.

9. Intentionality, aligning community activities to ensure congruency with their call, vision, gifts, experience and skills.”⁷⁸

According to the CCP manual, the CCP program focuses on establishing multiplying churches amongst unreached communities of the world, developing appropriate church planting processes, and training models for each context. The CCP manual advises that in a Church-Based Church Planting (CB-CP) implementation, as well as in a Training Center Church Planting (TCP) implementation, a project coordinator be appointed.⁷⁹ Project coordinator should have vision for church planting, should sense God’s call, and should possess strong leadership ability. He or she should be theologically qualified, competent to train pastors and trainers, and able to supervise the work of church planting. In the case of the CB-CP model, the responsibility of a project coordinator is to identify and equip existing pastors who can commence CB-CP projects out of their existing churches. He or she is also required to compile the annual implementation plan and visit each of the mother and new daughter churches. In the TCP model of church planting, the project coordinator’s main function is to identify theologically equipped indigenous trainers who can commence the TCP program. The coordinator is also required to visit the new church plants in order to evaluate the development of the work.⁸⁰

From the CCP Ministry manual, the researcher has identified the following two CCP models for rapid church planting. First, church-based church planting (CB-CP)

⁷⁸ Ibid., 11–12.

⁷⁹ CCP manual uses acronyms CB-CP for Church Based Church Planting and TCP for Training Centre Church Planting.

⁸⁰ As per CCP Ministry Manual section 5.1 for TCP coordinator and 6.4 for CB-CP coordinator.

model ideal for existing local church for transitioning into multiplying churches. A local church pastor can implement a CB-CP program with 3 to 6 student pastors (disciples/reliable people from his own church) who will initiate daughter churches in the nearby area where there are no churches. The whole church rallies around to birth first generation daughter churches. The DNA of multiplicative daughter churches is passed on to second, third, fourth generations and beyond. The other model is Training Center Church Planting (TCP). This model needs a fulltime trainer to launch around 15 first generation churches from a training center facility. Fifteen student-pastors plant 15 new churches. These first generation 15 will in turn each plant two daughter churches. These 15 first generation pastors will train 15 second generation pastors until the fourth generation.⁸¹

In researcher's experience there are four keys to successful church planting methodology: (1) use of the "four-field" strategy based on the parable in Mark 4:26–29, (2) God's prevenient grace in looking for a person of peace in every community, (3) finding resources in the harvest, and (4) undergirded by the DNA of multiplying disciples, leaders and churches. The researcher has also noticed that some leaders who have kingdom characteristics as already mentioned above and are willing to learn to adapt to the successful church planting principles and strategies are more effective in church planting. The training strategy of CCP of training in ministry is rewarding. It is simple, doable, inexpensive, and inclusive.

The four-field strategy is an important concept for implementation of CCP methodology. As per CCP manual,

⁸¹ Bennett, Bruce, "CCP Ministry Manual," 25, 32.

“CCP implementation programs have adapted the Four-Field model used by the Church Planting Movement. They derived the Four-Field model from the parable in Mk 4:26-29 (NIV) when Jesus said, “This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself, the soil produces grain—first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come.” We see the four-fields in this parable as follows: (1) An Empty Field—which requires an Entry Strategy (2) A Seeded Field—which requires a Gospel Strategy (3) Growing Field—which requires a Discipleship Strategy and (4) Harvest Field—which requires a Training Strategy. Church planting is represented symbolically within this parable.”⁸²

The four-field diagram is given below.⁸³

⁸² Ibid., 21.

⁸³ Ibid., 22.

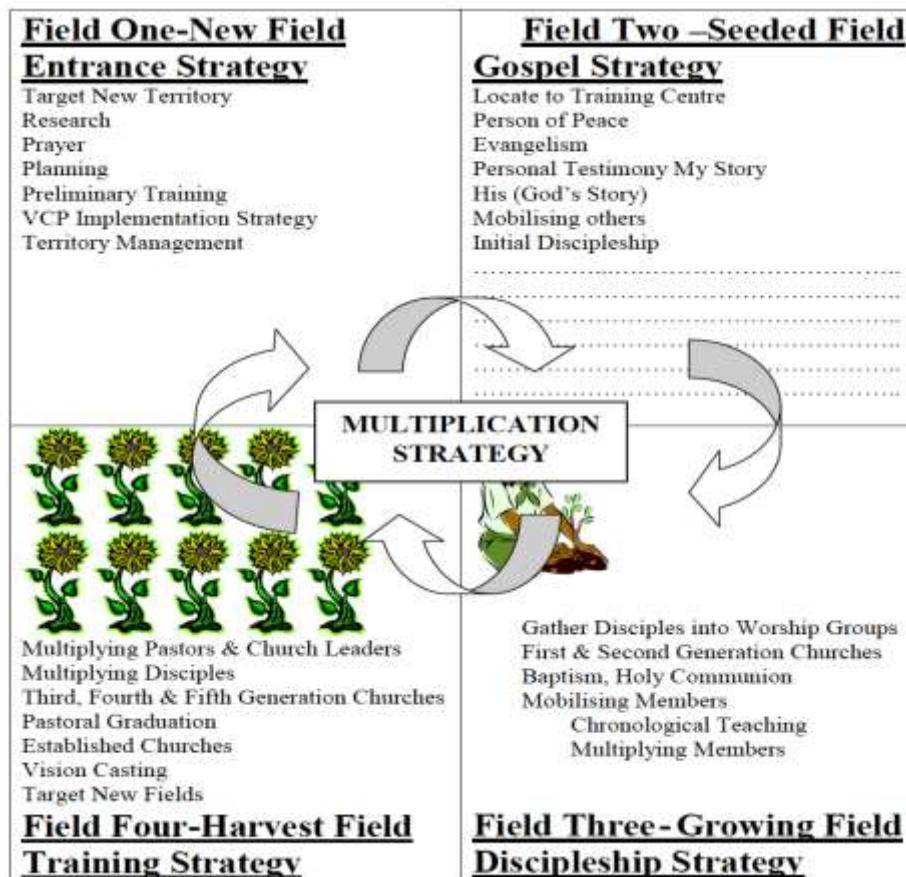


Figure 1. The Four-Field Model⁸⁴

Consequent to the CCP program implementation in WIC-FMC Mumbai, ongoing training seminars were organized to motivate the pastors and church planters so that they could evaluate and review their plans and goals. The CCP training manual was printed and supplied in Marathi, the local language. Looking back at the historical context and data of church planting in WIC-FMC Mumbai, the researcher had played an important role in the year 1990 when WIC-FMC Mumbai had set a goal of planting ten daughter churches by the year 2000. The strategic approach was church planting through wholistic ministry and the goal of planting ten churches was clearly achieved by the year 1999. In

⁸⁴ The Four-Field Model adapted from CCP manual page 22.

addition, ministry to visually handicapped, social ministry to help lepers for livelihood through handloom project and goatery (animal) project as well as a project for feeding widows were also initiated.⁸⁵ The city of Mumbai was prospering with business and economy. More and more people were migrating and settling down in the suburban areas of the city. There was a growing need to reach out to others than the existing church members. As rightly said by Ed Stetzer and Daniel Im, in *Planting Missional Churches*, “Missional church planters focus on the Great Commission by reaching the unchurched, not by seeking to attract area Christians.”⁸⁶ The leadership of WIC-FMC Mumbai strongly felt the need for a precise methodology relevant to the culture and context of its ministry and hence CCP was introduced in the year 2013 as the most suitable methodology to reach out to its communities for church planting.

Summary of Literature Review

As reviewed in detail in this chapter, God’s mission (*mission Dei*) continues to be the center of God’s activity in this world through the church. The church is both missional and incarnational. Imbedded in the very nature of the church is a multiplication DNA. The Great Commission to go and make disciples of all nations is the mandate for the church. Looking back at the history of Christianity, this tiny little movement that began on the day of Pentecost has become a dominant religion in the world. Obedience to the Great Commission of making disciples and using the right strategies, values, and Biblical principles is producing phenomenal results.

⁸⁵ As per records of WIC-FMC Mumbai, William John was the Superintendent of WIC-FMC Mumbai during this period and the goal was achieved under his leadership.

⁸⁶ Stetzer and Im, *Planting Missional Churches*, Loc 335.

There are rapid church planting movements growing all over the world. Most of them are organic, indigenous, and multiplying. Volumes have been published on these movements, and exponential growth of the Church has taken place in many parts of the world. Community Church Planting is one such movement that continues to multiply, and its methodology is being analyzed and evaluated in this research. The literature reviewed is relevant, pragmatic, and central to the researcher. The next chapter provides presentation of methods and steps of research designed and developed to analyze the data.

CHAPTER 3

METHODOLOGY OF THE STUDY

The purpose of this research is to evaluate and analyze the church-based church planting model of CCP methodology as implemented in WIC-FMC Mumbai during the period of five years (2013–2018). The conclusions of the research will advise the researcher to analyze what components of the CCP strategy need contextualization and relevance so that necessary recommendations can be made.

Methods and Sources of Research

The researcher will use the program effects case study methodology for collecting, analyzing, and processing the data. Richard Hayes, Brittany Kyer, and Emily Weber, in *The Case Study Cookbook*, define, “Program Effects Case Studies are used to determine the effects of a specific programs, whether the programs are failing or succeeding, and why. These case studies are best used in conjunction with prior reports or data collections and surveys conducted with people involved in the studied situation either just before or just after the case study.”¹ In his book, *Case Study Research*, Robert K. Yin gives a twofold definition of case studies:

¹ Richard Hayes, Brittany Kyer, and Emily Weber, “The Case Study Cookbook” (2015): 16.

1. A case study is an empirical inquiry that:	2. The case study inquiry:
<ul style="list-style-type: none"> ○ Investigates a contemporary phenomenon in depth and within its real-life context, especially when ○ The boundaries between phenomenon and context are not clearly evident. 	<ul style="list-style-type: none"> ○ Copes with the technically distinctive situation in which there will be many more variables of interest than data points, and as one result ○ Relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and as another result ○ Benefits from the prior development of theoretical propositions to guide data collection and analysis.

Table 3. Definition of Case Study²

To summarize the definition, Yin further refers to case study as, “Like other research methods, it is a way of investigating an empirical topic by following a set of prespecified procedures.”³

The researcher will collect both quantitative and qualitative data from the examined site or locations that are predetermined. During the survey and observations, the researcher will be open to emergent themes like unexpected findings and discernable trends.

The research will be done in WIC-FMC Mumbai, where the CCP method was implemented. At first, the general effect of the program will be examined with greater research precision than has been attempted before. Both qualitative and quantitative data will be collected from the examined sites. Program effects case study falls under a wide

² The wording is quoted from Case Study Research: Designs and Methods by Robert K. Yin. The layout is mine: Robert K. Yin, *Case Study Research: Design and Methods*, 4th ed., Applied Social Research Methods (Los Angeles, CA: Sage Publications, 2009), 18.

³ Ibid., 21.

range of empirical research methodologies underneath a qualitative case study method that will help to answer how and why questions that are significant for this research.⁴ The purpose for using this methodology is to determine the effects and impacts of CCP as implemented in WIC-FMC Mumbai. The method of research is primarily qualitative in nature. However, as the researcher is looking for exploring and understanding particular phenomenon, both qualitative and quantitative data will be collected for the research. Paul Bramer, in his paper on Action Research for Doctor of Ministry Project, published in *Journal of Christian Ministry* quotes, “Participatory action research is the most appropriate approach for Doctor of Ministry projects.”⁵

The researcher will initially attempt to run a pilot test of the questionnaire. The researcher recognizes that doing this kind of research needs plenty of help, and, therefore, a research team will be formed. Research is hard work and therefore, sustaining, enduring, and remaining motivated will make a difference.

⁴ Empirical research means that any conclusions drawn are based upon hard evidence gathered from information collected from real life experience or observations.

⁵ Paul Bramer, “Action Research for Doctor of Ministry Project: A Practical Definition” (n.d.): 2.

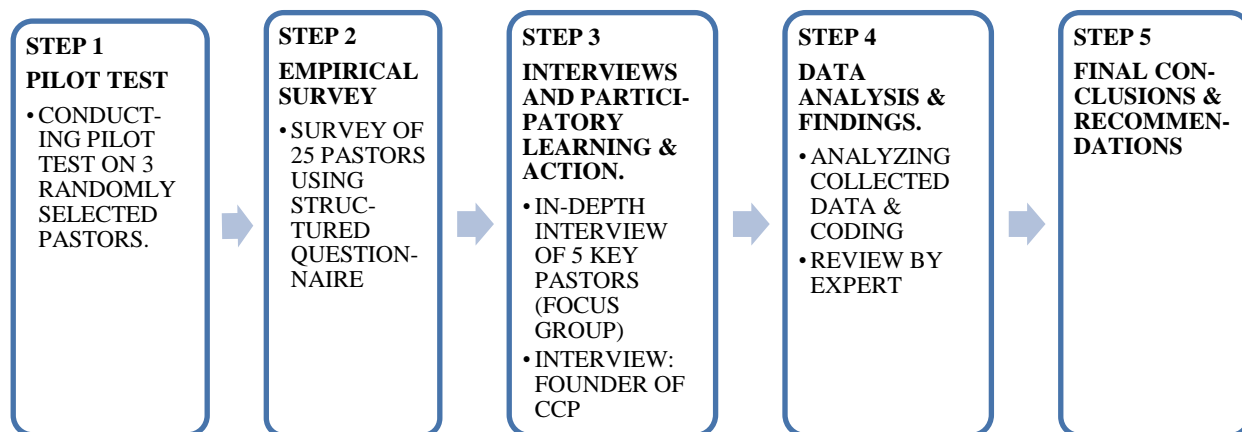


Figure 2. Research Process Flowchart

Research Step 1

The researcher will first administer a pilot test with three randomly selected pastors out of the 33 current WIC-FMC, Mumbai pastors who went through the CCP training. A group of pastors—57 in total—were initially trained in the CCP methodology in 2013 by Bruce Bennett, founder of CCP (as mentioned earlier). The reason for the selection of 33 out of 57 is because these pastors remain reachable, available, and are currently serving as pastors in WIC-FMC Mumbai.⁶ The purpose of the pilot test is to confirm the feasibility of the questionnaire and to examine whether it will produce measurable results. The pilot test will also help ensure that the questions are clearly understood as designed and whether any modifications or alterations are required to the questionnaire before the large survey.

⁶ Out of 33 participants, one participant was removed from his appointment just before the survey and hence only 32 participants were available.

Research Step 2

The researcher will conduct an empirical survey of the 30 pastors of WIC-FMC Mumbai to evaluate the CCP methodology (see Appendix B).⁷ As noted above these 30 pastors were trained in the CCP methodology in the year 2013 at Lonavala, Maharashtra, India by Bruce Bennett and thereafter received extensive training conducted in 2014 for three days at Mission India, Nagpur city. In the aftermath, the researcher continued to follow up, observe, and emphasize the implementation of CCP methodology by these pastors. Each of these pastors has set goals for multiplying churches in his/her region. The CCP methodology used was church based church planting, in which a mother church will give birth to at least two daughter churches. A printed manual on using the CCP methodology was given to each one of the pastors who underwent the CCP training. During the training period, trained pastors were formed into regional groups to discuss the strategy and its implementation with specific target area within the region.

The researcher will use structured questionnaire as revised following feedback from the pilot study of Step 1. A coordinator will be used to collect survey data from the participants in case some may find it difficult to use online media for submission of survey forms.

Research Step 3

The researcher will interview five key pastors. This will be the focus group for the research project. These five key pastors are from WIC-FMC Mumbai out of the 33 (as

⁷ The actual number of participants was only 24. Out of 30 pastors, five were selected for personal interview as per Research Step No.3 and one of the pastors was removed from his appointment before the empirical survey. Hence survey was done with only 24 participants.

mentioned in step 1 and 2 above). These pastors are available, reachable and currently serving WIC-FMC Mumbai. They have experience of serving ten to twenty years in WIC-FMC and have been trained in using CCP methodology.⁸

The researcher will personally interview this focus group with a structured questionnaire (see Appendix C). In addition to the structured questions, the researcher will use unstructured questions as they arise during the course of the interviews. The purpose is to get reliable information about the process, strategies, and resources used by the five respondents for implementation of the CCP program. A detailed and thorough examination will lead to finding specific information crucial to the research work.

Participatory Learning and Action (PLA) will be used for analysis of CCP work done by the key pastors interviewed in the focus group of WIC-FMC Mumbai. In the journal article on *Action Research for Doctor of Ministry Project*, Paul Bramer and Mark Chapman defines action research as “an iterative project cycle with action, research, and reflection guided by a leader with the participation of others in the situation and

⁸ Out of 33 participants, one participant was removed from his appointment, the pilot test was conducted on three randomly picked, five are located in remote villages where access to internet is difficult, two retired after the survey interview, one was unavailable due to his physical condition, one has the charge of superintendent's office and would not be easily available, one is studying PhD and not available, and fourteen participants are not earnestly and actively engaged in CCP. Therefore, the remaining five were selected as a focus group for personal interview. These five key pastors are currently serving in WIC-FMC, Mumbai and are actively engaged in the implementation of the CCP. They are passionate about evangelism. These five are actively engaged in society at various levels in helping the poor, assisting needy children in their education, conducting adult literacy classes, providing health care (medical camps), providing food during the pandemic to needy people, caring for the aged and lonely, and serving those affected by HIV/AIDS. Moreover, these pastors are easily available and have good internet connection. The researcher was confident that this focus group would provide authentic, relevant, useful, and important information which is vital for the research through their insights, opinions, knowledge, and experience of implementing the CCP program. These key pastors consented to be interviewed and their prior approval was obtained.

consonant with the ideals of the group to effect positive individual and social change and to develop transferable and theoretical knowledge.”⁹

The researcher set out to explore participants’ vision, passion, insights, and knowledge about the church planting movement and in particular CCP methodology. The researchers plan was to scrutinize their observations about church planting strategy within the denomination and in particular with their local church in their area. This step was incorporated to help in getting the most basic information of the church planters, the location, the community in which the attempts were made for church planting and the time taken for initiating the new house church.

The researcher conducted a personal interview with Bruce Bennett to understand fundamental themes of the CCP strategy from its founder and what he said about the implementation and success of the CCP in many countries of the world. This helped the researcher to probe deeper into the insights, opinions, and impressions of the founder. A detailed personal interview also helped understand and evaluate the founder’s perspectives and experiences of implementation of the CCP strategy in many countries around the world.

The CCP methodology has been highly successful in Africa, Asia, and other parts of the world. The founder’s claim is that it is based on simple Biblical principles and, therefore, should work anywhere.¹⁰ However, the researcher wants to know the reality—why in some places it has been successful while in other places it faced challenges, from the founder’s point of view.

⁹ Bramer, “Action Research for Doctor of Ministry Project: A Practical Definition,” 3.

¹⁰ Bruce Bennett, “Personal Conversation in Khandala, Lonavala, Maharashtra, India.,” February 5, 2013.

Research Step 4

For analyzing the data, the researcher reviewed the results of the participatory observation, personal interviews, and survey questions. The findings regarding the success and challenges of the implementation of the CCP strategy by the pastors and church planters in WIC-FMC, Mumbai determined the basis of this important data. Data collected was coded and Microsoft Excel and Tableau software programs were used for analysis. A research assistant facilitated in analyzing the data. A time frame of two and half months was fixed for the completion of data collection and analysis of the same. A summary of data analyses is clearly displayed through the graphs, tables, and units/scales of measure.

Research Step 5

The researcher has presented the findings based on survey questionnaires used for quantitative research and qualitative research methods like individual interviews, group interviews, questionnaires, and observations with the focus group. Insights drawn from the experience of the founder of the CCP for planting churches are a vital part of the conclusions. Detailed aspects of the findings are presented with tables, graphs, diagrams, charts, and other statistical parameters. Final conclusions and recommendations are made based on the significant outcome of the investigations indicating directly to the aim of the project.

Limitations of the Study

The researcher believed in the success of this study because the higher authorities of the denomination endorsed it and the researcher had been serving among the participating pastors for twenty years. The study was able to be efficiently done

(concerning time and cost) since it was being done in the same organization. However, there were a few risk factors involved.

The location for research was determined as WIC-FMC, Mumbai in view of the fact that CCP strategy was initially implemented in WIC-FMC, Mumbai. The location was also significant because the researcher expects to help these pastors in a new church planting initiative in the future. The focus was narrowed further to a group of selected pastors/church planters within the reasonable research limit for the purpose of this research. Because of restrictions on travel and personal visits due to pandemic, all meetings and interviews were done online. Even though personal meetings and visits would have been a huge blessing, there were many advantages in meeting the participants online. The meetings were easy, convenient, friendly, and enjoyable. From the comfort of their homes, participants had access to computers, CCP material, and other documents. Therefore, it was strategic to work with this group.

The participants for the study were primarily evangelists and church planters, and they had passion for church planting and made attempts of church planting in the past. They were willing to learn and also influence others for church planting. Some of the characteristics of this focus group are: they are teachable, faithful, and available. Moreover, they have the gift of evangelism, vision, good communication skills and connections, and strong desire for multiplication of churches. The researcher wanted to obtain the best results that would lead to finding a good church planting model. That is why the researcher selected a limited number of pastors with the characteristics mentioned above.

The time frame for this research was seven to eight months. The goal was to visit at least five key fields so that a minimum of twenty visits would be done during this period. However, as previously mentioned, the personal visits could not be done due to the extended lockdown restrictions. Instead, regular video calls were done individually with the pastors and collectively as a focus group. The availability of the pastors, church planters, and focus group participants was not an obstacle because of the long-time relationship and network of the researcher.

Summary of the Methodology

The methodology for research was mainly Programs Effect Case Study for evaluation and Participatory Action Research (PAR). The researcher focused on using both quantitative and qualitative methods. There were five steps in the research methodology as shown in Figure 2. The researcher believed that a new strategy of planting house churches would emerge as a result that would help initiate multiple house churches and meeting groups in WIC-FMC Mumbai. The researcher is also assured of a good supportive system within the denomination and from the resource persons in this project. In the next chapter, the researcher has presents quantitative and qualitative data collected from survey questionnaire, individual interviews, and observations. Analysis and interpretations are explained using charts, graphs, tables, and figures.

CHAPTER 4

PRESENTATION, ANALYSIS, AND INTERPRETATION OF THE DATA

The purpose of this research was to evaluate and analyze the church-based church planting model of CCP methodology as implemented in WIC-FMC Mumbai during the period of five years (2013–2018). The researcher was particularly interested in understanding the impact of the program implemented. The following factors were investigated in the survey Likert Scale questionnaire (see Appendix B).

1. Vision
2. Method
3. Resources
4. Perseverance

Several open-ended questions were asked in the survey to assess if the participants had any other relevant factors that were not covered in the above factors. In order to evaluate, the researcher analyzed the participants' understanding, efforts, and affinity for the four research factors and any factor that might arise from the open-ended questions.

As mentioned in Chapter 1 of this research project, the WIC-FMC, Mumbai set an ambitious goal of planting 1,369 new churches between 2013–2018. However, after five years of planning, follow up, revisiting, and reviewing the goal, less than 100 house churches were planted. The researcher, therefore, was curious to research and determine the under-lying reason behind these disappointing results. As described in Chapter 2, planting missional churches with a DNA to multiply further up to second, third, fourth

generations, and beyond is the mandate given to the church. Great Commission can only be accomplished if we plant churches that will plant churches. As outlined in Chapter 3 of this research paper, the conceptual framework was designed to use a program effects case study methodology. At first, a pilot test was administered on three randomly picked participants and the test results are reviewed in the presentation below. An empirical survey of the group of pastors was conducted, followed by a personal interview of a focus group of five pastors. Eventually an interview of CCP founder was executed. Both quantitative and qualitative data were collected and analyzed. This chapter is to report the process of data collection, analysis, and findings.

Presentation of the Fieldwork and Data Results

Pilot Test

The purpose of the pilot test was to confirm the feasibility of the questionnaire and to examine whether the test would produce measurable results. Two questions were designed per module (factor) primarily to understand their experience to what degree these factors influenced the success or failure of the program implementation. A set of 10 questions was designed using the Likert scale. These 10 questions are marked with asterisks in Appendix B. The researcher also wanted to understand whether there would be any concern during a survey of a larger group. The participants were asked to rate their experience on a scale of 1–5, and their feedback was analyzed.

As a result of analyzing the pilot test, 24 new questions were added to the survey: six on Vision, eight on Method, nine on Resources, three on Perseverance, and eight open ended descriptive questions. Thus, there were a total of 34 questions in the final questionnaire. The last question from the pilot test, “What else would you like the

researcher to know about your experience with CCP in the timeframe 2013–2018?” was changed to “What advice would you give to a partner organization that might be thinking about adopting CCP for rapid church multiplication?” The pilot test also helped to ensure that all participants would give honest answers to the questions and not just the best answers possible, as one of the participants gave the best possible rating on all Likert scale questions. Moreover, the additional questions were designed to help participants to write what they think went right or went wrong.

Empirical Survey

A total of 57 pastors participated in the CCP training program in 2013, of which the researcher was aware of 33 pastors who had actively implemented the strategy. For the purpose of analyzing the participants’ experience with the program, a three-fold data collection process was implemented for a sample of active participants. This process was conducted as per research steps 2 through 4 from Chapter 3 of this research paper.

1. Survey Questionnaire—sample size collected of 24 participants.¹
2. Personal Interview—sample size of 5 participants (focus group)²

¹ A total number of 65 participants attended CCP training conducted in Khandala, Maharashtra as per the report dated 11 February, 2013. Out of these 65, six participants have left the denomination for various reasons over a period of time and are no more in contact. From the rest of 59 remaining, the researcher has excluded two more (Bruce Bennett, the founder of CCP and the researcher himself). Hence, at the time of writing this research paper 57 participants were considered as trained in the CCP methodology in 2013. However, the researcher has selected only 33 participants out of 57 for the purpose of this research project because the other participants are not part of WIC-FMC, Mumbai. One of the participants out of these 33 was removed from his appointment by WIC-FMC, Mumbai recently and was not available. Therefore, the 32 prospective participants for this research are as follows. 3 participants completed the pilot survey and were not re-surveyed for the final questionnaire. 5 were selected for individual interviews in place of responding to the survey questionnaire. Remaining 24 participants responded to the survey questionnaire. Thus, 32 out of 32 participated in one way or another.

3. Personal interview with the Founder of CCP

To collect data around the participants' response towards the four categories, Likert scales were used to evaluate each. First was the participants' perspective regarding the communication of a clearly defined vision and their level of drive toward the vision. Second came the participants' perspective about methodology—their understanding and belief regarding the person of peace and four-field strategy. Third was the participants' perspective regarding faith in God's provision and belief in whether financial resources could determine the outcome of church planting. The final one was the participants' perspective on their goals and perseverance.

For each Likert Scale, three to seven questions (i.e., Likert items) were considered to which participants had to choose an answer between Strongly Disagree (1) to Strongly Agree (5). Most of these questions were framed assuming a positive feedback from the participants. A respondent who agrees or strongly agrees to these questions indicates a positive opinion toward the attribute in question. The researcher also added a small proportion—six questions (Questions 4, 11, 22, 23, 25, and 26)—in the survey which assumed a negative feedback from the participants. A respondent who agrees or strongly agrees to these questions indicates a negative opinion toward the attribute in question. These questions are hereafter referred to as negative toned questions. These were added as attention check questions so that respondents would need to read each question carefully and not simply mark every answer at a high positive rating (4 or 5). For the purpose of clarity, the above six negative toned questions have been grouped together and presented separately in Chapter 4.

These responses were then collated to arrive at an overall response towards the factors. In order to understand what diverse experience participants had within each factor, analysis of some of the individual Likert items were included to examine the range of responses.

A few additional descriptive questions were asked to evaluate whether they understood and followed the steps of the four-field model correctly (Q27). Further the researcher wanted to know how the participants assessed the importance of each factor in the success of CCP in the initial church planting stage as well as the second-generation church planting (Q28 and Q30). The participants were also asked to describe whether they thought there were ‘other’ important factors both in the initial church planting stage and second-generation church planting stage (Q29 and Q31). Finally, a more detailed descriptive question was asked: What would they advise to a partner organization that might be thinking about adopting CCP for rapid church multiplication (Q34).

Anonymity was maintained in Part One data collection by using a coordinator to collect randomized surveys from participants. The data from these forms were transferred to a Microsoft Excel worksheet for further evaluation. Some of the descriptive responses were tagged with keywords to be able to interpret them numerically.

Data Presentation

The following charts are presented and analyzed to show the overall response to the survey questionnaire by 24 participants to the CCP Strategy. The first chart (Figure 3.) shows that the participants overall response to CCP implementation plan is positive.

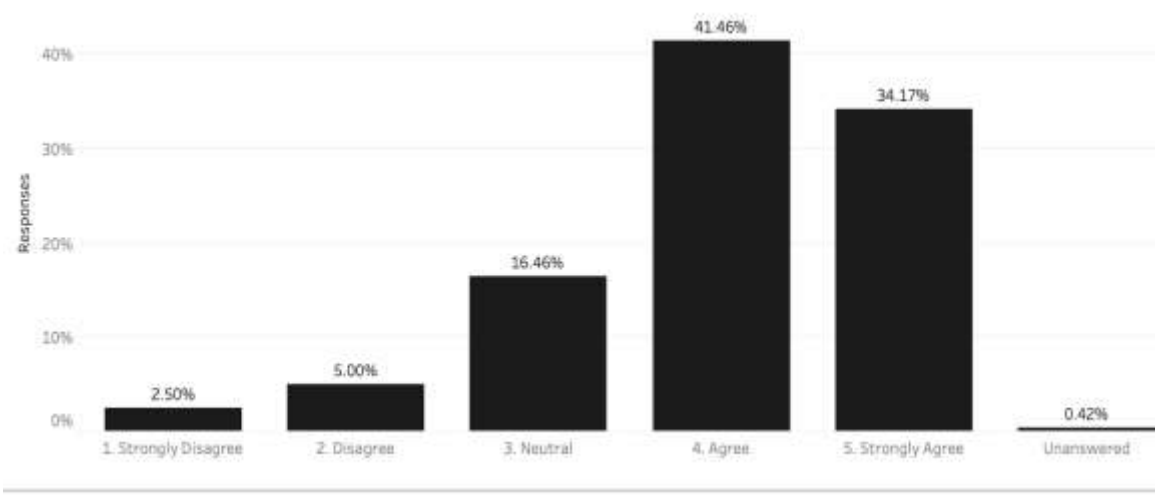


Figure 3. Response to Overall CCP Strategy³

Figure 4. below revealed how the participants responded to the six negative toned questions. As noted above, these questions were primarily asked to ensure that the participants are careful and not just answering without thinking.

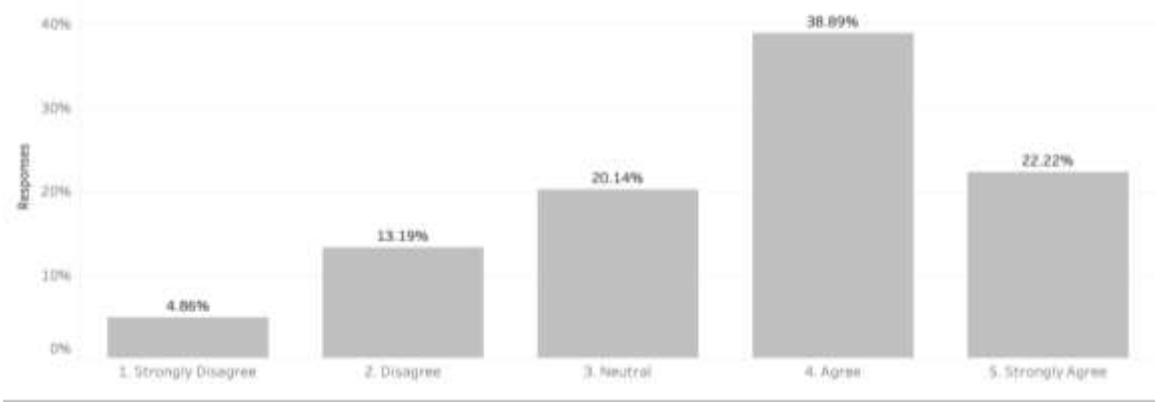


Figure 4. Summary of Negative Toned Questions

From the above chart, remembering that for negatively toned questions agreement indicates negative affinity, it is observed that an aggregate of 61.0% of the responses

³ Figure 3 does not contain data from the negatively toned questions.

(38.8% agreed and 22.2% strongly agreed) lean towards negative affinity of the use of CCP strategy for WIC-FMC, Mumbai. Only 17.9% of responses (13.1% disagree and 4.8% strongly disagree) are positive, while 20.1% neither affirmed nor disagreed.

Although the aggregate responses to the negative toned questions might seem to indicate that the respondents are unfavorable towards CCP on the whole, it seems more likely that the responses to these specific questions reveal areas of deficiency within the implementation of CCP in WIC-FMC, Mumbai. It shows that for certain aspects of the CCP strategy, the majority (i.e., 61% of participants) has shown dislike and would probably see scope for improvement. The researcher has followed up through in-depth interviews to probe why the participants showed dislike for these aspects.

Figure 5. is a summary of aggregate response of the participants to each of the four factors that influenced them at different levels.

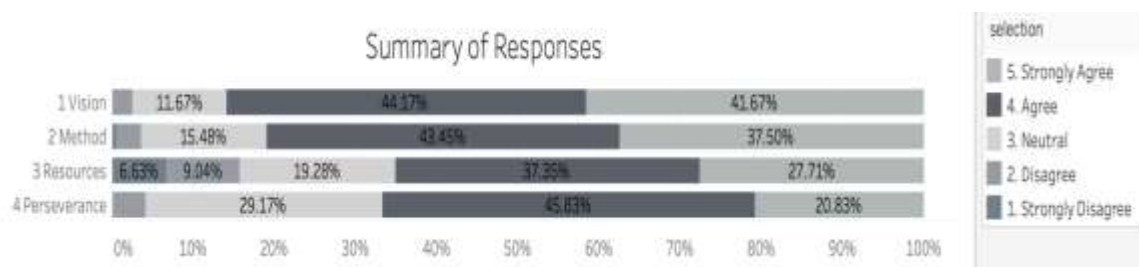


Figure 5. Aggregate Summary of Responses

The majority 85.8% (44.1% agree and 41.6% strongly agree) of participants had a clear vision and passion for planting churches. However, this could be a kind of self-perception and may not correspond to clear understanding of the CCP methodology and its implementation process step by step even though 80.5% indicate agreement (43.4% agree and 37.0% strongly agree). The overall response to resources indicates that 65.0% (37.3% agree and 27.7% strongly agree) agree that there was no lack of resources for

WIC-FMC, Mumbai, while 15.6% disagree (9.0% disagree and 6.6% strongly disagree) and 19.2% remain neutral. The response of the participants whether they persevered in planting churches even when they faced challenges reveals that 66.6% agree, (45.8% agree and 20.8% strongly agree) while 29.1% remain neutral. The summary of the responses as per the above chart will be analyzed by looking at each factor in detail.

Vision: Participants agree that a clearly defined vision was communicated effectively, and they had a drive for this vision. The chart below is a response of participants to each of the six questions asked on vision. The analysis shows what participants think about the overall vision of the CCP program.

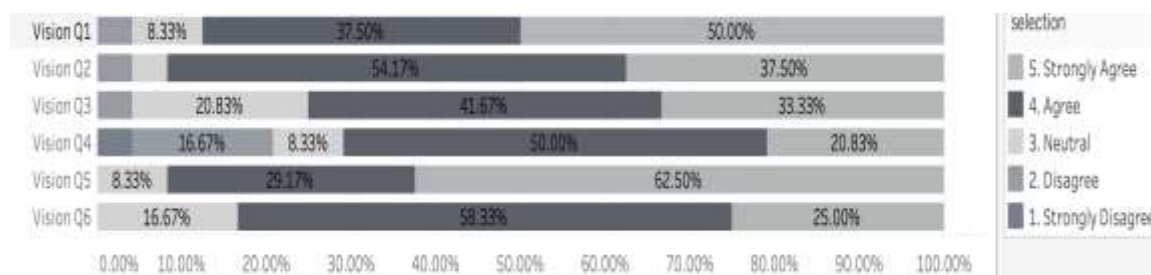


Figure 6.1. Summary of Participants' Response to Vision

If the responses had shown a lack of vision among the respondents, that could have meant they were only serving out of duty and not a sense of call. However, the overall response to clarity and casting of vision amongst the participants is significantly positive. The response to each question on vision by the participants and the significant finding is as follows.

Question 1, "You and your church were driven by vision and passion for planting daughter churches." 87.5% participants agreed and strongly agreed which is significant response. At the heart of this substantial response is the motivation laid at the beginning

of WIC-FMC, Mumbai for evangelism and church planting by its leaders. The yearning to grow continued and therefore, when CCP was introduced as a strategy for planting new churches, the respondents saw an opportunity to grow. Only 8.3% of the responses were neutral.

Question 2, “You were confident that vision casting by CCP was adequate to move forward with the goal of planting churches.” 91.6% have significantly expressed that they agree. This response is even higher in percentage than the response to Question 1 above. At this point of time, WIC-FMC, Mumbai did not have any structured rapid church planting methodology in practice and therefore, presentation of CCP as a methodology with its phenomenal impact in Africa may have inspired the respondents to think that this would be adequate to set goals for WIC-FMC Mumbai.

Question 3, “You were able to effectively communicate the vision to your local church leaders.” 75.0% agreed. (41.6% agree and 33.3% strongly agree). CCP was officially launched and approved by FMC at large as a strategy for planting new churches. Church based church planting (CB-CP) of CCP was considered to be the way to move forward initially and this required that the mother church would give birth to daughter churches. Therefore, the mother church congregation and leaders would be engaged fully. In order to move forward in this direction, the participants had to communicate the vision to their local churches effectively.

Question 5, “You think that house church planting strategy is the way to move forward for WIC-FMC, Mumbai, to which 91.6% respondents agree. This reveals that the vast majority of participants are convinced in the house church planting movement and they strongly believe that WIC-FMC Mumbai must move in this direction.

Question 6, “You believe that if the opportunity to utilize the CCP methodology comes back again, you will be able to achieve your goal for new church planting.” This question was intended to understand what participants feel about the CCP methodology to which 83.3% agreed positively (58.3% agree and 25.0% strongly agree). This is a clear indication that the majority of participants do not want to give up but rather have a sincere desire to achieve the goal of planting churches by making a second attempt to implement the program again.

This leads us to examine the second factor in the research, which is method. The questions were asked to test if the participants understood CCP methodology and they followed the process step by step.

Method: Participants agree that they understood and believed in the person of peace and four-field strategy. The chart below analyzes the participants’ understanding of the methodology of CCP. There were eight questions in the survey questionnaire designed to find out to what degree the participants were confident in using CCP methodology.



Figure 6.2. Summary of Participants’ Responses to Method

The overall response to the method is also very significant. On one hand, the responses indicate that the participants believe they have understood the methodology,

but on the other hand, it appears that they have fallen short in applying the methodology in the correct order. The response of participants to all the eight questions on method in the survey questionnaire supports this conclusion. The researcher has given below the detailed feedback on each question from the participants with important observations.

Question 7, “You believe that God has placed a person of peace in every community.” 91.6% agreed, (45.8% agree and 45.8% strongly agree) which shows how firmly the participants are convinced in the strategy of the person of peace. As mentioned in Chapter 2 the CCP program implementation included finding a person of peace. In fact, Jesus taught Kingdom workers to actively seek the person of peace as God prepares such persons in communities who receive CCP workers with hospitality.

Question 8, “You believe that success in planting new churches depends on seeking a person of peace in the community.” 83.3% agree (37.5% agree and 45.8% strongly agree) This affirms that seeking a person of peace in the community is the key strategy for planting churches.

It was important for participants to clearly understand and follow the CCP methodology in the correct order to get the desired results. To check if the participants actually went out seeking for a person of peace and whether they practically followed the steps of the CCP methodology correctly, the following two questions were asked.

Question 9, “In your attempt to plant a new church, you went out seeking for a person of peace in the new field.” This was a significant question to show whether the participants actually acted on what they believed. From the response in the above chart to this question, 83.3% (50.0% agree and 33.3% strongly agree) of participants reported that they actually went looking for a person of peace in the community.

Question 10, “You practically followed the steps of CCP Methodology for initiating new churches during the period of 2013–2018.” The CCP methodology follows the Four-Field Model used by church planting movements, as described in Chapter 2, above. The first step is entrance strategy in the new (empty) field followed by looking for a person of peace. The response in the chart shows that 58.3% have agreed (33.3% agree and 25.0% strongly agree) while 33.3% are neutral. The result shows that 58.3% of participants indicate that they practically followed the Four-Field steps of CCP methodology whereas the remaining did not. Those who did not go out looking for a person of peace, did not follow the steps of CCP methodology, which is so crucial for planting new churches. The combination of the above two answers indicates that the participants’ thought they knew the method and thought they implemented it but in fact, neither is true.

Question 12, “While planting churches you realized that the four-field method (Mark 4:26–29) of CCP is significantly helpful.” The response to this question shows that 87.5% agree (45.8% agree and 41.6% strongly agree).

However, as discussed above, in order to test whether the participants really understood the process step by step, the participants were asked to write the correct order of the steps of the process in Question 27: CCP strategy is based on a four-field parable as told by Jesus in Mark 4:26-29. Please put the correct numbers in the order of the steps of the four-fields. The proportion of respondents understanding of the CCP strategy is shown in the following graph. The Figure 6.2.1 shows clearly how the participants’ responded to the understanding of the steps of four-field strategy.

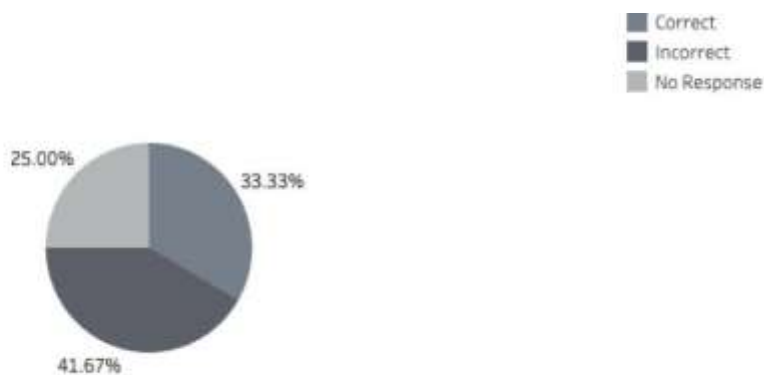


Figure 6.2.1. Respondents' Understanding of CCP Strategy

In response to Q27, Figure 6.2.1 shows that only 33.3% participants got the steps in correct order, whereas 41.6% got it incorrect and 25.0% did not respond to this question. This reveals that even though 80.5% respondents were agreeable about the Method factor, 66.6% did not get the underlying methodology steps in the correct order. This significant finding indicates that a large number of participants likely did not follow the correct process of CCP methodology.

Question 13, "In your experience CCP method is relevant and contextual to your situation." In response to this question, 79.1% agreed that CCP method is relevant and contextual (50.0% agree and 29.1% strongly agree). This indicates that the majority of participants are convinced and confident of its use in their own situation. However, we will continue to examine in this chapter if the participants fell short in implementing CCP strategy for planting churches and what factors contributed to its failure.

Question 14, "You think that CCP method is highly effective for planting churches in Mumbai city." The city of Mumbai has different sociological structures. People from different social, economic, and religious backgrounds make their home in this city. Many faiths and many cultures are represented here. 83.3% participants believe (41.6% agree and 41.6% strongly agree) that CCP is highly effective for planting

churches in the Mumbai city. It is interesting, therefore, to see what the participants in the focus group interview said about its effectiveness in the city of Mumbai.

Resources: According to the survey results, the majority of participants had faith in God's provision and believed that financial resources alone cannot determine the outcome of church planting. Figure 6.3 below shows the summary of responses of the participants towards resources. The researcher wanted to examine if the participants experienced a lack of resources and, if so, to what magnitude. The chart indicates participants' responses to each of the nine questions on resources.



Figure 6.3. Summary of Participants' Responses on Resources

The above summary of responses regarding resources (particularly Questions 15, 18, and 19) indicates that participants believe in the divine provision of resources required for planting churches. As seen in the responses to Question 18, 100% of participants (45.8% agree and 54.1% strongly agree) believe in God's provision for planting new churches. However, only 75.0% of the participants agree (54.1% agree and 20.8% strongly agree) that they have practically experienced adequate supply of resources as per the response to (Question 19). The philosophy of CCP methodology is that the resources are in harvest. Therefore, if the CCP methodology is implemented

correctly, there should be no lack of resources. The participants affirm the experience of provision of resources to various degrees in attempting to plant churches. However, in response to the importance of resources as a factor in planting churches in the first and second-generation stages (Questions 28 and 30), resources take precedence, and lack of the resources is seen as a factor contributing to overall disappointing results in WIC-FMC, Mumbai. A detailed analysis of the responses to the survey questions follows.

Question 15, “You believe that the resources are in the harvest (prayer/people/pennies) according to the philosophy of CCP.” In response to this question, 83.3% of participants believed that the resources are in harvest (50.0% agree and 33.3% strongly agree). However, in response to other questions on resources, the participants indicate a lack of resources. The questions asked about resources generally, not about what specific resources may or may not be lacking. The faith of the participants assures them that there is no lack of resources, but from a practical standpoint, participants actually did experience a lack of resources. According to CCP methodology, resources are primarily generated from the harvest and therefore, lack of harvest could lead to lack of resources.

Question 16, “You had resources available from your local church and from WIC-FMC, Mumbai.” The chart reveals that only 50.0% say that they had enough resources from the sending bodies. This is a significant finding and could be a major factor why the program failed. The resources include people, prayer, and money. Jesus said, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out the workers into his harvest field.” (Matthew 9:38). Lack of prayer could lead to the lack of workers resulting in lack of harvest and therefore no resources.⁴

⁴ According to founder of the CCP, the mother church mobilizes members, equips reliable people to become kingdom workers. These workers from the mother church are prayerfully sent to initiate

Question 17, “You received resources from the newly planted church.” Only 37.5% (12.5% agreed and 25.0% strongly agreed) reported that they received resources from the newly planted church. It is understood from the personal interview with the five key pastors later that for the majority of participants the primary resource is finances.⁵ The participants may have initiated a house group but eventually that house group never multiplied or may have been merged into an already existing church.

Question 18, “You believe in God’s provision for planting new churches.” This is significant that 100% agree that God provides resources for planting new churches. It is interesting to examine why this faith in God’s provision has not resulted in achieving the goal of WIC-FMC, Mumbai. The reason for examining this response of positive faith is because the majority of the participants later actually expressed lack of financial resources as seen from their responses to Question 22. Nonetheless, during the personal interview with five key pastors, it was learned that that there were several factors like lack of passion, perseverance, resources, support, time, planning, implementation, follow up, and even distractions that led to setbacks.

Question 19, “You practically experienced an adequate supply of resources.” According to the chart, 75.0% (54.1% agree and 20.8% strongly agree) experienced an adequate supply of resources. What emerged from the personal interview with five key pastors is that some may not have understood what it means to experience adequate

daughter churches in the community as per the methodology. These workers are not paid pastors. But eventually, if the daughter church grows, they may get paid by the daughter church. Therefore, initially the mother church provides resources in the form of workers, training, and prayer. For the provision of other resources, the decision is left to the mother church or denomination.

⁵ It is possible that the socio-economic status of the participants impacted their perspective from requiring financial resources. To explore this further it is beyond the scope of this study.

supply of resources, others did not know how to use them, while the majority of participants experienced a lack of resources in one or the other form.

Question 20, “You did have enough time to plant churches.” As per the chart, 58.3% (37.5% agree and 20.8% strongly agree) say they had enough time to plant new churches. Even assuming the participants best used the available time in attempting to initiate new churches, it is clear that availability of time alone did not result in exponential increase in new churches being planted.⁶

Question 21, “You had the right kind of people to help you plant new churches.” 50.0% (27.2% agree and 22.7% strongly agree) say that there were the right people to help them with the new church plant. This also reveals that 50.0% did not feel they had the right kinds of people to help them in planting new churches, which could be a leading factor for failure in program implementation.⁷ Availability of the right kind of manpower is a great resource for planting new churches. In the interview with five key pastors, it was learned from the majority of participants that there was a lack of teamwork. “There is no proper follow up plan and teamwork, otherwise we could have done better,” says one of the participants.⁸ “CCP is a team work,” says another participant. “We expected

⁶ The CCP annual gives time lines for each of the four-fields for planting new churches. However, there is no specific time assigned for each pastor to be devoted for new church planting work. Generally pastors spend one to two days in a week for the initiation of new church plant. It is evident from the survey results that participants had enough time but it appears that they did not utilize available time for planting new churches.

⁷ The question does not specify the meaning of “right kind” of people.

⁸ The participants expected new church planting to be done by teamwork. At times pastors felt lonely and discouraged. A team is usually a small group of three to five people that should include the pastor, gifted people from the local church, and from the denomination.

support, help, encouragement, and prayers from the leadership of the denomination which was found lacking,” says one more participant.⁹

To summarize what has been analyzed in these above questions, it is identified that 100% of the participants believe firmly that God provides resources for church planting. However, 66.6% (see Question 22) of participants also believe that planting churches primarily depends upon the financial resources. The financial resources are primarily required for renting a church building or for purchase of place for worship and other exigencies. The survey clearly indicates (79.1% as per Question 23) that there was lack of support and encouragement, 58.3% say (see Question 20) that they did have enough time to plant new churches (refer to footnote 14 above), and 50.0% say that there was lack of right people to help them in planting new churches while 31.8% remain neutral (see Question 21).

Perseverance: Participants report that they were goal-driven and persevered in achieving the goal. The chart below shows the summary of the response from the participants to each question.



Figure 6.4. Summary of Participants' Responses about Perseverance

⁹ There were steps of generating support: at the church, from the denomination or conference. However, it appears that there was a failure at the two levels. Therefore, they did not approach denomination or conference for any support.

The overall response to perseverance indicates that majority of the participants have possibly made attempts to plant new churches but lacked perseverance in pursuing the goal until the end. They felt discouraged at times and gave up when they did not see the immediate results. Although the questionnaire did not ask the participants to express how long they persevered before finally choosing to give up, it is reasonable to assume that most persevered long enough to make an initial attempt because 66.6 % of the participants said that they attempted to plant churches according to the goal (see Question 24 below).

It is possible to be discouraged when faced with challenges in planting churches. The following questions reveal the degree to which encouragement was a factor in their ability to pursue their goal of planting new churches.

Question 24, “Between 2013–2018, you attempted to plant churches according to the set goal.” In response, 66.6% of participants (see Question 22) report that they attempted to plant churches according to the goal, whereas 29.1% remain neutral. Again, it appears that a significant number of participants attempted to plant churches according to the goal.

To summarize what has been indicated as per the above chart, about 43.4% participants gave up planting churches due to discouragement whereas 26.0% remain neutral in answering this question. It is remarkable to find that 70.8% of participants indicate (25.0% disagree and 45.8% strongly disagree) that it is easy to set goals for new church planting but difficult to be persistent until the end. The researcher, therefore, determines from the response to the above questions that only about 30.0% participants have actually tried to plant churches and about 70.0% got discouraged, gave up their

efforts, and found it difficult to be persistent until the end.¹⁰ There may have been other extenuating circumstances that caused them not to be able to follow through, but this does show a significant finding that led to the results of the outcome.

Comparison of Factors Important in Each Stage of Church Planting

The researcher wanted to know what the participants think about each of the factors in order of their importance that indicate the success of CCP in church planting. On a scale of 1 to 5, with 1 being extremely important and 5 being lowest importance, participants were asked Questions 28 and 30. The result from the participants is shown in the following table. The average perceived importance of each factor in the success of each stage of church planting is given below.

Scale	Vision	Method	Resources	Perseverance	Other ¹¹
Most Important	79%	14%	10%	35%	13%
Important	13%	24%	40%	30%	25%
Moderately Important	4%	43%	20%	17%	13%
Less Important	0%	19%	30%	9%	0%
Least Important	4%	0%	0%	9%	50%

Table 4.1. Comparison of Factors Important in Each Church Planting Stage

¹⁰ Although the questionnaire did not ask for specific reasons of discouragement and timeframe, it was revealed in the follow-up interviews (see Section ‘Level of Success in Planting Churches’ below), that lack of resources, support, encouragement, accountability, and monitoring caused discouragement.

¹¹ The other factors mentioned by the participants were prayer, evangelism, discipleship, follow-up, planning, teamwork, time, location, faithfulness, unity, obedience, culture, motivation, new technology, preaching gospel, training, helping others, call, and goal.

For this reason, the following two questions were included in the survey so that the level of importance for each factor could be analyzed.

Question 28, “Please put the correct number in the box to indicate the importance of each factor in the success of CCP in *initial church planting stage*: For example, 1 being the most important factor and 5 being the factor of lowest importance.” The following chart shows the response to this question. The analysis from the following chart shows how participants thought about each factor.

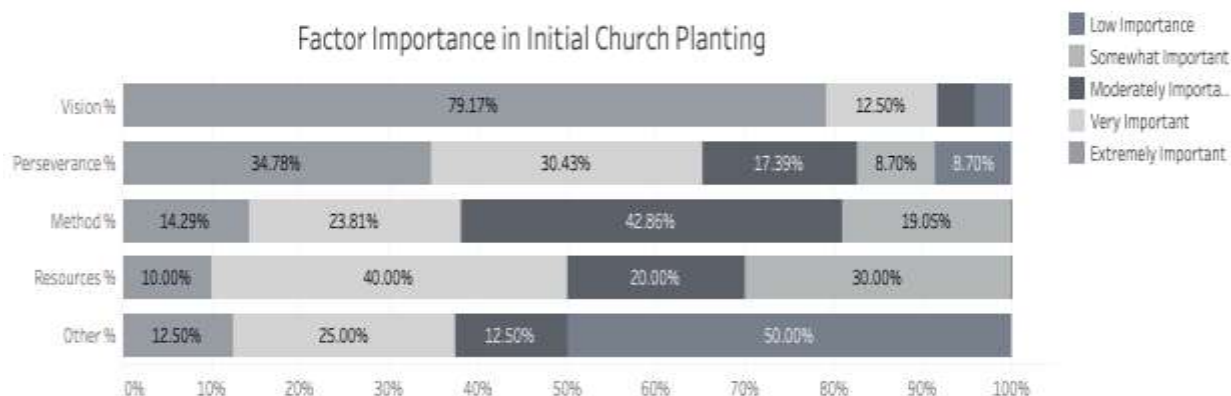


Figure 7.1. Factors Important in Initial Stage of Church Planting

The majority of participants, 91.6% (79.1% plus 12.5%) believed that vision is extremely important to very important in the initial church planting stage followed by 65.2% (34.7% plus 30.4%) who consider that perseverance is the next important factor. Subsequently, 50.0% (40.0% plus 10.0%) give importance to resources and only 38.0% (23.8% plus 14.2%) identify method as important.¹²

¹² In a follow up interview with the focus group, the participants explained that methodology can change depending on the conditions and situation of the community where the new church is being planted. For example the method of initial approach and the need of the community must go hand in hand. Conversely, vision remains constant and must advance. Therefore, vision remains extremely important in both stages of church planting. There are many factors that can cause distraction and discouragement and therefore perseverance takes the second most important place, whereas method takes low importance.

Question 30, “Place put the correct number in the box to indicate the importance of each factor in the success of CCP in *second generation church planting stage*: For example, 1 being the most important factor and 5 being the factor of lowest importance.” The following chart shows how the participants responded to this question.

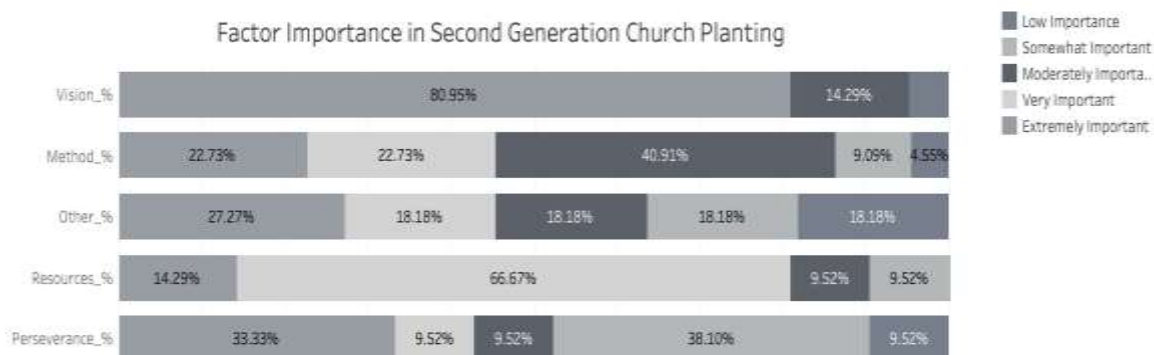


Figure 7.2. Factors Important in Second Stage of Church Planting

As per the chart, 80.9% believe that vision is extremely important even in the second stage of church planting, followed by 80.9% (66.6% plus 14.2%) responding that resources are very important to extremely important. However, 27.2% of participants indicated that another factor was extremely important, compared to only 22.7% who selected method as extremely important. This is true even though the two factors have the same number of respondents at the most or second most important level. What are these other important factors are discussed in Table 4.2 below. Finally, 42.8% (33.3% plus 9.5%) participants believe that perseverance is important. The following table indicates only most important to very important factors in each stage of church planting.

Stage of church planting	Vision	Resources	Perseverance	Method ¹³
Initial church planting stage	79.17%	50.00%	65.21%	38.01%
Second generation church planting stage	80.95%	80.96%	42.85%	45.46%

Table 4.2. Factors Most Important to Very Important¹⁴

The above table indicates only two categories of importance, very important to extremely important. Vision is considered important in both stages of church planting. While 50.0% of participants think that resources are important in the initial stage of church planting, 80.9% participants consider resources to be important in the second stage of church planting. Furthermore, 65.2% feel that perseverance is important in first stage of church planting, but only 42.8% consider it important in the second stage of church planting. It is significant that only 38.0% of participants noted the importance of method in first stage of church planting, while at the same time 45.4% of participants think method is important in the second stage of church planting.

Understanding of the method was key to the result of church planting in WIC-FMC Mumbai as per the goals set in 2013. The survey shows that the person of peace methodology is key to planting churches. As per the detailed analysis of the vision factor, success in planting new churches depends on seeking a person of peace in the

¹³ As per the interview with the focus group, the CCP method is adaptable. As a result, most participants thought that vision, perseverance, and resources are of a higher priority than methodology at the initial church planting stage.

¹⁴ The above table is prepared on the basis of Figure 7.1 and Figure 7.2 to show factors in the stage of most important to very important in initial church planting stage and second generation church planting stage.

community and 83.3% responded in the scale of strongly agree and agree. It was also observed that 91.6% participants believe that God has placed a person of peace in every community. In response to Question 10, whether they have practically followed the steps of CCP methodology in the field, 58.3% (33.3% agree and 25.0% strongly agree) say they have followed the steps of CCP methodology practically. However, 67.0% participants (42.0% incorrect and 25.0% did not answer) as per Question 27 did not get the implementation process correctly. Therefore, there is an indication that the participant's concept of method was right. Moreover, they realized and believed that method is highly effective, but the participants have not been able to correctly implement the strategy.¹⁵

In order to find out if the participants think that there are other important factors that are not covered under Questions 28 and 30, they were asked Question 29 "From Question 28 above please specify what you think is the other important factor in the initial church planting stage." Out of 24 participants, 21 have attempted to answer this question. After analyzing each response, the following categories have been created as given in the table below. Some common other factors like vision, method, perseverance have been omitted from this table to avoid repetition. The findings are as follows:

¹⁵ Based on researcher's own familiarity with the CCP process, the most difficult part was going into the new field looking for a person of peace. Most participants had never done that before. This was a new concept to them. Before looking for a person of peace, participants had to follow Entrance strategy of the four-field strategy where they target new territories through vision casting, research, planning, mapping, prayer, and offering preliminary training with reliable people from the local church. It appears they failed in following these steps correctly, which eventually resulted in failure.

Prayer	Follow up	Preaching Gospel	Planning	Discipling	Team work	New Technology
5	3	3	2	2	1	1

Table 4.3. Other Important Factors in Initial Stage

The above table indicates that factors like prayer get the highest importance. Most participants believe that prayer is most important for any ministry. They give high score to prayer because most of them think there is always more room for improving prayer life. There is strong to desire and passion to pray more. They also recognize that in a city like Mumbai it is difficult to set aside more time for prayer.

Other factors like gospel outreach—introducing Jesus to people and immediate follow up—are equally important. Too often the work of effective and immediate follow up is left undone and workers get distracted, resulting in loss of fruit.¹⁶ The participants also think working in teams is a relevant factor in community church planting. Jesus himself sent his disciples to work in teams.¹⁷ A community comprises of all kinds of people—men and women, educated and uneducated, rich and poor. Therefore, it is effective and fruitful to work in teams. The participants also refer to use of technology. The world is already experiencing a revolution through digital technology, and the church

¹⁶ Immediate follow-up is an essential part of gospel outreach. The time from first contact until the new believers are discipled follow up is crucial. A good follow-up process includes building relationship with new believers, teaching them, counseling them, and praying for them until they are firmly established in faith and start making disciples of others.

¹⁷ Building a team and fostering teamwork are important. This could also be called a launch team which would preferably small team of about four to five members. Launch team could consist of the pastor, a representative from conference (or denomination) and perhaps a leader from near area where the new church is to be planted Cf. Luke 10:1

is no exception. To a large extent, communication tools like the Jesus Film have already made a huge impact on people’s lives. Therefore, the role of technology cannot be overlooked. The church planters must learn to be creative in making short videos to share good news that can easily be posted and sent on cell phone apps. The social media platforms like Instagram, Facebook, Twitter, and chat groups are an effective way of communication in today’s virtual world. Church planters can make use of digital survey questionnaire or share videos of powerful testimonies and stories, as there are many online seekers. In addition, there are other media resources that will help church planters to expand their outreach and bring them closer to the people.

The same question as above was asked to participants in order to find out what they think would be some “other” factors in the second-generation church planting stage. The response to Question 30 was categorized following categories were created from the responses received from these 21 participants while not showing the categories like vision, method, resources in this table.

Preaching Gospel/ Evangelism	Training/ Discipleship	Follow up	Prayer	Helping Others	New Technology
4	4	3	2	1	1

Table 4.4. Other Important Factors in Second Stage

In the second-generation church planting process, the participants give importance to evangelism, making disciples, follow up and prayer. Helping others and making use of new technology can be considered important “other” factors. It is interesting to note that prayer gets highest importance in the initial church planting stage but not in the second

stage. It is possible that the participants wanted to write other important factors in the second stage of church planting and therefore prayer gets lower importance in this stage.

The participants were asked to indicate if they faced challenges in planting the new churches. Accordingly, in Question 32, the participants were asked: “On a scale of 1-5 to what extent did you face challenges in planting new churches.” The following table indicates the response received from the participants.

Least Challenge	Minimal Challenge	Moderate Challenge	More Challenges	Many Challenges
2 Participants	2 Participants	4 Participants	6 Participants	10 Participants

Table 5. Challenges Faced in Planting New Churches

The findings show that the majority of the participants (20 out of 24) faced challenges in planting new churches to some degree. The response is an indication that many could not plant new churches due to several challenges they faced. The challenges faced by the participants primarily include strong religious opposition in the new field for starting the new church. There is a fear among new believers to gather together for worship. At the present time, there are many elements who keep watch on any new Christian meetings in an area. It is not easy to build the trust of neighbors so that the prayer meetings can be conducted peacefully and without interruption. There is constant fear of being persecuted. Pastors/church planters find it challenging to persevere or get discouraged. Other challenges include the need of finances and resources, like bigger facilities for common place for worship and meetings.

However, the response of the participant is contradictory here if compared to Question 26, where 71.0% of participants deny that they gave up church planting because of the challenges.

The participants were also asked in Question 33, “On a scale of 1 to 5 how likely would you recommend CCP as a strategy for planting new churches to other partner organizations? The following chart shows the majority of the participants would like to recommend CCP as a strategy.

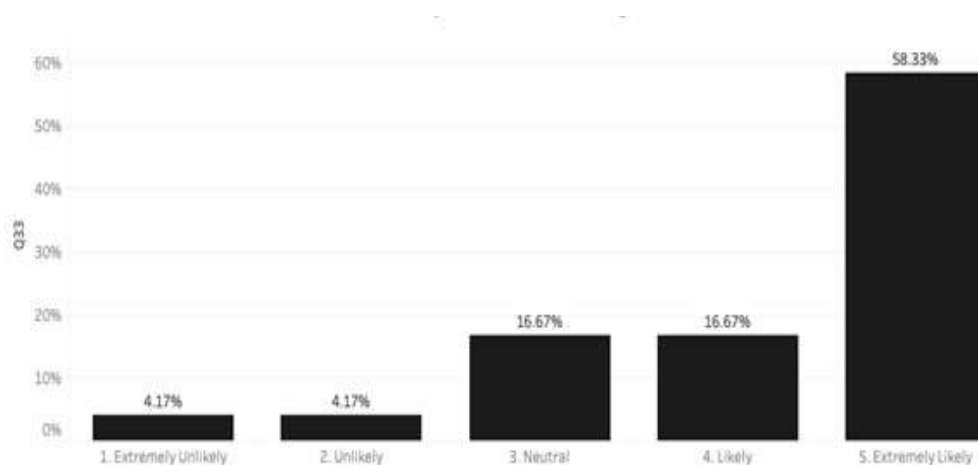


Figure 8. Recommending CCP Strategy

From the above chart, it is indicated that 75.0% (58.3% plus 16.6%) of the participants would recommend CCP as a strategy to any other partner organization. This shows that the majority of the participants are convinced about using CCP as a strategy for church planting. However, in the personal interaction with the focus group of pastors it was found that the participants who were neutral (16.6%) and those unlikely to recommend may have done so primarily because they may not have themselves implemented the CCP program. The other reason could be they have used some other

church planting strategy and they may not likely recommend CCP instead of the strategy they are already using.

The participants were also asked in Question 34, “What advice would you give to a partner organization that might be thinking about adopting CCP for rapid church multiplication?” Since this was a descriptive question, an overall response of the participants inclined toward recommending adoption of CCP. 21 out of 24 participants expressed a desire to highly recommend that CCP is the way to move forward as a good strategy in planting churches. One participant disagreed, saying “In an urban city with multiple languages, it is difficult to implement CCP.” This participant felt that lifestyle and socio-economic structures in cities are different than villages. Access to people in the city is not easy due to security reasons. The cultural and contextual diversity in city communities play an important part in how people relate to each other when they come together. One participant did not understand the question, and another one did not attempt to answer. Those who would recommend CCP to others in the future used words like:

- “Very much effective and helpful”
- “Good strategy”
- “It’s very important in the current situation of the churches around us”
- “Pray more for direction from the Lord and adapt CCP”
- “Good model for next generation”
- “Adopting CCP for rapid church multiplication will extend God’s kingdom”
- “Very good method to extend God’s kingdom”
- “Relevant for entire church development program”

- “CCP is effective for rapid church planting”
- “Important for church planting.”

Analysis of The Negative Toned Questions

The negative toned questions were analyzed and the explanation is presented as follows.

	1. Strongly Disagree	2. Disagree	3. Neutral	4. Agree	5. Strongly Agree
1: Q4	4.17%	16.67%	8.33%	50.00%	20.83%
2: Q11	8.33%	8.33%	33.33%	25.00%	25.00%
3: Q22	0.00%	8.33%	25.00%	45.83%	20.83%
4: Q23	0.00%	8.33%	12.50%	45.83%	33.33%
5: Q25	16.67%	25.00%	25.00%	20.83%	8.33%
6: Q26	0.00%	12.50%	16.67%	45.83%	25.00%

Table 6. Analysis of the Negative Toned Questions

Question 4, “You set a goal for planting new churches, but you did not sense a clear direction of time and place in order to move forward.” This was a negatively toned question to which 70.8% have agreed (20.8% strongly agree and 50.0% agree). In other words, the participants express that they did not have a clear direction of time and place. We will discuss later in the summary as to why there was no clear direction of time and place while having a clarity of vision.

Question 11, “You would like to make changes in the CCP method if you are given the opportunity to implement church planting again.” The question was in a negative tone and the response shows that 50.0% (25.0% agree and 25.0% strongly agree) want to make changes in the CCP method, while 33.0% remain neutral. It is important to note that 50.0% of participants want to make changes. In addition, 33.3% remain neutral while 16.6% do not want to make any changes in CCP methodology. There seems to be

an inconsistency in the responses to the methodology by the participants as seen here. On one hand, participants repeatedly affirm the CCP methodology. Yet, on the other hand, they seem to be confused and hesitant because they are not sure how it works in the field, as a majority of them have not persistently and correctly used the methodology to know whether it would succeed or fail.

Question 22, “You believe that given enough financial resources you can plant many new churches.” This is again a negative toned question. The data reveals that 66.6% (20.8% strongly agree and 45.8% agree) of participants agreed whereas 25.0% remain neutral and only 8.3% participants disagreed. This is another significant finding that the respondents on one hand believe in divine provision of resources whereas the response to this question reveals that 66.6% indicate that they lacked financial resources.

Question 23, “You believe that if only you had more encouragement and support, you could have achieved your goal of planting new churches.” This again is a negative toned question to which 79.1% agreed (33.3% strongly agree and 45.8% agree) whereas 12.5% remain neutral and only 8.3% disagreed. This is an important indication of lack of encouragement and support in program implementation.

Question 25, “In your attempt to plant churches, at times, when nothing was happening, you were discouraged and gave up your efforts in planting churches.” This was a negative toned question to which 29.1% agreed (20.8% agree and 8.3% strongly agree). While 41.6% disagreed (25.0% disagree plus 16.6% strongly disagree), many participants (25.0%) remained neutral. The neutral response could indicate that the participants were discouraged and gave up but they hesitate in clearly expressing. This is a significant number and leads to disappointing results.

Question 26, “In your experience it is easy to set goals for new church planting but difficult to be persistent until the end.”¹⁸ This is also a negatively toned question to which 70.8% agreed (45.8% agree and 25.0% strongly agree) that it was difficult to be persistent until the end and only 12.5% disagree whereas 16.6% remain neutral. As a general finding, the responses to Question 26 as written seem to indicate that most of the participants found it difficult to endure until the end.

On the Likert scale used for this survey questionnaire, there was an option of marking neutral in all the structured questions. For all the questions, except Question 18 about belief in God’s provision for planting churches, varying number of participants used the neutral option. It seems many participants found it easy to mark the neutral option to some questions. The researcher observes that Question 10 and Question 11 have the highest percentage of neutral. In Question 10, the participants were asked if they practically followed the steps of the CCP methodology in initiating new churches, and in Question 11 they were asked if they would like to make changes to the CCP method.

Analysis and Interpretation of the Data

Based on the data collected and analyzed from each factor including the responses to open ended questions, the researcher’s analysis and interpretation is as follows:

1. The participants affirm that CCP strategy for planting churches in WIC-FMC, Mumbai is significant, and it is the way to move forward based on the graph presented above (Figure 3.).

¹⁸ In retrospect, this question should have been worded differently to make it more directly connected to the WIC-FMC Mumbai church planting initiative. Unfortunately, the question’s ambiguity was not identified in the pilot test stage.

2. The aggregate summary of responses (Figure 5.) indicates that there was a clearly communicated vision for planting churches using CCP methodology. However, it is a significant finding from Question 4, that 70.8% of participants did not sense a clear direction of time and place to move forward for planting churches. It was discovered during the personal interview with a focus group of pastors that the clearly defined vision may have failed due to lack of inspiration, consistent follow up, and failure to model by leaders.¹⁹ The concept of CCP methodology and in particular seeking a person of peace in every community was convincing and appealing to 92.0% of the participants.²⁰ The aggregate response to vision in both stages of church planting is very high as compared to other factors. This indicates that vision casting was well accomplished.
3. The positive response (83.3%) of the participants to Question 6, indicates that they do not want to give up but rather make a sincere effort to implement the CCP program again.
4. CCP methodology requires participants to practically implement the program in the field. As a part of implementation of the methodology, 83.3% of participants reported that they went out in the new fields. However, the survey clearly

¹⁹ Each church planting pastor was expected to report to the conference superintendent, who oversees the work of each church planting pastor.

²⁰ A person of peace (irrespective of caste) is someone whom God has prepared through prevenient grace before he/she is found. Generally, a person of peace is previously unknown to the church planter. As per the CCP manual, some characteristics of a person of peace are (1) receptivity to the Gospel because of a prior work of the Holy Spirit in their lives, (2) reputable and have influence in their community (3) able to refer God's workers to others (4) generous in spirit, and (5) hospitable to strangers as an integral part of the family. Some examples of persons of peace from Scripture are Samaritan woman (John 4:1-30), the Ethiopian Eunuch (Acts 8:26-40), the Philippian Jailer (Acts 16:22-38), the Centurion (Luke 7:1-10), and Zacchaeus (Luke 19:1-10). The caste of person of peace can be an issue in some cultures and communities of forced segregation. However, the person of peace usually gathers people from his own family, community, and neighborhood.

indicates that only 33.0% of participants knew the correct steps of implementation of four-field methodology, while 42.0% got it wrong and 25.0% did not respond to this important question. This indicates that, while participants believed that the CCP methodology is effective, a majority of the participants did not know how to implement the methodology correctly. While we may not know completely why this gap between belief and implementation existed, it is likely that they did not implement the methodology correctly.

5. While 100% of participants reported believing that God provides required resources for planting churches, 67.0% said that they did not have enough time, 50.0% said there was a lack of right people to help them, and 32.0% gave a neutral response. This again is a clear indication that lack of resources is a major factor that contributed to poor results in planting new churches.
6. Another major factor noticed in the survey is how participants responded to the importance of method in both the first and second stages of church planting. The CCP model advocates multiplication up to the fourth generation based on 2 Timothy 2:2. Therefore if the method is followed with persistence, multiple churches will be planted and resources will be generated in the harvest.

Summary of Survey Data

The conclusion of the first step of surveying 24 pastors/participants reveals that there is a strong recommendation for CCP as a church planting strategy in planting new churches. The participants are aware that the implementation of the CCP methodology in Africa and some other countries produced phenomenal results. The methodology is adaptable to a culture or context. The participants are impressed and encouraged with its

methodology, and they still have confidence that it will work if opportunity to re-implement comes again, as seen especially in the participants' response to Q6.

The participants are convinced about the vision and methodology of the CCP. However, according to these 24 sets of responses collected through the survey questionnaire, there is a clear indication of lack of resources and lack of perseverance in implementing the CCP methodology for planting new churches. There is also a clear indication of failure in fully implementing the steps correctly in order. Moreover, the survey also implies there was need for maintaining perseverance in looking for a person of peace in every community by not giving up when they could not see the immediate results.

Individual Interview of Five Key Pastors

As per research step 3 in Chapter 3 of this research project, personal interviews of five key pastors were conducted by video conference.²¹ Because pandemic related lockdown was still in force, social distancing was mandatory in the city of Mumbai except only in case of emergency the WIC-FMC, Mumbai office was closed. First, these interviews were done one on one, and at a later date group interviews were done for analyzing the data for more clarification. The interviews were recorded. The recordings are available for verification. The researcher designed the interview questions (see Appendix C). The interviews were done with prior appointment and permission of the participants. During the interview, the demographic data was collected first and then the research questions were asked. The interview questionnaire (see Appendix C) was sent to

²¹ For a detailed explanation of the participant selection process, see note 8 on page 56 above.

the interviewee in advance by email prior to the interview and digital media for their ready reference.

The five key pastors who participated in the interviews were part of WIC-FMC, Mumbai for more two decades and have been trained in CCP in 2013. Moreover, they have made sincere efforts to implement the CCP strategy through their local churches.

During the personal interview, structured, semi-structured and informal questions were asked. For the purpose of writing this section, the participants who were interviewed have been coded as P1 to P5. Taking into consideration the comfort level of some respondents in the English language, the researcher used both English and Hindi for better understanding. Since all five participants can read English, the questions were sent to them in English by email prior to the interview. However, some questions were explained in Hindi. The purpose of this interview was to get authentic and reliable information on the CCP implementation program during 2013–2018. As a result, the following themes emerged. The researcher has divided them into the following sections.

- Understanding CCP strategy
 - Attempts made for planting churches
- Level of success in planting churches
 - Reasons for failure
 - Teamwork
 - Key factors of distractions
- Understanding the future of church planting
 - Avoiding Pitfalls
- Strengths and weaknesses of CCP implementation in WIC-FMC, Mumbai

- Lack of perseverance

It is significant to notice that active engagement in the community through social ministry helps in building bridges. CCP is about planting churches in the community. It is easier to look for a person of peace when the pastors are in the field and are engaged with the community. It is also observed that a longer engagement of pastors in the community builds credibility, gains trust, and gives access to opportunities for planting new churches. One of the key pastors from the focus group has discovered the benefit of social engagement in building bridges to find persons of peace. In his experience in and around the district of Latur (Maharashtra, India) it was easier to find a person of peace in such communities. After serving for more than 17 years he confirms having established credibility and trust in such communities through providing childcare, offering educational assistance, helping people through crisis, and serving the prisoners inside the jail. Building friendships and relationships provided access to persons of peace and resulted in starting house churches in three villages. Pastors with this kind of ability usually remain faithful to the call and persevere through challenges.

Understanding CCP Strategy

Understanding CCP strategy and its process of implementation was an important part of discussion. The researcher wanted to know to what extent pastors/church planters understand the strategy and its correct process. The interviews helped in discovering the following information. These conversations and discussions have been recorded on zoom video. Here are the comments of the participants:

The first question explored where the interviewees thought we might have fallen short when it comes to planting churches using CCP. The five key pastors (hereinafter

referred to as P1 to P5) offered insightful comments. P1 stated, “We didn’t do exactly as per the strategy. We also failed as leaders [and] did not lead from the front.” According to P2, there was a “lack of sense of urgency, lack of commitment to work toward the goal, and lack of initial support/encouragement/prayer and finances.” P3 says “We failed in implementation and follow-up. The enemy sowed the wild seed in the midst of good seed.” P4 stated in a voice that was louder than what he had used in prior answers that “we have not failed 100%. We actually gained confidence and vision to plant churches. We may have failed in reporting. Some of us tried and some did not but it is not 100% failure.” P5 thinks that “we didn’t train people. We didn’t send them out. Soon we became complacent and gave up the good work.” These responses indicate that the majority of the participants lost the passion and focus before long. CCP strategy was treated as any other program. The commitment to pursue the goal with a sense of urgency diminished due to lack of perseverance, resources, and good examples to follow.

Attempts Made in Planting Churches Using CCP Methodology

According to the CCP methodology, intentional and persistent attempts for planting churches is crucial. All the five participants report that they made sincere efforts in attempting to plant new churches using CCP methodology. It was not very clear from the interview to what extent they were successful. A detailed and useful information was not available and hence could not be presented here.

Level of Success in Planting Churches

One of the goals of qualitative information collected during the personal interview was to find out what these five key pastors think about the church planting goal set in

2013. A summary of pastors' responses to the questions about the level of success of their own church planting efforts follows.

P1 affirms to have planted 16 new churches. Encouraged by the training in planting new churches using CCP methodology, the local (mother) church set a goal to plant 25 new churches in five years from 2013–2018. This was a considerable achievement. It was observed by the researcher prior to the interview and also a number of visits to the local church that this participant made sincere efforts in discipling, training, and following up with leaders of the local church. P1 had a team of twelve disciples from the local church who were passionate about church planting and went into the field regularly.

According to P2, the goal of his local church was to plant 4 new churches in five years 2013–2018 but only one church was planted. The other four attempts were not fruitful due to lack of support, encouragement, accountability, resources, and mentoring. There was no contact person to whom it was required to report and no one to check or to question. P3 planned to set a goal of five new churches, one each year, but only planted one new church in five years due to lack of perseverance and resources. According to P4, the goal of the local church (mother church) was to plant five new churches in five years, and all five new churches were planted. This was possible due to vision and passion combined with perseverance. Moreover, this participant believes that much more could be achieved if pastors have vision and are trained in using CCP methodology. As reported by P5, the goal of the local mother church was to plant 5 new churches, and three out of five were planted in Mumbai during the 2013–2018 research period. However, an additional number of churches were planted after 2018 in the rural area.

The goal to plant 1,369 new churches was set in 2013. The participants were divided into regional groups during the conference, and each participant was to write down the number of new churches to be planted in five years. Therefore, the goal of 1,369 new churches was an aggregate goal which comprised local, regional, and conference level churches altogether. The number included first, second, third, and fourth generation churches.

Reasons for Failure in Planting Churches

Understanding the primary reasons for less successful church planting was reviewed during the personal interview with these five key pastors. According to P1, the vision was out of sight very soon, while focus was on nurturing believers in the existing church. Lack of focus led to lack of time, and therefore disappointing results were seen in WIC-FMC, Mumbai. As previously noted, P2 strongly felt that the lack of a sense of urgency was the major cause for failure. Apostle Paul had this sense of urgency when he said, “Woe to me if I do not preach the gospel” (1 Corinthians 9:16 NIV). P3 reported that the denomination’s system of transferring pastors from one place to another distracted from the goal. A church planting coordinator in each local church would have helped sustain the goal set by the previous pastor even if the pastor is no longer there. As per P4, initially there was a lot of excitement to plant new churches. But later on, when problems like family, finance, and health started showing up, the movement slowed down. P4 also mentioned that the pastors need to remember that they are called by the Lord to plant churches, prepare leaders, and always focus on the purpose of their calling. The main reason was lack of ability to keep going in spite of challenges. P5 mentioned

that some pastors gave up when financial support was not available. However, others remained faithful and continued to work even when there was lack of financial support.

Teamwork

Mobilizing members and making disciples is one of the key strategies of the CCP. In church planting movements, it is discovered that working in small launch teams of four to five members, as explained earlier in footnote 25 above is better than working alone.²² In the church-based church planting model of CCP, the whole church works as a team in planting daughter churches. In response to the question that church planting can be effectively done if the pastor, local church, and the denomination work together, the following are the reflections from the interview discussions.

According to P1, “We expected support, help, encouragement, and prayers from the leadership of the denomination, which were found lacking.” P1 also stated that interdependence is a good model for church planting. P2 expressed the need to work as a team. At the same time P2 said, “Many a time the pastor is left alone. Teamwork will give the best results.” P3 said that all teams should share the responsibility in planting new churches. Moreover, P3 said, “Every pastor must be equipped well in CCP training and with teamwork, all can help when someone is weak. Prayer, encouragement, planning, and follow up will lead to success.” P4 believes that CCP requires teamwork. This participant recommended that if we have a full time CCP coordinator to follow up regularly our churches will grow. P4 further said, “Someone should be there. The one

²² As emphasized in the Literature Review above, Ed Stetzer and Daniel Im claim that developing a launch team and building a team for church planting is the best model discovered so far.

who will be responsible for visiting fields, doing follow-up with pastors to guide and help them.” P5 expressed that CCP was not done as a team as there was no one to help and the work kept growing.

Key Factors of Distractions

In response to the question, “What are the key factors that can distract the pastor/church planter from planting multiple churches,” the participants offered the following feedback. P1 suggested that fear and lack of time were the major distractions from planting new churches. P2 thought that we created our own comfort zone and avoided taking risks. Laziness and pride were other possible distractions. According to P3, poor planning, implementation, and lack of empowering distracted the work of church planting. P4 claimed that there were many distractions in the world. P4 further said, “We need to take church planting work seriously. We must spend time with the Lord and seek His face so that we would not be distracted.” P5 mentioned that lack of follow up work, loss of vision and passion caused distractions.

Understanding the Future of Church Planting

For the churches to multiply exponentially, pastors and church planters need resources. In response to the question, what is the future of church planting particularly in countries where they are struggling with financial resources, the participants answered as follows: P1 claims that all his church planters/leaders are bi-vocational and they do not depend on the church for financial support. The pastor is under no obligation to provide for the livelihood of church planters/leaders. This relieves the pastor of a great burden to provide salary or financial support. These are bi-vocational pastors. This is a model P1 is

following. P2 strongly agrees that the future of the church in India is bi-vocational church planters/pastors. P3 reports that the pastors must be given on-going training and the church must equip all kinds of educated and uneducated people for planting churches otherwise the future of the church is weak. According to P4, resources are in harvest and the Lord who provides will continue to provide even in the future. This participant further says, “The bigger churches should share their resources with smaller churches.” P5 says, “I believe that resources are in harvest and the Lord will provide. However, we have to look for partnership for resources.”

Avoiding Pitfalls

In order to get better results from church planting attempts, pastors and church planters need to avoid pitfalls. Learning from our failures is so crucial to success in church planting. The participants offered the following responses about their experience in avoiding any pitfalls in planting churches. According to P1, “Sending wrong people or workers for planting churches must be avoided. Pastors who are not holy and who are not living holy life should not be sent.” P2 said that “sowing in hard soil must be avoided” as it is a waste of resources. P3 said that “group training or coaching needs to be avoided,” as its impact is far less than one on one coaching. Also, finding the right coach is so valuable and crucial in planting churches. P4 reported that “all kinds of debates and arguments should be avoided.” For example, in reaching out to people of other faith, any wrong reference to their gods or goddess should be avoided because making such a reference can actually close the door to further communication. P5 stated that “without

vision, one should not get into church planting.” This participant could not come up with any further specific answer to this question.

Strengths and Weaknesses of CCP Implementation in WIC-FMC, Mumbai

The following table shows what the five key pastors thought about the strengths and weaknesses of the WIC-FMC, Mumbai in implementation of CCP.

Interviewee	Strengths	Weaknesses
P1	Prayer, Encouragement, Support and follow up.	No commitment to goal. Focus on local church ministry. Fear of going to new places. Lack of finance. Lack of vision casting. Weak health and prayer life.
P2	Good teamwork of the pastors.	We get entangled in traditional systems. No out of the box thinking. We only focus on regular work and don't think beyond it.
P3	Bible school. ²³ Good reporting system. Mandatory outreach program. Accountability.	No accountability with some pastors. Complacency and therefore no multiplication.
P 4	We only appoint passionate people. The denomination is very supportive for ministry. There is freedom to work.	Leadership/Pastoral care. Leaders and pastors feel lonely in remote areas. Regular visits of top leadership are needed. Gap in communication and need to build good relationships.
P 5	Prayer, freedom to work, and encouragement.	We plan but don't follow up, we know we have to do this, but we are not obedient.

Table 7. Strengths and Weaknesses of CCP Implementation

Two of the biggest strengths of WIC-FMC, Mumbai in their vision for church planting are the freedom to work and prayer support. The denomination regularly organizes prayer walks, all night prayer meetings, and chain-fasting prayers. Pastors and

²³ This participant is referring to a Bible School of WIC-FMC, Mumbai that produced church planters in the past but eventually the school was closed down.

leaders are passionate about the work of evangelism and church planting. However, participants have highlighted a lack of commitment, deficiency in follow up, and shortage of resources as some of the key weaknesses.

Lack of Perseverance

The researcher wanted to analyze one of the important factors identified in a survey questionnaire of 24 pastors, namely, what happened in participants' experience and whether they gave up due to lack of resources. The researcher discovered the following.

P1: "There was a shortage of dedicated pastors/church planters. Our main failure was we did not do a good follow up job and there was lack of prayer. This resulted in discouragement and we lost the momentum."

P2: "I did not experience lack of perseverance even when things got tough. I continued with my passion to persevere to reach out to people. Yes, there was a time when I wanted to give up but with the help of the Lord, I still persevered."

P3: said, "Yes! There was a lack of perseverance."

P4: "CCP is from the Lord. His work will not stop. There should be revival through CCP. We should pray for revival and Lord to use CCP very effectively. The Lord has called us in the ministry and therefore we must be persistent." P4 further explained that those who are called will be persistent but those who are not called will give up. The Holy Spirit will guide and provide.

P5: "I am actually going through this situation currently. I feel like giving up because what I thought did not happen and I am living under pressure."

Summary of Individual Interviews of Five Key Pastors

To summarize, the outcome of individual interviews with these key pastors reveals that engagement in the community helps in building bridges and paves the way in looking for a person of peace. Apart from lack of resources, perseverance, and teamwork, sincere attempts were made to plant churches by these key pastors. However, some experienced considerable success while others minimal. There was a need for a full time CCP coordinator to ensure a follow up. Nonetheless, there are lessons learned in the experience of shortfall. The group interview followed by these individual interviews gives deeper insights and input in analyzing the data.

Focus Group Interview of Key Pastors

In the previous section, we looked at the results of the individual interviews with five key pastors. We turn now to the results of the follow-up group interview with these same pastors. The group interview was done with a prior verbal permission and appointment from these pastors. As per D. Min. handbook page 26, consent forms may be required if working with children or other vulnerable populations. In this case, it was deemed sufficient to take verbal permission from the participants. One of the participants from the individual interviews was not available for the focus group interview, as he is currently staying in a remote village where internet and mobile phone service were not available. Since there are restrictions in the city of Mumbai for gatherings and meetings and no common place to meet was available, the interviews were done via video for only 4 pastors out of 5.

This focus group interview was conducted mainly to get more insights, input, and deeper understanding from this group of pastors. This was necessary to help explore the

meaning of the observations and analysis made from individual interviews. The researcher wanted to hear about the experience of the participants from their own stories. The researcher observed that this focus group was friendly and had no issues in expressing their views and opinions to the open-ended questions. The same questions were asked to all the group members, and their responses were recorded.²⁴ The researcher first explained to the group the order of the research described in his research paper. The group was already aware of the study undertaken by the researcher. The meeting started with a prayer and the researcher thanked everyone for their commitment and time contributed toward this interview.

The interview questions were based on the observations and analysis made from the survey questionnaire given to the 24 pastors as well as the feedback from the individual interviews with each pastor. The following questions were asked:

1. Most participants in the survey questionnaire affirm that CCP is the way to move forward for WIC-FMC, Mumbai. What do you think from your own experience and why?
2. CCP vision was clear and adequate to 92.0% of the participants from the survey questionnaire. What do you think was the impact of CCP vision casting? Were the participants working out of duty or conviction?
3. If given another opportunity for planting churches, 82.0% of the participants say that they would be able to achieve their goal. What does this indicate to you?

²⁴ In addition to the same questions asked during the interview, some follow up questions came up which were asked accordingly to the participants.

4. Understanding CCP methodology is crucial to church planting. However, 43.0% of participants got the strategy steps wrong, 33.0% were able to explain the same correctly, whereas 25.0% were neutral. What does this indicate to you?
5. The survey indicates that 84.0% of participants believed that resources are in harvest. While 100% participants believed that God provides resources for church planting. However, 67.0% of participants said there was a lack of finances, while 50.0% said there was lack of the right kind of people for church planting. Many participants (32.0%) were neutral on lack of resources and 80.0% said there was a lack of encouragement and support. How do you explain this?
6. In the order of importance of the four factors (vision, method, resources, and perseverance), method takes the low importance whereas vision is considered as the highest in importance. Why do you think method takes low importance?
7. The survey questionnaire indicates lack of perseverance by the participants. The participants agreed that it was difficult to keep persevering, and therefore, 56.3% participants gave up their efforts in the face of challenges. In addition, only 67.0% made attempts to plant churches, out of which 30.0% were discouraged and 26.0% were neutral.

Based on the above questions, the participants' detailed responses are given in Appendix C.

Analysis of Individual and Group Interview Data

The overall analysis of the researcher's summary of the individual and group interview of key pastors yielded the following outcomes.

1. CCP is an effective church planting strategy for WIC-FMC, Mumbai and the CCP vision for establishing multiplying churches has been effectively communicated in WIC-FMC, Mumbai. As evident from the interview, participant P1 was successful in planting 16 new churches compared to the goal of planting 25 new churches. Systematically following CCP methodology by training leaders and setting an example by leading from the front produced better results. However, one of the participants (P3) thinks CCP is difficult to implement in a city like Mumbai because of the complexities of multiple communities and cultures.
2. The CCP strategy has not completely failed in WIC-FMC, Mumbai. One of the participants P4 claimed that the CCP program gave us new vision and confidence for planting churches. Quoting an example, P4 further said, we found one person of peace in a village and with his help we planted two new house churches. According to P4, some pastors tried but were not consistent, and that led to disappointing results. In order to guard and protect from inconsistency, distraction, and discouragement, proper steps must be taken to ensure constant recalling, revisiting, and renewing of the vision.
3. The majority of the participants experienced difficulties in fully understanding the CCP methodology and particularly its step-by-step implementation on the field. One of the participants (P4) commented that some pastors may not have

been called to plant churches but just do the pastoral work. As revealed in the data collected, only 33.0% participants got the steps in correct order indicating that a large number of participants may not have properly followed the process of CCP methodology. Although philosophically the participants believe that God provides resources for planting new churches, practically the majority of the participants experienced a lack of resources as per the data available. As per the CCP methodology, a healthy mother church must mobilize resources like prayer, trained leaders, and finances for initiating new daughter churches. The goal is to ensure that the newly planted church would become healthy and self-sufficient so that the new church is able to provide sufficient salary for their pastor. The responsibility of the healthy mother church is to transfer this DNA into the newly planted church.

4. The majority of the participants agree that CCP training must be done again to fully and properly understand the strategy.
5. The majority of the participants believe that there was a lack of perseverance for various reasons including discouragement. This must be dealt with by taking proper measures like having a mentor for coaching, guidance, and encouragement.
6. There is no need to change the CCP methodology. However, some participants believed that CCP is community based and so it works in the context of community. In the context of multiple cultures, castes and communities CCP may not be as effective of a church planting strategy. However, the researcher thinks it would be difficult to plant churches on the

basis of caste in India. The CCP in the other parts of the world has planted many churches in cities. There are common factors that bind people together in the cities such as language. Therefore, multiple cultures may not necessarily be a barrier to planting new churches.

Summary of Group Interviews

The personal group interviews primarily reveal that even though CCP is a very effective church planting strategy, in some cases the vision was lost due to a lack of encouragement, follow up, and accountability. Although the participants believed that resources are in harvest, they have yet to fully experience it. However, this was not fully experienced by the participants due to deficiency in the implementation of the program. Sincere attempts must be made to actually go looking for a person of peace in the fields because the person of peace is the key to founding a new church. Once the new church is established and disciples are gathered, resources will be raised in this harvest. What resulted from interviews with the participants is that the majority of them experienced a lack of resources. The majority of the participants said that one more attempt must be made to implement the CCP program all over again.

Interview with the Founder of CCP

The researcher conducted a personal interview with Bruce Bennett, the founder of CCP, in order to understand fundamental themes of the CCP strategy and get more in-depth insights on CCP implementation in various parts of the world. Bennett currently lives in South Africa and due to travel restrictions on account of the pandemic, the interview was done via video conference. The CCP strategy has been successful in many parts of Africa, Asia, Latin America, and even in parts of the Middle East.

The important data collected during this interview is presented as narrated by the founder of the CCP and rephrased by the researcher.

Person of Peace and Four-Field Strategy

In response to the question, what is the single most important factor in Community Church Planting, Bennett instantaneously answered, “Person of Peace.” The four-field strategy is also important. If a church planter were to start with “four-field” but could not find a person of peace the CCP method will not work. In Africa, the four-field strategy was highly successful because the parable is based on farming and therefore is easy for people to understand the parable. City churches can learn from home-gardening. They adopted the four-field strategy from the Omega manual, which used four steps very similar to the four-field strategy.²⁵ Apart from this, success depends on obedience to God. If God calls you and you remain faithful to God, you will be successful. Faithfulness will make a difference.

Resources Are in the Harvest

One of the challenges faced by the church planting movement anywhere in the world is resources. The CCP philosophy is that the resources are in the harvest. In order to understand this concept and its effective use in planting churches, Bruce Bennett explained that healthy churches will not lack required resources. As one multiplies disciples, leaders, and churches, one’s resources will grow. Resources never stopped in the first century church. There is never a mention of lack of resources in the Book of

²⁵ *Omega Course: Practical Church Planter Training - The Alliance for Saturation Church Planting*, 1–5 vols. (South Holland, IL, USA: The Bible League, 1999).

Acts. During the interview, Bruce Bennett referred to a publication, “Into Africa: A Decade of God’s Faithfulness 2001–2011” for a more detailed history of CCP.²⁶ In this booklet, Bennett claims that the Lord spoke to him and said, “Bruce, you go join One Mission Society South Africa and implement their vision, and I will personally pay you what is right, and I will provide for the project needs.” Bennett remembers as he said, “Twenty-three years ago, the Lord opened my eyes” and the Lord said to me, “You also go and work in my vineyard, and I will pay you what is right” from Matthew 20:4.” As the Lord promised, “I have always received what is right.” Do not depend on external sources but internal resources. The researcher pointed out the lack of resources in poor countries, to which the CCP founder said, “The issue is dependence on external sources. Plant healthy churches. Build healthy communities, and resources will come with it. In my experience he said, I have personally never lacked resources in all these years.” In the survey of 24 pastors, the majority of them indicated lack of resources. Bennett replied that the reason they did not get the harvest is they did not plant the seed. He asked rhetorically if they had found a place, if they had identified the activity field (that is field one the entrance strategy) or if they prepared the field. He reaffirmed that once they make disciples, resources will come from these disciples.

CCP Multiplicative DNA

At the heart of the CCP model is 2 Timothy 2:2, “And the things you have heard me say in the presence of many witnesses, entrust to reliable people who will also be qualified to teach others.” (NIV). Pastors producing pastors, deacons producing deacons,

²⁶ *INTO AFRICA A Decade of God’s Faithfulness 2001–2011 A Pioneering Project of One Mission Society* (South Africa, 2011).

members producing members, and churches planting churches is embedded in the CCP multiplicative DNA. Bennett explained that it takes the whole church to multiply a church. The whole church community is important to plant another church. It is not one person. Everybody needs to be involved in prayer, giving, preaching, teaching, and other ministries. The whole church needs to go out. No one can say that I am not called. No one can be excused from the Great Commission from making disciples. In this context, the perspective of WIC-FMC, Mumbai needs to be reexamined. To a large extent, there is a dependency on the denomination to drive the mission of planting churches. Oftentimes the pastor or the church planter experiences a lack of support of the whole church, as there is a tendency to think that it is the pastor's responsibility to plant churches.

CCP Methodology

In response to a question, about the major factors that cause the CCP methodology to fail? Bennett clarified that misunderstanding the methodology or misrepresentation can lead to failure. Trainees must understand the strategy completely. There are many obstacles and barriers to enter into a new field but God is with us and nothing should stop us. The only reason for not being successful is disobedience. God does not give us impossible tasks. We all have potential to be successful. If the strategy is failing, one should ask how it can be adapted. Make it work. Try first and see if it works, or not. Many think it will not work, but they do not even try. God wants it to work. If this strategy does not work, there must be another methodology that will work. If CCP does not work, go for another one.

Pitfalls in Church Planting

Bennett has witnessed hundreds and thousands of new church plants in Africa and other parts of the world. However, most church planting attempts encounter situations that are destructive and dangerous. Proper care must be taken in order to protect and stabilize the new church planting endeavors. These are factors that can distract church planters from multiplying. Bennett suggests that the single most important cause for failure is unbelief. God does not want us to fail. He does not commission us for an impossible task but rather promises to be with us. The problem is we do not understand and we try to find excuses. History shows that many pastors have never planted churches. They have never been told to multiply churches. We must go back to the book of Acts for the story of church planting. Pastors must read the book of Acts once a month. Church planting came out of the Book of Acts. The devil is the key to all distractions. He uses different things against different people at different times as a means of distraction. For some, it will be busyness; for others it can be fear. The devil knows our weaknesses, and he attacks us in those areas. The situation is no different in WIC-FMC, Mumbai. Engaging in activities that produce little result, getting caught up in non-essentials rather than focusing on kingdom building, and excessive use of cell phones and social media are only a few examples of how the movement is hurting.

CCP as a Movement

Bennett has repeatedly said that God does not give us impossible tasks. We all have the potential to be successful. We have a God-given potential to transform our ministries. No one is excused from the Great Commission. God gives us everything we need. It's just a matter of obedience. We must have vision to multiply up to fourth, fifth,

and sixth generations. It is a doable task. We must be faithful. God does the impossible. Looking back at the history of what God has done in WIC-FMC, Mumbai, there have been seasons of growth. What started as one small house church in 1975-76, continued to enlarge its territory by planting churches in and around the region. This became possible because of passion, vision and faithfulness of a few committed leaders. These leaders were obedient to the call of God and always trusted in Him for provision of all resources. The Spirit of the Lord continues to move and we are waiting to see an extraordinary act of God who calls us to serve in His Kingdom.

The story of Bruce Bennett and what God has accomplished through Community Church Planting is indisputable. According to Bennett, if the CCP methodology does not work in a given context, then we must have another strategy. CCP is adaptable and we can make it work if we are faithful and obedient to God. It is important that we plant healthy churches because healthy churches will multiply. The whole church needs to be involved in planting healthy daughter churches. God has provided a rich harvest, and the resources are in the harvest. God has placed a person of peace in every community, and our responsibility is to be obedient to the Great Commission and faithful to the call of making disciples. God will never give us an impossible task; therefore, it is doable.

Summary of Data Analysis

As we summarize this chapter, we look at the lessons learned from the analysis of the data collected from a sample of 24 participants, followed by the personal interviews with five key pastors, and finally a personal interview with the founder of the CCP. The participants have shown overall affinity towards the CCP as an effective strategy. At the implementation of the CCP program in 2013, the majority of the participants said that

vision and passion were clearly communicated to them. However, this research clearly indicates that the majority of the participants did not implement the methodology in the correct order as required. This could be attributed to the self-perception of the participants which did not correspond to the systematic and complete implementation of the methodology. Although the majority of the participants believed that resources are provided by God, they experienced a lack of resources to a large extent. The other major factors that contributed to the overall disappointing result includes a lack of perseverance. It was easy to set a goal but difficult to persevere until the end. The other factors that led to failure in the first and the second-generation church planting include failure to work in teams, a lack of persistent follow up, training and discipling, and lack of passionate prayer support. However, the participants expressed a desire to implement the CCP strategy once again. The majority of the participants would recommend the CCP as a strategy for planting churches to any other organization.

Analyzing further on the data collected, the researcher has found that one participant from the survey questionnaire and another one from the group of five key pastors both indicate that CCP may not work in a metropolitan city like Mumbai. One of the participants from survey questionnaire said, “Urban city with multiple linguistics, difficult to implement CCP.” The participant from the group of five key pastors said, “CCP works in community where there are communities from same village or caste. In a metropolitan city, communities are mixed of different people group, state, and religion. It is not possible unless there are communities of same people group.” While socio-economic structures of metropolitan cities could be challenging, the CCP was largely successful in the context of villages and communities in African continent. Chapter 5

includes findings, conclusions, and recommendations for implementation and future research based on the critical analysis of the data.

CHAPTER 5

Findings, Conclusions, and Recommendations

This final chapter presents the main findings of this research paper and intends to make certain recommendations for better implementation of the CCP program in WIC-FMC, Mumbai in particular. This is crucial to contribute to an exhaustive understanding of church planters/pastors in and around the metro city of Mumbai. This chapter will begin with an overview of the project as a whole, followed by significant findings of the analysis of survey data, individual interviews with focus group of key pastors, and the interview with the founder of the CCP.

Project Overview

In Chapter 1, the goal of this research project was clearly defined to evaluate and analyze the outcome and effect of the CCP strategy implemented in WIC-FMC, Mumbai during 2013–2018 and to identify the reasons that might have influenced the success or failure of the program. While the goal was to plant 1,369 churches in five years, only a few churches were planted and the goal largely remained unaccomplished. Moreover, the researcher wanted to analyze what CCP components need to be contextually examined and what relevant and necessary recommendations can be made.

In Chapter 2, the existing literature was reviewed with a purpose to gain understanding and insight on God’s mission, rapid church planting movements that are organic, indigenous, and multiplying all around the world. The researcher reviewed the history of Christianity—how this tiny little movement that began on the day of Pentecost became a dominant religion in the world. Numerous books, articles, journals, and papers

were reviewed on how church continues to grow exponentially in many parts of the world. In addition, the Community Church Planting movement history and literature was analyzed in detail.

In Chapter 3, it was determined that the researcher would follow a five-step process as per the flowchart (Figure 2). First, a pilot test of the survey questionnaire was conducted, followed by an empirical survey of 24 pastors, then an in-depth interview of a focus group of five key pastors along with an interview with the founder of CCP, data analysis and findings, and lastly final conclusions and recommendations. The methodology for research was mainly Programs Effect Case Study for evaluation and Participatory Action Research (PAR). The goal was to evaluate and analyze what factors contribute to success or failure of the implementation of CCP program and whether a modified and contextualized strategy would emerge out of the research for successful and effective implementation of the CCP in WIC-FMC, Mumbai.

In Chapter 4, empirical survey of 24 participants was conducted which was followed by individual and group interview of five key pastors, and finally personal interview with the founder of CCP. The survey clearly indicates that WIC-FMC, Mumbai had a clear vision for planting churches and that the pastors were convinced of CCP as a strategy to move ahead. However, various factors contributed to the failure to achieve the number of new church plants that had been set as the goal which were seen in detail in this chapter. The survey results were analyzed and studied more in depth during the interview with the focus group of five key pastors. Some significant findings emerged as a result of these interviews. Finally, the founder of CCP was interviewed to get his

insights, knowledge, understanding, and perception on his experience of leading the CCP movement for the past 25 years through Africa and other continents.

Significant Findings of this Study

The researcher wanted to know why CCP that multiplied exponentially in Africa did not produce tangible results when implemented in WIC-FMC, Mumbai during 2013–2018 in particular. As noted in Chapter 1 above, David Garrison defines a church planting movement as “a rapid multiplication of indigenous churches planting churches through a people group or population segment.”¹ As compared to the ambitious goal of 1,369 churches in five years, only a few (less than 100) first generation churches were reported to have been planted and there was no trace of second, third, and fourth generation churches. This is a clear indication of the failure of the CCP implementation program during 2013–2018. According to the finding of this study, the overall enthusiasm for the implementation of this program was very high. The majority of participants have shown affinity toward church planting using CCP as a strategy. However, the major difficulty found in this study was in practical implementation of the methodology. Although the majority of participants attempted to plant churches according to the goal, the study shows that there was deficiency in fully understanding the process correctly. The more detailed reasons found in the study that contributed to the shortfall from achieving the expected goal are as follows.

¹ Garrison, *Church Planting Movements*, 245.

The CCP Methodology

According to the majority of participants in the empirical survey and also in the focus group, it was found that the CCP methodology is effective, contextual, and successful both in villages as well as cities.

The primary reason for the shortfall was lack of implementation of the CCP methodology in correct order. The participants lacked clear understanding of the process to be followed. They did not follow the process of methodology as a whole and its implementation in the correct order. The majority of participants reported that they went out to plant churches. Yet according to the findings of this study, there was a series of causes that all stemmed from an initial failure of understanding the process. Eventually, the vision was out of sight and the mission of planting multiple churches receded.

The CCP strategy is adaptable and if this strategy was not relevant in their context, the participants should have tried changing to make it compatible. It is found in this study that the participants did not make any efforts but rather gave up instead of persistently trying it out in the field which eventually led to disappointing results. The WIC-FMC, Mumbai did not have a particular model or strategy for church planting except that there were student pastors/church planters from their own Bible school who planted a few churches. But eventually the Bible school was closed. The CCP methodology was introduced to WIC-FMC, Mumbai and was endorsed by the denominational leadership. The training conducted by the founder of the CCP in 2013 was well received and accepted by the participants. Goal setting for planting churches was the part of training, but specific goals for planting new churches in each region were set by the participants. They were not forced to write goals. What is evident from the

qualitative data of the focus group is that there is not one single factor that caused failure. According to the focus group, vision was quickly out of sight, Pastors were engaged in the ministry of their own existing churches, and hence the focus was lost. In addition, there was a lack of resources, perseverance, and understanding of CCP methodology. As per the interview with the founder of CCP, the single most important factor for failure was unbelief. Significantly, there was no CCP coordinator to follow up, monitor, encourage, and help accomplish the goal. Nevertheless, there were a few pastors who were inspired and motivated by the CCP methodology and planted new churches.

It is possible that the methodology might have been misunderstood. The participants must understand the methodology. However, according to CCP methodology, the workers must actively seek a person of peace in every community. The participants confirm in this study that success in planting new churches depends on seeking a person of peace in the community. This is perceived as a simple and uncomplicated step.² However, the study shows clear lack of perseverance. The lack of perseverance was primarily on the part of the participants. As mentioned earlier, active engagement of the pastor in the community builds credibility, gains trust, and gives opportunity to look for a person of peace in the community. It is only in actively going to

² Based on the researcher's personal observations during the initial attempts to implement the CCP methodology in the years 2013–18, one reason for participants' failure in finding persons of peace is because they did not consistently go out to the new field to look for one. They did not follow the first steps of field-one of the four-field strategy like prayer walk, and planning. These steps were to have been conducted even before the church planters went out. The person of peace is generally a stranger when working amongst the unreached.

the new fields and persistently investing the time in finding the person of peace, the results will be accomplished.

There are challenges in any church planting movement and CCP is no exception. The study shows that there was a lack of supervision, accountability, and evaluation of the on-going program. As mentioned in Chapter 2 above, there was a need for a full-time CCP Project Coordinator for follow-up and reporting. CCP manual advises that a theologically qualified and experienced pastor should be sought for the position of Project Coordinator. A detailed work description of the Project Coordinator is given in section 6.4 of the manual. WIC-FMC, Mumbai made efforts early in 2013–14 to appoint a CCP Project Coordinator but were unable to fill this position for want of a committed and suitable person and also due to a lack of training center facility for CCP. In light of the lack of supervision, accountability, and evaluation that emerged from the research as a contributing factor in the failure to achieve the goal, it is clear that the decision not to appoint a full-time coordinator was a mistake. The appointment of the CCP Project Coordinator was required as a part of CCP methodology. It was already considered in the implementation plan to appoint a CCP Project Coordinator, but it did not happen, as a suitable person was not found despite several attempts. Sadly, the plan was given up, not realizing how it would impact the entire project. This also contributed to the ineffective implementation of CCP program.

The CCP Model

In 2013, WIC-FMC, Mumbai determined to follow the Church Based Church Planting (CB-CP) model of CCP. In the CB-CP model, pastors of the existing church assume the responsibility of identifying the nearby empty fields and engage the whole

church for planting daughter churches. Three to six prospective church planting pastors or leaders are identified, recruited, and trained by the pastor of the existing mother church. The study shows that the existing pastors did not deploy members from their church (who had adequate understanding of CCP methodology) to help them in planting daughter churches. The CCP manual emphasizes using the 2 Timothy 2:2 model for training pastors and leaders. Apostle Paul charges Timothy to entrust or pass on the training he has received to reliable people so that they will continue to train others. In Acts 13, we see that while the church at Antioch was worshipping and fasting, the Holy Spirit set apart Barnabas and Saul for the work to which they were called. In view of this teaching, availability of the prospective church planters/leaders in the existing church is vital to planting daughter churches. The prospective church planters are from the members of the church who are followers of Jesus. As they are challenged, they feel compelled to go. They have a clear vision and passion in obedience to the will of God as the whole church prayerfully supports and sends them. As these kingdom workers go out to harvest the fields, God provides necessary kingdom resources.

These kingdom resources include people, prayer, finances, and other support. However, the research respondents clearly indicated that there was lack of resources in respect of teamwork, support, help, prayer, and encouragement both from the existing church and from the denomination. Notwithstanding the claim of the participants, the truth is that the denomination supported in terms of initial training, on-going training, and translation of CCP material in the Marathi language for the better understanding of the majority of participants. As a part of on-going training, a couple of follow-up seminars were conducted in order to revisit the vision, motivate the participants, and study the

methodology again. For the first two years, the training was done on a yearly basis for all participants, and later on follow-up seminars were held by region. Further, the denomination also supported in prayer, promotion, and partnerships. The goal of planting 1,369 churches was displayed on the conference office display board. There were also reminders to pray regularly for the goal. The WIC-FMC, Mumbai made intentional efforts in praying for the implementation of CCP methodology during its monthly all-night prayer meetings as well as in pastors' weekly meetings. In addition, each local church was requested to pray for planting new churches according to the plan. Still the participants have lacked in mobilizing members to make disciples and generate enough support from their church members which eventually caused disappointing results.

The study also shows that a majority of participants faced major challenges while planting churches. These challenges might have been internal as well as external and therefore they got discouraged. When nothing was happening, the participants gave up their efforts in planting new churches. This is a clear indication that the participants could not persevere until the end and hence the goal of planting churches could not be achieved.

According to the founder of the CCP, it is important that we plant healthy churches. Healthy disciples make healthy churches. The mission of the Free Methodist Church is "Love God, Love People, and Make Disciples." Mobilizing members by training and sending them out to make new disciples is essential in the CB-CP model for planting churches. As mentioned in Chapter 2 above, John Stott explains, "Evangelization requires the whole church to take the whole gospel to the whole world."³ However, if the disciples fail in making healthy disciples, daughter churches will not be

³ "Whole Gospel, Whole Church, Whole World."

planted. What emerged from the interview with the focus group is that the participants failed in their understanding of how to turn these resources into planting new churches. The participants had resources available in their own existing churches. According to 2 Timothy 2:2, Paul charges Timothy the pastor and the leaders of the church are to commit things they have learned to reliable people who are capable and willing to teach others. This will bring forth four generations of other disciples: (1) Paul, (2) Timothy, (3) reliable people, and (4) others. In accordance with this four-generation model, the pastor and leaders of WIC-FMC, Mumbai were expected to mobilize and motivating reliable people from the local church, which is a significant resource that was available to be deployed. The training and sending of them into the field was imperative. However, these resources were not equipped nor employed, and this clearly affected the outcome of the program.

The Multiplication

According to the founder of CCP, there is no reason why we should not be planting daughter churches. He further said that the only reason churches do not multiply is due to sin. Sin in leadership and sin in membership can cause obstruction for planting churches.⁴ Church planting is a community work. Everybody must be involved because everybody is called. Nobody is excused from the Great Commission. The study shows that a majority of participants and their churches were driven by vision and passion for planting daughter churches. The majority of participants also report that the vision was effectively communicated to their churches. This is a significant finding because on one

⁴ Bennett, "Personal Interview with Bruce Bennett."

hand, the participants report that they were driven by vision and the same was clearly communicated to their church, but on the other hand, the majority of the participants also report having no support, encouragement, or resources from the mother church. In the structure of the Free Methodist Church of India, a local church is considered to be a mother church when it is responsible for the planting of a second church to which the pastor has been assigned. In other words, when participant indicate that they did not receive resources from the mother church, this means that the church in which they were serving as assigned pastors did not offer support for the church planting efforts.

The study clearly indicates lack of resources. The faith of the participants assures them that there is no lack of resources, but from a practical standpoint, participants actually did experience a lack of resources. These resources primarily include prayer, people, time, and money.⁵ As stated earlier, according to CCP methodology, resources are in the harvest. In church-based-church planting strategy, it is the mother church (local church) that provides the initial resources needed for planting the daughter church. These resources are in the form of kingdom workers, training, and prayer. The mother church helps the daughter church mature to that point that the daughter church will be equipped to stand its own and assume the responsibilities.⁶ The other resources can be provided to daughter church depending on the decision of the denomination. Most importantly, the mother church provides a prospective daughter church planter/leader for the daughter church plant, and the role of the pastor of the local church is to train the daughter church

⁵ The pastor and the local church set the budget annually. They are free to decide on the amount they want to allocate for evangelism, mission, and church planting apart from other budgeted items. The allocation depends on the vision and availability of the funds of the local church.

⁶ Bennett, Bruce, "CCP Ministry Manual," loc. 104.

planter. As per the CCP manual, when no prospective daughter church planter/leader is identified and trained, the mother church may not be ready to plant a daughter church. CCP is committed to a training-in-ministry philosophy. Once the new church is planted and grows, it will generate its own resources and eventually no outside resources will be required for the new daughter church. The daughter church planter is from the mother church and is not full time employed or paid pastor. Eventually, if the daughter church grows and requires a full-time paid pastor they may choose to hire the daughter church planter for this position.

The participants were unable to reach out to the nearby community, and hence they could not gather the harvest. There seemed to be a lack of faith on the part of some pastors, as they did not step out in faith. Lack of harvest led to lack of resources and, therefore, did not result in multiplication.

The Contextualization

The purpose of this study was to evaluate if there were components of the CCP strategy missing in the implementation or contextualization of the program. In the outcome of this research, the majority of participants agreed that the CCP methodology was relevant and appropriate for their context. However, two participants, one from the survey group and the other from the focus group, pointed out that CCP thrived mostly in the villages of Africa. There is a difference between village and city culture. According to these two participants, the CCP methodology is not relevant and effective in Mumbai city. One of the major issues in the city life is access and availability of the people due to security reasons, busy lifestyle, and complexities of socio-economic structures. Nevertheless, there are different kinds of communities in cities which are based on socio-

economic structure. In other words, habitation is generally based on class unlike caste in villages. On further examining of the contextualization issue in the focus group, one of the participants, P4, pointed out that in India the caste system is a major obstacle in church planting because caste divides people. People from upper castes and lower castes cannot come together to worship in the same church. Whereas, in city social structures, people do not care much about the caste system since they have learned to dwell together in the same neighborhood. While the issues of cultural difference between city, village, and caste system are real, participant, P4 said, vision for all kinds of people is greater than culture, context, and caste.

P4 also pointed out that in WIC-FMC, Mumbai, a number of churches have been planted in under-privileged communities, whereas there are not any churches planted in affluent communities. This could be because of the culture and the worldview of the affluent and, at the same time, failure on the part of the denomination to provide enough resources to reach out to such communities in the city.

According to the founder of CCP, multiple churches have been planted in the cities of Africa, Latin America, and the Middle East. Some new churches have also been planted in cities of creative access countries. According to this study, engagement in the community, investing in the lives of the people, genuinely caring for the needy, building bridges is conducive for initiating network of people for planting churches in the community.⁷ For example, participant P3 in the focus group has planted a church of about

⁷ During the interaction with the focus group of key pastors, one of the pastors made a strong suggestion that one-on-one coaching would produce far better results than group teaching. Many participants mentioned that there was a lack of support, of encouragement, and of perseverance. Many other participants experienced discouragement when faced with challenges. Hence it would be appropriate to develop a systematic, contextually relevant plan for mentoring, coaching, and guiding the pastors and church planters of WIC-FMC, Mumbai to overcome these barriers and accomplish a better outcome.

100 people in the city and a few churches in the surrounding villages. The cities do have some pockets of people from the same community. For example, in Mumbai city three churches have been planted in three pockets among the people of same community. This was possible because of the common circles of connection, smooth access to people, and cultural influence in the community. As stated in Chapter 2, communities are migrating from villages to cities looking for opportunities and they undergo major cultural and contextual changes.⁸ In CCP methodology, finding a person of peace is the first important step that eventually leads to formation of a small household group of people that meet for worship. There is a need to identify such communities in other pockets and CCP can grow effectively in cities as well. It would be difficult to enter a house to look for a person of peace in cities, but we will have to search other methods to find a person of peace maybe meeting people outside the apartment or through another contact person.

According to this study, one of the important other factors that needs to be considered is use of technology. A majority of people use cell phones. As a result of the pandemic, people have been using video conferencing for worship, study, and other events. In the age of virtual world, the culture of communication is changing. It would be relevant to use videos of life changing testimonies, or short videos on teaching lessons to church planters. Visual teaching and stories are powerful to impact people. Technology makes communication frequent and faster.

Another important factor that must be considered is locals planting the churches among the locals. Participant P1 from the focus group has created a team of 12 members

⁸ There is also a reverse migration from cities to villages due to the ongoing pandemic as pointed out in footnote 4 of chapter 2.

from his own local church who are reaching out to locals and planting churches. As noted in Chapter 2 above, Steve Addison, Alan Hirsch, and Bob Roberts cited as one of the reasons for growth of John Wesley's Methodist movements to be the empowering of the laity. They said, "This achievement would have been impossible without the mobilization of ordinary people—white and black, young and old, men and women—and the removal of artificial barriers to their engagement in significant leadership as class leaders, local workers, and itinerant preachers."⁹ The authors also quote William Carey's methodology, "Carey's purpose was to see local believers coming together to form a church in their culture and to take responsibility for the spread of the Christian movement."¹⁰ This claim is consistent with the findings of the present study. In Chapter 4 above, in response to Question 21, "You had the right kind of people to help you plant new churches" only 50.0% of participants report that they had right kind of people. The focus group interview also reveals lack of teamwork as CCP is a teamwork. The focus group also suggests that one-on-one training would help see better results than group coaching. Lack of mobilizing members to make disciples and empowering locals to reach out to locals could be leading factor for failure in program implementation.

The study further shows that there was dependency on external resources like finances for planting new churches. As noted in Chapter 2 above, Garrison in *Church Planting Movements*, explains, "Church planting movements thrive on indigeneity. They must have internal momentum if they are to rapidly multiply through a people group. One of the surest ways to cripple a church planting movement is to link church reproduction

⁹ Steve Addison, Alan Hirsch, and Bob Roberts Jr, *Movements That Change the World: Five Keys to Spreading the Gospel*, Revised edition. (Downers Grove, IL: IVP Books, 2011), 91.

¹⁰ *Ibid.*, 104.

to foreign resources.¹¹ Participant, P1, in the focus group said, “Interdependence for planting churches is a good model” that needs to be considered. This participant suggested that ongoing resources are required for church planting, and not all local churches can raise enough support for daughter church plants. The members of this church do not have fixed income, and many are not sure how much they will earn on a particular day of the week. Sometimes they make money and sometimes they do not. Hence there should be teamwork where the pastor, the local church members, and the denomination should work together to make this happen. This is a healthy interdependence model that would work better in the context of WIC-FMC, Mumbai. The WIC-FMC, Mumbai to some extent has a longtime history of not generating its own resources but rather looking on outside financial support for planting churches. This is a barrier for multiplication that needs to be overcome.

The Vision

The study clearly shows that the majority of participants were overwhelmingly receptive and responsive when vision for planting new churches was communicated to them. However, the findings also show that a majority of them did not sense a clear direction of time and place to move forward. The founder of CCP said, that the single most important factor for failure is unbelief. He further said, God does not commission us for an impossible task. God promises to be with us. Therefore, the indication of not sensing clear direction of time and place to move forward must be due to lack of

¹¹ Garrison, *Church Planting Movements*, 579.

dependence on God and not waiting upon Him. The participants must remain faithful, and God does the impossible. It is the matter of obedience to see the vision realized.

The majority of participants realized that they did not achieve the goal of planting churches as it was decided in 2013. However, they would like to get a second chance to implement the CCP strategy. They also expressed that they would like to be equipped and trained again to see better results.

The study shows that persistent vision is required for planting multiple churches in the city. WIC-FMC, Mumbai has a vision for growth, but they have not experienced any church planting movement. WIC-FMC, Mumbai has seen growth particularly when a few of their senior pastors have moved out to plant churches in other locations which is away from Mumbai City. For example, one of the pastors moved down south of India and since has planted a couple of churches. Another pastor moved to a western state where he has planted several churches. One more leader moved to the northwest part of India where he has planted several churches. These leaders were inspired and motivated by the strategy of CCP and they did not lose the vision of church planting. Participants can get distracted from their vision. According to the founder of CCP, the devil can be the key to all distractions and he uses different things on different people. To some the cause of distractions, can be busyness and to others it can be fear. The devil knows our weakness and that is how he attacks.

Summary of Significant Findings

A brief reflection from each of the above sections reveals that the participants did not fully understand the CCP methodology and therefore they lacked in the actual implementation plan. As previously noted, the CB-CP model preferred for planting

daughter churches required the participation and support of reliable people from the church. The participants might have failed in motivating the whole church and therefore, lacked all kinds of resources for planting daughter churches. As discussed earlier, CCP is a community work and disciples in the church must be actively engaged in making disciples. Since disciples did not multiply there was lack of harvest which eventually led to lack of resources and multiplication. As we recap the above significant findings, it is important to note again that the CCP methodology is relevant and contextual in the city of Mumbai. In spite of the complexities of city socio-economic structures, there are plenty of opportunities to work in these communities. Finally, it is interesting to note again that the participants were not persistent in holding on to vision. They lacked in taking up the ownership and responsibility of the vision for planting daughter churches. The researcher, therefore, makes the following conclusions followed by recommendations for planting churches in WIC-FMC, Mumbai.

Conclusions and Recommendations

The call to the Great Commission is not just the call to preach gospel, make disciples, and baptize them, but a call to adopt those who respond in faith into the body of Christ. The Book of Acts is the story of church planting. The churches grew rapidly and the practice of church planting came directly out of the Book of Acts. The very purpose for undertaking this study was to find a way to multiply churches in WIC-FMC, Mumbai. The researcher wanted to identify the reasons that influenced the success or failure for multiplying house churches. The outcome of the study will help the pastors of WIC-FMC, Mumbai to make necessary changes in their approach to CCP Methodology as the missing components of the CCP strategy have been identified. Therefore, the research

will benefit to achieve the goal of planting multiple and rapidly expanding churches in WIC-FMC Mumbai. The following are the conclusions and recommendations.

1. The study demonstrates that success in church planting depends on taking ownership and not performing out of duty or obligation. The vision of church planting will be blurred if the pastors and church planters treat this as an outsourced job to them. It is therefore recommended that there be a two-way partnership between the pastor of the local church and WIC-FMC, Mumbai in which the pastors will take full ownership and responsibility of planting new churches using the CCP methodology while WIC-FMC, Mumbai will partner in terms of available resources.
2. Developing leaders out of the harvest God has given us is a key for church planting movements not only to survive but also thrive. The leaders must be trained at different levels in regular intervals with a specific and systematic plan. The pastors and the prospective church planters from the local churches must become fully familiar with the process of CCP methodology. Training, mentoring, and empowering the leaders will ensure multiplication of churches.
3. The findings clearly show that there was no mandatory reporting and evaluation system, which is so crucial for any church planting movement. It is recommended that WIC-FMC, Mumbai have a mentor or coach to help pastors and church planters on a one-on-one basis so that there will be a focused effort on church planting with the correct implementation of methodology. A mentor or a coach is like a cheer leader who will generate support and encouragement. This will also help for an efficient reporting system, together with in-process

evaluation of the program to purposefully monitor the goal of planting churches.

4. Based on the findings of this research, it is recommended that Church Based Church Planting model of the program as described in Chapter 2 above, should be reimplemented in WIC-FMC, Mumbai.
5. In order to work in unique settings of the cities like Mumbai where socio-economic structures are different than villages, it is recommended that an individual mentor be assigned for each church planter for implementation of the CCP methodology to make it more precise, effective, and successful. This would help eliminate discouragement or giving up on the part of the church planters and increase the likelihood that they would persevere till the end.
6. The DNA of CCP is multiplicative. The pastors and church planters of WIC-FMC, Mumbai will need a paradigm shift to be ingrained in multiplicative DNA of planting churches beyond the second, third, fourth, and following generations. The researcher understands that this is a huge task. There will be many barriers to overcome in order to change the mindset. The churches have become complacent and follow traditional ways of ministry. There is a need for revival. Therefore, it is recommended that prayer must be the first response.
7. In addition to assigning a mentor to the church planter as mentioned above (5), it is recommended that WIC-FMC, Mumbai would develop an on-going encouragement plan considering the need for sustaining and prevailing in perseverance. Church planting is hard work, and church planters can be easily distracted or discouraged from moving forward when things get harder. They

need to be steadfast and not to give up or go back. They cannot afford to lose the vision. To help pastors and church planters sustain their efforts, it is recommended that WIC-FMC, Mumbai develop a plan for ongoing encouragement of church planters. When implementing an encouragement plan, leaders of WIC-FMC, Mumbai may wish to emphasize the following considerations: for pastors and church planters: (1) Do not get distracted even when you do not see results of your labor because some movements take time and appear to be slow. Stay focused. (2) Build a good launch team and find encouragement, energy, and wisdom from them. (3) Vision is like a leaking bucket of water and it will drain out soon. Find some practical ways to ensure that you do not lose focus of your vision, and (4) Always maintain good spiritual discipline like fasting, prayer, and meditation. Abide in Christ so that you will bear much fruit.

8. Political and religious opposition to advancement of God's kingdom is steadily growing. The current pandemic has severely impacted the economy of the country. Yet there are innovative and creative ways of reaching the unreached. There are new open doors and opportunities for planting churches. Since CCP can be adapted and made relevant to any context and culture whether rural or urban, it is recommended that the pastors and church planters engage in the culture that will create new opportunity for planting churches. It is, therefore, recommended that we as a church (a) become easily accessible and culturally relevant to outsiders (b) that our love in action (not just our words) will create a

confidence in outsiders that all feel included and welcomed, and (c) we will live as Christlike disciples that the outsiders will find *shalom*.

9. Based on CCP church planting models mentioned in Chapter 2 above, the WIC-FMC, Mumbai should also consider using Training Center Church Planting (TCP) for training church planters.
10. As noted in Chapter 4 above, participant P4 suggested appointing a full time CCP Project Coordinator. The CCP manual recommends appointing such a project coordinator. Efforts were made in the past to start TCP centers, but it could not be done primarily because a suitable place for training center was not established, and WIC-FMC, Mumbai could not find a qualified and experienced pastor who was willing to take up the fulltime responsibility of managing the TCP. The researcher recommends to develop a Training Centre Church Planting (TCP) model in a new area where there is need of planting churches. It would be beneficial to see how prospective church planters are recruited into a training center to plant second, third, and fourth generation churches.
11. There is a deficiency in the accountability, evaluation, and reporting system that needs to be addressed and then a new plan devised. The researcher understands the importance of putting this system in place and therefore, recommends that WIC-FMC, Mumbai should develop a better framework for accountability, evaluation, and reporting.
12. Since this research study indicates both in the survey data and focus group interviews that there was a lack of support of well equipped, dedicated people

it is recommended by the researcher that a discipleship program such as Mobilizing Members to Make Disciples should be introduced in each existing church. All members must be discipled and multiplying disciples, pastors, leaders, and churches should be the goal of every local church.

13. To a large extent there is dependency on external resources for planting churches. It is therefore recommended that this thinking should be transformed in WIC-FMC, Mumbai, and efforts should be made to raise local resources. Emphasis should be on empowering locals to reach out to locals for planting churches. Church planting does not depend on financial resources.¹²
14. A launch team should be established in every local church. CCP is a community work and requires good teamwork. As mentioned in Chapter 2 above, Ed Stetzer and Daniel Im refer to the importance of developing a launch teams for planting churches. The data from the participants indicate the need for a good teamwork. Planting churches would be far more effective if the pastor, reliable people from the local church, and representative from conference would work as launch teams.

¹² A good model established by the researcher, who also currently oversees the new work in the city of Dehradun Northwest India and its surrounding villages. A new mission field was first identified and a bi-vocational missionary was empowered to go to Dehradun. As the missionary continued to disciple and mentor people, a several churches were planted. However, to set up a good model and best church planting practice, the church planters were not paid any salaries. These church planters/pastors are encouraged to find resources in the harvest while support in prayer, training, encouragement, and other benefits were extended from the mother church. A similar model was also deployed in one of the Western states of India where church planter/pastors were mainly farmers, and the denomination did not pay any salary. Initial support was given in the form of motor bikes, help in construction of a few church buildings, prayer, training, and encouragement through the mother conference.

Recommendations for Future Research

In this study, the researcher focused primarily on analyzing and evaluating the effect of program implementation in the context of a case study. By the time the field work was about to begin, effect of pandemic was seen all over the country. The number of Covid-19 cases were on increase and the lockdowns prolonged. Visits to churches, personal meetings with the pastors was not permissible. People were restricted to work from home. The use of video conferencing was a blessing in disguise. On one hand, it saved time, money, and energy but on the other hand, meeting with people, warm fellowships, social gatherings were banned. These were both challenging and anxious days that paved new ways to work in the kingdom of God.

The researcher initially planned to travel to Africa to visit church planting fields and see how the CCP has flourished in those communities. This would have given a prime opportunity to meet with the successful church planters and personally hear their stories of how they used CCP. A personal meeting with the founder of CCP was also possible which did not happen due to pandemic. The researcher was also planning to personally meet founders of a few church planting movements flourishing within India. However, this could not be done due to travel restrictions.

The researcher recommends a number of issues that would benefit from further research on CCP. These issues have not been dealt with in this research and certainly deserve to be studied. They include:

- In depth exploration into the role of the whole church actively getting engaged in planting a daughter church.

- More systematic and methodical work should be done to evaluate and examine the use of modern technology in planting churches, especially in the context of the current pandemic situation.
- Further research can be done on how to transform the mindset of the pastors, local churches, and leaders from dependency on external resources to finding resources in the harvest.

Summation

This research began with a quest to understand to what degree the CCP program implemented in WIC-FMC, Mumbai during 2013–2018 was successful or failed. After having looked at the findings, conclusions, and recommendations of this study, some deeper insights have emerged that give reasons to hope for a new season of planting churches in WIC-FMC, Mumbai. Our God is a God of second chances, and we all deserve another chance. God will not give us an impossible task. It will be a doable task. Jesus confirmed this when he said, “I will build my church and the gates of Hades will not overcome it” (Matthew 16:18b NIV).

APPENDIX A

WIC-FMC Mumbai Pastor's Survey Questionnaire

Date:

Dear fellow pastors,

As you all know that I am studying at Asia Pacific Nazarene Theological Seminary and for my research project at the doctoral program, I am conducting a survey on evaluation of CCP program implemented in WIC-FMC Mumbai during 2013–2018. I am inviting you all to participate in this study by completing the following survey questionnaire. Thank you for your precious time in assisting me in my educational endeavors. The purpose of this research is to improve the church planting efforts in WIC-FMC Mumbai.

Instructions:

- (1) Please tick only one box per question as per the scale given below.
- (2) This survey is strictly about your experience during the period 2013–2018 when we had initially set the goal of church planting with Bruce Bennett in Khandala.
- (3) Your response to these questions will be kept strictly confidential.
- (4) Your participation in this survey is voluntary.

Scale for below questions:

Strongly disagreed = SD Disagree = D Neutral = N Agreed = A Strongly Agree = SA

Vision		SD	D	N	A	SA
*1	You and your church were driven by vision and passion for planting daughter churches. ¹³					
2	You were confident that vision casting by CCP was adequate to move forward with the goal of planting churches.					
3	You were able to effectively communicate the vision to your local church leaders.					
4	You set a goal for planting new churches but you did not sense a clear direction of time and place to move forward.					
*5	You think that house church planting strategy is the way to move forward for WIC-FMC Mumbai.					

¹³ All questions marked with asterisks were used in Pilot Test.

*6	You believe that if the opportunity to utilize the CCP methodology comes back again, you will be able to achieve your goal for new church planting. ¹⁴					
Method		SD	D	N	A	SA
7	You believe that God has placed person of peace in every community.					
8	You believe that success in planting new churches depends on seeking a person of peace in the community.					
9	In your attempt to plant new church, you went out seeking for a person of peace in the new field.					
10	You have practically followed the steps of CCP methodology for initiating new churches during the period of 2013–2018.					
*11	You would like to make changes in CCP method if you are given opportunity to implement church planting again.					
*12	While planting churches you realized that the four-field method (Mark 4:26-29) of CCP is significantly helpful.					
13	In your experience CCP method is relevant and contextual to your situation.					
14	You think that CCP method is highly effective for planting churches in Mumbai city.					
Resources		SD	D	N	A	SA
*15	You believe that the “resources are in the harvest” (prayer/people/pennies) according to the philosophy of CCP.					
*16	You had resources available from your local church and from WIC-FMC Mumbai.					
17	You received resources from the newly planted church.					
18	You believe in God’s provision for planting new churches.					
19	You practically experienced an adequate supply of resources.					
20	You did have enough time to plant new churches.					
21	You had the right kind of people to help you plant new churches.					
22	You believe that given enough financial resources you can plant many new churches.					
23	You believe that if only you had more encouragement and support, you could have achieved your goal of planting new churches. ¹⁵					
Perseverance		SD	D	N	A	SA
*24	Between 2013–2018, you attempted to plant churches according to the set goal.					

¹⁴ The original wording of this question on the pilot test was “It is possible for you to revamp and foresee the goal originally established in 2013 for planting daughter churches.”

¹⁵ If the tool was redone, a question on prayer as a resource would be added to this section.

25	In your attempt to plant new churches, at times, when nothing was happening, you were discouraged and gave up your efforts in planting new churches.										
26	In your experience it is easy to set goals for new church planting but difficult to be persistent until the end.										
*27	<p>CCP strategy is based on four-field parable as told by Jesus in Mark 4:26-29. (Please put the correct numbers in the order of the steps of four-fields).</p> <table border="1" data-bbox="375 485 1393 785"> <tr> <td data-bbox="375 485 524 558"></td> <td data-bbox="524 485 1393 558">Gospel Strategy (Seeded field)</td> </tr> <tr> <td data-bbox="375 558 524 632"></td> <td data-bbox="524 558 1393 632">Discipleship Strategy (Growing field)</td> </tr> <tr> <td data-bbox="375 632 524 705"></td> <td data-bbox="524 632 1393 705">Entrance Strategy (Empty field)</td> </tr> <tr> <td data-bbox="375 705 524 785"></td> <td data-bbox="524 705 1393 785">Training Strategy (Harvest field)</td> </tr> </table>		Gospel Strategy (Seeded field)		Discipleship Strategy (Growing field)		Entrance Strategy (Empty field)		Training Strategy (Harvest field)		
	Gospel Strategy (Seeded field)										
	Discipleship Strategy (Growing field)										
	Entrance Strategy (Empty field)										
	Training Strategy (Harvest field)										
28	<p>Please put the correct number in the box to indicate the importance of each factor in the success of CCP in <u>initial church planting</u>: For example, 1 being the most important factor and 5 being the factor of lowest importance.</p> <p>Ext. Imp. Very Imp. Mod Imp. Slight Imp. Low imp. Not answered</p> <table border="1" data-bbox="375 1045 1393 1419"> <tr> <td data-bbox="375 1045 524 1119"></td> <td data-bbox="524 1045 1393 1119">Vision</td> </tr> <tr> <td data-bbox="375 1119 524 1192"></td> <td data-bbox="524 1119 1393 1192">Method</td> </tr> <tr> <td data-bbox="375 1192 524 1266"></td> <td data-bbox="524 1192 1393 1266">Resources</td> </tr> <tr> <td data-bbox="375 1266 524 1339"></td> <td data-bbox="524 1266 1393 1339">Perseverance</td> </tr> <tr> <td data-bbox="375 1339 524 1419"></td> <td data-bbox="524 1339 1393 1419">Others</td> </tr> </table>		Vision		Method		Resources		Perseverance		Others
	Vision										
	Method										
	Resources										
	Perseverance										
	Others										
29	<p>From Question no.28 above please specify what you think is the ‘other’ important factor in INITIAL CHURCH PLANTING stage:</p> <hr/>										

30	<p>Place put the correct number in the box to indicate the importance of each factor in the success of CCP in <u>second generation church planting</u>: For example, 1 being the most important factor and 5 being the factor of lowest importance.</p> <p>Ext. Imp. Very Imp. Mod Imp. Slight Imp. Low imp. Not answered</p> <table border="1" data-bbox="375 386 1422 758"> <tr> <td data-bbox="375 386 537 464"></td> <td data-bbox="537 386 1422 464">Vision</td> </tr> <tr> <td data-bbox="375 464 537 541"></td> <td data-bbox="537 464 1422 541">Method</td> </tr> <tr> <td data-bbox="375 541 537 619"></td> <td data-bbox="537 541 1422 619">Resources</td> </tr> <tr> <td data-bbox="375 619 537 697"></td> <td data-bbox="537 619 1422 697">Perseverance</td> </tr> <tr> <td data-bbox="375 697 537 758"></td> <td data-bbox="537 697 1422 758">Others</td> </tr> </table>		Vision		Method		Resources		Perseverance		Others
	Vision										
	Method										
	Resources										
	Perseverance										
	Others										
31	<p>From Question 28 above please specify what you think is the ‘other’ important factor in SECOND GENERATION CHURCH PLANTING stage:</p> <p>_____</p>										
32	<p>In the scale of 1-5 to what extent did you face challenges in planting new churches. Tick the appropriate box. (1 being least challenge and 5 being many challenges)</p> <p>Least challenge Moderate challenge Many challenges</p> <table border="1" data-bbox="375 1045 1373 1087"> <tr> <td data-bbox="375 1045 573 1087">1</td> <td data-bbox="573 1045 764 1087">2</td> <td data-bbox="764 1045 979 1087">3</td> <td data-bbox="979 1045 1182 1087">4</td> <td data-bbox="1182 1045 1373 1087">5</td> </tr> </table>	1	2	3	4	5					
1	2	3	4	5							
33	<p>In the scale of 1 to 5 how likely would you recommend CCP as a strategy for planting new churches to other partner organizations? (1 being Not at all likely and 5 being Extremely likely).</p> <p>Not at all likely Neutral Extremely</p> <table border="1" data-bbox="375 1297 1373 1339"> <tr> <td data-bbox="375 1297 573 1339">1</td> <td data-bbox="573 1297 764 1339">2</td> <td data-bbox="764 1297 979 1339">3</td> <td data-bbox="979 1297 1182 1339">4</td> <td data-bbox="1182 1297 1373 1339">5</td> </tr> </table>	1	2	3	4	5					
1	2	3	4	5							
*34	<p>What advice would you give to a partner organization that might be thinking about adopting CCP for rapid church multiplication?¹⁶</p>										

¹⁶ The original wording of this question on the pilot test was “What else would you like the researcher to know about your experience with CCP in the timeframe 2013–2018?”

APPENDIX B

WIC-FMC Mumbai Pastor's Interview Questionnaire

DEMOGRAPHIC QUESTIONS:

1. Name of the pastor/church planter
2. Name of place or location
3. Place of residence of the pastor/church planter
4. Date of interview
5. Place of interview
6. Age of interviewee
7. Location of the church planting attempt(s) using CCP during 2013-18
8. Level of successful attempts of planting churches, house churches, small groups using CCP strategy during 2013-18
9. Interviewee's position both during the time of CCP implementation and currently within WIC-FMC Mumbai
10. Length of time interviewee has been a leader in WIC-FMC Mumbai
11. Length of time as an active church planter in WIC-FMC Mumbai
12. Length of time as an active church planter with other church networks.

RESEARCH QUESTIONS**PART I**

Note: 1 least, 2 moderate, 3 high and 4 excellent.

1. How well versed are you with Community Church Planting?

--	--	--	--

1 2 3 4

2. Did you make an attempt to use CCP strategy?

1	2	3	4

3. How much are you convinced about CCP strategy?

1	2	3	4

4. You were one of the participants of CCP training from Bruce Bennett in 2013 in Khandala, Lonavala during which time you set a goal for church planting in your region. To what extent you were able to achieve the same?

1	2	3	4

5. How passionate are you above church planting?

1	2	3	4

PART II

6. What (according to you) is the single most important factor in CCP? (for e.g. is it four-field strategy or 'resources in harvest' or what else?).
7. What are the landmines that you think church planters need to avoid in order to get better results?
8. What are the key factors that can distract the pastor/church planter from planting multiple churches?
9. All pastors/church planters have God given potential to reproduce and transform their ministries. How do we unlock this potential for more fruitful ministry in church planting?
10. What is your understanding about the term "resources are in harvest"? How can we effectively use this concept for planting multiple churches?
11. When do you think the church is ready to plant a daughter church?

12. Do you think that CCP works in some places and not in other places?
13. What according to you would be the major factors for failure in implementation of CCP methodology?
14. What is the future of the church planting particularly in countries where they are struggling with financial resources?
15. Is the idea of bi-vocational church planters/pastors workable?
16. What is your strategy for fundraising?
17. Where do you think generally pastors/church planters make mistakes or at what stage of church planting is it important to be persistent and not give up?
18. What advice would you give to a new church plant pastor/church planter so that the second-generation church will be planted soon?

PART III

Vision

1. In your own words, can you explain what you understood to be the goal and vision of WIC-FMC Mumbai regarding church planting in the time frame 2013–2018?
2. What are the strengths and weaknesses of WIC-FMC Mumbai's vision for church planting?
3. What do you think happened when the goal of planting many churches was established using CCP as a church planting strategy?

Methods

4. CCP strategy of planting churches is adaptable. In your experience how did you adapt it? Or do you think different ingredients could be added to the existing CCP strategy?

Resources:

5. Church planting can be effectively done if the pastor, local church, and the denomination work together. How can they do this responsibly?

PART IV

1. Most pastors think that CCP is a great strategy for planting churches, but where do you think we fall short when it comes to planting churches using CCP?
2. Understanding the methodology of CCP is key to results, can you describe the methodology?
3. Lack of perseverance/giving up on church planting is possible when things are tough like there are no resources or support. What is your experience?
4. Would you recommend CCP as a church planting strategy to other organizations?

APPENDIX C

Summary of Focus Group Interview Data¹⁷

Question	Participant Code	Responses
1. Is CCP is the way to move forward for WIC-FMC, Mumbai?	P1	“CCP is an easy method to move forward.”
	P2	“CCP is an effective way for planting churches in communities.”
	P3	“CCP is difficult to be used in a city like Mumbai because there are multiple communities but easy in villages where people live by community.”
	P4	“CCP is good, but WIC-FMC, Mumbai needs to take this training seriously and we must do one more training.”
2. What was the impact of vision casting?	P1	“As I said earlier, there needs to be balance between ministry to the local church and reaching out for planting more churches. We focus only on inward ministry, that is, ministry to existing church members, and we do not focus on planting churches. This must be balanced. We must constantly remind our pastors about CCP. Regular prayer must be done, and testimonies must be shared.”
	P2	“We need one more training to revise our knowledge and then we will see the results. Intentional church planting must be done, and one can do it if he or she has passion. We must focus and learn. There must be a sense of urgency.”
	P3	“We were trained twice in CCP. This training is really good. We need revision. We need to encourage field workers. Sometimes only 50% of the vision is caught.”
	P4	“Vision casting was not a problem. We got the basics. But we need to keep following up and I need one more training.”

¹⁷ Responses in the table are actual quotes from participants, but minor corrections are done for grammatical errors.

3. Do you believe that if the opportunity to implement CCP comes back again you will achieve the goal?	P1	“We already have a goal. Why do we need another opportunity? Training again is ok. However, another opportunity can be given.”
	P2	“Many opportunities are already there. We must look for another opportunity and also look up to God for help.”
	P3	“Take a selected group and train them. All pastors may not focus on CCP.”
	P4	“One more opportunity must be given. We must review, rethink, rededicate and work together.”
4. How do you explain the result that the majority of the participants got the CCP strategy wrong?	P1	“There needs to be follow up between the denomination and the pastor. There is no link, and it appears to be broken. Set good leadership structures.”
	P2	“Maybe this is a new method for church planting to many. All of us need a coach, mentor. There is a lack of encouragement as well as a need for accountability and asking questions. There is also a need for on-going training and education in church planting.”
	P3	“We need training in CCP again. Those 43% who got the steps wrong need motivation and encouragement and for the rest of the 25% we need to talk to them.”
	P4	“We need more time to learn the CCP strategy. Do pastors have passion or concern? What about their call? It is possible that they may be called to only pastoral work or administration. They may not be focused on evangelism or education.”
5. Was there was lack of resources. How do you explain?	P1	“In my context, I did not need any finances because my leaders are bivocational. CCP philosophy is bivocational for church planters. We should not depend on people for finances, but on God. If we work hard and faithfully, there will be no lack of finances.”
	P2	“What I understand in CCP is ‘resources are in harvest.’ Many have not understood. In order to plant a church, we don’t need money, we need people. The right people and prayer. If people are available, God can use them. For those who had no lack of finance, this could be due to a healthy and good mother church that provides. It is easy if you have a good mother church. People are a great resource.”

	P3	“There are ways to use the available resources. People are resources. A lack of people [comes from] lack of vision. Some work is already done in CCP, but we don’t know how much.”
	P4	“There was a lack of finance. This is the reality, and there may be many reasons for the same. The Lord will prepare people to give. We need to live a simple life. More expectation leads to discouragement because expectations are not met. Resources are in the church. If 50% are not the right people, there must be a problem in the church. The statistics on the church show that 60% of people in the churches are not saved. Churches must have dedicated and committed people. They must draw closer to God in devotion. The result depends on the number of people who work in the kingdom. Yes, there are many challenges like the coronavirus.”
6. Why method take low importance, while vision is most important?	P1	“Vision is very important, and we must keep it in front of our eyes. Method is required to fulfill the vision. Resources and perseverance are all important factors. I don’t think we will lack resources, and I have not experienced a lack of resources. For perseverance we must focus on what is good and positive happening around us so that the hurdles will be overcome.”
	P2	“I was looking at this in another way. What if we know the method but there is no vision? Vision is extremely important because we can learn methods but vision will keep us consistent.”
	P3	“ <i>Vision and method should go together.</i> We need to use method as per the plan. Resources God will provide if you work hard. Sometimes new people are discouraged by old members of the church and therefore the passion is lost. Yes, we can get discouraged, but we must be on mission for church planting.”
	P4	The Lord gives vision to one person or group of people. B. T. Robert started the Free Methodist Church, and today we are in more than 90 countries. This is from the Lord. <i>Vision is important; method is also important.</i> Resources are not in the conference or foreign funds. Many of us are not eager to plant more

		churches. There is no passion for planting churches. Yes, we need prayer, finances, guidance, help, and accountability also.”
7. The majority of participants experienced a lack of perseverance. What does this indicate?	P1	“Everybody needs encouragement. Some are discouraged and stop, so they need encouragement. We all must work together, come along with each other.”
	P2	“Why are people discouraged? Maybe they are facing major challenges. We need to find out. However, we must sustain, keep our hope, and keep going. If God has started the work, He will carry it on. Am I being called by God to do this? With what vision did you start? Trust that God is with you. Challenges will come. Faith is important for perseverance. Yes, there is lack of support, but why we don’t ask for help? <i>We need a coach or mentor to help and guide in ups and downs.</i> ”
	P3	“Lack of encouragement and help is expected. <i>We need a mentor for sharing and guidance. Everybody needs help.</i> Find people who need to be encouraged and encourage them. Sometimes I can’t do both pastoring and church planting. I have personally experienced discouragement, and that is why we need a coach and a mentor. Make a plan and give time.”
	P4	“Life is difficult and there are many problems. Think of the Apostles Paul and Peter and the church in the New Testament. The Holy Spirit is with us always and helps us in the ministry. Again, our expectations are higher and we get discouraged when our expectations are not met. Those who are doing the work must continue to train them and use them and you will get more fruit and increase.”

BIBLIOGRAPHY

- Addison, Steve, Alan Hirsch, and Bob Roberts Jr. *Movements That Change the World: Five Keys to Spreading the Gospel*. Revised edition. Downers Grove, IL: IVP Books, 2011.
- . *Movements That Change the World: Five Keys to Spreading the Gospel*. Revised edition. Downers Grove, IL: IVP Books, 2011.
- Bennett, Bruce. “CCP Ministry Manual.” A Program of C4J, 2011.
- Bennett, Bruce. *Kingdom Keys*. Wandsbeck, SA: Reach Publishers, 2016.
- . “Personal Conversation in Khandala, Lonavala, Maharashtra, India.” February 5, 2013.
- . “Personal Interview with Bruce Bennett.” Zoom, December 1, 2020.
- Bennett, Ron. *Intentional Disciplemaking*. Colorado Springs, CO: NavPress, 2001.
- Blackaby, Henry T. *On Mission With God: Living God’s Purpose for His Glory*. Nashville, TN: B and H Books, 2002. Kindle.
- Bramer, Paul. “Action Research for Doctor of Ministry Project: A Practical Definition” (n.d.): 15.
- Brunner, Emil. *The Word and the World*. New York: Charles Scribner’s Sons, 1931.
- Chan, Simon. *Grassroots Asian Theology: Thinking the Faith from the Ground Up*. Downers Grove, IL: IVP Academic, 2014. Kindle.
- Clapper, Gregory S. *The Renewal of the Heart Is the Mission of the Church: Wesley’s Heart Religion in the Twenty-First Century*. Eugene, OR: Cascade Books, 2010. Kindle.
- Comiskey, Joel. *Planting Churches That Reproduce: Starting a Network of Simple Churches*. Moreno Valley, CA: CCS Publishing, 2009. Kindle.
- Dela Cruz, Juan. “Personal Interview,” April 13, 2021. Name changed for security purposes.
- Garrison, David. *Church Planting Movements: How God Is Redeeming A Lost World*. Monument, CO: WIGTake Resources, 2004. Kindle.
- Goheen, Michael W. *A Light to the Nations: The Missional Church and the Biblical Story*. Grand Rapids, MI: Baker Academic, 2011. Kindle.

- Hayes, Richard, Brittany Kyer, and Emily Weber. "The Case Study Cookbook." 2015. https://web.wpi.edu/Pubs/E-project/Available/E-project-121615-164731/unrestricted/USPTO_CookbookFinal.pdf.
- Hedlund, Roger. "The Witness of New Christian Movements in India." 19. Malaysia: IAMS, 2004.
- John, Victor. *Bhojpuri Breakthrough: A Movement That Keeps Multiplying*. Monument, CO: WIGTake Resources, 2019. Kindle.
- McGavran, Donald A. *Understanding Church Growth*. Rev. ed. Grand Rapids, MI: Eerdmans, 1980.
- Mitchell. "The Top 20 Countries Where Christianity Is Growing the Fastest." *Disciple All Nations*, August 26, 2013. Accessed July 28, 2020. <https://discipleallnations.wordpress.com/2013/08/25/the-top-20-countries-where-christianity-is-growing-the-fastest/>.
- Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Grand Rapids, MI: Eerdmans, 1989. Kindle.
- Osborn, Frederick. *Church Planting Movements: Principles for Rapid Expansion of the Church in India*. Cartersville, GA: Bibles for All Ministries, 2014. Kindle.
- Ott, Craig, and Gene Wilson. *Global Church Planting: Biblical Principles and Best Practices for Multiplication*. Grand Rapids, MI: Baker Academic, 2011. Kindle.
- Park, Seong Hyun, Aida Besancon Spencer, and William David Spencer, eds. *Reaching for the New Jerusalem: A Biblical and Theological Framework for the City*. Urban Voice. Eugene, OR: Wipf and Stock, 2013. Kindle.
- Schwanz, Keith, and Joseph E. Coleson, eds. *Missio Dei: A Wesleyan Understanding*. Kansas City, MO: Beacon Hill, 2011. Kindle.
- Sinclair, Daniel. *A Vision of the Possible: Pioneer Church Planting in Teams*. Waynesboro, GA: Authentic Media, 2006. Kindle.
- Smith, Steve, and Ying Kai. *T4T: A Discipleship Re-Revolution*. Monument, CO: WIGTake Resources, 2011. Kindle.
- Stark, Rodney. *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries*. 1st HarperCollins. San Francisco, CA: HarperOne, 1997.
- Steffen, Tom, and Sherwood G. Lingenfelter. *The Facilitator Era*. Eugene, OR: Wipf and Stock, 2011. Kindle.

- Stetzer, Ed, and Warren Bird. *Viral Churches: Helping Church Planters Become Movement Makers*. San Francisco, CA: Jossey Bass, 2010. Kindle.
- Stetzer, Ed, and Daniel Im. *Planting Missional Churches: Your Guide to Starting Churches That Multiply*. 2nd ed. Nashville, TN: B&H Academic, 2016. Kindle.
- The Board of Editors. *Book of Discipline*. India: Free Methodist Church of India, 2009.
- . *India Book of Discipline 2017*. India, 2017.
- Wilson, Ralph. “Massive Growth of Christianity Reported in India.” Accessed July 17, 2020. <http://www.joyfulheart.com/misc/growth-of-christianity-in-india.htm>.
- Yardy, David. “CCP in the Context of Mumbai FMC,” August 1, 2020.
- Yin, Robert K. *Case Study Research: Design and Methods*. 4th ed. Applied Social Research Methods. Los Angeles, CA: Sage Publications, 2009.
- “Albert Einstein Quotes.” *BrainyQuote*. Accessed October 26, 2018. https://www.brainyquote.com/quotes/albert_einstein_121993.
- Britannica Book of the Year 2014*. Chicago: Encyclopaedia Britannica, Inc, 2014.
- “Church Planting Essentials Students Handout.” Dynamic Church Planting International, n.d.
- “Gospel Echoing Missionary Society (GEMS).” Accessed July 29, 2020. <https://www.gemsbihar.org/index.php/aboutus/history>.
- “History.” Web Page. *Community Church Planting*. Accessed October 22, 2018. <https://www.ccp.international/history/>.
- “History.” *Community Church Planting*. Accessed July 8, 2020. <https://www.ccp.international/history>.
- INTO AFRICA A Decade of God’s Faithfulness 2001–2011 A Pioneering Project of One Mission Society*. South Africa, 2011.
- “Mobilizing Members to Make Disciples,” n.d.
- Omega Course: Practical Church Planter Training - The Alliance for Saturation Church Planting*. 1–5 vols. South Holland, IL: The Bible League, 1999.

“Reverse Migration: Lessons from Nature | Patna News - Times of India.” *The Times of India*. Last modified May 26, 2020. Accessed July 26, 2020.
<https://timesofindia.indiatimes.com/city/patna/reverse-migration-lessons-from-nature/articleshow/75982590.cms>.

“Whole Gospel, Whole Church, Whole World.” *Lausanne Movement*. Last modified October 1, 2009. Accessed February 28, 2021.
<https://www.lausanne.org/content/whole-gospel-whole-church-whole-world>.

CURRICULUM VITAE

SHIRISH AHALEY

20/C/401, New MHADA Colony,
Film City Road, New Dindoshi,
Goregaon East, Mumbai 400065
Maharashtra, India.
Email: ahaleyshirish@gmail.com

Education

Master of Divinity, Union Biblical Seminary, Pune, Maharashtra, India, 2009
Bachelor of Arts, Osmania University, Hyderabad, India, 1989

Ministry Experience

Church Development Director, Free Methodist Mission in India, since 2019
Executive Director (APFMMA), Free Methodist Mission in India, 2010–2019
President, Umri Christian Hospital, Umri, Maharashtra, India – since 2018
Sr. Pastor, Member of Western India Conference of the Free Methodist Church,
Mumbai, India, 1995–2014
Ordained Elder, Western India Conference of the Free Methodist Church, Mumbai,
India since 2000.