
A Comparison of

**ROOT PRINCIPLE
SCORES** in **2** *Recently
Assessed Nations*

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Movements that **MOVE**

The Christian faith spread to the early generations of believers through viral movements. There was limited organization and structure in the pre-Constantine church, although the church fathers did have bishops over cities and regions. By the best estimates, there were 20,000 disciples of Christ at 100AD. By 300AD this number had exploded to 20 million. The Christian faith had been embraced by about one third of the Roman Empire when Constantine stopped the Diocletianic persecution and placed Christians under the umbrella of the state protection

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(control). How could this phenomenal growth happen without the infrastructure of church buildings, seminaries, and denominations to ensure that doctrinal positions were secured and tithing Christians in place to fund missional initiatives?

As in the early church, movements, by definition, can be chaotic and disorganized, as they are driven along relational networks and not by highly orchestrated efforts led by command and control organizations. Over a half century ago, Dr. Donald McGavran's research, articulated in "The Bridges of God" (1954) revealed that 'people movements' could have a holistic

impact on communities, cultures and nations. Furthermore, they were not driven by the Western individualistic worldview, but rather by a community worldview in which 'men of peace' were key players. McGavran disrupted the

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dominant missionary strategy of the 19th and early 20th century, the 'mission station approach', with his insights into cultural highways that the Gospel could race along, thereby producing mass conversions to the Christian faith. It is interesting to note that during the decades that McGavran wrote his books and established the Fuller School of World Missions, Mao took over China and proclaimed that 'Christianity would eventually only be found in museums'.

However, the Holy Spirit had different plans for China. The church in China exploded from 3 million Christians in 1949 to current estimates of between 80-120 million disciples of Christ. It is well known that this historical event has occurred without the institutional structures of Christendom. One might conclude from a comparison between the Chinese church of today and the early church, that the institutional model of doing Christianity is a hindrance, rather than a support to the fulfillment of

Christ's clear mandate to the generations. In fact, the institutional model of doing church formulated in the fourth century spawned over a millennium of politicized infighting over position and power, the values that Jesus Christ said he came to remove from the religious scene of his day.

Today's generation is left watching the decline of institutionalized Christianity in the West, while Asia and the southern hemisphere enjoy a revival of spirituality and an unprecedented

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explosion of numerical and spiritual growth. The church has long struggled in Europe and America. Perhaps a closer look at the driving forces that propel movements, instead of trying to oil the frozen machinery of consumer driven faith, would be instructive.

Root Principles of Movements that **MOVE**

Since 1998, Missions International has been exploring rapidly expanding movements in India, Bangladesh, Indonesia, Cuba, and China. Over 5,000 grass roots leaders have been surveyed and evaluated using quantitative statistical modeling and qualitative research. After more than ten years of research in church planting practices and theory and multiple iterations of the Church Planting Movement Survey, 7 Root Principles have been clarified as crucial to church growth. The process for discovering the 7 Root Principles involved a combination of statistical techniques and church planting theory.

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The initial set of 9 Principles was first identified through the use of exploratory factor analysis (EFA), a statistical technique used to discover commonality among groups of items in a survey. The coherence and predictive power of the Principles were studied using confirmatory factor analysis (CFA) and regression with a new dataset. When compared to a new dataset, 2 of the initial principles proved to be ineffective for church planting, and were removed. The

remaining 7 Root Principles have demonstrated to be predictive of church planting across multiple datasets.

In the following pages, we will discuss the RP's individually and also compare the scores of each country norm from the most recent studies of two Asian nations. This includes a look at:

ROOT PRINCIPLE 1 INTENTIONAL REPRODUCTION

Rather than the traditional institutional approach to growing churches, this approach focuses on the grass roots believers and occurs through a reproduction process that is intentional in every aspect. New converts participate in new, small churches and in turn reach out to their social networks and start more new churches.

ROOT PRINCIPLE 2 CONTINUAL TRAINING

Leaders never outgrow the need for training. *The most effective training is not based on an up-front information download* where one goes off site to learn how to plant and lead a church. Instead *the training is given in small pieces in the homes of believers, at the village well, or in the rice field.* They learn enough to implement and do, and then they go and do just that.

ROOT PRINCIPLE 3 SIMPLE LEADERSHIP

This is where the institutional model of church and the New Testament model come into conflict in a very real and meaningful way on many different levels. *In a movement model, all believers are active participants in all levels of church life.* The meetings are highly participatory and the Bible studies involve everyone. All members are asked to perform the sacraments.

ROOT PRINCIPLE 4 RELATIONAL EMPOWERMENT

Movements are fueled by coaching and mentoring. Church leaders work hard to mentor all disciples interested in planting new churches, helping them at every step when a new church is planted. These relationships grow across generations of church planters, leading to large networks of experienced planters working to mentor the next group of leaders.

ROOT PRINCIPLE 5 STRATEGIC NETWORKING

There are specific, intentional networking strategies that contribute to Movements That Move. Imams, village elders, heads of families and other “men and women of peace” (Lk 10:6) who are receptive are sought and found. *The focus lies in communicating Christ to a network*

of people and not just to individuals. When a group of people experience life transformation together, rarely do they return to their former religion or way of life.

ROOT PRINCIPLE 6
IMMEDIATE OBEDIENCE

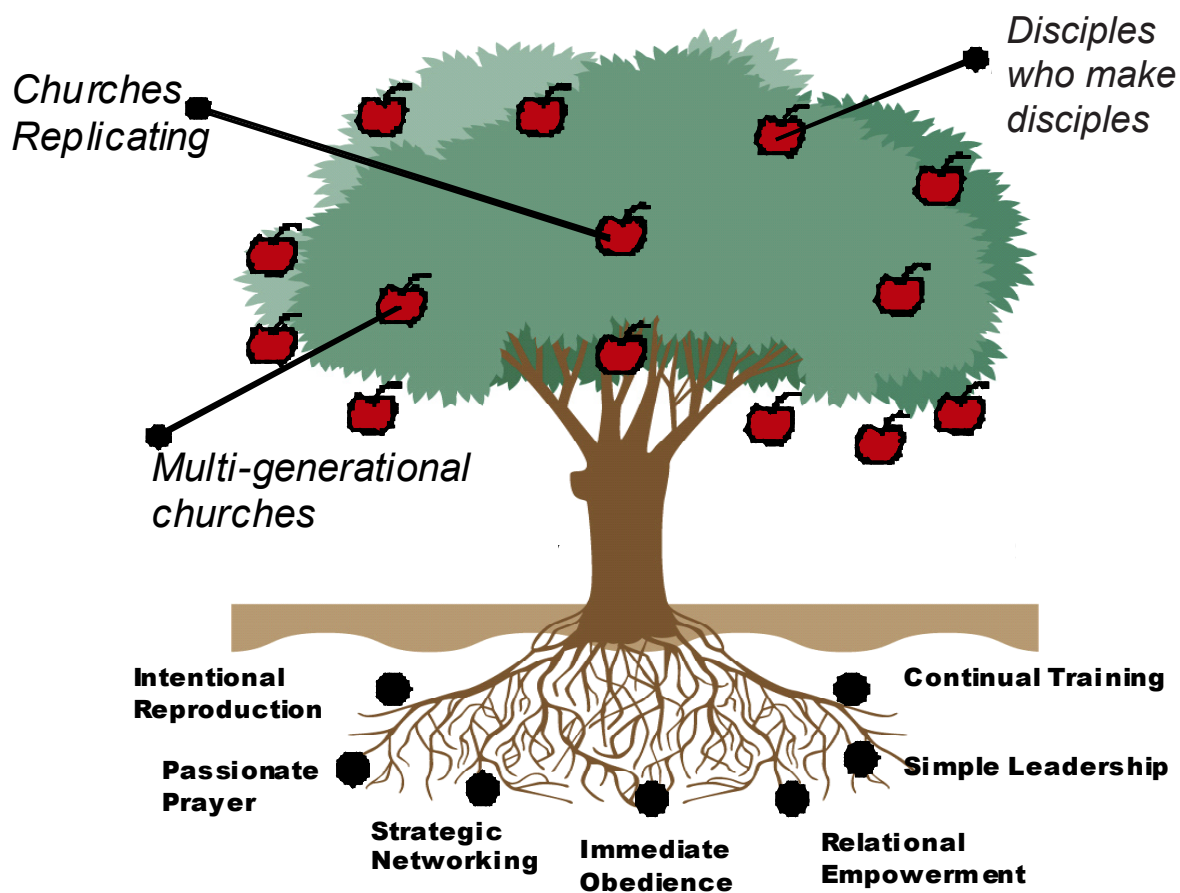
Obedience to the Word of God is emphasized and practiced more carefully than in the Western knowledge-based learning model. Disciples receive “just in time” learning that does not ask the learner to warehouse large databases of information for “just in case” use, *but rather new concepts are taught at the moment of*

application and practice. Accountability is built into the process as the leader and disciple live life together in small communities.

ROOT PRINCIPLE 7
PASSIONATE PRAYER

The common threads that indicate effective prayer are passion and time. Prayer practices are greatly affected by the commitment of the leader of an organization. Leaders who spend considerable time passionately asking for God’s love and guidance as they spread the Christian message are rewarded for their devotion with growing churches and passionate disciples.

The Fruit: Movements That Move



The Root Principles

ROOTS THAT Produce Fruit

As many Christian thinkers discover and employ the Root Principles that create MTM's (Movements That Move) we are seeing strong evidence of new life in the church. These movements are being birthed by the Spirit

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primarily in Asia, but Latin America and Africa are also seeing signs of powerful moves of God. It is helpful to note that these outbursts of the Kingdom of God in the world are not necessarily classic "revivals", but instead tend to be initiated more often by leaders who develop careful strategies and "do missions" differently.

The 7 Root Principles (RP's) that we have thoroughly researched are foundational practices that surface in one form or another in all movements. As the pictorial example on the previous page illustrates, these RP's, when properly contextualized, feed the root system and produce fruit that last into eternity. There may be additional Root Principles. We have not tried to make this research in any way exclusive of other ways in which the Creator of the universe may be working. Our goal is to identify and validate that these 7 principles are, in fact, powerful drivers of movements.

The following data is a comparison between church planting organizations in two Asian countries (India and Indonesia), in regards to these Root Principles. It should be noted that contextual differences do play a significant role

in these nations, in that there is a distinctly different majority religion in each. The data we are reporting reflects a composite look at all the organizations that were surveyed in each country. The results can be considered a national DNA picture, as measured by their scores on the seven RP's. This national norming is informative for purposes of understanding where the countries are in terms of moving from an institutional model of church planting to a movement model.

These principles were tested in a wide range of cultural environments and are universal in nature. Therefore, it is also important to note that regardless of contextual factors, such as different majority religions, there can be an increase in outcomes if the organizations we evaluated will use their RP profiles as a diagnostic tool. More people can be baptized and more churches planted by incorporating best practices that improve Root Principle performance. These RP's are not simply observed signs that movements are taking place, but are guideposts from which best practices can be created that will engender a movement. They are predictable, reliable and

will yield significant results when contextualized properly.

This report highlights questions with significant variances in the answers between India and Indonesia. We are not trying to choose questions that clarify the RP concept; however, most of the graphics shown will do that.

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The people surveyed were grass roots house church leaders in multiple organizations and movements in India and Indonesia. A random sample of 417 leaders were surveyed in India, while 572 leaders were surveyed in Indonesia.

Located in similar regions of the world, India and Indonesia have some analogous and unique features. In both nations, the church planting organizations evaluated were primarily located in villages and small towns of their respective countries. Village life has its own culture, and changing one's religious beliefs and practices cannot be hidden for long from village life. It is assumed that there will be some level of pushback from the community for being baptized as a believer in Christ. The culture of both countries is group-oriented rather than individualistic, which has many implications on decision-making, as well as on strategies and tactics for church planting.

The largest difference between the two countries lies in the majority religion. Residents in India are primarily Hindu, while Indonesia is Muslim dominated. The Muslim peoples are often less tolerant of people spreading a Christian message within their community than the Hindus, although there are radical Hindu elements militating against Christianity. In both countries there is resistance, the difference being in the level and intensity, which can vary from village to village and certainly region to region within each nation.

Executive *Summary*

India has experienced significant movements which have resulted in tens of thousands of new house churches and hundreds of thousands and perhaps millions of new believers in recent decades. There are a number of organizations, not all of which are included in this particular comparative analysis, which have reached massive numbers of people with life transforming, disciple making churches. As we look at the book of Acts, we can only acknowledge that this has been, and is, “The acts of the Holy Spirit”. The organizations in Indonesia seem to be doing many of the right things, but are in the early stages of transitioning from an institutional model to a movement model. (The institutional model was inherited from the Western Church, the Constantine model.) With tenacious dedication and an attitude of prayer, fruit will come.

There were some outstanding country differences that we want to highlight in four of the seven Root Principles (RPs). For a detailed definition of Simple Leadership, Relational Empowerment, Passionate Prayer and the other principles, please see Appendix A, at the end of this report.

ROOT PRINCIPLE RELATIONAL EMPOWERMENT

Leaders who are working hard to mentor church planters and help them plant new churches are seeing tremendous results. 26% of the leaders in India have seen their protégés plant 6 or more churches, and 19% have experienced this success

in Indonesia. To quantify, of the 123 leaders in India who are mentoring active church planters, they have helped to plant 2215 churches, which is over 19 churches per leader. Similarly, 177 leaders in Indonesia have helped to plant 571 churches (over 3 churches per leader). These statistics reveal that with a focus on mentoring, exponential church growth can happen.

ROOT PRINCIPLE PASSIONATE PRAYER

71% of the leaders in Indonesia pray for 45 minutes or less per day (which seems like a staggering percentage in comparison to the American church!), while an enormous 73% of leaders in India spend one hour or more in prayer per day. Even more impressive is the fact that nearly one third of the leaders in India spend 2 hours or more in intercessory prayer every day!

Statistics demonstrate that leaders who engage in more personal prayer are more likely to share the gospel with more people each week and are

Older Christians are less likely to plant new churches.

more likely to travel to share the Gospel. The prayer practices of the leaders in India give them the love and power needed to spread the Word.

ROOT PRINCIPLE INTENTIONAL REPRODUCTION

Strategic leaders of MTM's devote copious amounts of time and energy to the Root Principle of Intentional Reproduction. It is clear from our many generations of surveys that MTM's encourage all members to plant new churches. New believers are taught to share with their families soon after conversion, or during the process. All members are encouraged to travel to unreached villages and towns and to start new churches. There is little to no "waiting period" for new believers to be able to do these things, and thus the zeal and transformation power of new Christians is unleashed for the Gospel.

To provide further evidence of the conclusions above, two regression analyses were conducted. The first regression provided evidence that *older Christians are less likely to plant new churches*. Related to the age of the Christian surveyed, the age of the church was also explored. It was

However, the statistics clearly demonstrate that allowing all members to baptize new disciples is predictive of the number of baptisms. In other words, the churches that allow all members to baptize new disciples are more likely to baptize more disciples.

determined that *older churches are also less likely to plant new churches*. Based on these analyses, it is clear that the new Christian leaders are more energized by the changes in their life resulting from making a commitment to Jesus, and are working harder to spread the Word and plant new churches.

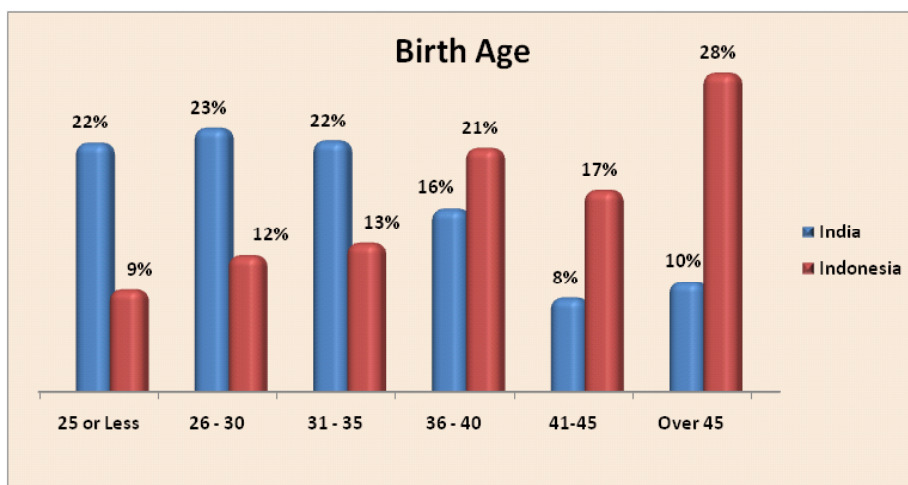
ROOT PRINCIPLE SIMPLE LEADERSHIP

This RP focuses on the impact that training requirements have on movements. Neither India (65%) nor Indonesia (45%) allows all members to baptize new disciples. This boundary creates disengagement, as newly energized members are joining the church and looking to share the Gospel with unbelievers. The pattern of having new believers baptize those whom they bring to Christ, and encouraging all others to do the same, is statistically proven to impact MTM's. For example, a few years ago we discovered 80,000 unbaptized believers in one denomination in Cuba, because only the 250 seminary-trained pastors were allowed to baptize. In the current study, if we asked the question, *"Who can perform baptisms?" in India, two thirds of the house church members would say, "Not me!" However, the statistics clearly demonstrate that allowing all members to baptize new disciples is predictive of the number of baptisms. In other words, the churches that allow all members to baptize new disciples are more likely to baptize more disciples*. Therefore, all the organizations in the two studies could improve their conversion growth rates by encouraging all new believers to baptize those that they lead to Christ.

Demographic Comparisons

NATURAL AGE

The birth age of the leaders is presented below. As seen in the graph above, the surveyed leaders in India are much younger than those surveyed in Indonesia. Specifically, 22% of Indian leaders

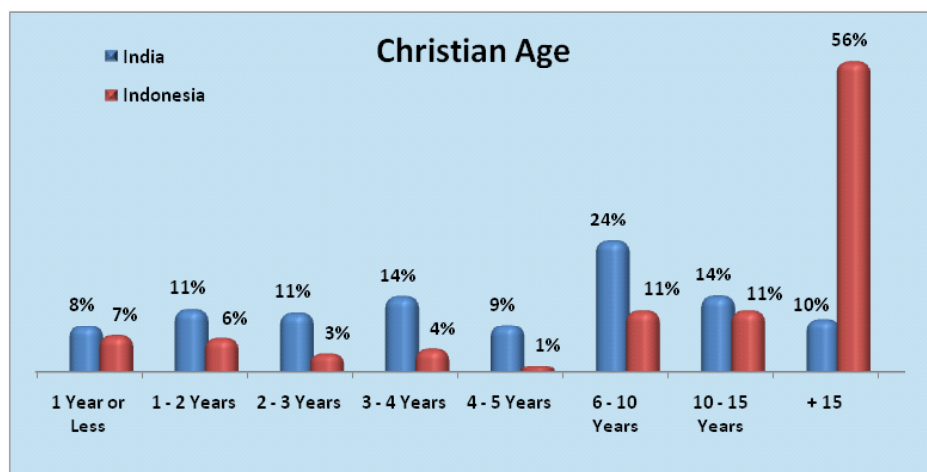


are 25 or younger, compared to only 9% in Indonesia. More staggering is that 67% of leaders in India are 35 or younger, whereas only 32% are 35 or younger in Indonesia. *Clearly India is touching a much younger generation. In fact, a statistical difference exists between the birth age of the leaders in the two*

groups, such that India is MUCH younger than Indonesia.

CHRISTIAN AGE

While the birth age of the leaders is important to understanding the groups, the Christian age is much more interesting in the context of a movement. *Many of the leaders of India have not been Christians for very long. In fact, 44% of the leaders have been Christians for 4 years or less, which is starkly contrasted by the 20% who fall into this category for Indonesia. Conversely,*

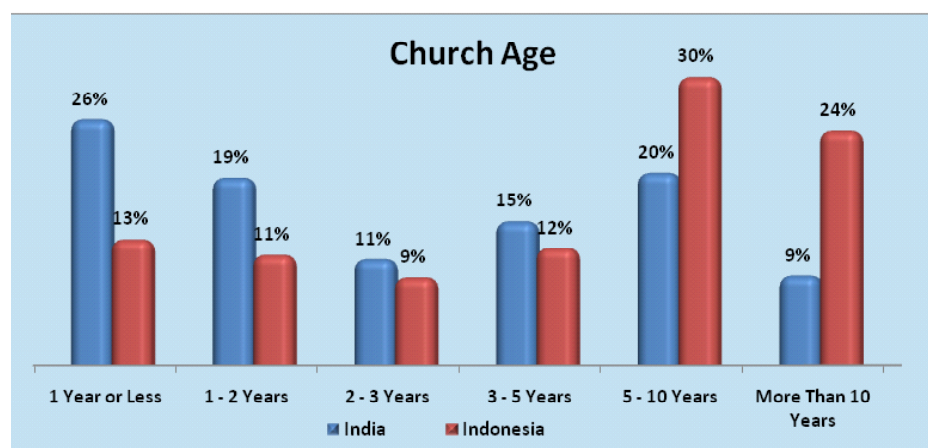


the majority (56%) of the leaders in Indonesia have been Christians for more than 15 years, compared to only 10% in India. A sign of a movement is when most of the house churches are led by young Christians who share the new joy they have found in the Gospel with their social networks. From a Western worldview, we might tend to value older (in Christian age) leaders, but a Movement That Moves is composed largely of younger Christians. What percentage is most desirable? We would suggest that India represents a healthy and dynamic movement, where about half of the leaders are less than 5 years old.

CHURCH AGE

As would be expected in light of the Christian age of the two movements, many of the house churches in Indonesia have been established for a much longer time.

One of the important aspects found in movement is rapid replication and multiplication of new churches. There is not an agreed upon standard



(by SME's), however, we feel that 50-65% of the churches should replicate within the first 3 years, to be considered a Movement That Moves. Contextual forces can have a significant impact on this number. Also, as a movement matures and there are thousands and tens of

thousands of churches, this standard may adjust downward, recognizing that the social networks have been reached and growth takes place on the edges. In a mature movement, growth may be primarily in cross-cultural settings, which our research demonstrates is much slower in the early stages.

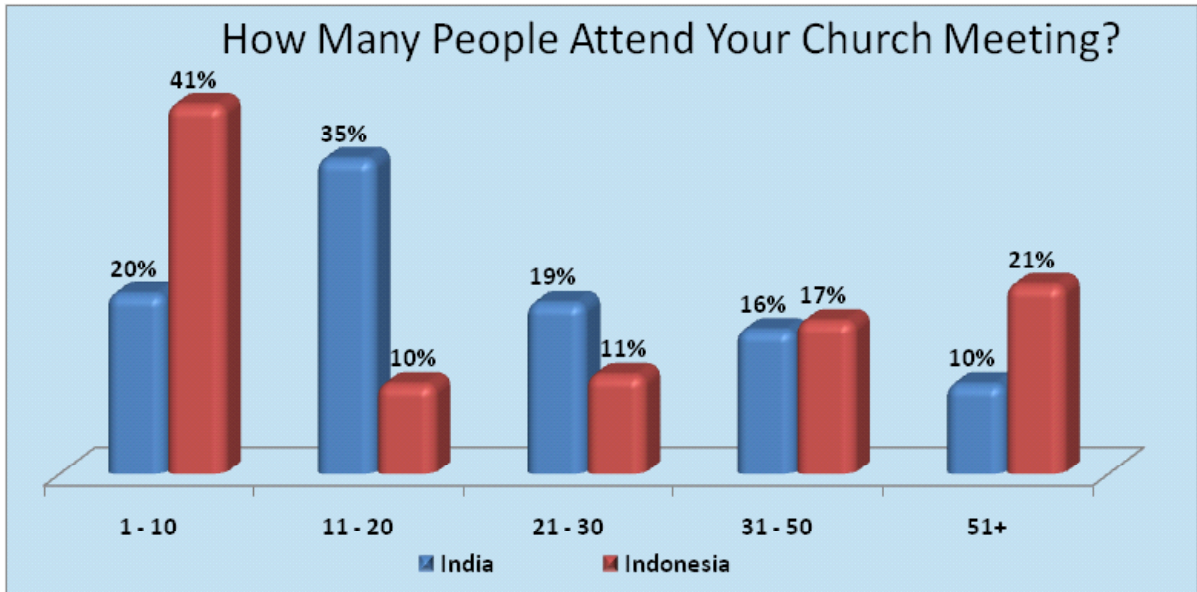
As can be seen in the graphic, 56% of churches in India were started in the last 3 years, compared to only 33% in Indonesia. Both of these numbers qualify these groups as movements, but if India's rate of growth is sustained, it will have a huge impact on the number of baptisms and churches over the long term. (Sustainability is a key issue to consider. In the earliest stages of a movement in a highly receptive context, we may see 75-100%+ annual reproduction rates. This explosive rate of multiplication may not be sustainable over several decades.)

It is important to note that when we see a high percentage of older churches in the system, it may reflect the institutional model of church, rather than a movement model. 24% of the leaders surveyed in Indonesia are leading churches that have been in place for more than 10 years, compared to only 9% in India.

CHURCH ATTENDANCE

Older churches tend to have more

people attending church meetings, which results in fewer leaders per church. *It cannot be emphasized enough that a larger number of small churches create more leaders, resulting in a greater expansion of the network of churches and reaching more people with the Gospel.*

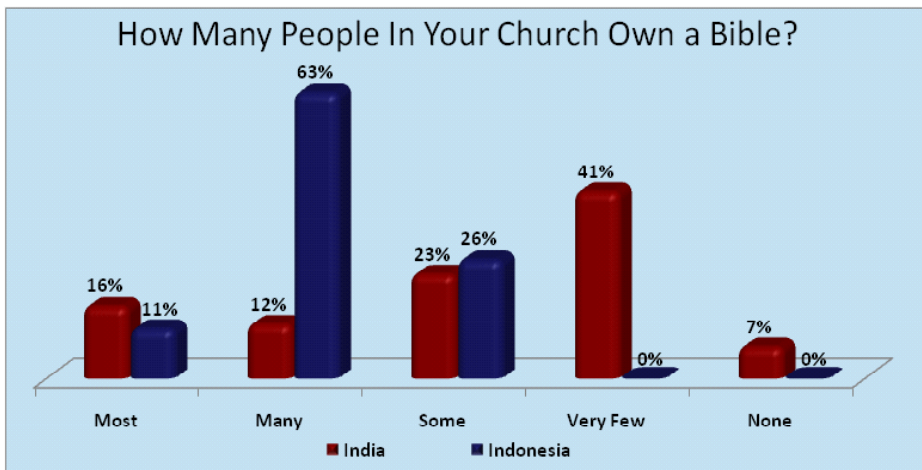


Twice as many leaders in Indonesia (21%) lead churches with more than fifty members compared to India (10%). Interestingly, India and Indonesia have a similar proportion of leaders leading churches with 20 or fewer members, 55% compared to 51%, respectively.

drastically different than the 28% in India. On the other end of the spectrum, 48% of leaders in India report very few or none of the members own a Bible, compared to NONE in Indonesia.

BIBLE OWNERSHIP

Bible ownership for at least one literate person in a house church is important. With an overall literacy rate in the 60% range in both of the



nations, which includes urban populations, we can assume that a large percentage of the Christians are oral learners. In an MTM, the rate of ownership in India is more typical. Because the people are primarily oral learners, their

Church members having a copy of their own Bible is taken for granted in Western churches. This is not necessarily the case in movements.

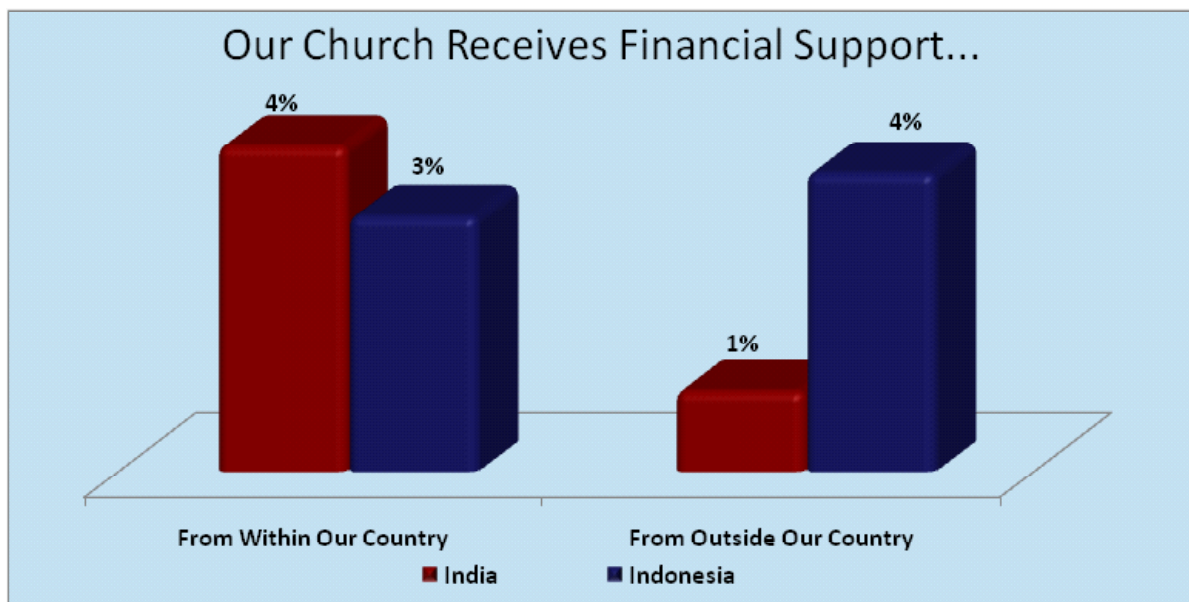
lifestyle does not typically include owning books for both economic and literacy reasons.

74% of the leaders in Indonesia report at least most of their members owning a Bible. This is

FINANCIAL Support

While it may seem counterintuitive, house churches receiving outside financial support are less likely to rapidly multiply. Our research

the country) inhibit reproduction in a house church movement. There can be a place for funds used as door openers to new communities, such



identified this as a significant issue preventing reproduction in the early iterations of the surveys. When a church planter is paid to start a church, the new converts assume that if they are going to start new churches, they should also be paid. Often, the ceiling of growth is set by the amount of dollars that can be generated. Conversely, when the church planter is starting a new house church without any outside resources (outside his local context), then the next generation of believers understands that they can replicate his behavior with the same results. Funds injected into a local context, regardless of their source (either from within or from outside

as digging wells for clean water; however, these funds must be carefully used so as not to destroy local initiative.

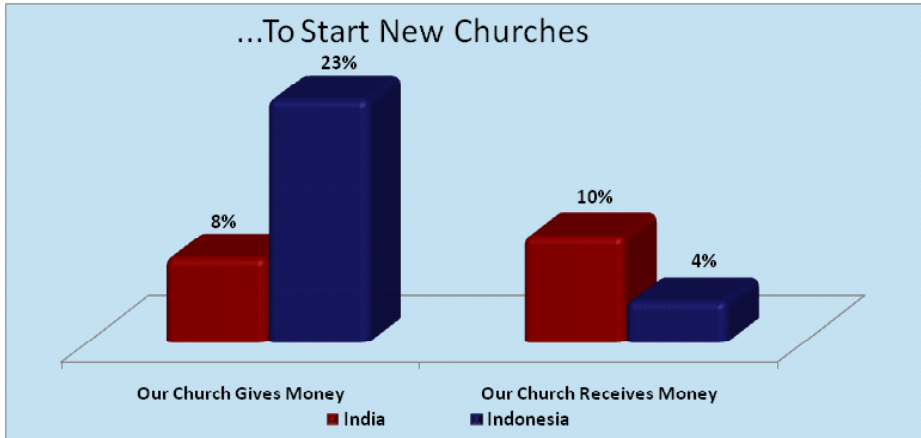
Both India and Indonesia do not receive much money for within or outside of the country. One important distinction to note is that funding from within the local house church is not negatively related to church multiplication. In fact, funding received in these impoverished rural areas is a sign of a deep sacrifice to Christ, as many of the church members and leaders have very limited resources.

FINANCES GIVEN OR RECEIVED FOR CHURCH PLANTING

The leaders in India report giving money to other churches for the purpose of church planting about

as often as they receive money for this purpose, 8% compared to 10%. It is interesting to see that the churches in Indonesia report their church providing financial assistance for the purpose of starting new churches much more often than

they receive funds, 23% and 4%, respectively. This may be a result of a large number of the churches in Indonesia being long-established churches with many members and thus a larger base of funding.



Outcomes of Church Planting

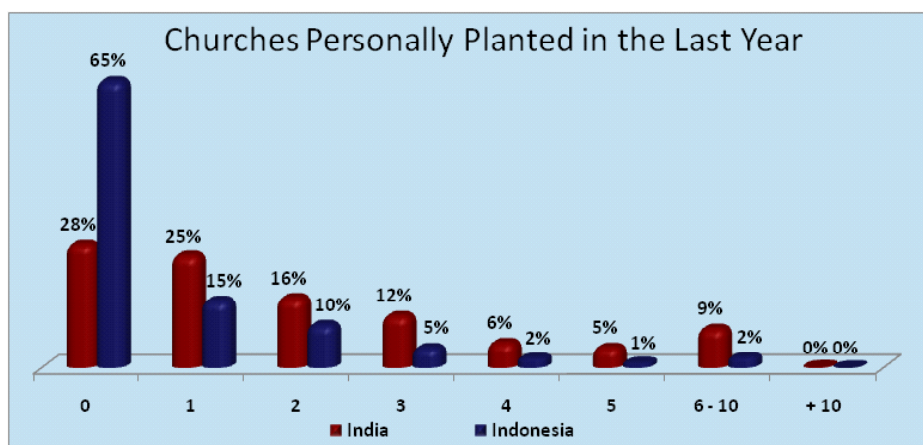
The most important measurements of the success of a church planting movement are the number of churches planted and the number of converts baptized. The number of churches planted is clearly important, because a movement does not exist without new churches. The number of baptisms is also very significant because it is the demarcation line both culturally and spiritually. The community knows that when you are baptized, you are no longer a member of the majority religion.

While members may be joining the church and attending meetings, there is a greater chance they will leave the church when faced with a crisis if they have not made the full commitment that is associated with being baptized.

CHURCHES STARTED IN THE LAST YEAR

Almost two thirds (65%) of leaders in Indonesia have not planted a church in the last year, whereas only 28% have not planted a church in the last year in India. Conversely, 20% of leaders in India have planted 4 or more churches, which is four times the number in Indonesia (5%). Clearly the movement in India is much stronger than in Indonesia. Many more churches are

being planted, which signals a much faster spread of the Gospel. The report that two thirds of the Christians in Indonesia have not started a house church in the last year has numerous implications for the leadership of the organizations surveyed.



BAPTISMS IN THE LAST YEAR

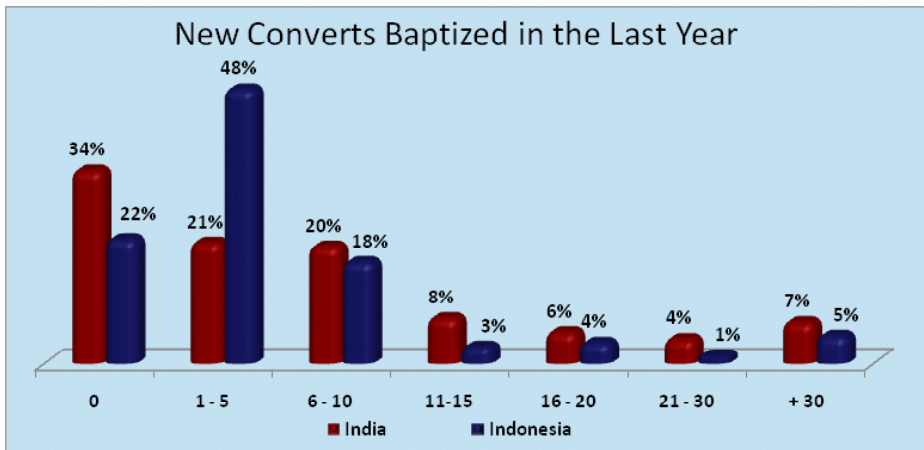
India has a large portion of leaders who have not baptized a new member in the last year (34%), which represents about 50% more than Indonesia (22%). As you study this data set, you will see that the Root Principle of Simple Leadership impacts who does the baptisms. The leaders in India reported that they need more outside training before they were commissioned to baptize new converts than the leaders in Indonesia. This is significant because the statistical model predicts that the lower the training threshold, the more baptisms will take place. To gain more insights on this issue, read

the section on Simple Leadership. It should be noted that if the organizations in India would lower their requirements that new converts should have significant training before being able to baptize (as in Indonesia), then the movement would be growing even faster.

The leaders in India, who have met the training requirements of their church planting

organizations, are doing a great job of baptizing large numbers, with 25% baptizing 11 or more new Christians, compared to only 13% in Indonesia. In other words, those leaders in India who are qualified as baptizers by their organizations are baptizing a large number of people, most likely the full congregation. Remember, in our study in Cuba, a large denomination noted that they had 80,000 unbaptized believers in their churches

because only ordained pastors were qualified to baptize. Whether minimal training or a seminary degree is required to be able to baptize, any requirements inhibit the rapid multiplication of churches.



Examination of the 7 ROOT PRINCIPLES that **DRIVE** **MOVEMENTS**

The next section of this report focuses on a breakout of where each country scored on the 7 Root Principles that drive movements.

ROOT PRINCIPLE 1 INTENTIONAL REPRODUCTION

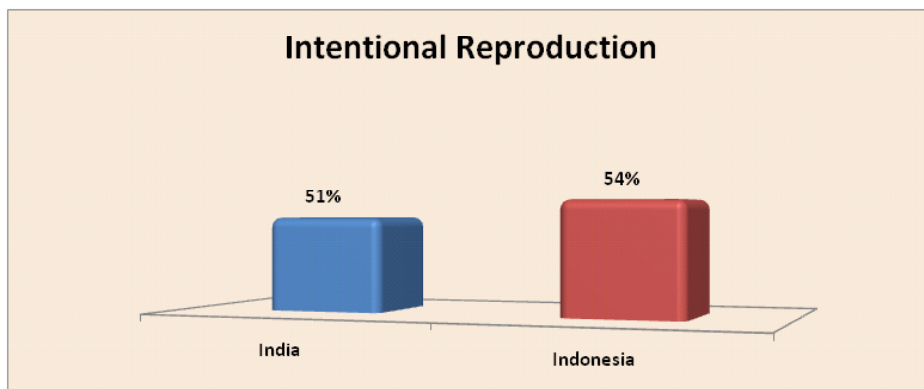
Rather than the traditional institutional approach to growing churches, this approach focuses on the grass roots believers and occurs through a reproduction process that is intentional in every aspect. New converts participate in new, small churches and in turn reach out to their social

networks and start more new churches.

Indonesia is performing slightly better than India in this important Principle. As we examine the components that make up the factor of Intentional Reproduction, we'll see that even if the overall scoring is similar, a large variance in the components may have a significant impact on the outcomes.

One important component of Intentional Reproduction is traveling to share the Gospel.

It is clear that the leaders of India are traveling much more often to share the Gospel, with 68% reporting traveling 2 or more times a month, compared to only 35% in Indonesia. This difference is a crucial reason why India is planting so many more churches than Indonesia. It is important to recall that 96% of the leaders in Indonesia are unpaid. It should



also be noted that their sharing is done within the context of a difficult lifestyle and few, if any, comforts that the West would consider necessities.

In movements, as churches and individual believers mature, they expose their social networks to their new faith. When “the low hanging fruit has been picked” traveling to share the Gospel becomes more important. To provide further evidence of this, two regression analyses

Clearly many of the leaders have worked hard to plant a new church of their own. It is interesting to notice that over one third (35%) of the leaders in Indonesia have not planted a church yet, which is more than double the percentage in India (16%).

ROOT PRINCIPLE 2 CONTINUAL TRAINING

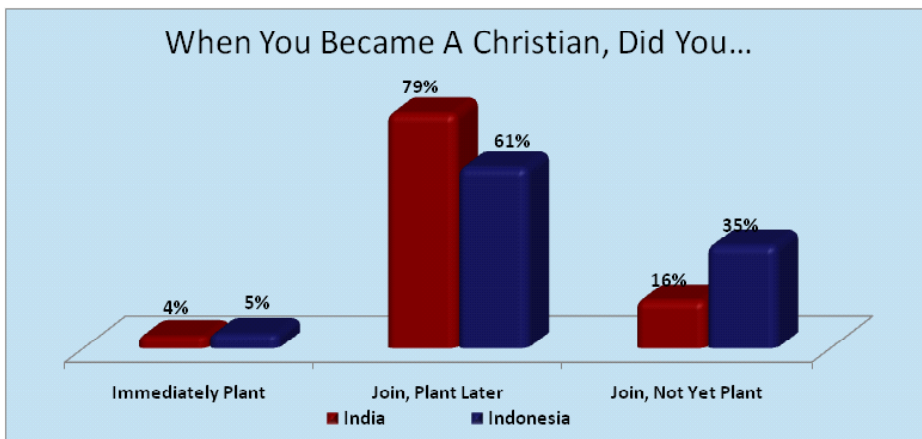
Leaders never outgrow the need for training. The most effective training is not based on an up-

front information dump where one goes off site to learn how to plant and lead a church. Instead the training is given in small pieces in the homes of believers, at the village well, or in the rice field.

They learn enough

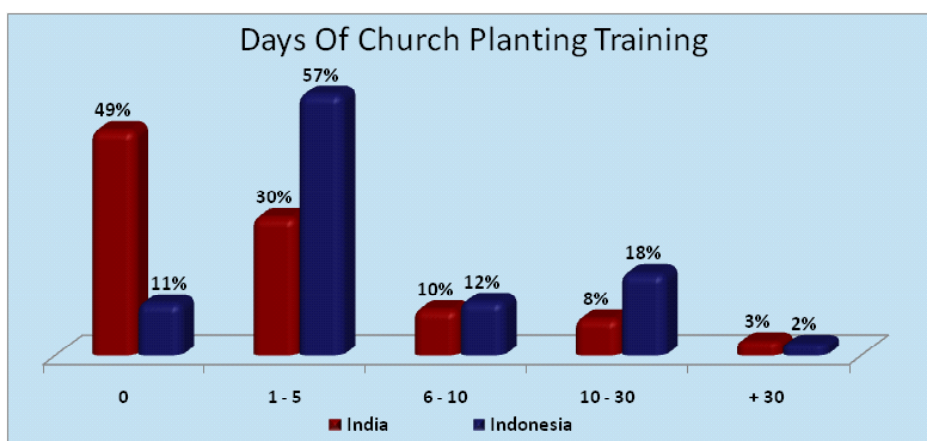
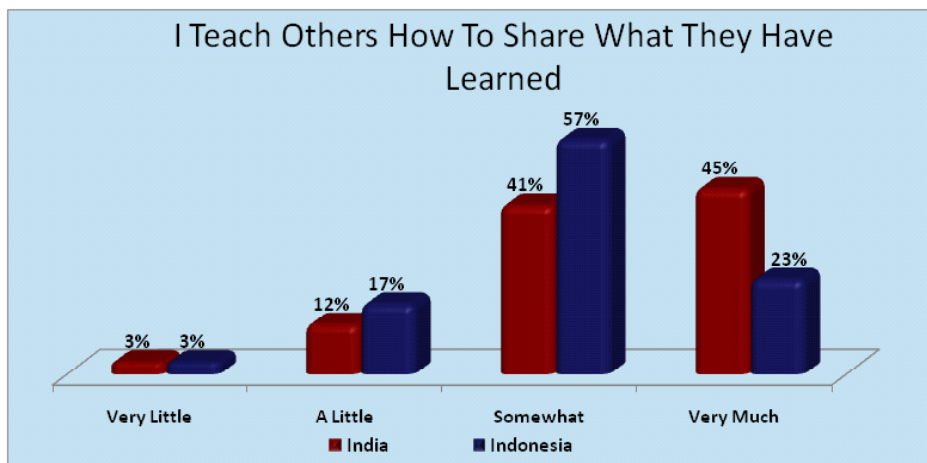
to implement and do, and then they go and do just that.

The leaders in India are doing a slightly better job than Indonesia on this Root Principle, but overall, the leaders in both countries realize the critical nature of training. The difference between the two networks is unlikely to lead to a



were conducted. The first regression provided evidence that *older Christians are less likely to plant new churches*, $b = -.15$, $t(985) = -4.62$, $p < .001$. Related to the age of the Christian surveyed, the age of the church was also explored. It was determined that *older churches are also less likely to plant new churches*, $b = -.10$, $t(965) = -3.17$, $P < .001$. Based on these analyses, it is clear that the new Christian leaders are more energized by the changes in their life resulting from making a commitment to Jesus, and are working harder to spread the Word and plant new churches.





of more formal training”. Many of the leaders in India (49%) have not had any formal training on how to plant new churches, while most of Indonesia’s leaders (89%) have had at least 1 day of training. While this seems counterintuitive to the results for the networks in these countries, in reality it confirms that grass roots modeling and other RP’s have a significant impact on the results. Informal training can have a larger

large difference in churches planted or baptized disciples.

An important aspect of training is the transference from one person to another. Leaders learn from more experienced leaders and disciple others in what they learn. Everyone should be teaching new converts and unbelievers. A critical element of creating a culture of training is that everyone is encouraged to share what has been learned with others. It is clear that more leaders in India (45% vs. 23% for Indonesia) are encouraging Christians to share as they learn, but a significant proportion from both countries report doing this at least sometimes (86% for India and 80% for Indonesia).

It is most likely that this question was understood by the participants to mean “how many days

impact than formal training, which is a take-away from this data.

ROOT PRINCIPLE 3 SIMPLE LEADERSHIP

This is where the institutional model of church and the New Testament model come into conflict in a very real and meaningful way on

This very interesting discovery suggests a couple of things. One is that no one Root Principle is more important than the whole.

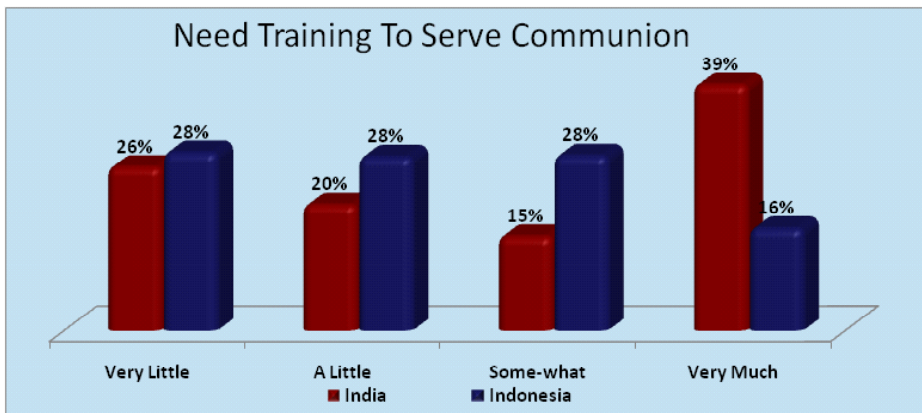
many different levels. In a movement model, all believers are active participants in all levels of church life. The meetings are highly participatory

and the Bible studies involve everyone. All members are asked to perform the sacraments.

synergism of all the RP's working together creates movement. Deficiencies in one Principle can be made up for by another Principle.

Indonesia (51%) is doing a much better job with Simple Leadership than India (38%). This very interesting discovery suggests a couple of things. One is that *no one Root Principle is more*

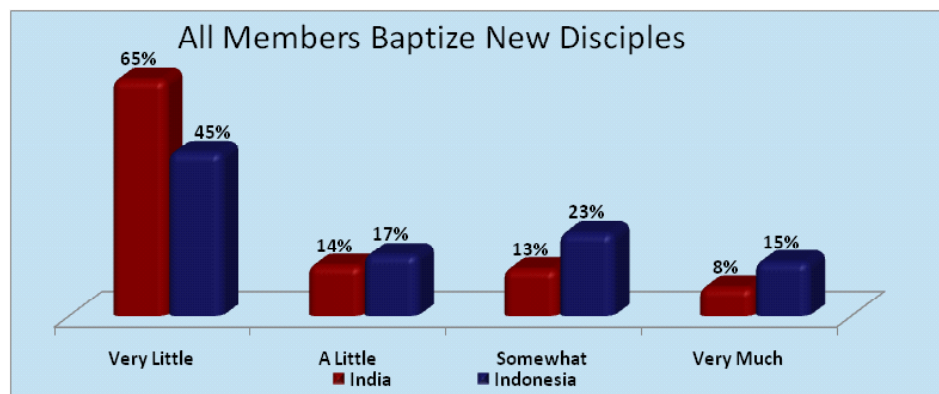
A second observation is that, similar to the Cuban story, one has to wonder how many more people would be Christians today if the organizations in India lowered the threshold of training required before their house church members felt free (or were even encouraged) to baptize their neighbor, friend or village elder.



A large portion of India (39%) reports that it is “very much” true that they require members to have special training to serve communion, as opposed to the only 16% in Indonesia.

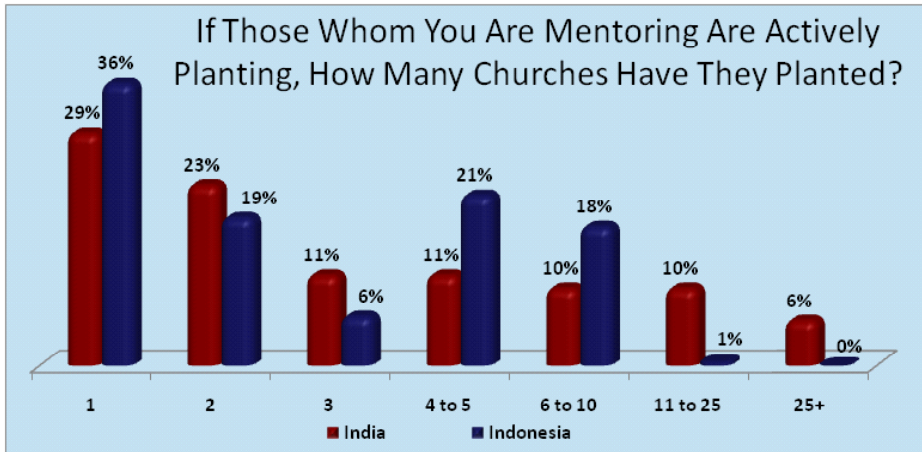
important than the whole. We tend to think life happens in a linear, sequential fashion, but a movement occurs in a chaotic, multi-dimensional fashion and the Spirit of God plays the most significant role. Though India is experiencing greater results, it could improve significantly on this principle. However, the

Similar to requiring training in order to serve communion, neither India (65%) nor Indonesia (45%) allows all members to baptize new



disciples. This boundary creates disengagement as newly energized members are joining the church and looking to share the Gospel with unbelievers. In answer to the question, *“Who can perform baptisms?”* in

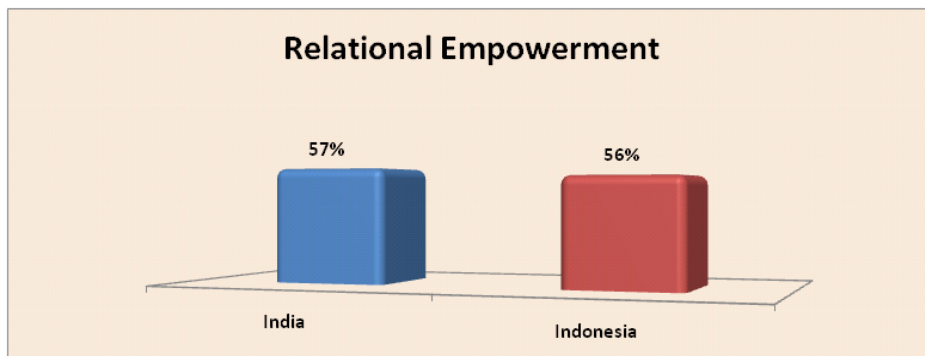
India, two thirds of the house church members would say, “Not me!”. However, the statistics clearly demonstrate that allowing all members to baptize new disciples is predictive of the number of baptisms, in other words, the churches that allow all members to baptize new disciples are more likely to baptize more disciples.



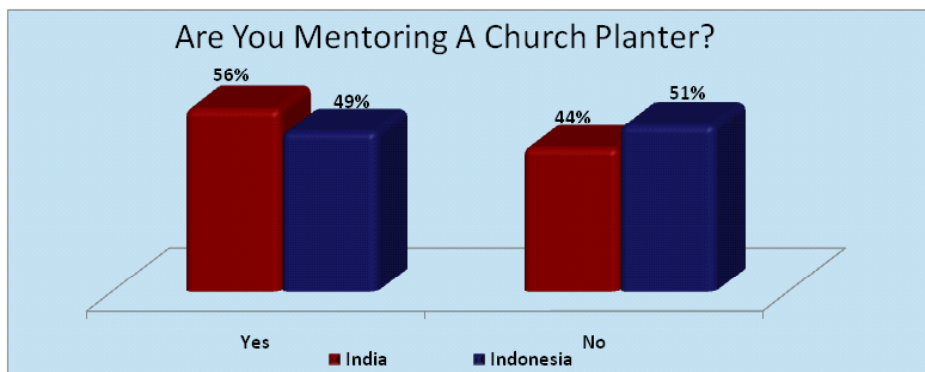
Movements are fueled by coaching and mentoring. Church leaders work hard to mentor all disciples interested in planting new churches, helping them at every step when a new church is planted. These relationships grow across generations of church planters, leading to large networks of experienced planters working to mentor the next group of leaders.

ROOT PRINCIPLE 4
RELATIONAL EMPOWERMENT

Leaders in both countries (India, 57%; Indonesia, 56%) are doing a reasonable job of mentoring new believers and helping them to plant new churches.



Neither India (56%) nor Indonesia (49%) is doing a great job of working to mentor potential church planters. This number should be close to 70-80%, as leaders should be focusing on mentorship, viewing all church members as potential planters.



Clearly, leaders who are working hard to mentor church planters and help them plant new churches are seeing tremendous results. 26% of these leaders in India have seen their protégés plant 6 or more churches, and 19% have experienced this success in Indonesia. To quantify, of the 123 leaders in India who are mentoring active church planters, they have helped to plant 2215 churches, which is over 19 churches per leader. Similarly, 177 leaders in Indonesia have helped to plant 571 churches (over 3 churches per leader). *These statistics reveal that with a focus on mentoring, exponential church growth can happen.*

ROOT PRINCIPLE 5
STRATEGIC NETWORKING

There are specific, intentional networking strategies that contribute to Movements That Move. Imams, village elders, heads of families and other “men and women of peace” (Lk 10:6) who are receptive are sought and found. The focus lies in communicating Christ to a network of people and not just to individuals. When a group of people experience life transformation together, rarely do they return to their former religion or way of life.

The organizations in Indonesia understand the basic principle of Strategic Networking, but could improve dramatically in their approach to

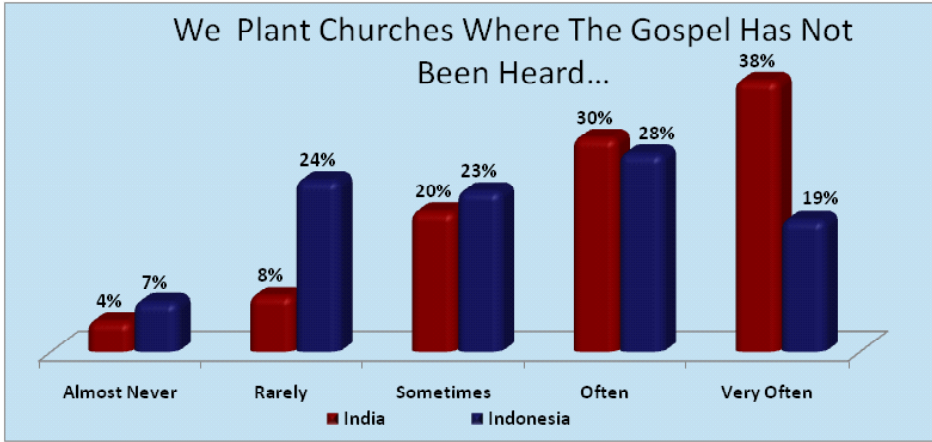
reach their Muslim communities. However, it is important to recognize that the church planting organizations have a much shorter history to learn through trial and error the contextualized pathways into their communities. India is making strong inroads into their communities with the Gospel, as witnessed by their score on this RP.

Strategic Networking is about more than penetrating relational networks. It is also about focusing networks that are not saturated with the message of Christ’s love. In other words, planting churches where people have not heard the Gospel previously. This passion to “go where the Gospel is not” is an intrinsic DNA marker of MTM’s. Movements grow on the fringes and require an edge mentality. Believers need the constant training and encouragement to reach the next unreached family, village or town. When Christians are energized by these opportunities and spend quality time in prayer and fasting, movement occurs.

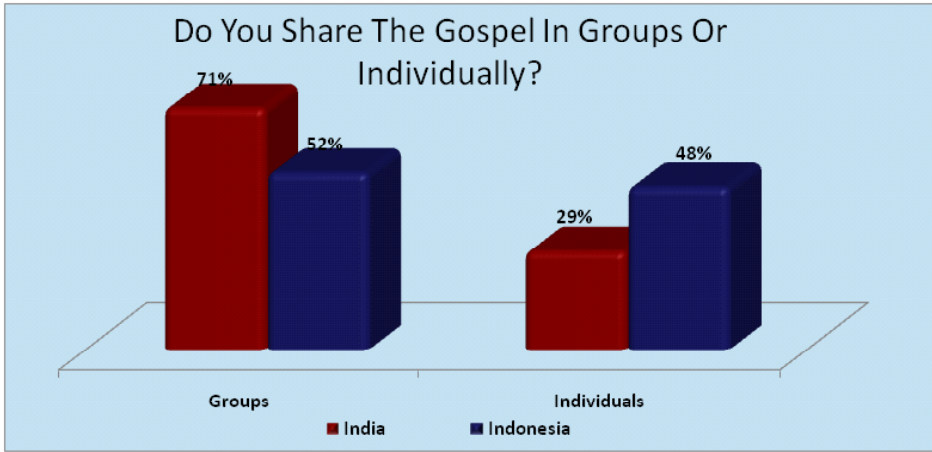
A strong 68% of the house church leaders in India report using this strategy “often or very often”, with 47% reporting the same in Indonesia. Meanwhile 31 % of the house church leaders in Indonesia report using this strategy “rarely or never”, compared to only 12% for India. There is much room for improvement in this RP in Indonesia.



India’s house church leaders understand this idea and are practicing it, while Indonesia is moving in the right direction. As mentioned previously, both of the countries



village will be much more likely to give a positive response.



A radicalized Muslim worldview makes the strategy of sharing with groups seem more intimidating in Indonesia. This will require more time for trial and error experimentation in the context to discover the pathways into the hearts and minds of the leaders of family and village groups.

surveyed are collectivistic and patriarchal. Sharing the Gospel with family groups instead of with isolated individual members is an important next step to integrate into the practices for Indonesia. Sharing with groups tends to allow for a phenomenon known as group think, in which everyone in the group prefers to avoid conflict, and thus, they will try to reach a consensus while coming to decisions. This means that if one person, especially the leader or patriarch, comes to faith, then the rest of the family or

India is doing an excellent job of looking for a Person of Peace to help plant new churches (67% report this happens “often or very often”; 47% in Indonesia). This is very important for



the success of new churches, as a Person of Peace has influence with the people around

them. Again, the leaders in Indonesia are still in the learning curve concerning the crucial nature of this RP and how to engage effectively in the local communities.

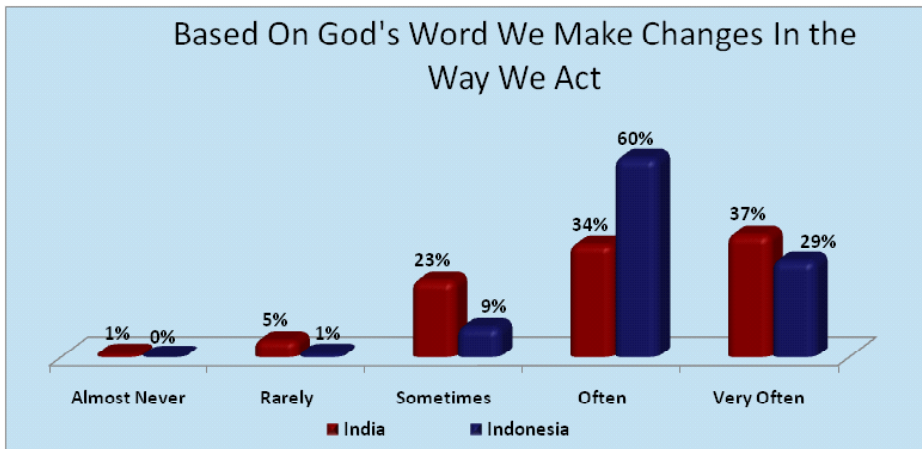
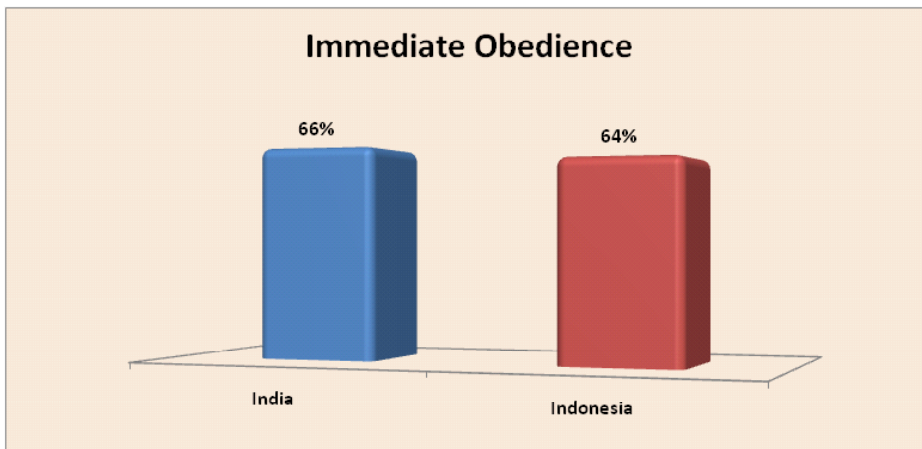
ROOT PRINCIPLE 6
IMMEDIATE OBEDIENCE

Obedience to the Word of God is emphasized and practiced more carefully than in the Western knowledge-based learning model. Disciples

The house church leaders in India and Indonesia are diligent in following the Word and encouraging their members to do the same. This is important as it signifies a *commitment to Christ through actions*, not just words.

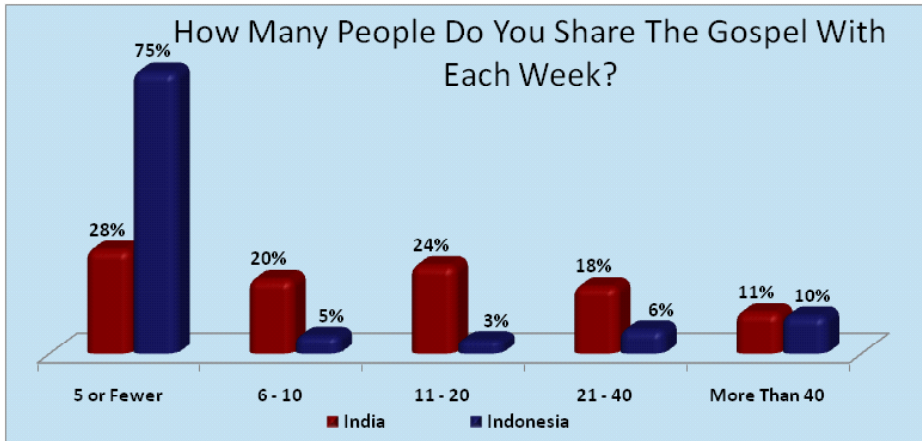
Again, it is informative that the statistical modeling pulled this question out as one that highly correlates with other questions to impact the outcome of churches and baptisms. While both surveys were conducted in countries that

are hostile to the message of Christ, in specific communities Indonesia may be more resistive than communities in India. However, since 75% of the leaders in Indonesia report sharing with 5 or fewer people a week, compared to only 28% in India, it seems obvious that the organizations in Indonesia need to focus on this issue.



receive “just in time” learning that does not ask the learner to warehouse large databases of information for “just in case” use, but rather new concepts are taught at the moment of application and practice. Accountability is built into the process as the leader and disciple live life together in small communities.

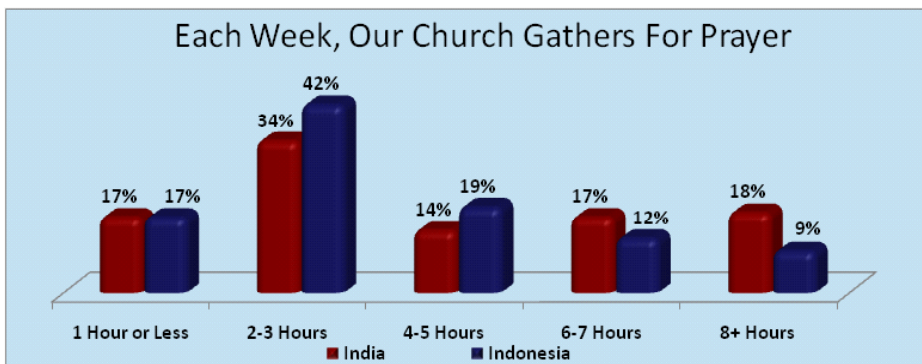
It is interesting to note that the leaders in Indonesia indicate by their responses that they are more obedient to the Word by 18% than those of India, however they share the Gospel much less frequently than those of India. Perhaps the participants in the survey in India viewed the commands in the Word as more challenging to their lifestyles, and reported their



own behaviors as less obedient in the light of their understanding of the Word.

ROOT PRINCIPLE 7 PASSIONATE PRAYER

The common threads that indicate effective prayer are both passion and time spent. Prayer practices are greatly affected by the DNA of the leader of an organization. Leaders who spend considerable time passionately asking for God's love and guidance as they spread the Christian message are rewarded for their devotion with growing churches and passionate disciples.



A much greater emphasis on prayer is present in India (49%) compared to Indonesia (37%). Combined with other lower RP scores, Indonesia has not reached the point of growth that indicates a movement is

starting to take place. As Indonesia sees more new house churches started and the prayer passion is fueled by the miracles of God that take place in the lives of new converts, more churches will be encouraged to passionately pray. This level of prayer is not generated by exhortative preaching but rather by the experience of the presence and power of God touching lives of unbelievers. Since 90% of the Christians in the movements in India indicated in a survey (not a part of this research project) that they have experienced divine healing or

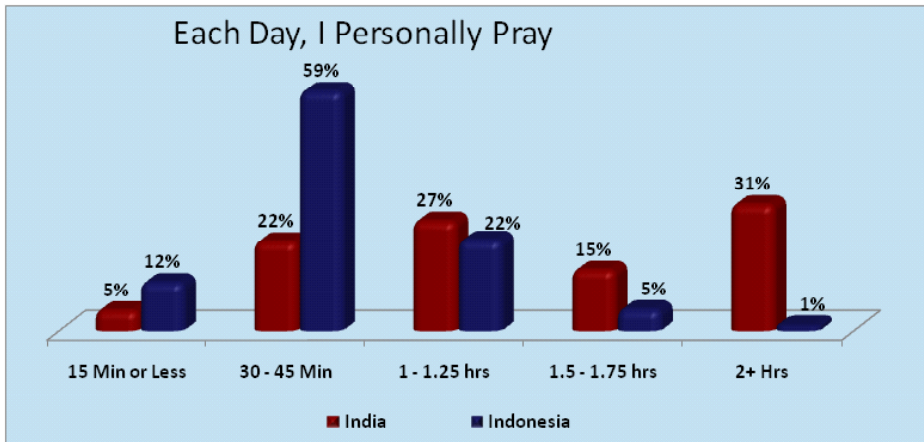
know someone who has, we have to assume that the Spirit is moving in signs and wonders to demonstrate the reality of Jesus Christ as He did in the book of Acts. This kind of raw, dynamic encounter with a powerful, loving God, causes people to spend hours on their knees in fellowship and intercession for others.

In India, 35% of the churches gather for prayer 6 hours or more per week, compared to 21% in Indonesia. The greater the practical applications of prayer, the more churches grow.

enormous **73% of leaders in India spend one hour or more in prayer per day.** Even more impressive is the fact that nearly **one third of the leaders in India spend 2 hours or more** in intercessory prayer every day!

Notice in the graphic that that 59% of the leaders in Indonesia pray for 30-45 minutes per day (which seems like a staggering percentage in comparison to the American church!), while an

Statistics demonstrate that leaders who engage in more personal prayer are more likely to share the gospel with more people each week ($r(987) =$



$.22, p < .001)$ and are more likely to travel to share the Gospel ($r(985) = .34, p < .001)$. The prayer practices of the leaders in India give them the love and power needed to spread the Word.

Summary

The efforts to start movements in India are perhaps 20 years older than the work in Indonesia. In fact, the work in Indonesia is still in its infancy, with a few organizations having fully adopted movement principles, but most still mired in the traditional model of church planting. Being aware of the historical differences and the contrasts in the majority religion and a somewhat increased hostility to the Gospel in Indonesia, it is not surprising that there are significant differences between the Root Principle (RP) scores in the two nations.

The combination of Passionate Prayer and Strategic Networking creates a powerful one-two punch that causes the movements in India to soar with explosive growth.

The primary difference lies with the Strategic Networking and Passionate Prayer RP's. Not all RP's are created equal but all the RP's play an interactive role in Movements That Move (MTM). The combination of Passionate Prayer and Strategic Networking creates a powerful one-two punch that causes the movements in India to soar with explosive growth. These two RP's might be considered among the most critical for driving a movement forward. In one of our earliest research projects, we discovered that prayer was the MOST significant difference-maker amongst the RP's. Subsequent research has placed it on a plane with the others, but from the theological perspective, supported by this

research of best practices in MTM's, it makes sense that Passionate Prayer is critical.

Within the Strategic Networking RP, differences varied on three best practices. 'Going where the Gospel has not been heard', 'Person of Peace' and 'Sharing the Gospel in Groups' are all very significant difference makers. Each of these will have contextual explanations, especially in Indonesia where most of the church planters are still cross-cultural missionaries within their own country. When a movement gets to the stage where people indigenous to the majority culture are the primary carriers of the Gospel, then all three of these markers should rise significantly, as long as the strategic planners fully embrace these practices.

As mentioned earlier, the Root Principles can be used as a diagnostic tool, guiding leaders toward the actions that will most powerfully

...the Root Principles can be used as a diagnostic tool, guiding leaders toward the actions that will most powerfully impact their movement.

impact their movement. For instance, if the leaders in India focus on Simple Leadership as

much as Indonesia, they can expect to increase the number of churches planted by 26 and the number of baptized disciples by 234. Similarly, if leaders in Indonesia engage in the Strategic

When a movement gets to the stage where people indigenous to the majority culture are the primary carriers of the Gospel, then all three of these markers should rise significantly, as long as the strategic planners fully embrace these practices.

Networking Root Principle as much as India, they can expect an increase of about 161 churches and 894 baptized converts. Finally, if the leaders in Indonesia devote themselves to Passionate Prayer as much as India, they can expect 74 new churches and 430 new converts baptized.

Overall, leaders in both countries can improve in several areas that will positively impact their movement growth. India has several mature movements that are having a significant impact on their society. The leaders of the churches in Indonesia are beginning to change their focus from the institutional church to movements and will learn and become a force for the Gospel if they continue to apply the RP principles.



Appendix A:

Root Principle Definitions

ROOT PRINCIPLE 1 INTENTIONAL REPRODUCTION

In Movements That Move and explode with growth, a foremost principle is intentional reproduction. Life begets life and this is obvious as churches are reproducing at rapid rates. This is not the kind of growth commonly seen in the church whose objective is to gather an increasingly large population of people meeting at a centralized site organized by professional leaders. These large numbers of baptisms are not occurring through mass evangelism or organized events generated by top down organizational structures.

Rather than the traditional institutional approach to growing churches, this approach focuses on the grass roots believers and occurs through a reproduction process that is intentional in every aspect. New converts participate in new, small churches and in turn reach out to their social networks and start more new churches. Reproduction happens at the grass roots level, at the edge, which is constantly expanding, not at the center of the church organization. New life begets new life. Excited converts are empowered, encouraged, challenged and are passionate about sharing this new hope, joy and faith with their relational networks.

This reproduction process is not something that occurs in a thoughtless or unintentional way. It

results from thoughtful planning that focuses essential activities and values of the house church on the reproduction process. Praying and fasting for family and friends, reaching out to them, traveling to share the Gospel in new villages and enduring the persecution and inherent challenges are key elements in the daily life of these churches. “Evangelism” is not a program in which a few participate. When people come to know and experience the love of Christ, sharing this grace becomes their lifeblood and passion. The program-driven church tries to package and motivate to action what is natural and Spirit driven in a movement.

A second and most critical point is that in this context, no pattern of church life is adopted which cannot be reproduced at the most basic level, that is, by the new Christian who participates in a church. There is a high value on a reproduction mindset, one rarely found in traditional church or missionary approaches. Every member is encouraged to plant a new church. “Church Planters” are less necessary, as all are seen as potential planters, while recognizing individual gifts and callings. Meetings are conducted in such a way that they are reproducible by almost anyone who participates. Any church process that complicates the reproductive life of the church is reduced to its most basic form and contextualized so that new believers can both participate and lead. The activities or practices that divert energy away from reproduction by being difficult to duplicate at the grass roots

level are limited and not at the center of the life of the church.

In a wisely led movement, all activities and strategies must be reproducible in the financial economy of the grass roots believer and if not, they are dropped. If a new convert(s) or new churches cannot reproduce it, pay for it, believe it, find joy and meaning in actively doing it, then these practices are carefully evaluated. Intentional reproduction is fostered by a two-fold process of first resisting the tendency to develop systems that require highly trained leaders, while at the same time proactively developing training processes that empower grass roots leaders within their context and economy. One might say that it is so central of a principle that it should be repeated in a three-fold way: Reproduce, Reproduce, Reproduce.

ROOT PRINCIPLE 2 CONTINUAL TRAINING

Movements That Move must be fed or the movement will dissipate. The ideal training is contextualized, just in time, adult education oriented, decentralized, at a minimal cost, and normally not offered in a classroom but in the homes of believers or at the village well or in the rice field. It is continual, on-going and lifelong learning. In other words, leaders never outgrow the need for training. The models and content for facilitating this learning are as varied as the networks involved and the important issue is not the style and substance but that learning takes place and that faith and best practices are nurtured and modeled.

When discussing Continual Training, one must consider the cultural context. Most of these leaders are oral learners who live every minute of their day in community, as opposed to the individualistic Western culture. Creating learning experiences that are community driven,

most often in small groups, and centered in the spoken word through stories- as opposed to the written word dealing with concepts (like this report!)- brings the most potential for growth and impact.

The most effective training is not based on an up-front information dump where one goes off site to learn how to plant and lead a church. Instead the training is given in small pieces within the cultural context in which these leaders live. They learn enough to implement and do, and then they go and do just that. Learning is most effective when it takes place in small groups where the learners do a lot of processing together of the experiences that they have been trying to implement. It provides an atmosphere of support and accountability. The latter is lacking in most learning models.

ROOT PRINCIPLE 3 SIMPLE LEADERSHIP

As with all of the Root Principles of MTM's (Movements That Move), there are several component parts that interact with each other to create the impactful Simple Leadership driver. In the reality of an effort to create replicating churches, the statistics tell us that this principle can play a role in ramping up the growth rates of the churches and the number of baptisms.

Simple Leadership is about the roles that the house church believers are taught to play. This is where the institutional model of church and the New Testament model come into conflict in a very real and meaningful way on many different levels: the 'attraction model' and the 'incarnational model' of church butt heads. In the attractional model of doing church, there is a building or gathering site, a trained leader(s) and the majority of the people are taught that their role is to sit and be taught, encouraged, and led in worship, and to tithe and show up at

the meetings. We have special names to denote their roles and their authority to do ministry is prepackaged and permission given only when requirements have been met. Passivity, especially for new converts, is integral to this model since they don't "know" enough to represent the Christian faith to the community. New converts are "rescued" from the world and pulled out of their social networks and "set apart" from their communities.

In a movement model, all believers are active participants in all levels of church life. The meetings are highly participatory and the Bible studies involve everyone. Because these take place in the home and in an environment of community, accountability to act out what is learned is inherent. New converts are experiencing new hope, guilt-free living, and a dynamic new relationship with a loving God who answers prayers (90% of 1,000 believers in house churches in Country 1 reported experiencing a miracle or knowing someone who had; there were a wide range of healings from cancer to polio, etc.). As a result of not removing these new converts from their social networks, they naturally and passionately share their new found faith with others, and the Spirit of God flows from one person and one family to another, in spite of persecutions.

In the real world, there is a mixture of these two models, since most of those who promote movements came from the institutional model and still have remnants of institutional systems mixed with new approaches and methods. The statistical models tell us that when house church members are taught that they can baptize others, conduct their meetings and share communion without extensive training, the churches multiply faster and more people are brought to faith in Christ. This is Simple Leadership. This is the New Testament model of doing church.

A few years ago, in Cuba, we interviewed a leader of a prominent denomination. Cuba had been experiencing an explosion of growth in the past decade and churches were spilling into home-based groups because there were not enough facilities to hold the believers. We inquired as to who had the authority to baptize and learned that it was only ordained pastors. He suggested that the denomination wanted to release the "lay leaders" to be able to baptize, but the pastors had voted against the idea. They had stated that if the lay people wanted to do that, they should go through the hard work of completing a seminary degree, as the pastors had to do. We asked how many people were waiting to be baptized and the breathtaking answer was 80,000. There were about 250 pastors across the island, and they simply could not keep up with what the Spirit of God was doing. I wondered what the numbers of believers would look like if those 80,000 were baptizing their friends and relatives, instead of being put into a holding pattern and taught that they weren't "qualified" to baptize others.

The discussion about authority to perform the sacraments has been engaged since the earliest days of Christianity, and we are not seeking to resolve it in this brief report. Our goal is to articulate that the science clearly states that when people come to faith in Christ in an environment where they are encouraged to conduct gatherings, baptize and give communion to one another, as well as many other practices- without being required to have extensive training- more people come to faith and are baptized and more churches are birthed.

ROOT PRINCIPLE 4 RELATIONAL EMPOWERMENT

Movements are fueled by coaching and mentoring. New leaders are able to successfully start and lead new churches because they are in relationship with a more experienced leader,

most often the person who was leading the church out of which the new church was birthed. There is a very natural, relational pattern within these movements. Actually it is part of the pattern or rhythm of the way church is practiced. House churches are not gatherings of disconnected people whom the leader is trying to bring into the experience of community, as in the Western institutional model. Rather, people who have been in community with their fellow believers much of their lives and are now joined together at a much deeper level.

As people are transformed by the Gospel, those around them who have known them all their lives are impacted. The process of mentoring and coaching may not be well-organized with early morning meetings at Starbucks with goal setting and accountability. It could be that brothers who have lived a rocks throw from each other in a village of 300 people see the new hope, peace and joy that have come into the heart of the one who has met Jesus. This kind of change precipitates a relational earthquake. Mentoring comes naturally as new converts are made and new life is shared.

However, best practices include the goal that every church planter will be discipled by someone else. The disciple may be two days older or two years older as a believer in Jesus than the one being discipled. There may be training delivered from the parent organization that is promoting the movement. It is evident from the statistical study that when this takes place, the rate of church multiplication soars. The science clearly demonstrates that the more coaching and mentorship takes place, more people are baptized and more new churches are started.

Foundational to the various coaching practices is the act of simply modeling with another by sharing what one has experienced in their

relationship with Christ. Modeling how to follow Jesus and how to lead pervades the coaching process. In conjunction with the other RP's, such as Continual Training, this growth driver has tremendous impact and implications for seeing a village, region, or nation evangelized.

To better understand the importance of this Principle, consider the following metaphor which is used to describe the difference between the traditional, Western style church and the movement church: The Western style churches reproduce like elephants, whereas the movement churches are more like rabbits. More specifically, the gestation period of a Western style church is very long, and the end result is only a single new church planted. Conversely, movement churches have fast gestation periods and produce many new churches at a time. This comes from empowering the leadership of new churches to reach their social networks.

The best way for a church to become a rabbit church, is for the leader to mentor many new believers. The more people a leader mentors, the more people who will plant new churches. So instead of a leader working hard to plant a single church a year, the leader can mentor 10 people, each of whom can plant one church a year, leading to 10 new churches.

ROOT PRINCIPLE 5 **STRATEGIC NETWORKING**

This is a crucial RP as it hammers home the variance between the Western worldview of “evangelism” and the movement perspective. Many of the RP's have application across models of church planting, however, if the Strategic Networking principle is ignored or not properly contextualized, movement potential is severely handicapped. Mass evangelistic efforts as we know them in the West are either not possible due to resistive cultures and governments,

or are not advisable where possible due to ineffectiveness. Even in the West, the typical mass evangelistic event will find less than 3% of those who commit their lives to Christ, active in a church 1 year later, regardless of the follow up efforts.

A friend in an Asian country where the majority religion is Muslim spent years using mass evangelistic events to reach the lost. God works through his gift for healing, and he saw mighty miracles occur in the events and large numbers of people committed themselves to Christ. After 20 years, his evaluation was that the lame that Christ healed walked away from the Gospel, those healed of cancer and various other diseases and the dead who were raised turned away from the Lord. He finally quit doing mass meeting evangelism and began using the Strategic Networking principle. Seven years later he had 10,000 new converts in one city and had planted 300 new churches with phenomenal results.

Let's be very clear. This type of movement does not just happen as a result of some kind of mystery. Yes, prayer is critical and the results are the work of the Holy Spirit and God receives all the glory since He and He alone can bring new life to people outside Christ. However, we have a role to play and our strategies and tactics can make a significant difference in the outcomes. There are specific, intentional networking strategies that contribute to Movements That Move.

In the West, when a new group of believers is started, we have to create a fresh social network which we call "The Church" and work hard to get people to "join" and stick together. In contrast, in a movement context we look for a social network that we can penetrate and employ as the core of "The Church". Energy does not need to be burned trying to produce stickiness because the people

are already tied together. These strategies focus on finding ways, often very creative and highly contextualized, that create conversion growth within established relational networks.

The tactical approaches are as varied as the nation and local context. In some Muslim countries, Peers (leaders who have a following similar to Gurus in India) are focused on, and when they come to faith in Christ often large numbers of their followers become believers. Imams, village elders, heads of families and other "men and women of peace" (Lk 10:6) who are receptive are sought and found. Whether through meeting a social need to open the hearts of a community or simply one person reaching his relatives, the focus lies in communicating Christ to a network of people and not just to individuals.

Experience has revealed that a focus on individual conversion alone does not necessarily result in a changed community of people. In fact, in these contexts, when one person comes to faith alone, he has to be taken out of his natural social environment in order to be disciplined. However, when Christ is shared through existing social networks, most often with groups of people rather than individuals, these networks can be turned into powerful discipleship mechanisms, which in turn promote further conversions. This is the secret of movements that the Western individualistic society has a very difficult time grasping. We "win them and try to group them" but in a movement setting we "group them and win them".

When people come to Christ within their own social network in groups, there is a collectivist mentality that strengthens the new boundaries and empowers the new converts to resist the pressures from the larger social setting. When a group of people experience life transformation together, rarely do they return to their

former religion or way of life. In the West we understand the “tipping point” concept in a consumer society, which is the point at which a novel product or movie has acceptance across a broad range of people. In a more collectivist society, there are different societal dynamics that help us reach the tipping point and must be recognized and employed.

ROOT PRINCIPLE 6 IMMEDIATE OBEDIENCE

Discipleship is central to the expansion of MTM’s, however, like so many crucial issues, the form of discipleship in a movement varies substantially from the Western institutional model. In the Western model, based on a Greek worldview, we tend to think that if someone understands a concept, then they have it in their character. The Western model centers around information absorption, which is typically done in a classroom with a talking head and minimal participation.

The Hebraic model focused more on apprenticeship as the basic way to transfer knowledge. Practice, correction, and mentoring were the touchstones. This was “just in time” learning that did not ask the learner to warehouse large databases of information for “just in case” use, but rather new concepts were taught at the moment of application and practice. Accountability was built into the process as the teacher and student lived life together.

In MTM’s, the Hebraic model is more useful and gets results. Obedience to the Word of God is emphasized and practiced more carefully than in the Western knowledge-based learning model. Of course there are patterns to learning, however, in many, if not most of the movements there is a highly participatory Bible study model used in the house churches which focuses on 3-5 simple questions. The learners ask themselves

the questions, such as, “Is there a command for me to obey?” in order to clarify and make a group commitment to do what the Word teaches. It is interesting to note that the statistical modeling picked up on a very basic command to make disciples and tied in active obedience to this command with 13 other questions that focus on the Word and practices related to the Word.

ROOT PRINCIPLE 7 PASSIONATE PRAYER

Prayer is the great leveler when it comes to best practices of the Christian faith. The post-war Korean church proved for all generations the power of prayer to impact a nation. Americans have demonstrated a willingness to serve, give financially, and attend meetings. However, according to Dr. Cho, the pastor of the largest church in the history of Christianity, America is unwilling to invest the time and intensity in prayer needed to change a nation.

Prayer practices vary widely from country to country and between cultures. However, the common threads that indicate effective prayer are both passion and time spent. In **India** we learned from interviewing hundreds of house church leaders that 1-3 hours per day in intercession was not abnormal. We asked one leader there why she prayed so much, and her response was, “I am a Christian. Why would I do anything else?”. This reminded us of a story told by a Chinese leader who, after 25 years in prison, had the habit of praying out loud in his cell three times a day, similar to Daniel’s practice. Finally the frustrated wardens offered to release him if he would stop praying. With tears in his eyes, he described how he gave the wardens the same response as the woman mentioned above, which meant that he stayed 10 years longer in prison.

It seems that in nations where the Gospel is spreading through virgin territory, that the

churches are much more passionate about prayer. However, it is sad to observe that in “Christian” nations where a great percentage of the people grow up in church, prayer is more ritualistic and treated as a mundane practice that is a fulfillment of one’s duty rather than a privilege to connect with a Father who loves us. The power of prayer is typically only tapped into by a few, leaving the church powerless and subject to the cultural winds of the day. Research demonstrates that in America there are no practical differences between the church and the unchurched in all the social ills, such as alcoholism, abortion rates, and divorce rates, revealing a weak and powerless church.

Prayer practices are greatly affected by the DNA of the leader of an organization. What were his or her experiences related to prayer and God’s willingness to answer prayer? Is this new territory for the leader and the organization’s DNA, or has it been ingrained since the inception of the effort to start a church planting movement. These are pertinent questions as we consider the RP of Passionate Prayer.