

THE REPORT OF THE CEE FIVE-YEAR EVALUATION TEAM



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REQUESTED BY
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Central and Eastern Europe Region of the IMB

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TABLE OF CONTENTS

PREFACE	PAGE 4
1.0 BACKGROUND	PAGE 5
2.0 ABSTRACT	PAGE 6
3.0 EXECUTIVE SUMMARY	PAGE 7
4.0 MASTER PLAN OBJECTIVE - RAPID ENGAGEMENT OF PEOPLE GROUP/POPULATION SEGMENTS	PAGE 10
4.1 SOURCING OF SCs	PAGE 10
4.2 SELECTION AND SUPERVISION OF SCs	PAGE 12
4.3 THE TRAINING OF SCs	PAGE 12
4.4 STRATEGY IMPLEMENTATION	PAGE 14
4.5 ENGAGEMENT TIMEFRAME	PAGE 15
5.0 INCREASE BAPTISMS AND NEW CHURCHES	PAGE 16
5.1 INCREASING BAPTISMS	PAGE 16
5.2 INCREASING NEW CHURCHES	PAGE 16
6.0 PROGRESS TOWARD CPM	PAGE 19
6.1 CPMs AND THE NATIONAL BAPTIST UNIONS	PAGE 22
6.2 CPM FOUNDATIONS	PAGE 28
6.3 CONSISTENCY OF CPM MODELS	PAGE 31
6.4 THE CPM FOUNDATIONAL CHURCH	PAGE 32
6.5 CPM METHODOLOGY: DISCIPLESHIP MODELS	PAGE 35
6.6 CPM IMPLEMENTATION: LEADERSHIP TRAINING	PAGE 36
6.7 ASR/CPPI MEASURES	PAGE 37
7.0 FINDINGS THAT IMPACT ALL MASTER PLAN OBJECTIVES	PAGE 39
7.1 DEMAND ON THE SA ROLE	PAGE 39
7.2 SA SERVING AS THE RICHMOND ASSOCIATE	PAGE 40
7.3 COMMUNICATION CHANNELS AND ACCOUNTABILITY	PAGE 40
7.4 THE ROLE OF MEMBER CARE	PAGE 41
8.0 PERSONNEL EFFECTIVENESS EVALUATION	PAGE 42
8.1 PERSONNEL RESPONDING IN TEAM MEMBER SURVEY	PAGE 42

8.2	ASR/CPPI Reporting	PAGE 43
8.3	TRAINING/MENTORING	PAGE 43
8.4	TEAMING / SUPERVISION	PAGE 44
8.5	BEST PRACTICES/LESSONS LEARNED / EFFECTIVE TOOLS EMPLOYED	PAGE 46
8.6	ADEQUATE RESOURCES FOR WORK	PAGE 46
8.7	SPIRITUAL VITALITY	PAGE 46
8.8	ATTRITION / TRANSITION	PAGE 48
8.9	LINGUISTICS / CULTURAL ADAPTATIONS	PAGE 49
8.10	VOLUNTEERS	PAGE 49
8.11	PARTNERING	PAGE 49
9.0	BEST PRACTICES	PAGE 51
10.0	LESSONS LEARNED	PAGE 58
11.0	STRENGTHS, WEAKNESSES, OPPORTUNITIES AND THREATS ASSESSMENT	PAGE 60
APPENDICES		PAGE 66
A.	GLOSSARY OF TERMS	PAGE 66
B.	BIBLIOGRAPHY	PAGE 70
C.	RE-LISTING OF RECOMMENDATIONS	PAGE 71
D.	CPM FAMILY OF MEASURES	PAGE 75
E.	NOTABLE COMMENTS FROM SURVEYS	PAGE 77
F.	EVALUATION TEAM CHARTER	PAGE 79
G.	TEAM METHODOLOGY AND EVALUATION PROCESS	PAGE 82
H.	EVALUATION PROCESS CHART	PAGE 84
I.	SURVEY FORMS	PAGE 86
J.	CEE MASTER PLAN	PAGE 102
K.	CEE VISION ESSENTIALS	PAGE 103
L.	CEE 2 ND GENERATION CHURCHES SURVEY DATA	PAGE 105
M.	ProCORE OVERVIEW	PAGE 110
N.	CPM PROCESS CHART	PAGE 111

PREFACE

At the recommendation of Rodney Hammer, Regional Leader for the Central and Eastern Europe Region (CEE) of the International Mission Board of the SBC, the Regional Leadership Team at its May 2005 meeting in Colorado approved an evaluation of the region's progress toward meeting its 2004 and 2010 Master Plan objectives. Included in the evaluation was a determination of the best practices employed and the lessons learned throughout the region. Subsequently an Evaluation Team (ET) was named which included a representative from each field, one member of the regional leadership team, and within that group, a diversity of experience, gender and responsibility.

Rodney Hammer, the regional leader, and Lynn Terrill, regional administrative associate, served as oversight members. It is important to recognize that the evaluation team was given the freedom and resources necessary by the Region's leadership to permit an unhindered environment of examination and evaluation in order to make the evaluation and report its findings and recommendations without leadership influence.

The CEE Master Plan (MP) was developed in 2000 and implemented in 2001. The measures that the Evaluation Team used to assess the current progress toward the MP objectives are the results from the years of 2001 through 2004, the years for which data is available for the full year. Initiation of New Directions together with the introduction of strategy coordinator led teams in conjunction with implementation of the MP created an environment of change. Therefore, it is appropriate to conduct an evaluation of the MP progress at this point. This evaluation is warranted by the Plan-Do-Study-Act (PDSA) cycle for managing change. The Master Plan was designed (Planning), implemented (Doing), and now the evaluation (Study) is the natural progression of managing this change. The last part of the cycle, acting on the evaluation findings, lies ahead.

The Evaluation Team has drawn on various sources and resources for information and data. The ASR/CPPI and the annual MP updates were the basis for data used for assessing numerical progress or achievement through 2004. To assess other progress, surveys were developed and conducted for strategy associates (SAs), strategy coordinators (SCs), team members, and second generation churches. It should be noted to the regional leadership that much data has resulted and will continue to be available for "*mining*" for further study and analysis. The Evaluation Team narrowed its focus on the Master Plan, however, other areas of review and evaluation can be made as the leadership determines useful and appropriate. Additionally, face-to-face interviews were conducted with selected SCs and their teams to obtain "*soft data*" to use in combination with the "*hard data*" obtained through the surveys. Fifteen percent of the teams in the region were interviewed. A variety of team characteristics were used in selecting the SCs and teams interviewed such as religion context, new SCs vs. experienced SCs, urban vs. rural/isolated settings, and large vs. small teams.

The charts, graphs and tables contained in much of this report were derived from survey results obtained from the various survey instruments.

A glossary of abbreviations, acronyms, and terms is included with this report.

The Evaluation Team expresses its great appreciation for the work of Michelle Johnson and her invaluable assistance in collecting and organizing information, preparing materials and making arrangements for the Evaluation Team meetings over the past several months.

The Evaluation Team wishes to express its appreciation to the "*Red Team*," which reviewed the draft copy of this report. The Red Team members were Ed Tarleton, Preston Pearce and Mike Ray. Their candid review and suggestions were very helpful and appreciated. The Evaluation Team acknowledges that their wisdom and experience were invaluable to its efforts. It must be recognized that much prayer both by the team and others has been the most important component of the team's effort.

The Evaluation Team
January 6, 2006

1.0 BACKGROUND

The International Mission Board underwent a major shift of mission emphasis in 1997/1998, changing from ten areas to fifteen regions. The Central and Eastern Europe Region became a separate entity during this time period, under the leadership of Dr. John Floyd. Dr. Floyd's vision for the region included evangelism, churches that planted churches, and training. Much is owed to the leaders and missionaries who came to this region in the early 1990's, as they laid the foundation upon which CEE is building today.

The twenty-five countries within the region represent the largest geographic area of any region in the IMB, with 426 people/language groups and 12 time zones. Major upheavals within this entire region have occurred throughout history, but especially so in the 20th Century. The former Union of Soviet Socialist Republic (USSR) was formed in 1922, consisting of Russia, Belarus, Ukraine, and Central Asia republics along with the constituent republics of Armenia, Estonia, Georgia, Latvia, and Lithuania. The Warsaw Pact established in 1955, included the nations of Albania, Bulgaria, Czechoslovakia, Eastern Germany, Hungary, Poland, Romania, and the Soviet Union, was commonly referred to as the "Iron Curtain". The USSR was formally dissolved in December 1991, after many of its constituent republics declared independence.

The entire southern section of the region, the Balkans, has a history of 500 years of the Ottoman Empire, with Islam imposed by this rule, and which was dissolved following World War I. Forty-plus years of Communism followed. In fact, the American Heritage dictionary defines the term *Balkanize* as "To divide (a region or territory) into small, often hostile, units" based on the political actions that took place in South Europe.

In the years following 1991, when many of the former Yugoslavian republics declared independence, there were multiple wars that took place, due to civil and ethnic conflicts in the countries of Bosnia-Herzegovina, Croatia, Serbia, Kosovo, and more minor ethnic conflicts in Macedonia. There was internal political upheaval, due to financial collapse, that disrupted life in Albania. With all these situations, there were many instances where missionaries had to be evacuated and relocated.

The Central and Eastern Europe region represents a wide variety of cultural and religious influences, including atheism, animism, and the practices of Catholicism, Orthodoxy, and Islam. Much of the region was never influenced by the changes brought about by the Reformation, and because of the impact of Communism, many of the areas of Central and Eastern Europe were not influenced by the changes in the Catholic Church brought about by Vatican II (1962-1965).

Into this climate of political change, ethnic mixture, conflict, and instability, the International Mission Board made inroads in the pursuit of church planting. In 2000, the region experienced a change of leadership, as well as an enhanced vision of the work to be done. Dr. Rodney Hammer was appointed as the Regional Leader; following the retirement of Dr. John Floyd; and ushered in the new emphasis on strategy coordinator led teams, people group focus, and Church Planting Movements.

God is working, has been working, and will continue to work in this region of the world. In many of the countries there were churches formed by the various National Baptist Unions that have survived much persecution. God's choice servants have kept the faith during trying times. The Evaluation Team acknowledges all the sacrifices made by these faithful brothers and sisters. Therefore, when considering the climate in which CEE missionaries are able to work today, it is simply because of the work of the Holy Spirit utilizing the workers that went before. Progress made in the region is in great part due to the influence and work of these individuals.

2.0 ABSTRACT

The evaluation team consisted of regional personnel. The data, interviews, and surveys, were obtained from the region's personnel. Thus, the process can be considered a peer evaluation of the region. The cooperation of the personnel who completed the various surveys and participated in the interviews was very constructive and appreciated. The evaluation team wishes to thank all those who participated in the evaluation effort.

While the Evaluation Team's purpose is to measure progress to the goals and vision that have been set for the region, it is very important to acknowledge that the proof of progress is not always seen in hard-and-fast numbers. It must be noted here that where notations are made that goals have not been met, this is not a statement about *progress*. Progress is taking place, even if there are not yet quantitative results.

The Evaluation Team's objectives were to:

1. Evaluate the mid-term progress by CEE toward achieving its 5-year and 10-year objectives as contained in its Master Plan developed in 2000
2. Evaluate if current practices and plans will result in achievement of its stated objectives for 2010
3. Identify best practices and lessons learned during the years 2000-2005

Where determinations are made that the mid-term objectives have been met and those for 2010 are expected to be met, the Evaluation Team is to identify for the Regional Leadership Team's consideration how the best practices and lessons learned can be leveraged to enhance achievement of the Master Plan (MP) objectives by 2010.

Where determinations are made that the mid-term objectives have not been achieved, or are not expected to be achieved under current CEE practices and plans, the Evaluation Team will present recommendations for the Regional Leadership Team's consideration.

Although all survey questions were not answered fully, or completely, sufficient meaningful data was collected for the purposes of the evaluation. In some cases, judgments had to be made regarding some of the answers, especially those given in terms of ranges. For ranges, an average was used in recording the results. In some cases, a question may have been left blank, but other related questions would give the indication for the answer.

For the purpose of this report, the following CEE definitions will apply:

1. CHURCH PLANTING MOVEMENT (CPM) is *"a work of God's Spirit among a people group or population segment producing a rapid and exponential increase of indigenous churches planting churches."*¹
2. CEE VISION STATEMENT: *"Hope for every heart, a church-planting movement for every people (2 Peter 3:9; Acts 1:8)," more fully – "... to give hope to every heart by initiating a church-planting movement (CPM) for every people group in Central and Eastern Europe by the year 2010."*¹
3. CEE CPM FOUNDATION is *"a conducive climate for a CPM to emerge in a people group or segment consisting of intercessory prayer, massive sowing of the gospel, CPM focus, training and understanding for all IMB team members/partners and a model or method for sharing how CPM's come about."*²

¹ CEE Vision Essentials: REV. 7:9

² CEE Master Plan, 2000.

3.0 EXECUTIVE SUMMARY

The evaluation of the Region found that progress has been made for each of the three objectives and that much remains to be achieved.

Since the emphasis on people groups became a major objective, it is significant to note that 62 SC led teams have been established for the Master Plan's objective of engaging 122 PG. The goal of establishing the remaining 60 teams over the next three years will be a challenge for the Region.

CEE is blessed with proactive leadership that is committed to the vision of *"hope for every heart, a CPM for every people group."* The evaluation has found that SCs and their team members have been trained in CPM principles and that the team dynamics for most teams are good. This gives promise and positioning to further progress toward reaching CEE's objectives.

Operating in a region of the world that has been open to missionary influence for less than 15 years, along with being tasked with implementing major changes in paradigms, both in the concepts of engagement and in the role of the missionary, may be considered by many to be a daunting assignment. It is! However, the personnel base is relatively youthful which with its zeal, willingness to try new models and methods, and strength will serve the region well. Further, it was recognized during the evaluation that the region's personnel are dedicated to their task of reaching their PG or population segment with the gospel and their tireless work in the face of difficult environments – spiritual and physical, is inspirational. This is often seen by the outsiders coming to the region, but is often unrecognized by the personnel themselves.

Involvement in the establishment of 2,020 new churches and seeing over 100,000 baptisms over the last four to five years is significant when considering the climate that personnel often face, which is characterized traditionally by resistant peoples, slow church growth and difficult spiritual circumstances. However, the Word encourages the faithful to continue the progress, saying *"run with perseverance the race marked out for us."* (Hebrews 12:1b)

Progress toward church planting movements in the region has been made in the areas of training and the establishment of CPM-oriented teams. The existing traditional Church in the region, with which much of the region's personnel partner, finds CPM principles untraditional, and thus, is slow to embrace CPM as a strategy to impact lostness.

Based on trends over the last four years, the region will not meet the MP 2010 objectives of

1. **Rapid Engagement of New Peoples and Segments:** 122 people groups / population segments;
2. **Increased Baptisms and New Churches:** 500,000 and 10,000 respectively; and
3. **Positive Progress toward CPMs**

The ability for the region to achieve its objectives relies on successful church planting movements (CPM) being established throughout the region. A major finding is that though the region's vision is CPM, the results thus far indicate incremental church planting (CP), i.e. linear, not multiplicative growth. There are a number of factors for the lack of quantitative results.

One of the factors that impeded quantitative results became apparent during the review of survey responses. Responses from SCs indicate that the results of partnering with National Baptist Union (NBU) are giving incremental results, but not the quantitative results that CPMs are producing in other places in the world. One reason for this is the differences in acceptance of the philosophy of the CPM by various NBUs. A second reason is slow or little response to the gospel among many peoples of the region.

Another factor that emerged from survey results is the lack of a CPM foundation being established in 1st generation churches.

Many innovative and good practices are being employed by personnel across the region. These practices have been identified and listed in Section 9.0.

3.1 MAJOR FINDINGS: Below are the major findings discovered related to a CPM driven region. Each finding is keyed by both color and symbol coding to identify the MP objectives to which it relates. The codes are located at the end of each finding and are as follows:

- Rapid Engagement of People Groups or Population Segments
- Increased Baptisms and New Churches
- ▲ Positive Progress toward CPM

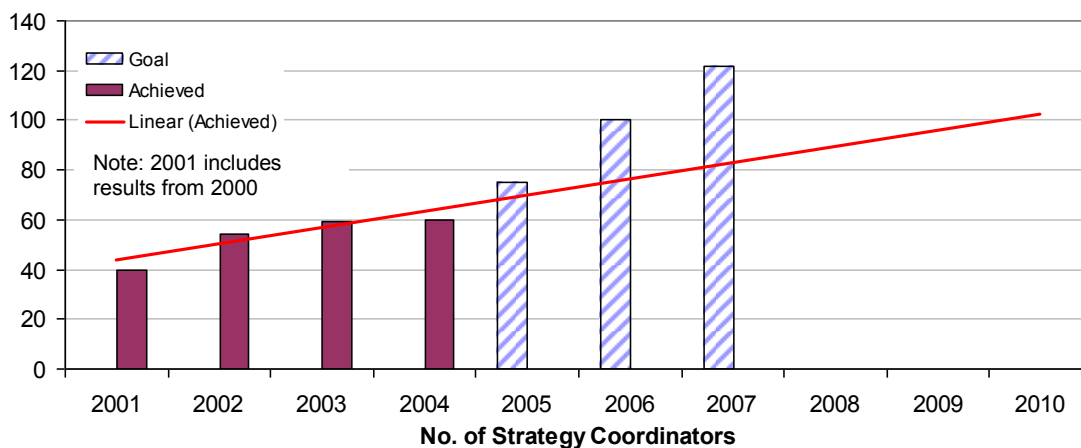
- 3.1.1 RELATIONSHIP WITH BAPTIST UNIONS:** In order to make the greatest possible progress in an endeavor with a partner, it is important that there are agreements on the key elements of the partnership. Survey results from SCs and SAs indicate that there are some NBUs that are not in agreement with the IMB in regards to CPM. Commitment to work with and through NBUs that do not share the region's enthusiasm for CPM in our mission limits positive progress toward CPMs. The evaluation did discover several teams that were working with local Baptist pastors who shared the CPM vision, or at least the idea for planting new churches on a regular basis. ■ ● ▲
- 3.1.2 LACK OF CPM FOUNDATIONS IN FIRST GENERATION CHURCHES:** The 1st generation churches generally do not have CPM foundations. The result will be 2nd generation churches that will not have the CPM "DNA" that will produce 3rd and 4th generation CPM churches. This is confirmed by the data received in the 2nd generation church survey. ▲
- 3.1.3 INCONSISTENT TEAM PRACTICES:** Inconsistent practices by a number of teams allow for less than optimal employment of resources. This appears to be due to a lack of direction on CPM expectations, tools to be used, and practices to be followed once a SC has received training, as well as time constraints on the SAs to become active in monitoring progress and coaching the SCs and their teams. ■ ▲
- 3.1.4 NEED FOR CONGRUENCY IN CPM ORIENTATION AND CPM APPLICATION:** There needs to congruity between the CPM orientation that personnel receive at the International Learning Center (formerly MLC) and the incremental CP practices they often find when they arrive on the field. This can lead to disappointment and frustration in the early stages of a person's term. ■ ● ▲
- 3.1.5 CHURCH PLANTING MODEL:** Many teams have developed strategies for CPM, but are trying to operate both incremental church planting and CPM models. This is because of either their setting which requires close ties to national unions or lack of willingness by the SC or team to commit to a CPM. In these climates the path of least resistance will usually be followed, i.e. the church planting model. ● ▲
- 3.1.6 LACK OF CLARITY OF CPM DEFINITIONS:** Lack of clarity of definitions used for CPMs by the teams, especially the SCs and the team leaders (TL), lead to frustration, differing agendas, and lack of progress toward CEE's objectives. The evaluation discovered a wide range of interpretation of what it takes to build a CPM foundation. Misinterpretation of definitions across the region, including communication between SAs - SCs, causes confusion in the operation and evaluation processes. ■ ● ▲
- 3.1.7 MARGINALIZATION OF CPM:** The preceding items 3.1.1 through 3.1.6 reveal a situation where the major driver in the region, CPM, is being unintentionally marginalized by current practices. In order to re-emphasize the importance of CPMs to the region's vision and to promote increased consistency through the region in its CPM activities, a re-emphasis on CPMs across the region is needed. ▲
- 3.1.8 MEASURING REGIONAL PROGRESS:** The measuring systems for recording progress, namely the Annual Statistical Report (ASR) and the Church Planting Progress Indicators (CPPI) are neither synchronized with each other nor with the CEE definitions for a CPM. While a measuring process on its own does not impact a CPM directly, it can provide misleading information, which can lead to wrong paths being followed. The data collected under the current measuring system is not timely and sometimes is inaccurate because of misunderstood or loose definitions and an untimely collection period (up to 1 ½ years old when collected and published). ■ ● ▲

- 3.1.9 LACK OF ALIGNMENT IN CPM IMPLEMENTATION:** One important issue impacting the Region is a lack of alignment in CPM vision and practice from the RLT to the frontline personnel. There is a broad range of understanding in how to pursue CPM church planting, CPM vision and practice. Various CPM models and methods are employed and exist across the Region. These issues have led to inconsistencies in understanding and practice in the lack of established first generation churches with a CPM foundation.
- 3.1.10 ALIGNMENT WITH IMB CONSTITUENCY:** Our IMB constituency, which is seen through volunteers, is not aligned with our strategies of CPM and the missiological principles we desire to follow. This is, in part, because of incomplete or lack of communication with volunteers coming to our region in order to help move our strategies forward. ■ ● ▲
- 3.1.11 PARTNERSHIPS WITH SBC ENTITIES:** The three-party model of partnerships between the SC team, an SBC entity and a national union has sometimes resulted in the eventual exclusion of the IMB missionaries from the relationship. This often leads to ineffective missiological principles such as creating foreign dependency, which interferes with the SC team's strategy. In such a situation, the agenda of the SBC entity overrides, or in some cases negates, the SC's strategy. ■ ● ▲
- 3.1.12 ENGAGEMENT OF PG TIMEFRAME:** The IMB culture that has developed over its long history and experience needs to be re-visited to determine its viability in today's world. The IMB culture may not be consistent with a rapid engagement of people groups and population segments. The length of time to engage a people group to the extent that lostness is impacted is between 3 to 5 years. Ways need to be developed, investigated or researched to significantly reduce the time needed to engage a people group, even if not at first as effective as when a 3-5 year model is followed. The existing culture leads to:
1. Delayed or missed opportunities for delivery of the gospel to the lost with its eternal consequences for hundreds of thousands;
 2. Personnel with a feeling of loss of personal ministry or role deprivation;
 3. Large financial commitments to personnel who may not remain on the field or find that their calling has changed once they begin their mission. ■
- 3.2** There are a large number of recommendations presented in this report. The Evaluation Team recognizes that consideration and acceptance of these recommendations is the responsibility of the Regional Leadership Team (RLT). Some recommendations may have higher priority than others, while some may not be practical for various reasons as determined by the RLT.

4.0 MASTER PLAN OBJECTIVE: RAPID ENGAGEMENT OF PEOPLE GROUP / POPULATION SEGMENTS

The CEE MP objective of rapid engagement of unreached people groups and population (people group) segments is 122 SCs, which includes virtual strategy coordinators or VSCs and national SCs, by the end of 2007. The VSC effort is aimed at engaging PGs where CEE does not have immediate plans and resources available for engagement. Based on the trend illustrated by **Figure 4.1 Rapid Engagement – Strategy Coordinators on the Field**, the objective of placing 122 SCs on the field across the Region will not be achieved.

Figure 4.1 Rapid Engagement - Strategy Coordinators on the Field



Beginning with 40 SCs, the number of SCs added following 2001 resulted in a net gain of 22 SCs making the total 62. Twenty-four SCs resigned during this period. Nine SCs were appointed in 2005, which will result in a total of 71 SCs on the field by the end of 2005.

To reach the MP objective of 122 SCs will require an additional 51 SCs to be appointed over the next two years. It is not likely that the number of personnel necessary to fill the gap will become available in this time frame, even with the inclusion of VSCs. The possible use of national SCs may be another means to achieve the goal, but the impact of this category of SCs is unknown at the present time. There is the option to redeploy qualified CEE personnel to the role of SC. This option is covered in **Section 4.1**.

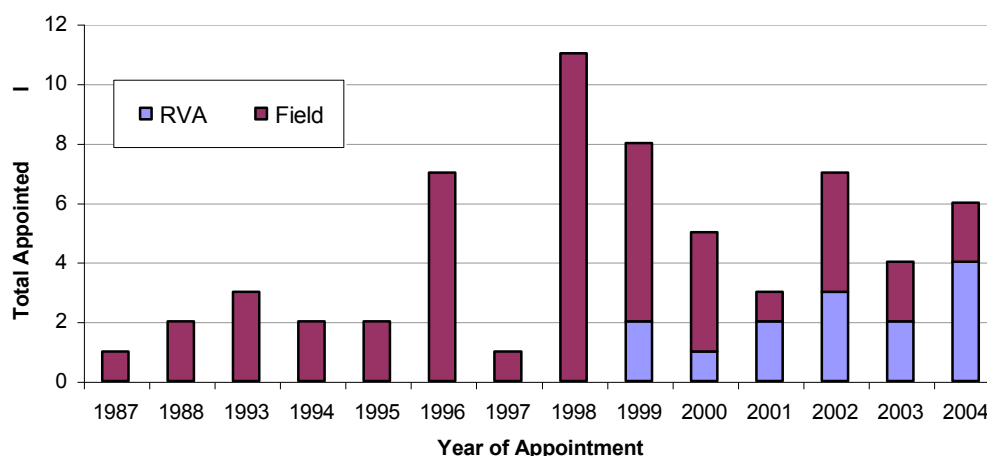
Surveys of SAs and SCs were conducted to learn of issues and conditions that are impacting the region's ability to place qualified and effective SCs on the field in a timely manner. The ability to engage a people group or population segment successfully depends on SC led teams. The SC is the pivotal person, who determines strategy, builds and develops teams in order to lead in the engagement effort.

The Region proactively began "*out of the box*" efforts to alleviate the shortage of SCs available through 2007. This effort includes the solicitation and initial training of VSCs that occurs twice a year at CEE's Key Partner Consultation stateside meetings. The VSC program is in its early stages of development; however, eleven volunteers have already accepted VSC responsibility. Additional volunteers are expected to embrace this challenging role in 2006.

4.1 SOURCING OF SCs

Most SCs currently on the field are "*home-grown*" and have come to fill their SC role by "*field promotion*" rather than those who were appointed for the position of SC. When examining the source of SCs in CEE, 77% percent of the 62 current SCs surveyed are "*home grown*" coming directly from the field via reassignment to the SC role, while 23% of SCs come via direct appointment as SCs. **Figure 4.2** illustrates this finding.

Figure 4.2 Source of SCs by Appointment Year



Based on the SC Surveys received, currently there are 62 SCs serving in CEE engaging 62 of the 122 CEE Targeted Entities. As noted previously, an additional nine SCs are due to be on the field by the end of 2005, leaving 51 people groups, people group segments or mega cities to be engaged. If the region wishes to more rapidly engage the unengaged people groups, people group segments and mega cities, consideration needs to be given to the use or employment of other resources available for filling SC slots, as outlined previously.

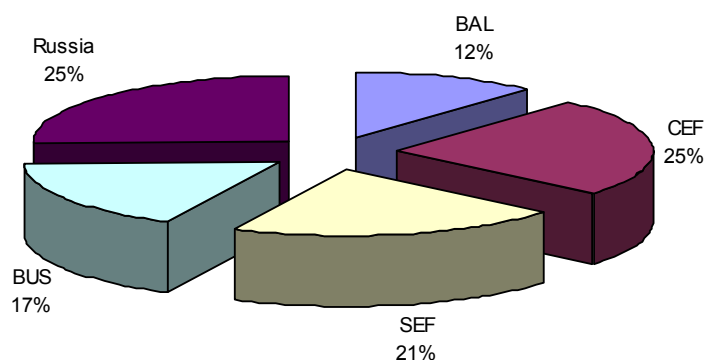
The region expects these 51 people groups to be engaged by the end of 2007. The breakdown of the remaining groups to be engaged is:

- 20 people groups,
- 28 population segments greater than 100,000 and
- 3 mega cities with populations greater than 1,000,000

Approximately 70% of these unreached people groups, segments and mega cities are Russian speaking.

Figure 4.3 shows the current personnel placement in CEE as of July 2005. Current personnel deployment is somewhat balanced with the exception of the Baltic and BUS Fields. Regional personnel deployment roughly averages 20% of personnel being placed in each of the five fields. Russia and CEF are the largest fields with 25% of CEE personnel in each of their respective fields.

Figure 4.3 CEE Personnel Distribution by Fields



Considering these three aspects: the sources of SCs, the unengaged peoples of CEE and the personnel deployment it appears that the most viable option to engage rapidly these remaining unreached peoples is to redeploy existing personnel.

The Region should not rely solely upon new appointments through RVA or Virtual SCs to fill its personnel needs, but should focus on resources already at hand and redeploy personnel, as may be possible to engage these unengaged peoples.

RECOMMENDATION 4.1: Assess current field missionaries for qualifications, willingness, and calling to serve as SCs for the remaining unengaged people groups or segments, with the goal of redeploying qualified units, while having an expectation that the remaining units will come via appointment. The redeployment of personnel needs to be coordinated between the SAs and SCs.

4.2 SELECTION AND SUPERVISION OF SCs

The role of the Strategy Coordinator in CEE is of vital importance. Given the importance of such a role, the SC must receive continuous adequate support and direction from the SA in order to achieve full potential and lead the team to fulfill the vision and successfully engage the people group. Strategy Coordinators (SC) have expressed a felt need for greater levels of support, direction and overall mentoring from their SA.

Responses gleaned from the SA Survey indicates that the time demands on the SA, combined with a high number of direct reports, prevent the SA from offering the type of support and direction helpful to each SC. Additionally, the isolation experienced by many SCs, combined with the lack of visible progress, makes the role even more difficult. These three factors (insufficient time for guidance by the SA, isolation of SCs in some areas of the region, and lack of visible progress) play instrumental roles in the high attrition rate among SCs through the past five years in CEE.

By more clearly defining expectations to candidates seeking to become an SC and offering more effective supervision, closer care and more specific “*on the job*” training, the regional leadership can help downscale the amount of turnover in the SC role while simultaneously enabling each SC a greater chance of success in his / her setting.

RECOMMENDATION 4.2.1: Develop fully the expectations and qualifications needed to be an SC in CEE. Clearly communicate the expectations and the necessary balance between facilitating the work vs. personal involvement in the work.

RECOMMENDATION 4.2.2: Ensure each SA meets with each SC quarterly for a strategy consultation.

4.3 THE TRAINING OF SCs

Most SCs feel trained and prepared to do their jobs. Eighty-four percent, or 52 of 62 SCs have gone through SC Training (SCT), while 92% of SCs have received some type of pertinent training via regional training seminars or Stateside Assignment Training.

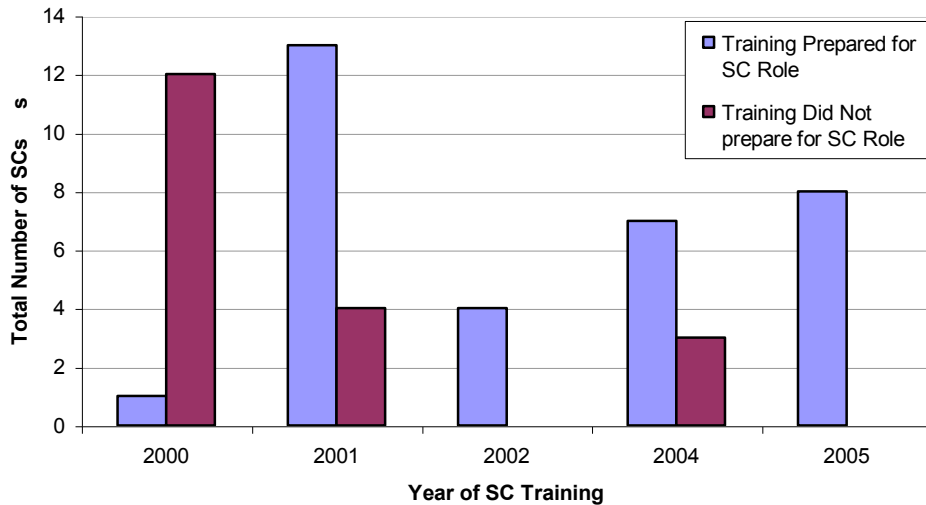
The trend inferred from survey results show that SCT is progressively improving and is preparing SCs more effectively for their roles. See **Figure 4.4**. Sixty-four percent of SCs say that the SCT prepared them for their role, while 36% report that the SCT did not prepare them for their role.

Of the 19 SCs who reported that the SCT did not prepare them for their role, twelve were from the 2000 SCT, four were from the 2001 SCT, and three were from the 2004 SCT.

The positive trend of SCs feeling prepared after the completion of SCT should encourage those responsible for directing and leading SCT.

There was no SCT in 2003 due to budgetary constraints. The rating for the 2004 SCT represents a time of transition between 2002 and 2004.

Figure 4.4 SC Role Preparation via SC Training

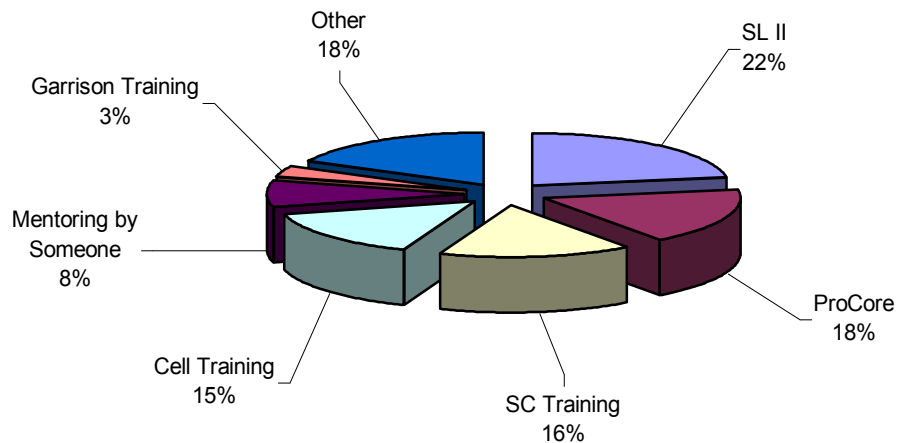


In the SC survey narrative responses, many SCs expressed that the CPM training that they received did not present them with models which were consistent with the CEE regional context. Across the region, CEE has been in a developmental process, experimenting and learning how to apply CPM methodologies; however, many SCs expressed a desire for more concrete, practical, hands-on training reflecting our CEE context – “*what we’ve learned*,” instead of being trained with only theoretical principles. Several SCs expressed that mentoring or on the job training (OJT) was the most effective training that they received.

According to **Figure 4.5**, SCs rate Situational Leadership II (SL II) as being the most useful training received. SCs also listed training in Cell Group Methodology, Pro-Core and Mentoring as being the most useful training that they have received.

Related to mentoring, one SC noted, “*Working with (my SC) before he became a SA was the best thing for me. Also asking . . . other SCs for help has been just as valuable as the training (I received) in the other settings.*”

Figure 4.5 Most Useful Training for SCs by Rank



SCs rank SLII Training highly, followed by Pro-Core, SC and Cell Training, and lastly Mentoring. This training pattern suggests that working with people requires practical skills, followed by practical church-planting tools along with theory while providing a

mentoring or a coaching pattern, which ties everything together and assists SCs to put into practice what they have been trained to do.

Based on the felt or perceived needs of SCs, this training pattern should serve as a training grid for comprehensive SC Training or even basic training for all CEE personnel.

A basic CPM training pattern may include the following elements for SCT:

1. Practical People Skills
2. Practical Church-Planting Tools
3. Church-Planting Theory
4. Mentoring/Coaching

Lastly when considering the implementation of training, 61% of SCs indicate that they have implemented, passed on or put into practice the training that they have received to members of their team or national partners. The results of the training passed on or implemented are mostly positive, meaning that 65% of SCs surveyed state they saw positive results, while 24% of SCs report mixed results. Only 11% reported negative results for the implementation of the training that they received.

Summarizing the results of training implementation, one SC concluded CEE needs to . . . *“shift from working with resistant local Baptists to going after the lost and starting a house church.”*

To further enhance training, and to aid in the progress toward CPMs, the SA may find benefits in using more experienced SCs to help develop or mentor the less-experienced SCs.

RECOMMENDATION 4.3.1 Utilize more models from the existing CPM foundational work that is taking place in the region to bring CEE contextualization to the existing training programs.

RECOMMENDATION 4.3.2: Initiate mentoring between more-experienced SCs and less-experienced SCs.

4.4 **STRATEGY IMPLEMENTATION**

CPMs are hindered by issues related to strategy implementation.

The current process is for new SCs to choose among the training models they were presented, and experiment with the implementation of those models in their field. For those SCs working in areas where partnering with a NBU church is also tied to their visa, the implementation of strategy for a CPM becomes diluted with the work within the existing church.

To date, this pattern has not been conducive to the goal of multiplying churches across the region and thus, engagement is delayed. The results for the SC and team, tends to be frustration, discouragement and an adjustment of expectations as to what is *“possible.”*

Better methods must be discovered to enable an SC to more effectively engage by offering definitive strategy direction based on regional best practices. The percentage of time spent working through existing Baptist churches must also be evaluated by each SA. Strategy must then be developed with the SC and team accordingly with the stated priority of not only incremental church growth, but actual church planting and multiplication.

4.5 **ENGAGEMENT TIMEFRAME**

Some means must be discovered to accelerate the engagement process. When considering the adjustment to culture, worldview and language that the average SC in CEE makes, it may take up to two years for an SC to effectively engage his or her people group with multiplication strategies.

Long-term personnel are required to work in the heart language of the target people group. Normally, language learning is conducted on the field over a one to two-year period in a full-time language program. It might be worthwhile to initiate a pilot program for selected, long-term personnel, in which it might be possible to engage more rapidly people groups over the next five years.

This pilot program will need to have tight restrictions, with checks and balances in order to ensure long-term language success. Some types of personnel, such as Journeymen, ISC, or MKs who are returning to the field and who may have prior knowledge and exposure to the language may be the best candidates.

Pilot program candidates may need to be held to a different set of language learning standards due to the fact that this may have long-term effects on their language learning, by lengthening their language acquisition, which may take additional time to overcome.

The pilot program can be accomplished by using trial methodologies, such as cycling through a Plan, Do, Study and Act (PDSA) cycle, which allows for the testing of a particular methodology in order to determine its effectiveness prior to its implementation across the Region or in a particular field.

Other means may be available for reducing the time frame for engagement of people groups by SCs. For example, conduct language acquisition stateside before arrival on the field. This may be more effective due to not having to deal with cultural adaptation issues and learning to live in a new city, concurrent with learning a new language. Further, it could also prove to be cost effective.

RECOMMENDATION 4.5: Initiate a trial or pilot program under the direction of the regional training director and/or SAs to determine if it is possible to engage a PG more rapidly. The aim is to more rapidly start a CPM from new believers from the pagan pool. One unit, such as an apprentice, a 2+2 candidate of a seminary, or an ISC unit (single, or married without children) willing to make a 4 – 5 year commitment will be selected in each field for the program. The program will generally consist of:

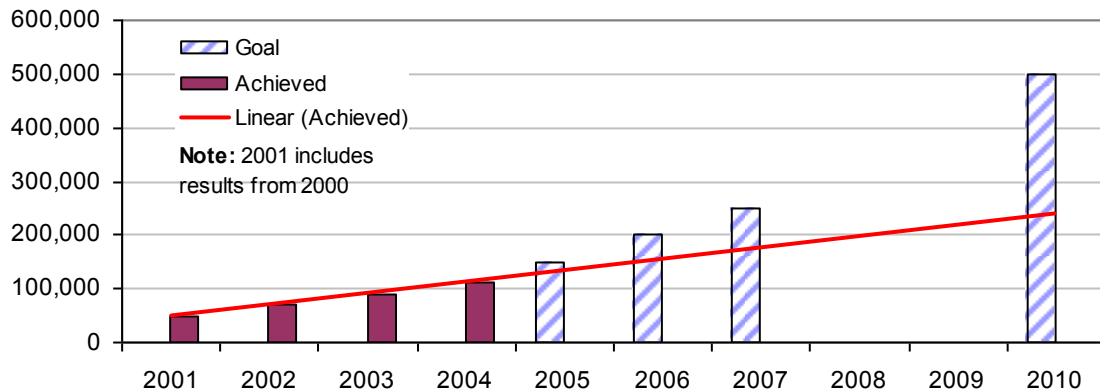
1. Six months of language on the field upon arrival and then a reduced level of language acquisition over the rest of their term.
2. SC training in month seven.
3. Development of the Master Plan and CPM strategy in months eight through twelve.
4. Employment of a full time national translator beginning in month nine for the unit for a period of 1 ½ to 2 years to begin engaging the PG and starting the CPM through house churches or cell churches.

5.0 MASTER PLAN OBJECTIVE: INCREASE BAPTISMS AND NEW CHURCHES

5.1 INCREASING BAPTISMS

The 2000 CEE Master Plan objectives call for an increase of 500,000 baptisms by 2010. Based on trends beginning in 2001, **Figure 5.1 – Baptisms** indicates that about 50% of the objective will be achieved.

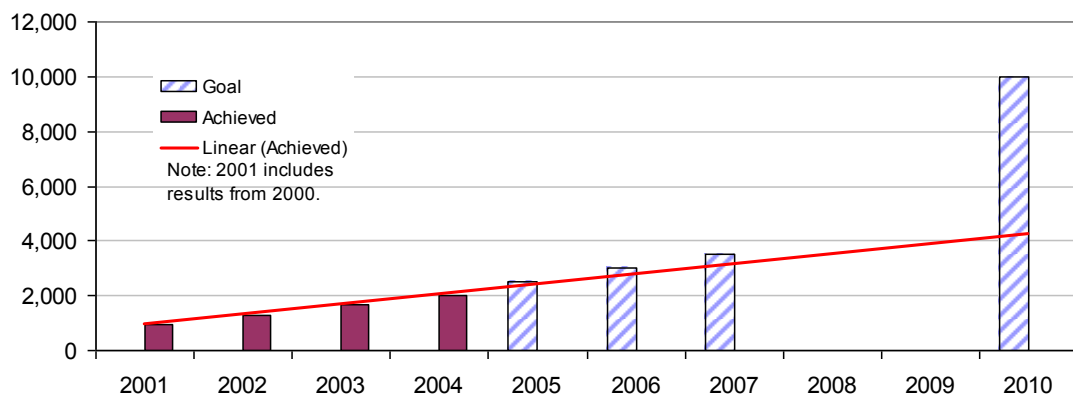
Figure 5.1 Baptisms



5.2 INCREASING NEW CHURCHES

The 2000 CEE Master Plan objectives call for an increase of 10,000 new churches to be planted by 2010. Based on trends beginning in 2001, **Figure 5.2 – New Churches** indicates that about 40 % of the objective will be achieved.

Figure 5.2 New Churches



The thought that CPMs look incremental at first and then grow dramatically in its latter stages is true. However the results from the SC survey indicate that CPM foundations are not being established in order for such dramatic growth to occur. At the current rate of progress, 254 churches per year, in the next five years, CEE SC led teams can expect to plant 1,270 churches by 2010. Projected results at this same rate of progress, if there were 122 fully operational SC led teams, would result in 2,440 church plants. The projection does not consider whether these churches will fail, or will survive and reproduce.

The data collected from the SC Survey reveals qualitatively that as a region, CEE teams are engaging peoples with various ministries and churches are being planted. Quantitatively, the SC Survey indicates that the region is currently planting 254 churches, as reported in the SC Survey by 62 SC led teams. This means currently across CEE that each SC led team is planting an average of 4 churches per team.

SCs indicate 323,604 churches are needed to reach CEE, which is roughly a ratio of one church for every 1,000 people in CEE. This is an astounding number indicative of a God-sized vision for CEE. SCs have a huge vision for their fields, indicating a level of optimism that far exceeds the expectations of goals stated in the CEE Regional Objectives.

From the SC Survey the following church planting summary reflects the current status (August 2005) of church planting progress across the CEE among SC led teams:

- 32% of SC Teams are planting no churches (some of these teams may be in the formative stages of the establishment of their teams)
- 19% of SC Teams are planting at least one church
- 21% of SC Teams are planting at least two churches
- 13% of SC Teams are planting at least three churches
- 15% of SC Teams are planting at least four or more churches

It is evident that more than half of CEE's SC led teams (51%) are currently planting at least one church or less, while approximately 20% are planting at least two churches. Additionally, nearly 30% of our teams are planting three or more churches. Nearly 30% of CEE's SC led teams are planting multiple churches, while 70% are planting 2 churches or less.

The actual rate of church planting does not reflect CPM methodology or practices.

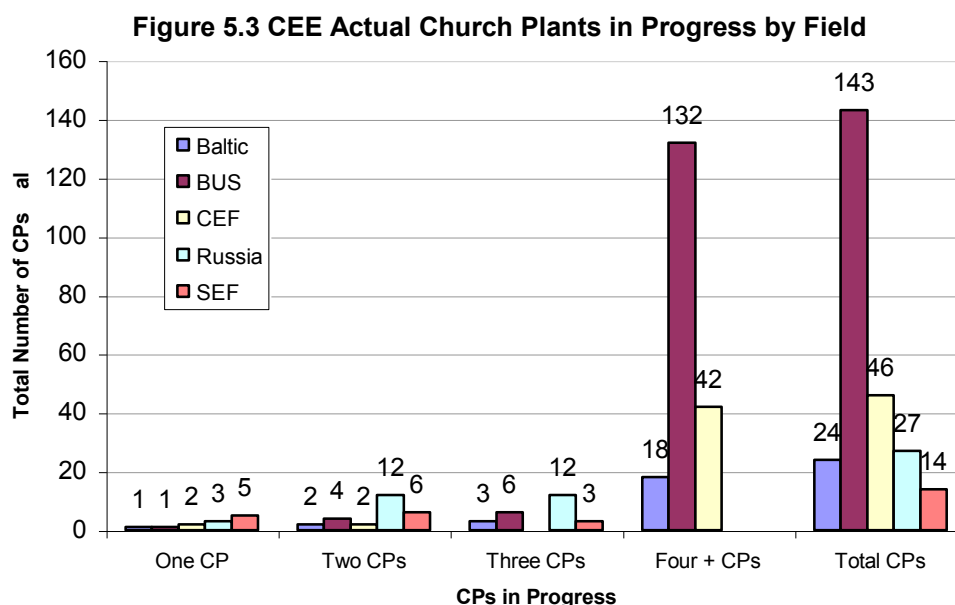


Figure 5.3 – CEE Actual Church Plants in Progress by Field illustrates the actual number of churches being planted in CEE. There may be an emerging CPM in the BUS Field, as one SC is reporting 89 church plants in progress. Access to this area is somewhat limited and the actual count of churches is difficult to confirm.

The majority of SC led teams are currently planting churches incrementally, as derived from the low number of concurrent churches being planted, while 30% are planting more than 3 churches concurrently.

Based on current church planting practices across the region, SC led teams will not reach the MP goal of planting 10,000 churches by 2010. The vision of CEE SCs is expansive, but current church planting practices of SCs and their teams will not move CEE toward its vision.

There is validity in incremental church planting. Every church plant needs to be celebrated, while progressing toward and pursuing CPMs. The key foundational step

toward initiating a CPM is applying CPM principles, even in the context of one church plant.

Current practices tend to indicate possibly that teams are relying upon what they themselves can actually do toward church planting involving national partners. The source of these national partners is usually from existing churches, rather than from *“the harvest”* or *“the pagan pool.”*

Whether partners come from existing churches or from the *“harvest,”* teams should concentrate their energies on training and equipping leaders in real time with an acceptance of CPM principles, i.e., while in the course of actually planting churches, based upon CPM principles. Furthermore, teams may not be planting reproducible church models, such as the house church model. Typically, national partners do not tend to recognize house churches as a true body of Christ which may mean in many cases, these partners are not ideal for partnering in church planting efforts.

One SC wrote in his survey response that SCs need real models developed within the context of CEE, along with practical experience in how to use these models during SCT. This SC noted, we need *“ . . . a practicum of daily small group meetings like we would lead in a home. Teach the inductive Bible study methods, evangelize on the street, worship in a small group, go over the nuts and bolts during an evaluation time of small group dynamics.”*

In general, SCs and field missionaries lack knowledge of the contextualized models that are occurring in CEE. These contextualized models have been developed out of CPM principles and applied to specific CEE contexts among the five fields. Teams across the region need to know and understand what others are doing, and how to apply this understanding in their own ministry, as well as model it among others – their partners.

CEE needs to develop contextualized CPM models. If CEE practices are not aligned with CPM church planting methodologies and practices, SC led teams will continue to plant churches at an incremental rate and greatly limit the capacity of explosive growth by limiting their work to only what they, themselves can do instead of mobilizing and equipping others for the task.

RECOMMENDATION 5.1: Assess and align current church planting practices with CPM methodologies. Ensure that knowledge of current CPM models that are taking place in CEE is shared with field personnel, in various formats, for the purpose of passing on contextualized models, utilizing the information in training of SCs by providing practical training opportunities at SCT, AGM or the Field level, along with celebrating the foundational work taking place.

6.0 POSITIVE PROGRESS TOWARD CPMs

The 2000 CEE MP objectives call for positive progress toward CPMs. **Figure 6.1.a, 6.1.b** and **6.1.c** are derived from the annual CEE Master Plan Updates and indicate that while progress is occurring, it is unlikely that CPMs will emerge in the 122 people groups by 2010.

Figure 6.1.a - SC Teams Established

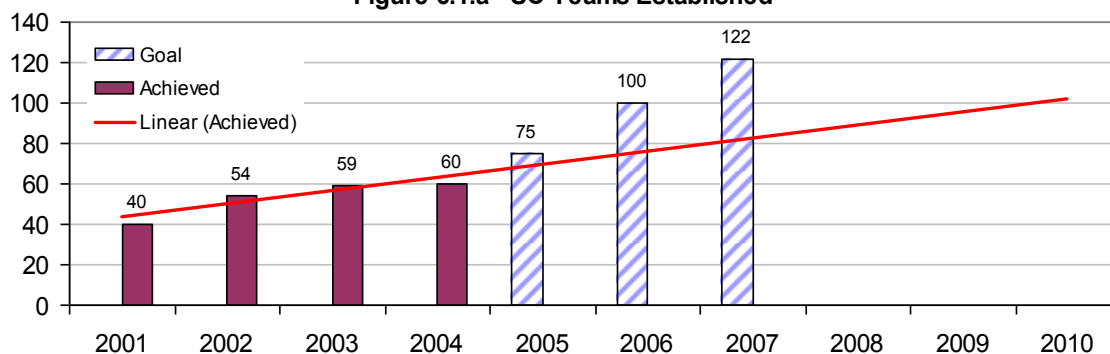


Figure 6.1.b - SC Teams w/ CPM Foundation and 1st Generation Churches

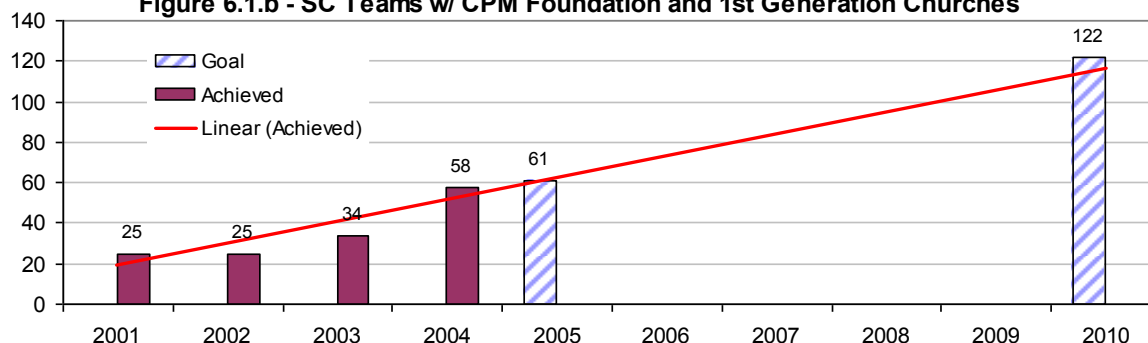


Figure 6.1.c - SC Teams w/ 2nd Generation Churches

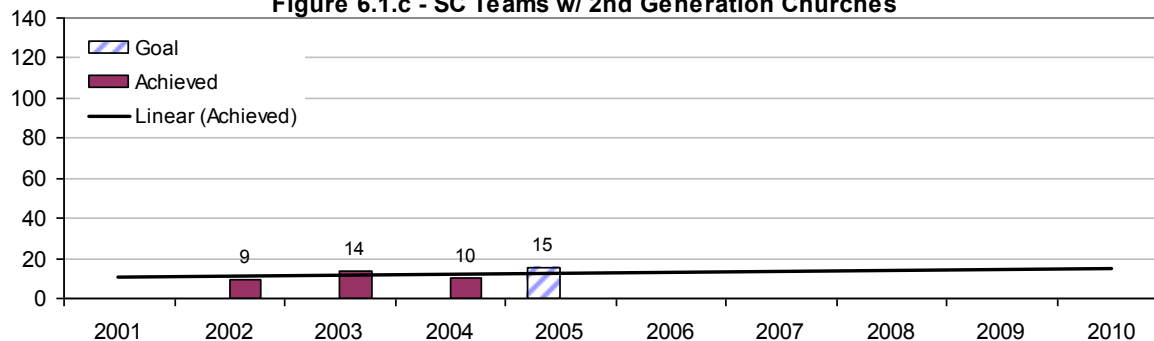


Figure 6.1.b indicate that the objective may be reached; however, **Figure 6.1.c** shows that 2nd generation churches are not being established. This indicates that the 1st generation churches being established are reproducing at a very low rate. Further, no 3rd and 4th generation churches have been reported. The 1st generation churches look like the typical NBU church, which is slow to reproduce, in most contexts and typically lack characteristics common to CPMs.

Thus the foundations being established for the 1st generation church are not being established on CPM principles. This situation is not surprising, and should be expected since most of the new churches started in the region that have been reported in the ASR/CPPI, were started by

NBUs; thus, due to this reality, IMB personnel may not have had the opportunity to impact all of these new churches with CPM principles.

In order for SC led teams to plant 1st generation churches with a CPM foundation, the DNA of a CPM must be infused or grafted into the genetic make up of an existing church. If there is no 1st generation church present with a CPM foundation, then it must be established by encoding CPM principles into the life of new communities of believers.

This reality is evident when examining the foundation of a 2nd GC, as it reflects the foundation of the 1st GC that planted it. In genetic terms, this demonstrates a continuation of the DNA of the mother church into the next generation of churches that it plants. If a church has the characteristics or genetic make up found in churches planted in areas of the world in which CPMs are evident, the church will have the characteristics of dynamic and robust growth of churches into the 3rd and 4th generations. To date these circumstances have not emerged in the context of CEE; however, SC led teams can work toward a CPM by laying a solid foundation of a New Testament biblical church that will reproduce itself into successive generations, whether a CPM emerges or not..

To this end, initiating and facilitating CPMs rises and falls with the effectiveness of SC led teams. SC led teams stand in the gap and narrow the distance between vision and reality by becoming implementers of CEE's vision: *"Hope for every heart, a church-planting movement for every people"* (2 Peter 3:9; Acts 1:8).

A survey of SCs was conducted to determine how well SC led teams are implementing the vision of initiating and making progress toward facilitating CPMs across the region. The survey results demonstrate that SC led teams are pursuing the vision of initiating and nurturing CPMs across the region in their respective settings. From the Team Member Survey, 85% of frontline team members feel their work is contributing to the pursuit of CPMs.

The high percentage of team members feeling that their work is contributing toward a CPM represents great progress over the course of the past five years since CPM strategies were first introduced. The work of the region will be even more enhanced if this percentage could be moved toward 100% in this category. This can be accomplished by casting the vision repeatedly, with a unified message throughout all levels of CEE.

Most SCs feel adequately trained, and that their teams are ministering and effectively planting churches. This conclusion is based upon the fact that 63% of SCs rate their teams as being effective, while 75% of CEE SCs state that they either have a good or excellent relationship with their team.

Qualitatively speaking, it may be surmised that SC led teams are making progress towards CPMs in CEE. However, several factors were found which inhibit and impede CPMs. These factors emerged from the SC Survey, which capture and summarize the existing climate among the SCs and SC led teams. These factors are:

- **VISION**

Survey data shows a need for greater alignment in order to unify the vision of CEE, as well as, ensure accountability in the pursuit of CPMs among the various fields. The vision for CPM is one of those issues that must be stated and restated often for it to become engrained in the region's practices.

It was noted by one SC led team from a Face-to-face interview that on this particular team, *"There are no materials or system being used to model a CPM. The team sees the CPM as a concept and agree with it on a heart level, but is persuaded that we (as the IMB or human beings) can't make it happen, only God will bring it about – sort of like a new great awakening taking place."*

Another SC noted in his SC Survey, *"... I do not fully agree with CPM methodology. My understanding of a healthy evangelism/church-planting/missions foundation is faithful*

rendering of the Gospel message as recorded in scripture, multiplication of disciples, and intentional planting of biblical New Testament churches where there aren't any"

The SC Survey and Face-to-face Interviews revealed that a few of the region's SCs disagree with CPM methodology and do not consider it to be the only way of church planting. Some of the personnel in CEE agree that they are here to plant churches, but facilitating a CPM is another question. This is a fundamental alignment issue pertinent to the implementation of the CEE Regional Master Plan Objective of *"positive progress toward CPMs."*

As a region, it appears that the majority of personnel value CPMs. As a way to perform a self-check of field or team progress toward CPM objectives, some questions can be asked: Do current practices line up with CPM foundational practices? Do practices employed line up with the CEE Vision and Objectives? Do personnel really support the regional vision and objective of pursuing CPMs?

Questions such as these need to be addressed in light of achieving the regional vision and objectives, as it seems that some missionaries think that the pursuit of CPMs is an optional church planting methodology and that they have the freedom to work independently of regional vision/objectives.

- **THE ELEMENTS OF TIME FRAME, EXPECTATIONS AND RAPIDITY OF CPM**

There are two different sets of circumstances affecting the work across CEE. Some personnel are laboring in what may be called *"sowing fields"* and other personnel are laboring in *"reaping fields."* Each field requires different approaches and techniques to be employed in the pursuit of CPMs; however, the work that takes place in each field comprises *"CPMing."*

From the surveys, results show that among teams there are concerns, possibly discouragement, and frustration due to a lack of results. Teams seem to be keenly aware of the differences between *"sowing fields"* and *"reaping fields."* Perseverance and patience are required on both the part of the sower and the reaper as he or she faithfully moves forward in obedience.

A Face-to-face interview disclosed the perception of many SCs that leadership has equal expectations regarding CPMs regardless of whether teams are working in sowing fields or reaping fields. This fuels frustration and discouragement on the part of the SC and the team and makes them feel that the IMB has unrealistic expectations.

One SC stated, *"RVA and Global Research expect too much, too soon, too fast and too narrow. We basically need time. Basically stated, our expectations do not acknowledge [time] limitations."*

The failure to differentiate between a sowing field and a reaping field has led some SCs and missionaries to feel that the IMB is attempting to manufacture CPMs. However in the survey and face-to-face interviews, SCs acknowledged that setting objectives and goals is necessary to keep things on track as the region makes progress toward CPMs. As a region, one SC observed that, *"we can set goals in prayer, massive gospel sowing, etc., and work toward these goals."* It is valid for CEE to set goals for both sowing and reaping fields, and to measure progress while in the process of laying foundations for CPMs across the region.

RECOMMENDATION 6.0.1: Acknowledge the difference in the sowing and reaping fields and affirm each team accordingly.

- **DNA**

In human terms, DNA is comprised of chromosomes, and all must be present in order to have self-replication. The lack of a chromosome causes some type of malformation. This type of situation also occurs in the formation of new churches. Many factors are interconnected and are necessary for a healthy, self-replicating church. These factors are referred to in this document as DNA.

The issue of working with the DNA of existing National Baptist Union Churches instead of the catalytic infusion of CPM DNA into a people group or population segment needs to be addressed.

One SC points out this in his SC Survey, “. . . I believe that a CPM will happen ‘in the coming years’ after we plant seeds and begin to disciple the younger generation. The older generation ‘the National Union’ will only grow by addition which is good, but will not reach the masses of lost people. . . . Please do not misunderstand -- I am not saying that we should not work with ‘the National Union.’ What I am saying is that the bulk of our time and resources should be spent on . . . areas that will produce a rapid multiplication of disciples and churches.”

Surveys indicate that if SC led teams are not working consistently with a CPM church planting pattern or with a CPM DNA, the church planting focus can become focused on incremental church planting, on church growth or on church development. This is the case when working with those who do not accept, understand or work in a pattern of CPM methodology or do not have the DNA to replicate churches progressing toward a CPM.

The region has been successful in establishing CPM oriented SC led teams. However, this does not mean that all the region’s teams are CPM driven in their practices. As was mentioned under VISION, performing a self-check of field or team progress toward CPM objectives, some questions can be asked: Do current practices line up with CPM foundational practices? Do practices employed line up with the CEE Vision and Objectives?

6.1 CPMS AND THE NATIONAL BAPTIST UNIONS

Roughly 72% of SCs indicate their teams work in partnership with the local National Baptist Union (NBU). Of those SC led teams that work with the NBUs, nearly 75% of them spend over half of their ministry efforts with NBU partners, and the rest spend 100% of their ministry efforts with NBU partners. This is highly significant, when considering the source of leaders or church planters, which by default for the majority of SC led teams, is the NBU.

6.1.1 CPM CHURCHES IN CEE

The status of 2nd generation churches is important in determining where CEE is in the process of developing CPMS. To evaluate the progress toward a CPM, a survey was conducted of the 2nd generation churches (2nd GCs) in CEE. The purpose of the survey was to look at the 2nd GC as a reflection of their mother churches, i.e. 1st generation churches. The data from which the number of 2nd GCs was determined, the ASR/CPPI, was not considered relevant. This was due to lack of alignment of the measuring system with the CEE definition of a CPM foundation and CPM church, as well as lack of clarity within the region.

Ten SCs were reported to have 2nd GCs; however, surveys were collected from only nine SCs. One SC confirmed that his church was not a 2nd GC and did not complete the survey. Another SC confirmed that the church in his field was a “cell” church model, not a CPM church, and that the cell meetings tended to be seasonal. A third SC’s data revealed that the reported churches could not be reported as churches, i.e. did not exhibit the functions of a church. The surveys from the remaining SCs provided data from a total of 18 churches.

Every effort was made to obtain data from each 2nd GC; however some churches may not have been included by the SC due to lack of knowledge of which churches were second generational and also not taking the time to complete the survey for each church.

There appears to be at least one SC in an undisclosed setting on the verge of a CPM. Three other SCs believe that they are moving in the direction of an emerging CPM by working with a national Baptist pastor, who has accepted the concept of “*churches planting churches*”. However, it is difficult to demonstrate that these are presently CPM churches when considering CPM characteristics of rapidity, multiplication, reproducibility, and churches planting churches.

NOTE: One cell church in Baltic and two churches in Russia with incomplete data (according to the SC these two churches most probably could not be called churches) were not included in the data base. Additionally, one church in BUS which may be approaching a CPM was excluded from the data base because it would have skewed the real status of 2nd GCs in the region. One SC reporting 89 churches in one setting versus seven SCs reporting 18 churches in other settings, would imply a greater inroad to CPM progress across the region than actually exists.

If the 2nd generation CPM churches, which SCs are planting, reflect their roots, then the 1st generation churches existing within CEE are not fulfilling the expectations of starting a church planting movement. This may not be true in every instance, as there appears to be some churches where a CPM could emerge as noted above. No third or fourth generation churches have been reported in the region.

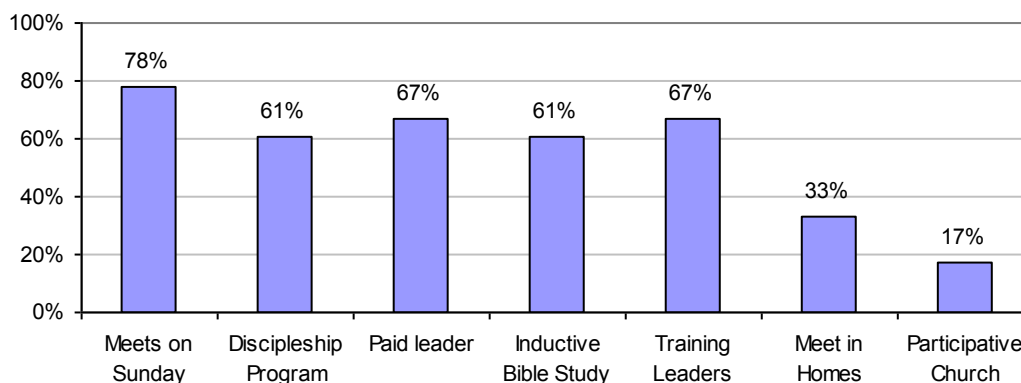
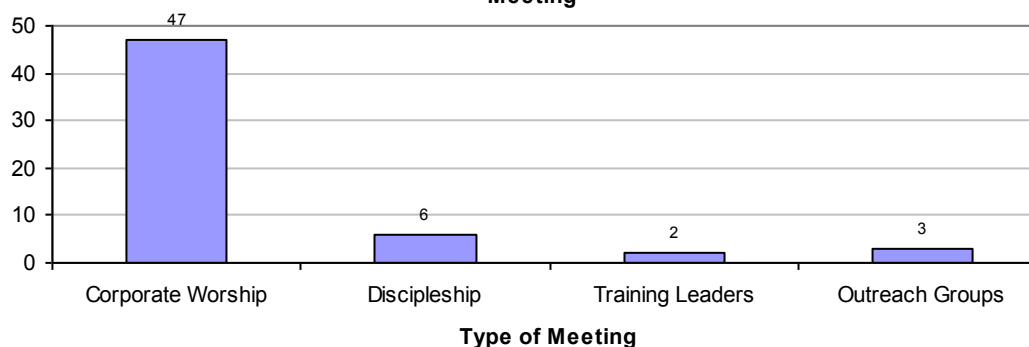
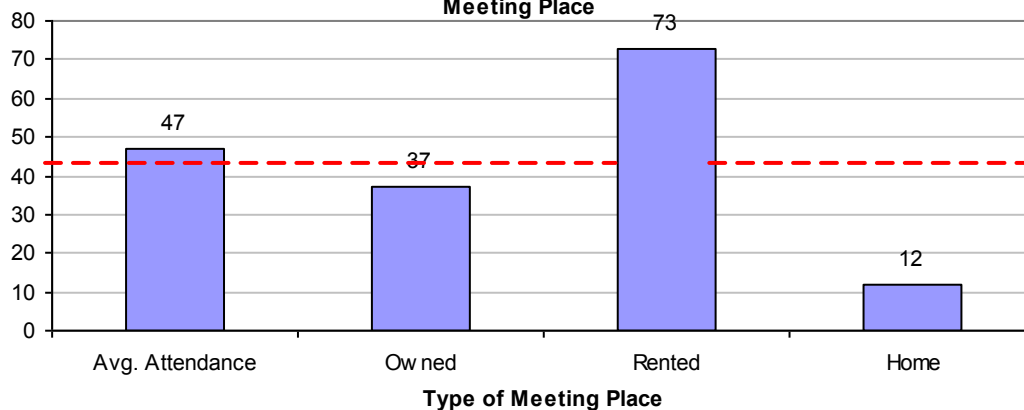
The data from the survey reveals that most of the region's SCs have introduced CPM to national union leaders or provided training in CPM; however, over three-quarters of these leaders are neutral, negative or highly negative toward CPM. Therefore, with only a small portion of leaders being receptive to CPM goals, it is not surprising that CPMs are not being established in much of the region.

In order to pursue the region's goals and objectives, an evaluation of the effectiveness of the existing partnerships should be undertaken. The goal is not to abandon the partnerships; but rather to more effectively focus human and financial resources toward the goals and objectives that the region has adopted.

Figure 6.2 contains graphs that show the look of a CEE 2nd GC from an outsider's perspective, i.e. what one would find if visiting the church. The average 2nd GC in CEE looks like a typical NBU church. See **Figure 6.2a**.

Among the common characteristics of 2nd GC churches are:

1. Meets in an owned or rented building
2. Has little participation in a discipleship program
3. Has paid leaders
4. Has non-participatory churches
5. Has an average attendance of 47

FIGURE 6.2 – THE LOOK OF CEE 2ND GENERATION CHURCHES - NOVEMBER 2005³**Figure - 6.2.a - The Look of a CEE 2nd Generation Church****Figure 6.2.b - Average Attendance at CEE 2nd Generation Churches by Type of Meeting****Figure 6.2.c - Average Attendance of CEE 2nd Generation Churches by Type of Meeting Place**

In **Figure 6.3** the CPM Look of the 2nd GC shows how CEE churches compare to selected CPM attributes that typically define a CPM church. By looking at the extent that these churches reflect these attributes, one can gauge its likelihood of being considered a CPM church.

These churches exhibit some attributes of a CPM church. **Figure 6.3.a** shows a high percentage of these churches are contextualized to the culture, have CPM training material in the PG's language, have a leader training program, and moderately low foreign influence.

³ One cell church, and one CPM church excluded due to distortion of results

The survey was not designed to provide a deep analysis, but rather sufficient information to evaluate the contribution these churches may be making toward a CPM. Further study and evaluation may provide more data, but it is not likely to change the findings. For example, being highly contextualized may not be a plus if the context is the model of the national union church which is bound by tradition and its Christian culture.

Figure 6.3.b depicts the churches' unwillingness to consider a house church environment, unpaid leaders, training of new converts in CPM, and eliminating extra-Biblical practices. **Figure 6.3c** illustrates an obvious issue in the time it takes to train leaders in these churches.

The 2nd GC survey indicates that it takes an average of 11 months to train a church leader. This will limit greatly the ability of a CPM to flourish. Further, in interviews, it was learned that in some cases, the training was for leadership within an existing church versus leadership in a new church start. While there are good results on those that have been trained and are being trained, it does not appear that these individuals are being quickly utilized in new church starts.

FIGURE 6.3 – THE CPM LOOK OF CEE 2ND GENERATION CHURCHES - NOVEMBER 2005

Figure 6.3.a - Percent of CEE 2nd Generation Churches Exhibiting Selected CPM Characteristics

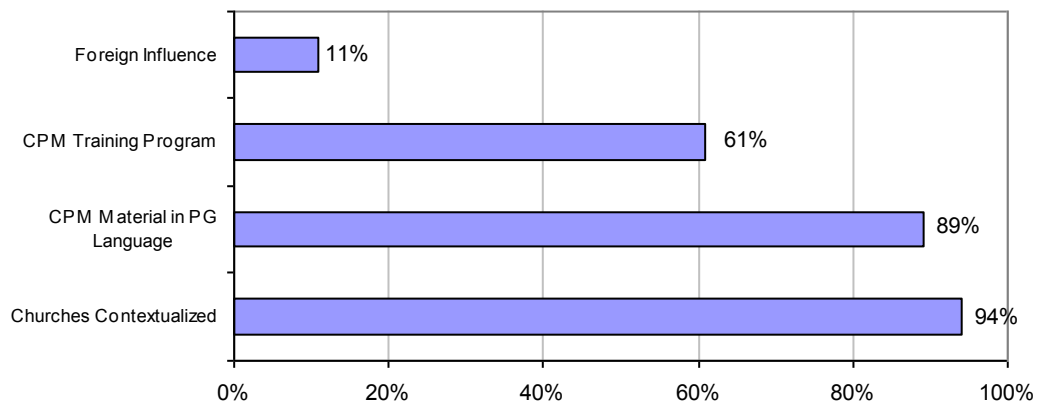


Figure 6.3.b - Percent of 2nd Generation Churches Exhibiting Selected CPM Characteristics

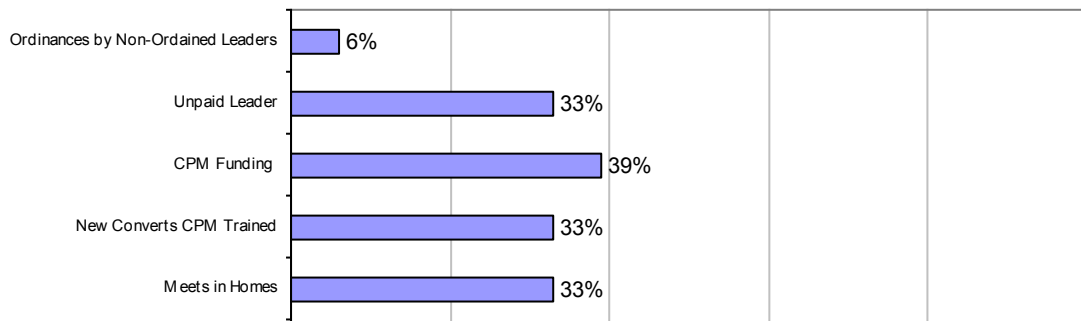
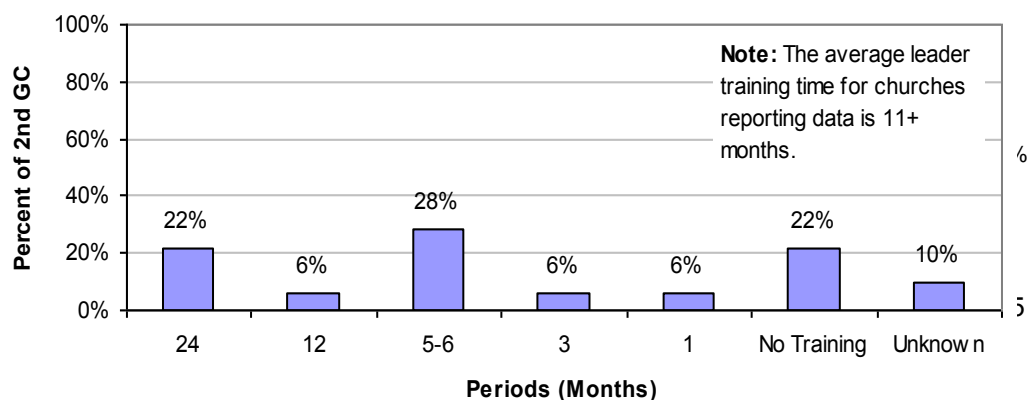


Fig. 6.3.c - Leader Training Periods in CEE 2nd Generation Churches



The 2nd GC Survey revealed that the 2nd GC in CEE is more reflective of national union churches rather than the typical CPM churches. NBU churches generally operate in an incremental church planting model for expansion of the Kingdom as opposed to a church planting movement model.

The SC Survey indicates that 53% of SCs report that baptism, in practice, is tied to discipleship in their setting. Even fewer SCs, 43%, indicate that church members (laypersons) are discipling new believers. These factors may indicate extra-biblical requirements for some churches across the region and present barriers to CPM practice.

The founding of the churches classified as 2nd GC is evidence of positive progress. Many of these churches will probably reproduce at some point in time; however, the growth rate will probably be slow incremental growth as opposed to rapid multiplication.

In order to move to a higher level of progress toward meeting CEE's Master Plan objectives and to progress toward CPMs, the Region should review the extent of its relationships or partnering with the national unions. The intentional lessening of influence by and reliance upon the NBUs by the region, in pursuit of its objectives, may be not practical in some cases; however it may be necessary in order to make positive progress toward CPMs.

While not abandoning CEE's long-standing relationship and love for its national Baptist partners, the percentage of resources committed to incremental church-planting practices with national Baptist partners should be reviewed. For example, approximately 75% of the region's work is carried out in partnership with NBUs. The percentage may need to be significantly lowered. This will neither be an easy task nor a quick one. It will take time and diplomacy, together with love and patience directed toward CEE's national partners.

6.1.2 NATIONAL BAPTIST UNION INFLUENCE ON CPMs

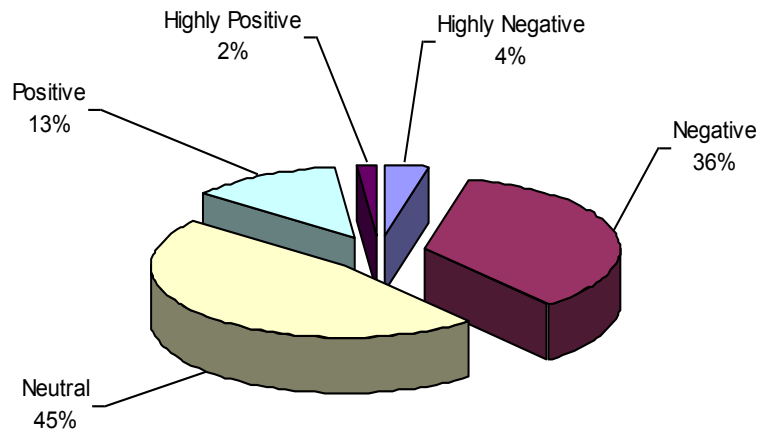
The influence that permeated the majority of Central and Eastern Europe during the 20th century was one where survival depended upon not drawing attention to one's self. The churches that formed during those days of Communism were mostly underground, and were operating in a survival mode. Fifteen years after the fall of Communism brings us to the current day; however, the current generation of leaders in the national churches still has active, strong memories of the days when they could not draw attention to themselves. When CPM occurs, it will be a rapid, seemingly uncontrolled growth rate that will be obvious to outsiders. This quite public display represents a threat to societies where secrecy was a means of survival.

Therefore, knowing the background and influences that form their thought processes, it is not surprising that the NBU's attitude to CPMs is characterized by skepticism. The survey results show attitudes ranging mostly from neutral to negative. SCs are often working with NBU partners in incremental church-

planting environments rather than working with partners who are pursuing CPM outcomes.

Fifteen percent of SCs surveyed report that national leaders or church planters have a positive view of CPMs. Forty percent of national leaders hold a negative view toward CPMs, and another 45% have only a neutral view of CPM methods and principles. This represents little progress in changing a primary paradigm of thought in a resistant culture. See **Figure 6.10**.

Figure 6.10 Overall National Baptist Union Attitudes toward CPM's



The vehicle that carries the message of change in regards to CPM is the field missionary, and it is not surprising that many of them feel the effects of working in a resistant culture. Not only are they trying to change the paradigm of lostness, but they are working to change paradigms within the family of believers. Reflective of this situation, 37% of SCs indicate that working with the NBU is a primary barrier preventing them from facilitating the emergence of a CPM in their setting. This finding is also reflected in the survey results showing that 52% of SCs think that a CPM is not possible when working with a NBU, while 48% of SCs think that a CPM is possible.

When asked, “do you believe a CPM is possible . . . working in partnership with your country’s Baptist Union?” only 42% of SCs believed it possible. SCs support this claim in that 78% of them have introduced the concept a CPM to national church planters. Seventy percent of SCs said that *none* of the national leaders or church planters who have been trained in CPM concepts are seeking to work toward a CPM.

SCs are investing large amounts of ministry efforts in those they themselves say are not CPM focused but rather are being directed toward incremental church planting, church development or church growth. SC led teams need assistance in redirecting those resources toward the CPM goals of the region.

Many SCs deal with the common issue of working with a NBU. There is much frustration in attempting to influence a NBU toward CPMs. This does not mean that NBUs are a barrier or an inhibitor to a CPM; however, as one SC pointed out, NBUs “are not committed to the CPM. This makes the distance on the road traveled with them short, however, they should not be listed as a “barrier” to a CPM.” The question to be answered by the region is, “Has the region gone about as far as possible toward its vision of CPMs in partnership with the NBU?”

When a negative view of CPM is apparent, it is not an effective use of limited resources to continually seek to change the status quo. SC led teams need to recognize the primarily neutral to negative attitude of the NBU toward CPM principles and adjust their strategies accordingly. The region has a need to re-evaluate the percentage of time spent investing into partnerships with existing NBU. The percentage of time spent working through existing Baptist churches

(as opposed to working directly with lostness) must be evaluated diligently by each SA according to each setting. The strategy must then be developed together with the SC and team with the need to move from only incremental church growth to actual CPM driven church planting.

To coin an idea posed by other minds, *“While we cannot be ruled by nostalgia, neither can we have amnesia.”* The dilemma is how to accomplish the goals that are before the region, while at the same time nurturing our national partners who have other goals. This is not a situation that will be resolved quickly.

RECOMMENDATION 6.1.2.1: Develop an assessment method to assist SCs and teams in determining partnership effectiveness and responsiveness with NBU, and subsequent actions to take based on results of the assessment.

RECOMMENDATION 6.1.2.2: SCs in consultation with their respective SAs evaluate the extent of their relationships or partnering with the national unions with the aim of lessening percentage of resources committed to NBU church planting where possible and practical.

6.2 CPM FOUNDATIONS

Most teams state that they have a CPM foundation, meaning a first generation church *with* a CPM foundation. The SC Survey results indicate that CPM foundations reported by SCs are inconsistent with the CEE MP definition.

There is a lack of perseverance in the region’s vision⁴ of CPMs. Although working diligently to plant churches, SC led teams may not be doing everything necessary to establish a CPM foundation within their respective settings.

Only God can produce a CPM – *“a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment.”*⁵

The CEE Master Plan definition of a CPM foundation⁶ is understood theoretically by nearly all SCs, but in practice most SCs have not established a CPM foundation that reflects the stated definition. Sixty-one percent of SCs state that the CPM foundation for their work meets the criteria of the region’s definition, while 39% do not think that their CPM foundation meets the criteria of the definition.

This observation indicates that in theory the majority of SCs have established a CPM foundation; however in practice these teams may have some but not all of the CPM foundational elements in place, such as intercessory prayer, massive sowing of the gospel, CPM Focus – a multiplication focus primarily focused upon the multiplication of disciples, leaders, groups, and churches – and training for *“all IMB team members/partners.”*

⁴ CEE Vision: Hope for every heart, a church-planting movement for every people (2 Peter 3:9; Acts 1:8). The CEE Vision is to give hope to every heart by initiating a CPM for every people group in CEE by the year 2010. This is the vision that brought CEE missionaries to the field and the one that keeps them here and seeking God in prayer. CEE’s mission is to join God in His work by nurturing CPMs through evangelism, discipleship, leadership development, and ministering to human needs, which will result in locally led, multiplying churches (from CEE Vision Essentials).

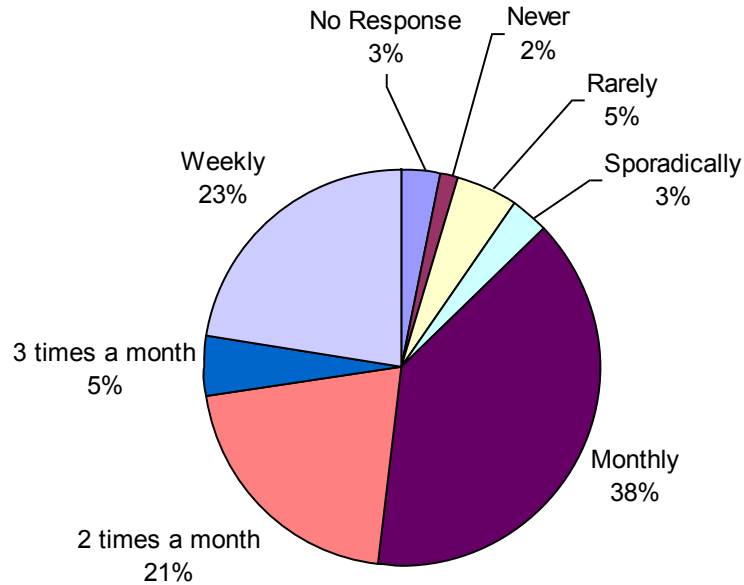
⁵ Ibid. Garrison p. 21

⁶ CPM Foundation: *“a conducive climate for a CPM to emerge in a people group or segment consisting of intercessory prayer, massive sowing of the gospel, CPM focus, training and understanding for all IMB team members/partners and a model or method for sharing how CPM’s come about.”*

The following observations were obtained via the SC Survey in relationship to Intercessory Prayer, Massive Sowing, Multiplying Disciples, Universal Elements and Key Lessons Learned:

1. **INTERCESSORY PRAYER:** More than 85% of SC led teams are making use of Intercessory Prayer Networks for their setting on a weekly, bi-monthly or monthly basis. See **Figure 6.4**.

Figure 6.4 Submission of Prayer Requests



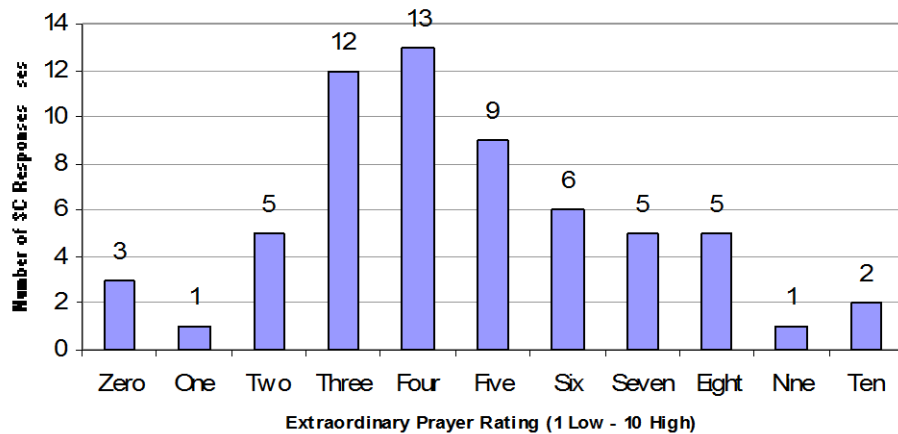
SCs were surveyed on three other aspects of Intercessory Prayer: Frequency of Daily Prayer, Fasting, and Status of Extraordinary Prayer. Responses show:

1. 66% of SCs indicated that they prayed daily for no set time period for their setting.
2. 2% are praying for 2 or more hours daily
3. 27% are praying between 30 minutes and an hour daily.
4. 2% stated that they prayed infrequently,
5. 3% did not give an answer for how much time they spend daily in prayer for their setting.

Next, 60% of SCs say that they do not fast as a part of their prayer strategy; however, 77% of SCs indicate that they do fast at some point in relationship to their work, whether it be infrequently, once a week, once a month or as the need arises.

Lastly, when considering the aspect of Extraordinary Prayer as an Universal Element of a CPM, on the scale of 1 to 10, with 1 being low and 10 being high, SCs report the status of prayer in their setting to be somewhere between 3 and 5. See **Figure 6.5**. This is the evaluation of the Status of Extraordinary Prayer as it relates to a CPM as indicated by SCs based on their perception of a how low or high the incidence of prayer and its impact is on their setting.

Figure 6.5 Progress Toward Extraordinary Prayer in CEE

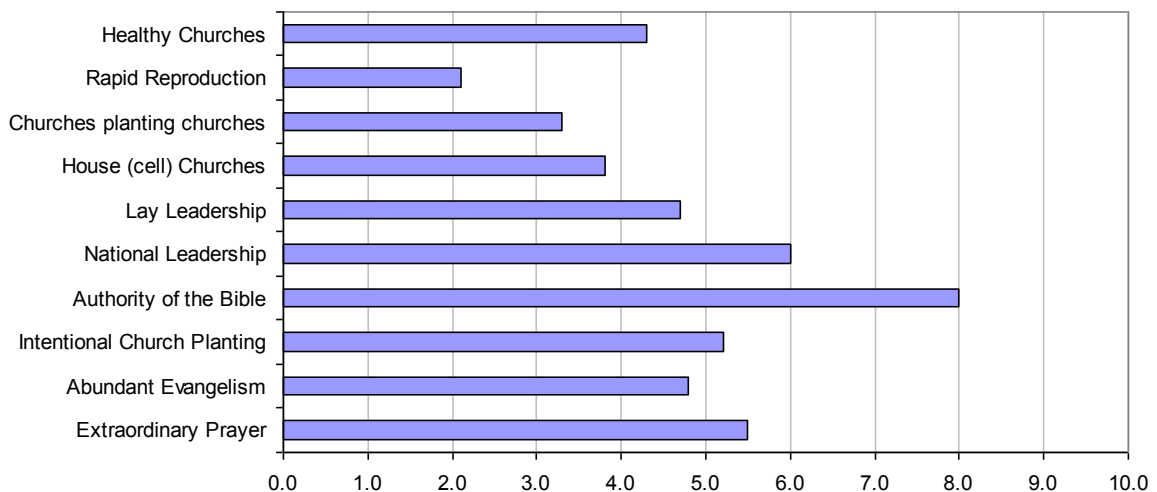


2. **MASSIVE SOWING:** Roughly 71% of SCs surveyed indicate that mass evangelism is possible in their setting; while 66% of SCs report that they are broadly sowing the gospel. Methods of mass evangelism ranged from crusades to the showing of the Jesus Film, while broad sowing included the use of the Internet, radio, print ads to Bible and tract distribution.
3. **MULTIPLYING DISCIPLES:** Seventy-six percent of SCs report having a basic discipleship model. See **Section 6.5** for these discipleship-training models.

SC led teams are reporting that 539 people are discipling new believers and 1,612 new believers are being disciplined, which is roughly a 1 to 3 ratio of disciplers to disciples.

4. **UNIVERSAL ELEMENTS OF A CPM:** The SCs were asked to evaluate their setting by rating the Universal Elements that are found in a CPM. See **Figure 6.6**.

Figure 6.6 CPM Temperature Index



The chart represents the SC's view of the team's work along with the perceived level of CPM indicators present among the people group. These results do not reflect statistical accuracy, but rather how SCs perceive their setting.

In order to assess the occurrence of these CPM Universal Elements, SCs were asked the following question:

“How would you rate on a scale from 1 to 10 (with 1 being the lowest or not present and 10 being highest or highly present) the emergence of the Ten Universal Elements found in a CPM for your setting.”

5. **KEY LESSONS LEARNED IN ESTABLISHING A CPM FOUNDATION:** SCs were asked to list a “few key steps or lessons learned” from establishing a CPM foundation for their setting, and 56% of the SCs responded. A broad range of responses were given, but the following three steps seem to capture the essence of lessons learned in establishing a CPM foundation:
 1. PRAYER: Seek God’s guidance, leading to the “key” people, who have the vision for a CPM
 2. VISION CAST: Share with these “key” people God’s vision of the multitudes being saved from every generation, nation, tribe and tongue in Revelation 7:9 and 10
 3. MODEL: Intentionally share with these “key” people a model based upon CPM practices, which can multiply churches and move church planting toward God’s vision

Prayer is an essential component of any work conducted under the Lordship of Christ. Before sending out the Seventy-Two, Jesus instructed these laborers to “*Ask the Lord of the Harvest to send out laborers into the Harvest Field.*” Seeking the intervention of the Lord Jesus is the only way to prepare the soil for any movement or harvest.

RECOMMENDATION 6.2: Reemphasize the importance of the CPM foundational elements over which the individual missionary has control; i.e., prayer, fasting, and promoting extraordinary prayer for their setting. Also develop, communicate and implement a CPM foundation across the region reflective of the CEE MP definition concerning these CEE foundation elements.

6.3 **CONSISTENCY OF CPM MODELS**

During SCT, the SC is exposed to various discipleship and leadership training programs, to put in their ‘tool-box’ of available resources. It appears that having a wide variety of choices has created a dilemma in practice. Some SCs are innovative in knowing how to contextualize the tools for their own particular setting. However, other SCs may need more guidance and help in determining how to choose a tool, and then contextualize it for their setting.

SC Survey responses indicate that there is not a consistent, reproducible working model that has emerged for facilitating a CPM. There is a broad spectrum of ideas, models or efforts to develop a model, but there is no consensus of an effective working model across the SC led teams.

Here is a sampling of some of the narrative responses briefly describing a CPM Training Model found in CEE as reported by SCs:

1. Kitchen Table Training (KTT), which is a method of implementing the Omega Course
2. Combination of materials taken from the Omega Course, Charles Brock, MTS and others
3. CPM Booklet or Garrison’s CPM Book
4. Book of Acts or Matthew 28:19
5. Model, Assist, Watch, Leave
6. Entrusting CPM training for our national partners to Bible League with Omega Course training method
7. Mentorship and on-site all church inclusive modules with Chronological Bible Storying
8. T4T

9. Providing a small conference three or four times per year for those who have the potential for grasping a CPM vision
10. Church planting training model: Teach potential church planters through an evangelistic Bible-study in Romans. They go out and do it with lost people.
11. Pro-Core Training
12. Assisting nationals to understand the NT model for church -- one that is totally foreign to the ones they see around them that exist, for the most part, to perpetuate their programs and buildings.

The SC responses tend to indicate that, in practice, there is a lack of a “*model or method for how CPMs come about.*” Accordingly, many SCs have not developed a series of **CPM** training modules that will equip a new believer in CPM principles and move them along in CPM based discipleship and training, until they become a national CPMer, who understands and practices CPM methodologies in church planting and is actually seeking to facilitate a CPM in their setting.

According to David Garrison, “*training is different from teaching. Teaching transfers knowledge, training changes behavior.*”⁷ Training is not time based but ongoing and grows out of principles which need to be caught by others; however, the concepts of CPM must be introduced systematically and intentionally so that these concepts may be embraced by new disciples and be replicated into successive generations.

The SC Survey did not specifically address what a reproducible model for a CPM should be for the various settings within CEE; however, it is clear from other research that there are consistent models being used in identifiable CPMs -- principally the largest CPM using Training for Trainers (or T4T). Developing a field specific CPM model will require time, effort, and input from multiple entities.

Specific tools should be developed for CPM leaders and SCs to use when training leaders in CPM, discipling new believers in the Faith, broad sowing of seed by all believers, and instilling a passion for significantly impacting lostness through the CPM. A CPM “*models and methods*” syllabus needs to be developed, or existing materials clearly identified for use throughout CEE, which allows for some flexibility or adjustment for the region’s varied cultural settings in CEE, while still following, accepted CPM principles-

RECOMMENDATION 6.3: From existing work taking place in the region, develop Field-specific contextualized CPM methodologies; provide more directive management, and specific tools for CPM development.

6.4 THE CPM FOUNDATIONAL CHURCH

6.4.1 CPM ON-THE-JOB TRAINING (OJT) MODEL

CPM foundational churches should have a CPM-based training model for leaders or church planters to move them intentionally, rapidly and progressively through a basic CPM training model, while being involved, when possible in planting a 2nd GC.

SCs should be training leaders and church planters, which are coming from the harvest and then quickly involving them in actual CPM based church planting in real time or live conditions or circumstances. In other words, SCs should be training leaders practically using on-the-job training (OJT); however, these practices are not in place across the board in CEE when looking at the SC survey data collected.

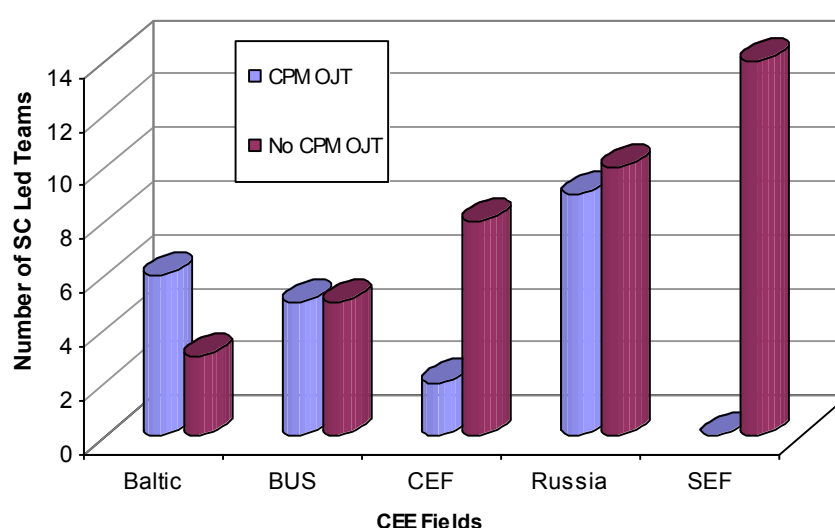
⁷ *Church Planting Movements: How God Is Redeeming a Lost World*, by David Garrison, 2004, page 308

Three factors: source of leaders with a vision for CPM, lengthy CPM training periods, and how CPM training is implemented, are issues of importance among the majority of SC led teams. These factors are a critical aspect to consider, especially as teams seek to establish a first generation church with a CPM foundation.

SCs report when looking at the source of indigenous leaders or church planters, 76% are coming from existing national churches. SCs state that only 24% of CPM leaders and church planters are coming from the harvest or from existing CPM first or second-generation church planting efforts.

Secondly, in **Figure 6.7** 35% of SC led teams are currently using CPM based OJT as a part of their church planting strategy. Thus approximately two-thirds (65%) of SC led teams in CEE are not mentoring and training church planters in CPM based OJT training.

Figure 6.7 Occurrence of CPM OJT by Field



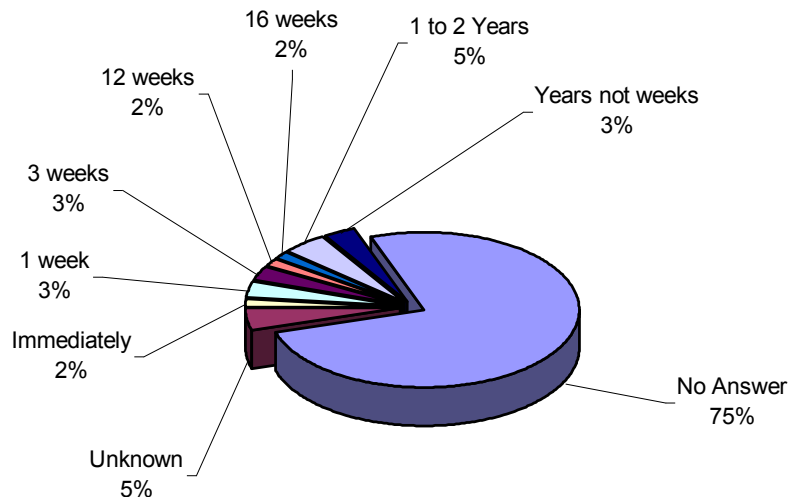
6.4.2 TIMING OF CPM TRAINING

One question on the SC survey sought to determine how quickly leaders or church planters are being trained in CPM methodologies or strategies. This is an important consideration as it is an indicator of rapidity or speed of implementation of CPM values and practices as it impacts the establishment of a first generation church with a CPM foundation. See **Figure 6.8**.

Firstly, from the survey, 76% of SC respondents did not answer this question. This may indicate that these SCs are working in the sowing fields, and do not yet have believers to train, or that they do not know how long it takes to train a church planter in CPM methodologies.

Secondly, in **Figure 6.8**, when looking at the overall range of responses from the 15 SCs who answered this particular survey question, there was a broad range of descriptions given for the length of time that it takes or would take to train a leader or church planter in CPM methodologies, ranging from immediately to more than seven years. There is no consensus concerning the length of time it would take to train a leader or a church planter in CPM methodologies or strategies.

Figure 6.8 Rapidity of CPM Training for Church Planters Coming from Harvest



6.4.3 PROGRESS IN THE DEVELOPMENT OF CPM FOUNDATIONAL TOOLS

The realization that SCs work in different circumstances across the regions is essential in understanding where teams are in leadership training. Some teams may be working in a *“reaping field”* in which people are coming to Christ, being disciplined and trained in CPM principles, while other teams may be working in *“sowing fields”* in which there is very little responsiveness to the gospel.

However, SC led teams should be able to engage the lost with the gospel, involve those from the harvest, who trust Christ, in CPM based discipleship, leadership development, along with developing foundational tools to train leaders/church planters in CPM methodologies and strategies. Whether in theory or in practice SCs should be able to develop CPM foundational training tools for their respective settings, such as T4T was developed in another location. T4T is only an example of how someone applied CPM principles to a specific setting by reducing these principles into *“simple actions that anyone can take.”*⁸

SCs cannot control the response of people in their setting to the gospel, but people, who do trust Christ as their Savior, can be disciplined immediately in CPM based discipleship. As new believers grow and mature, they need to be trained to multiply themselves in others using what they have learned to the point where they are able to plant small group based churches, such as cell churches or house churches.

From existing CPMs around the world today, new believers are disciplined using CPM based material, and are involved in initiating and planting new house churches or small group based churches using the CPM based model developed from within their context. Additionally, as leaders develop from among these disciples, they are trained further in CPM principles and methodologies.

There is no *“one size that fits all”* when it comes to CPM *“tools”*; however, CPM based foundational tools are needed in order to train leaders in CPM principles. In the existing CPMs, IMB personnel have developed contextualized CPM training models for their settings. CEE should do the same. These tools will not be universal in their application, but will be field based and context specific, as such tools are in other CPMs.

⁸ Ibid. Garrison, p. 307

CPM leadership training is further discussed in **Section 6.6**. CEE SC led teams do have CPM leadership models in place for the most part. There is a need to develop these models where lacking and then implement these models in CPM based leadership training.

SCs should develop CPM foundational training models and rapidly engage new believers in CPM based training, challenging them to initiate new groups by reproducing themselves in others. Therefore, it could be concluded that the status quo among many SC led teams, need to be challenged to change.

RECOMMENDATION 6.4.3: SC led teams need to establish a context specific CPM training tract leading from salvation through CPM based discipleship and leadership training, leading to direct involvement in CPM based church planting in a first or second generation church plant.

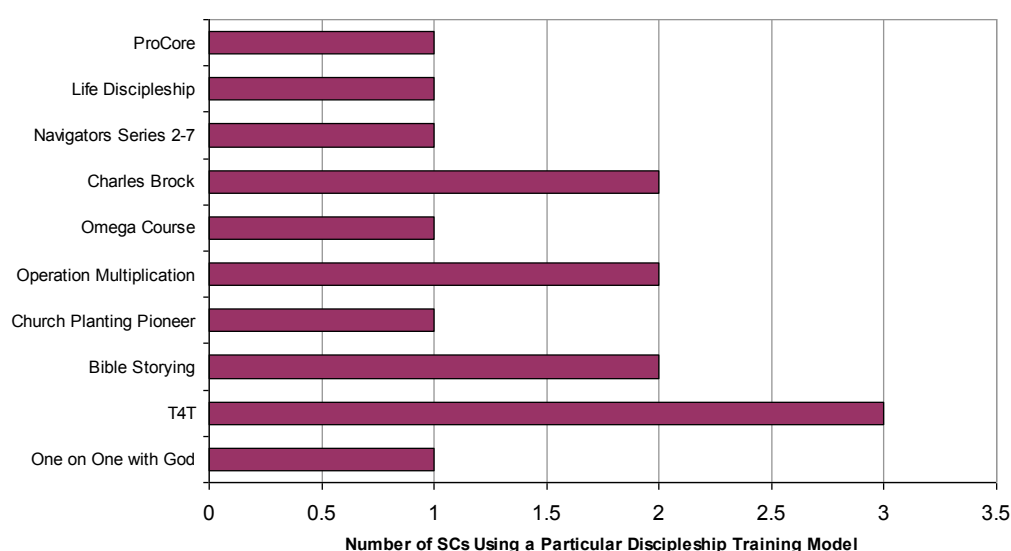
6.5 CPM METHODOLOGY: DISCIPLESHIP MODELS

While multiple discipleship training models are being used by CEE personnel and by local believers across the region, there is no consensus concerning which CPM based or CPM foundational discipleship model works best for moving new disciples toward a passion for CPM, mindful that the underlying passion is for Christ.

Forty-seven of the 62 SCs indicate that they have a basic model for training and reproducing disciples; however, when asked how many people were being discipled, 29 teams indicated that they had no one in discipleship training, while the remaining 33 teams were discipling 1,612 people. Of the 33 teams, 2 teams are discipling 1,000 people, while 31 teams are discipling 612 people. Of these 31 teams, 16 teams are discipling between 1 and 15 people, 13 teams are discipling between 20 and 45 people, with the remaining 2 teams discipling between 70 and 80 people each.

Via phone interviews among the 47 SCs who indicated that they had a basic discipleship training model, a sampling was conducted to determine what kind of model they were using. Only 15 SCs were able to be reached and interviewed. Therefore the results of the phone interviews represent a sampling and not an exhaustive analysis of the discipleship models being used in the region.

Figure 6.9 What is Your Discipleship Model? (Note: 15 SCs Reporting)



SCs, report that they had a basic discipleship training model, are using a broad range of discipleship training models across the region, and yet, not one single model represented a majority of use. See **Figure 6.9**. This finding most likely reflects the varied training and

exposure to different models for discipleship SCs have received. The data shows that there were ten different discipleship training programs in use by 15 SCs.

Additionally, the survey did not specifically ask if these models being used are foundational CPM discipleship training models, meaning that these models introduce and reinforce CPM practices in the life of the new believer. Some of these models presented are not CPM based, while others are. Careful consideration and evaluation of models being used by SC led teams should reflect CPM principles, reinforcing the CPM vision in the life of new believers. SAs and SCs, therefore, should work together to evaluate the basic discipleship models in use and determine whether or not these models are reinforcing the vision of CPMs.

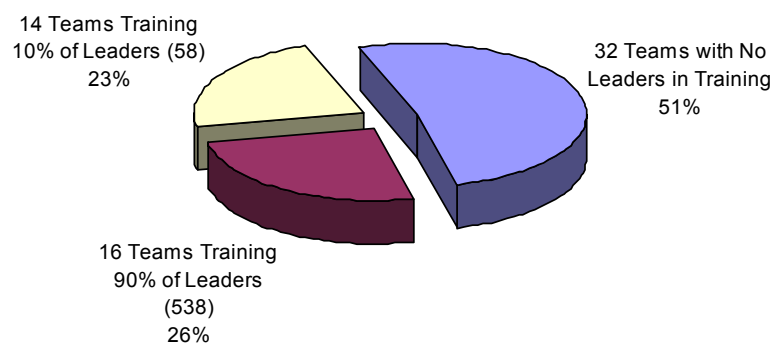
RECOMMENDATION 6.5: Evaluate discipleship training models being used by SCs to ensure that they are consistent with CPM methodology promoted within the region. Determine how to measure effectiveness of these discipleship models, and ensure that SCs are using this process to assess the models used in their setting.

6.6 CPM IMPLEMENTATION: LEADERSHIP TRAINING

According to the data collected from the SC Survey, 61% of SCs led teams report that they have a model for training leaders in CPM methodologies. Less than half (48%) of SC led teams have leaders in CPM Training.

Of the 596 national partners reported to be in CPM training, 25% of the teams are training 90% of these leaders. Conversely, 52% of SC led teams do not have any leaders training in CPM methodologies. See **Figure 6.11** for graphical comparisons. This result may reflect the differences between the sowing and reaping fields that are found in the CEE region.

Figure 6.11 CPM Training in CEE for National Leaders



When asked if any of these leaders, who are trained or being trained in CPM methodologies, are seeking to facilitate a CPM, nearly 72% of the SCs surveyed reported that there were no CPM trained National leaders seeking to work toward a CPM in their setting.

This is a significant finding when assessing progress toward CPMs. One may conclude from these observations that SCs across the CEE region consider that they have a CPM Training model in theory, but in practice, there seems to be little, if any implementation of CPM models or methodologies throughout teams and national partners.

CPMs are not being facilitated across the CEE region. The only way that this will occur is when teams can develop and train leaders who have the vision of CPM and pursue it. One could very easily jump to a conclusion that SCs are to blame for the lack of

responsiveness to CPM training by local nations. The SC is just one part of the training formula and the responsiveness of nationals to the training is not something the SC controls. Those who have attempted the training of nationals and have seen responsiveness have much to teach the entire region. SAs should pass along these training victories so that the knowledge gained can become a practice others can copy, and/or adapt to their context.

RECOMMENDATION 6.6: SC led teams should develop and implement a working CPM leadership training model, which includes assessment of potential leaders, and training of leaders for a CPM vision.

6.7 ASR/CPPI MEASURES

The data that is reported in the ASR/CPPI include churches, in which IMB personnel are either directly or indirectly involved. This is good statistical data for RVA but not for field use, as it does not reflect what field personnel are doing as they progress toward CPMs in the region. Consideration should be given concerning how the region wishes to measure the establishment of a CPM foundation and track progress toward CPMs, as the ASR/CPPI measures primarily the progress of the NBU and not the progress of the IMB.

As it stands currently, the use of ASR/CPPI for measuring progress toward CPM is inconsistent with the CEE definition for CPM foundation. Misinterpretation or misapplication of definitions concerning these two key progress indicators across the region including communication between SAs - SCs, causes confusion in our evaluation processes. This is illustrated by comments made during SC and Team interviews. IMB expectations are not clear among some missionaries on the front line and may be unrealistic.

1. According to some, the IMB seems to have taken something that was working in another location and tried to apply it globally. CEE is a European culture and has different factors impacting it typically, such as the importance of a building being a part of the identity or understanding of a church.
2. What can we realistically do? We cannot produce a CPM. Only God can produce a CPM. What can we do? What should we do?
3. We support the IMB and think that the strategy of CPMs is doable; however, what can we do?? We can do our part by being faithful to pray, share our faith, disciple new believers, etc. In other words be faithful to do these things and trust God to do his part.
4. We need our IMB leadership to acknowledge that it will take time for a CPM to emerge from among our people groups.
5. What do you expect me to do? We need clarity from our leadership because at times we hear conflicting information and as a result we are confused. For example, we have heard about reaching "*unreached or unengaged people groups*." We have heard work with us in this direction or get out of the way. There seems to be huge ranges of expectations. We desire clarity from our leadership: what do you expect us to do?
6. Oftentimes we hear, "*window or aisle*" which is a rough way to deal with expectations. It seems that American corporate culture has entered the picture and asks, "*How many CPM churches have you planted?*"
7. What are we driven by? The Lord or the IMB? We agree that the philosophy or strategy of a CPM is right, but what does the IMB want me to do that, is effective, getting it done??
8. Is there a measure of effectiveness? What do we have control over as missionaries in our work? We can share our faith, but we cannot produce a CPM. Tell us what is expected. Tell us what is doable, because these are the type of concrete expectations we would like to hear.

Figure 6.12 outlines the two instruments used as the basis of CPM progress indicators.

Figure 6.12 – CPM Foundation Indicators in Use by CEE

CEE CPM Foundation Check List Includes:	ASR/CPPI CPM Foundation Includes:
Intercessory Prayer	Language and Culture Study Complete
Massive Gospel Sowing	Master Plan Developed
Master Plan developed for disciples, leaders, groups and churches	Evangelism Initiated (Engagement)
Training in CPM Methods for IMB Team and Partners	Discipleship Initiated (No Stated CPM Model of Training/Multiplication?)
Model for sharing for how CPMs come about	Leadership Initiated (No Stated CPM Model of Training/Multiplication?)

RECOMMENDATION 6.7.1: Unify and align the Region's terminology and definitions in order to align SAs, SCs and the frontline missionaries to improve their work practices and provide accurate reporting of CPM foundations, ASR/CPPI data, etc. in order to attain a consistent reporting process.

Unifying or harmonizing measurement terminology and definitions will allow for greater synergy and accountability to be created between what is expected and what is reported. Approaching the work in this manner will allow expectations to be clearly stated and give SC led teams indicators by which to track their progress toward CPMs in their context. It should be noted, that this incongruence of terminology only affects the ability to track progress, but does not impede the ability to make progress toward CPMs.

SC led teams can track progress toward CPMs by:

1. Developing a CPM discipleship/leadership training/church-planting track model
2. Tracking the number of disciples in CPM discipleship training
3. Tracking the number of leaders in CPM leadership training
4. Tracking the number of CPM small groups forming or developing
5. Tracking the number of CPM churches being planted out of these small groups

RECOMMENDATION 6.7.2: Develop a family of measures (FOM) for CPM that is reported by each CPM team and published to the region on a monthly basis. Each measure must have value in assessing progress and when taken together serve to provide an accurate indicator for progress and status of the CPM in the region. See **Appendix D** for a suggested set of such measures.

7.0 FINDINGS THAT IMPACT ALL MASTER PLAN OBJECTIVES

7.1 DEMAND ON THE SA ROLE

As part of the evaluation process for determining regional effectiveness in the pursuit of “*ope for every heart, a CPM for every people*,” a survey was conducted among the five Strategy Associates (SA) of the CEE region. With SAs representing the largest piece of the collective feedback of the CEE Regional Leadership Team, the input and perspective of each is vital to the formulation of an accurate mid-decade assessment of vision realization. Surveys were received from all five SAs. On average, SAs in CEE are responsible for 40 – 60 IMB units operating in several CEE countries and time zones.

The primary task of the Strategy Associate is to lead the work strategically – utilizing all available resources (human and capital) with a clear sense of vision and a keen sense of stewardship – to accomplish regional goals and objectives.

SAs have many competing responsibilities that draw attention away from the strategic portion of the role. The SA role includes many administrative duties that could be delegated, so that the SA retains only oversight of these tasks. SAs have an average of 12 direct reports, which is double the stated ideal number of direct reports as noted from the SA survey.

7.1.1 FIELD DEMANDS

SAs are tasked with the responsibility of overseeing all IMB personnel and strategies in the five fields of the CEE region. Many times the work spans multiple countries, cultures, languages, religious backgrounds and time zones. The day-to-day work entails a combination of managerial (administrative) duties and leadership (strategic) duties. For the work to remain stable and adequately maintained, half of the SAs work time is demanded for managerial, administrative duties. For the work to remain inspired, connected, encouraged, strategic and focused, the remaining half of the SAs work time is demanded to lead the work in both vision and example.

A high number of direct reports intensifies the issue and significantly affects the SAs ability to offer the support and direction necessary for a direct report to truly succeed.

7.1.2 REGIONAL DEMANDS

When additional regional demands and roles for leadership are shouldered, time must be taken away from one or both of these key areas. Without a strong support structure in place (both administratively and functionally) to effectively handle these demands, communication is bottle-necked and progress on the frontline is hindered. The work is affected to greater levels of intensity when the ratio of time spent by the SA on field-related issues drops below 70%.

RECOMMENDATION 7.1.2.1: Provide regional slots for an administrative assistant in each field, in order to allow each SA to effectively delegate their administrative workload to allow greater focus on reaching regional objectives within the field.

RECOMMENDATION 7.1.2.2: Ensure that each SA is spending no more than 30% of total work time on regional issues. Regional issues are defined as necessary RLT duties, yet issues not directly or exclusively related to his respective field.

7.2 SA SERVING AS THE RICHMOND ASSOCIATE

CEE has experienced many changes in supervisory personnel over its relatively short history. This results in lack of momentum in CPM emergence – revamping of strategies, acquainting team members with new SCs, etc.

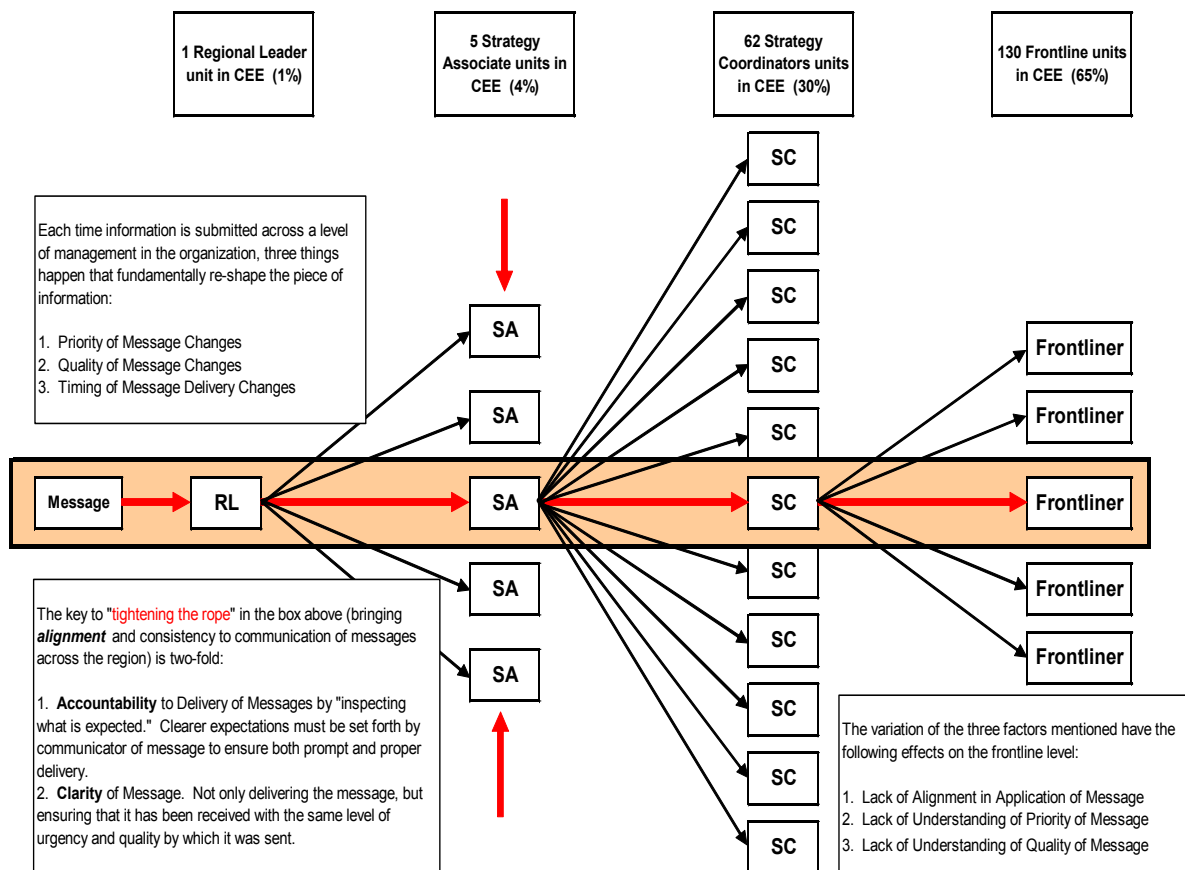
One area of special note is the practice of using SAs as the Richmond Associate during stateside assignments. The importance of this position is understood; however, it leaves the field, especially the frontline personnel, inadequately supervised because of the time demand of the RA role on non-field related matters. Even if an interim field leader is appointed, it is still disruptive to the field personnel and teams. It has nothing to do with the person, but everything to do with the supervisory process.

RECOMMENDATION 7.2 – SAs AS RICHMOND ASSOCIATES: Abandon the practice of using SAs as Richmond Associates, while also trying to supervise a regional field. If an SA is appointed as an RA, then an interim SA with temporary membership on the RLT should be named.

7.3 COMMUNICATION CHANNELS AND ACCOUNTABILITY

Lack of clarity in communication and lack of accountability to relay and then act on the communication has created variation in three areas: Timing of Communication, Urgency of Communication and Quality of Communication.

The following illustration below demonstrates communication channels in CEE and depicts the current supervisory style of the regional leadership whereby direction, vision, etc. are filtered down to the frontline personnel. Each level of supervisory personnel needs to maintain better accountability of personnel under their responsibility.



This variation in communication has resulted in misunderstandings and varied levels of implementation / application of information at the team and frontline levels. The result is

great variations in understanding and **lack of alignment** regarding not only administrative items, but strategic items that impact the overall vision.

Lack of alignment from regional direction to frontline application creates problems on the frontline and actually hinders the region's CPM efforts. The problem is systemic and can be dealt with accordingly (see recommendation). The problem is sometimes justified by contextualization of CPM principles, but there are steps that can be taken to bring greater alignment.

RECOMMENDATION 7.3: *"Tighten the rope"* of supervisory roles, i.e., bring alignment and consistency to communication of messages across the region by:

1. Accountability for Delivery of Messages by "inspecting what is expected." Clearer expectations must be set forth by the communicator of the message to ensure both prompt delivery and application of the message.
2. Clarity of Message. Not only delivering the message, but ensuring that it has been received and applied with the same level of urgency and quality by which it was sent.

The role of the Strategy Associate can be adjusted to maximize strategic impact in the five different fields of CEE towards the three major regional objectives. By providing greater administrative support, reducing the number of direct reports, and reducing region-wide responsibilities, the SA can position himself to have greater impact for each SC and team at the frontline level. Increased focus on the field level allows more effective supervision and mentoring while resulting in well-supported SCs and teams, and will perhaps lead to reduced attrition in the SC role, and result in more effective strategies in the pursuit of the three major objectives across the region.

7.4 **THE ROLE OF MEMBER CARE**

Findings from face-to-face interviews and the surveys from SAs, SCs, and teams, indicate a need for more proactive steps to effectively minister to personnel in the region. This affects spiritual vitality, attrition, and teaming issues.

RECOMMENDATION 7.4 -- ENHANCED MEMBER CARE: Assess regional needs for Member Care units. One unit is needed in the area of Pastoral Care (helping hurting individuals as well as conflicted teams) while the other is needed in the area of professional medical consultation.

8.0 PERSONNEL EFFECTIVENESS EVALUATION

The ability for the region to achieve its objectives relies on the implementation of master strategy plans by team members. The front-line personnel are tasked with carrying out strategy, and impacting the lost world directly.

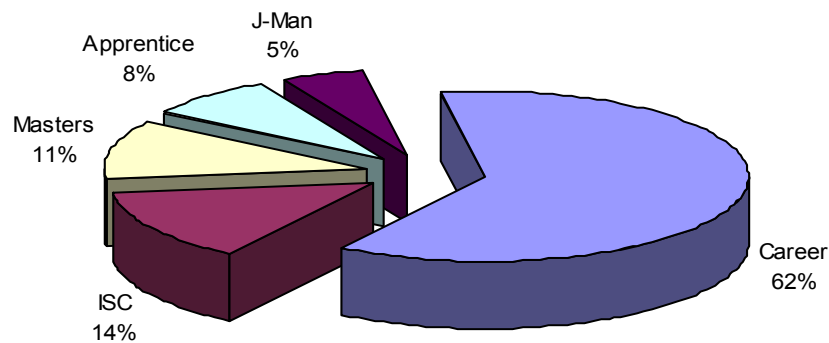
In order to determine how the front-line work is taking place and their impact on making progress toward the MP objectives, members of the frontline teams were surveyed. A total of 221 responses were received, which is approximately 60% of total team members, or 78% of team units. All percentages shown in this section have been rounded to the nearest percentage point.

Following are the results of the survey. Where warranted, conclusions, and recommendations will be shown.

8.1 PERSONNEL RESPONDING IN TEAM MEMBER SURVEY

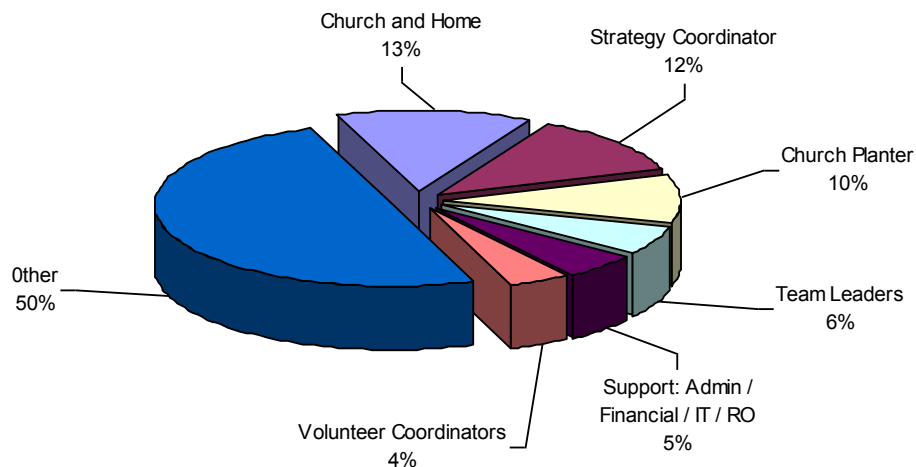
Figure 8.1 provides the personnel category of the 221 responses received.

Figure 8.1 Missionary Status of Survey Respondents



The variety in the answers to the question of position or work of the team represents a high degree of individuality. While acknowledging and celebrating the individuality of the team members, this wide variety may be a symptom of a lack of focus among the ministries needed in order to achieve a CPM.

Figure 8.2 Make Up of CEE Personnel



The position or work of the team members who responded were quite varied. The various wording of job positions were reviewed and summarized. There are approximately forty different job descriptions within the surveys received.

RECOMMENDATION 8.1: Review the various job descriptions of the currently filled positions, for the purpose of determining if positions being approved are focusing on the ministries needed to accomplish a CPM.

8.2 ASR/CPPI REPORTING

Twenty-seven percent of team members are involved in gathering information for these reports. Obtaining information from people that are close as possible to the front line will give more accurate results. Including ASR/CPPI information on the field missionary's monthly report to the SC will help to make the front-line missionary more involved in surveying the conditions of the fields in which they work.

RECOMMENDATION 8.2: Standardize region-wide reporting, such as a F.I.R.S.T. report, where the field missionaries report ASR/CPPI information to their SCs on a monthly (or periodic) basis.

8.3 TRAINING/MENTORING

8.3.1 TRAINING: The top five training courses/opportunities that were reported by team members were received outside of the team setting: AGM, ProCore, Security, MLC and SC Training. The main reasons listed as to why the training was beneficial was that it was practical, aided in understanding, applicable and pertinent to the task at hand. Theory is needed, but what is most needed is training that will help the front liners perform their job more effectively and efficiently.

When asked how equipped do team members feel to accomplish their job, 83% of team members say that they are either adequately or highly equipped to do their job, 16% say they are only marginally or poorly equipped, and 1% did not respond.

When asked about the role their supervisor had in their training, 61% of team members say that their supervisor had some to much involvement in their training; 37% say that their supervisor had little to no involvement in their training, and 2% did not respond.

Sixty-four percent of team members have received training within their team. This correlates with the 60% of people who state that their supervisor is involved in their training.

People want to continue training and the training that they want is very specific to the setting in which they minister.

RECOMMENDATION 8.3.1: Develop a training list of courses, with the corresponding reading materials, in order to provide training that is practical and pertinent. Provide this in a down-loadable format for team members to access. Completing these training courses on the Team Level will address the front liner where they are and meet their need.

8.3.2 MENTORING: Sixty-one percent of missionaries indicate they are not being mentored. Of the 221 respondents, 84 people, or 38%, are short-term

missionaries. Of these 84 short-term missionaries, 60% indicated that they were not being mentored.

IMB initiated a policy of mentoring apprentices, beginning in July 2005 (MFP 203). IMB also has a policy for short-term personnel (ISC, Journeymen, and Masters) to have a spiritual mentor, apart from their work supervisor (MFP1001).

CEE approved regional guidelines for mentoring in September 2005.

8.4 TEAMING / SUPERVISION

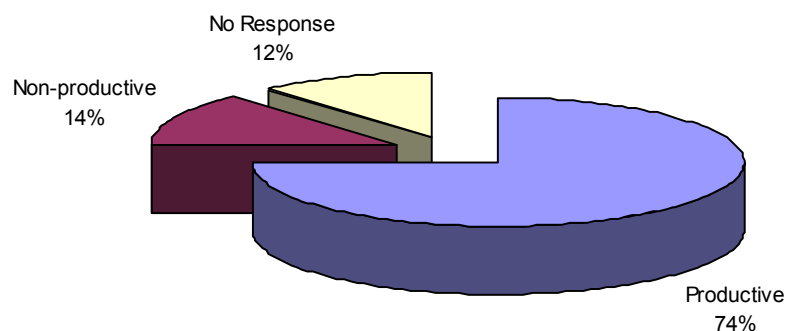
Team members were asked various questions in order to determine the status of teaming, and of supervision, within the region.

When asked if they felt their team was effective, 80% of team members answered 'yes'; 12% answered 'no'; and 8% either did not respond or gave a yes/no answer.

When asked if they have an accountability process, 69% of team members indicated 'yes'; 24% said 'no'; and 7% either did not respond or gave a yes/no answer. Of those who indicated they did have an accountability process, 86% said the accountability process was effective, while 12% indicate that it is not effective.

When asked about the productivity of team meetings, 74% indicated that team meetings were productive; 13% indicated nonproductive meetings; and 12% did not respond. See **Figure 8.3**.

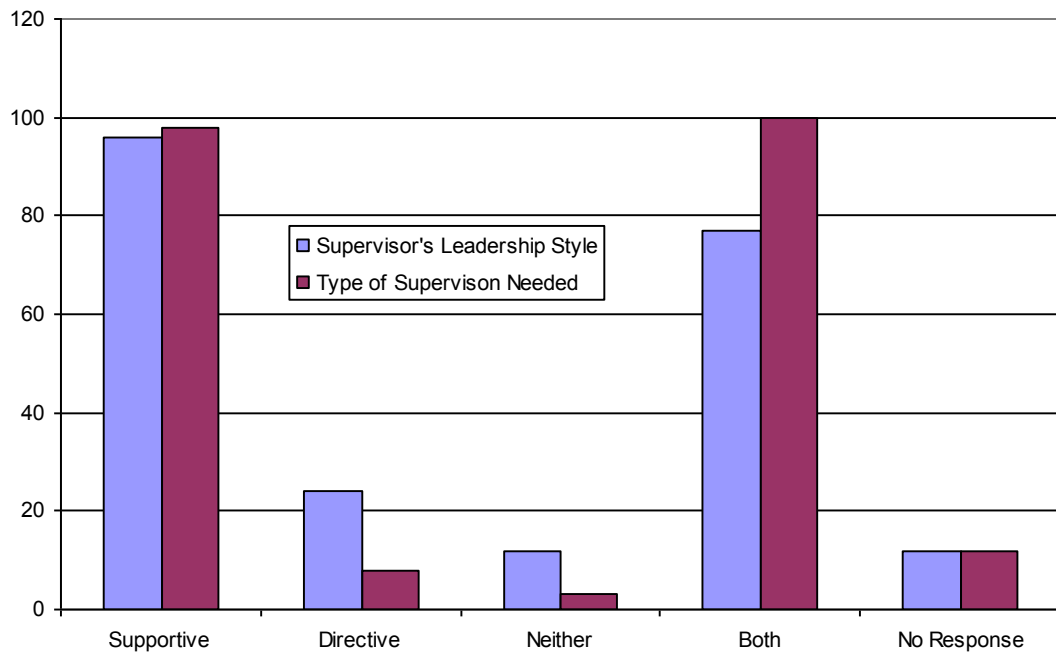
Figure 8.3 Productivity of Team Meetings



When asked how they would classify their partnership with their supervisor, 51% of team members said their partnership was excellent; 38% indicated a good partnership; 6% rated their partnership as poor; and 5% did not respond.

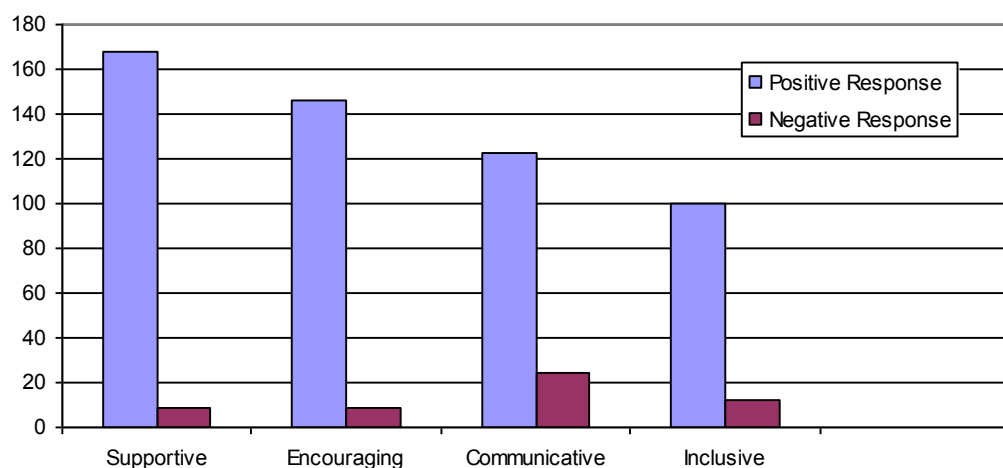
When asked how often they met with their direct supervisor, the team survey indicated 49% meet often; 38% meet seldom; 2% never meet; and 24% did not respond to this question.

Team members were asked two questions about supervision style. The first question asked what type of supervision they felt they received, and the second question asked what type of supervision they felt they needed. See **Figure 8.4**. The responses to these two questions are combined: Sixty-four percent of team members cite a match between the type of supervision given and the type they need; 36% indicated that there was no match between the type of supervision given and what they need.

Figure 8.4 Supervision

When asked how much involvement the team member had in the evaluation and development of the team's master plan, 34% of team says they have much involvement in their master plan; 17% are somewhat involved; 43% have had no involvement; and 6% did not respond to this question.

When asked if they felt they had a voice on the team, survey responses indicate 84% of team members feel they have a voice; 9% do not feel they have a voice; 6% did not respond; and 1% responded yes/no. Team members were asked to characterize team dynamics, as indicated on the following chart.

Figure 8.5 Team Characteristics

An interview with a member care person, in the course of the face-to-face interviews held among selected teams, indicated that about 47% of the calls received had to do with teaming issues.

Overall, the teaming results are positive, but there are areas where improvements can be made in order to maximize team satisfaction and effectiveness.

RECOMMENDATION 8.4.1: Ensure that SCs receive training in SLII within a timely

manner of taking on supervisory responsibilities.

RECOMMENDATION 8.4.2: Implement SLII training within teams so that a common vocabulary can be established, and supervision can be adapted to fit the 'task' rather than having one supervisory style for every person. This type of communication will allow the team members to have a voice, by indicating what type of supervision they need for a particular task.

RECOMMENDATION 8.4.3: Implement an annual evaluation time for SCs and their teams to review the master plan, discussing the planned implementation steps for the next year, and reviewing results of the past year's work in light of master plan goals.

8.5 **BEST PRACTICES/LESSONS LEARNED / EFFECTIVE TOOLS EMPLOYED**

The best practices that most often appeared on the team members' survey included English (classes and other uses), working alongside nationals, working with volunteers, prayerwalking, and training (nationals). See **Sections 9.0** and **Section 10.0**.

RECOMMENDATION 8.5: Assign a place on the CEE Info website where lists of best practices and lessons learned can be maintained and added to by SCs (similar to blog entries). Using the existing technology of the CEE Info website will allow for sharing information within a protected environment within the region. Such a website should be promoted on the Czech It Out on a quarterly basis.

8.6 **ADEQUATE RESOURCES FOR WORK**

While the survey did not specify the type of resources, the team members interpreted resources as either financial resources and/or human resources. Seventy-six percent of team members feel that they have adequate financial resources to do their job; 15% feel they do not have adequate resources; and 8.5% either did not respond or expressed no opinion.

Forty-one percent of team members say that organizational constraints have no impact on their work; 43% indicated that their work is somewhat impacted; 6% said that organizational constraints greatly impacted their work, while 10% did not respond.

8.7 **SPIRITUAL VITALITY**

When asked about their passion for the people among whom they serve, 76% of team members said they have high passion for their people; 19% reported a lukewarm passion. When asked if their passion has changed, 80% of respondents report that their passion level has remained the same, or has increased. Only 12% report a decreasing passion for their people. Mitigating circumstances that have impacted the ones that are lukewarm or those whose passion has waned include isolation, language, or similar factors.

When seeking information about corporate worship among team members, 80% of team members respond that they are participating in worship with national churches; and 35% are also worshipping with fellow IMB colleagues. Many have indicated that they maintain their spiritual vitality through other methods as well, including daily prayer, Bible reading, and other reading.

When asked what barriers to spiritual vitality are affecting the team members, the responses showed the following factors: busy-ness, language, consistency, lack of accountability, discouragement, lack of consistency in prayer life, and tiredness.

When asked what would help enhance the spiritual vitality of the team, 19% responded that some type of spiritual retreat on an annual or semi-annual basis would be beneficial. Several people noted that AGM was great and we should continue this practice. When asked if the team member could relax and recharge in their culture, 76% of the responses indicated 'yes'; while 19% responded either no or yes/no, and 5% gave no response.

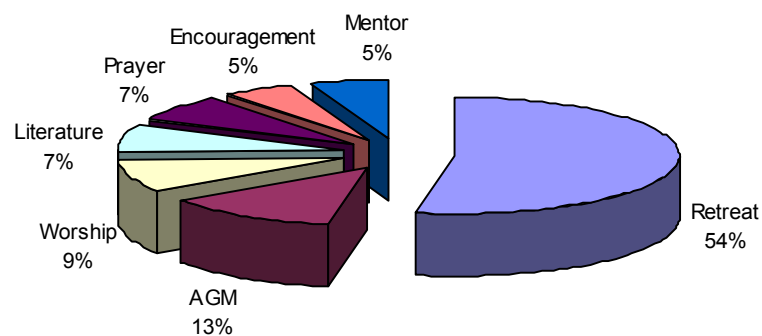
Additionally, we asked if team members use all of their vacation days. Forty-nine percent of team members use all their vacation days, while 47% do not use all their vacation days. The highest number of responses indicated these categories of reasons for non-use of vacation days: job demands and responsibilities, personal financial constraints prevented using their vacation days; and timing conflicts.

8.7.1 SPIRITUAL VITALITY AS IT RELATES TO WOMEN

Of the personnel in all of CEE, 55% are women—married and single. The Evaluation Team recognizes that women on the mission field face special issues. Various issues affect women, more than men, such as isolation, darkness, lack of relationships with other women, and access to familiar things. Part of this is inherent in the lifestyle of the missionary. In the adjustment to a new culture, women could benefit from some additional support. Survey results show that the top six barriers to spiritual vitality for women are busyness, language, lack of worship in English, lack of accountability, consistency in personal devotions, and fellowship. All of these, except language and worship in English, can be addressed in a mentoring relationship.

In response to the question of how the region could help maintain spiritual vitality among the missionaries, the top five responses are shown in this chart.

Figure 8.6 How to Help Spiritual Vitality



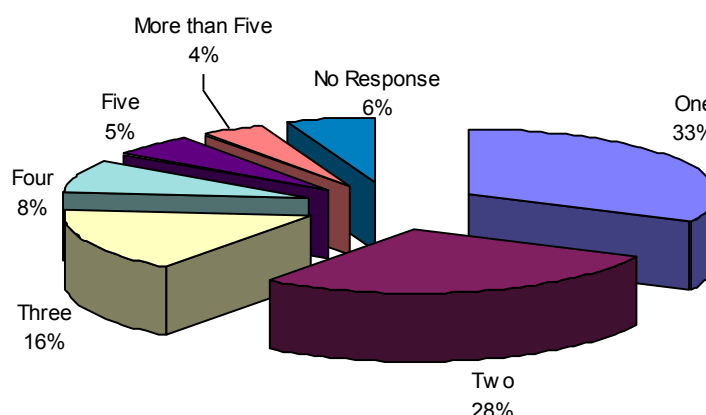
RECOMMENDATION 8.7.1: Encourage CEE missionaries to seek out, or to initiate, times with colleagues in their vicinity to worship and pray together, initiate accountability partners, for the purpose of increasing their spiritual vitality. Field, countries, and / or teams should plan yearly retreats geared specifically for women.

RECOMMENDATION 8.7.2: Encourage CEE missionaries to use all their vacation days, in order to maintain their spiritual vitality, as well as physical and emotional well-being.

8.8 ATTRITION / TRANSITION

When asked how many supervisors the team member has had since coming on the field, the range of responses show: 33% have had one supervisor; 28% have had two supervisors; 16% have had three supervisors; 8% have had 4 supervisors; 5% have had five supervisors; 4% have had more than five supervisors; and 6% did not respond to this question.

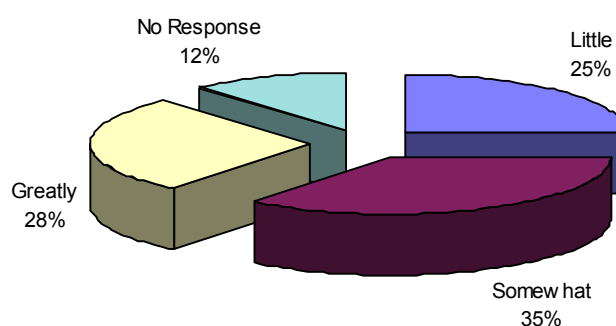
Figure 8.7 Number of Supervisors



Further, to determine the nature of the transitions, we asked if the impact was positive or negative. Forty-seven percent of team members responded that the changes affected their work negatively. Three fields and the RST have expressed negative responses in excess of 50%. See **Figure 8.8**.

When team members experience transition and attrition among their SCs and/or leaders, they feel their work is less effective. They are unsure if their function will be continued in subsequent plans. Part of this uncertainty is that master plans change with every change of SC. With CEE having so many short term missionaries, the negative impact of change has a magnified impact not only on the work, but on the potential continuing service of those missionaries. Therefore, managing change better can help maintain and build the future career missionary force.

Figure 8.8 Impact of Leadership Transitions



RECOMMENDATION 8.8: Proactively seek ways to manage and communicate change in a way to lessen the negative impact on teams. We recommend that a study be performed on how to manage change in a teaming environment, with the study to begin as a search through existing literature of managing change to select appropriate and effective material.

8.9 LINGUISTICS / CULTURAL ADAPTATIONS

In 2003, CEE adopted *My Journey to Excellence*, as the regional standard to be used in monitoring and measuring language acquisition. Because of the varied responses we

received from the team survey, it appears that the terminology used by this tool is not commonly known throughout the region.

Team survey results indicated 55% of team members experienced positive impact with their language level. This seemed to occur, in most cases, when they reached level 4, or beginning-intermediate. Twenty-eight percent of team members did not respond to this question.

My Journey to Excellence does not address the language acquisition for short-term missionaries. Face-to-face interviews with SCs and teams indicated a wide variance of standards for language acquisition for short-term personnel. As an example, some fields provide 12 lessons, while others provide two months, and others provided one month for each year on the field.

The Evaluation Team realizes that each language family has different levels of difficulty, and would require different time frames for learning. In order to maximize the effectiveness of the time spent on the field, ENOCs or SCs need to assure that new team members are equipped with the necessary language skills, especially short-term personnel. At the time of this report, there are several language families that do not have an ENOC.

RECOMMENDATION 8.9.1: Bring the region into alignment with the language standards endorsed by *My Journey to Excellence*. In fields where there are no ENOCs, the SA is responsible for determining who will monitor language acquisition for the new field personnel.

RECOMMENDATION 8.9.2: Develop region-wide standards of achievable language skills for short-term personnel that will empower them to live in their new culture and to maximize the effectiveness of their position or team role.

8.10 VOLUNTEERS

Volunteers are key to the work in CEE and can be used strategically to help facilitate CPMs.

Eighty percent of team members responded that volunteers are helpful or very helpful and 56% stated that they are a blessing, whereas 32% state that they are both a barrier and a blessing. Only 1% stated that they are a barrier. The use of volunteers was also cited as one of the “Best Practices” in CEE. Volunteers that are not strategic to the plan do not advance the work.

RECOMMENDATION 8.10: Assign a place on the CEE Info website listing best practices and lessons learned for the strategic use of volunteers.

8.11 PARTNERING

The team survey indicated that the most frequent partner on the field was with a national person. Seventy-seven percent of team members indicated that partners on the field are helpful, while only 7% indicate that field partners are not helpful. Fifteen percent of the team surveys had no response or no opinion on this topic.

Survey results showed that 40% of team members spend less than 25% of their working time with national partners.

RECOMMENDATION 8.11: Encourage team members to spend more time with nationals.

In order to fully model, assist, watch and leave. After leaving, follow-up can then take place, in order to monitor if progress is being made.

9.0 BEST PRACTICES

9.1 BEST PRACTICE HIGHLIGHTS IN CEE: 2000 – 2005:

Throughout the past five years, the Lord has used IMB personnel across the region in a variety of settings and contexts to bring about change for His glory as they have faithfully focused on fulfillment of the Great Commission among their people group or urban center. To further highlight this fact, the Regional Leader lists a number of practices that exist across the region that have proven effective in the face of their context. He adds that the list below is by no means exhaustive, but includes rather a snapshot of current practices among various contexts in the region.

9.1.1 STRATEGIC CHURCH PLANTING UTILIZING VOLUNTEERS

- Context: Orthodox, Rural and Urban
- Location: Eastern Ukraine

Summary: An IMB team in Eastern Ukraine has been used of the Lord to join national believers to facilitate more than one hundred church plants in both rural and urban contexts over the past five years. The team has focused on strategically utilizing volunteer teams to work alongside national believers and churches to gather the lost and start new work in unengaged towns and villages in Eastern Ukraine. The Strategy Coordinator states that the team simply joined national believers and “plugged into what they were already doing.” Further, the IMB team has specifically utilized medical teams to gain audiences with broader groups while partnering with national believers to work with the responsive in starting new groups and churches in previously unreached areas. For more information, contact mikray@everyheart.net.

9.1.2 CELL CHURCH MODEL

- Context: Catholic, Urban
- Location: Southwest Poland

Summary: An IMB team in Southwest Poland has joined with a number of partner evangelical churches in the Wroclaw area to start a cell church (known as “Third Baptist Church”) focused on multiplying leaders through small groups. The team intentionally developed simple training materials for cell leaders using a combination of Thom Wolf’s Universal Disciple[®] and Joel Comiskey’s cell training. More than forty cells have been started in the past three years in the Wroclaw area utilizing this intentional focus, methodology and training. For more information, contact info@hope4cee.org.

9.1.3 PARTNERING WITH BAPTIST CHURCHES AND GCC IN PLANTING CHURCHES

- Context: Orthodox, Urban
- Location: St. Petersburg, Russia

Summary: An IMB team in a major urban center in European Russia has partnered with national believers (including Baptist Union, partner GCC and new believers) to target unreached areas and start new work in twelve new locations over the past three years. For more information, contact bucbur@everyheart.net.

9.1.4 TRAINING NATIONALS FOR REACHING NEW SEGMENTS

- Context: Animistic, Rural, Unreached People Group (UPG)
- Location: Romania

Summary: An IMB team in Romania has been used of the Lord to train Romany believers to facilitate the planting of more than ninety house churches in Gypsy / Roma towns and villages over the past five years. A key part of their strategy has

focused on prayerwalking targeted areas with volunteers, offering literacy training and youth outreach events, and utilizing radio broadcasts for Gospel delivery and intentional follow-up. Further, the team has utilized a combination of T4T and Chronological Bible Storying (known as “His Story / My Story”) to train Romany believers to bring others to faith. For more information, contact sc@teamromany.com

9.1.5 SPECIALIZED AND EFFECTIVE ONSITE TEAM TRAINING

- Context: Atheistic, Urban, Unreached People Group (UPG)
- Location: Budapest, Hungary

Summary: The Strategy Coordinator for an IMB team focusing on church-planting among Deaf offered an intensive, multi-week training course for all Deaf team members (both IMB team members and partner GCC). The course consisted of six weeks of church planting and strategy training including a major focus on Chronological Bible Storying. This extensive training – which includes a great deal of modeling from the Strategy Coordinator – has resulted in greater intentionality and effectiveness in bringing Deaf people to faith and forming new believers into house churches. For more information, contact msauter@attglobal.net.

9.1.6 HOUSE CHURCH MODEL IN A HIGH RESISTANT, SLOW RESPONSE AREA

- Context: Catholic, Urban
- Location: Slovenia

Summary: An IMB Team in Slovenia focused faithfully on starting house churches in their setting have persevered and faithfully sown the seed and developed relationships. Many of these relationships have resulted in members of the house church. For more information, contact ranbel@everyheart.net.

9.1.7 INCARNATIONAL CHURCH PLANTING

- Context: Animistic, Rural, People Group
- Location: Kamchatka Peninsula, Russia
- Location: Irkutsk, Russia

Summary: Two IMB Teams in Central and Eastern Russia have made significant physical and cultural sacrifices to incarnate the Gospel message to their respective and somewhat geographically-remote people groups. For more information, contact rancov@everyheart.net and phiedg@everyheart.net.

9.1.8 STUDENTS AS A RESPONSIVE GROUP

- Context: Catholic and Urban
- Location: South Poland (coffee house)
- Location: Western Hungary (small group model)

Summary: IMB Teams in South Poland and Western Hungary have found a receptive audience among students in their respective areas over the past three to four years. An IMB team in South Poland employed the use of a coffee house to gather non-believers, establish relationships, bring them to faith in Christ and start a new church. In Western Hungary, an IMB team employed training in cell groups and inductive Bible studies to start new small groups (some in English language) in which seventeen have been baptized to-date. For more information, contact maredw@everyheart.net and ronbro@everyheart.net.

9.1.9 FAITHFULLY SOWING IN RESISTANT AREAS AND WAITING FOR HARVEST

- Context: Muslim, Urban and Rural, People Group
- Location: Bosnia

Summary: An IMB team in South Europe has been used of the Lord to not only initiate and finalize the translation of the New Testament into the heart language of their people, but also to distribute more than 40,000 copies of the New Testament to Muslims in their city and surrounding areas in the past five years. Though laboring among a resistant people, the team has continued to sow the Gospel seed abundantly while seeking to prayerfully identify individuals and/or families responsive to the Gospel message. Further, the team has developed a comprehensive system for prayerwalking, distributing Scripture and quickly involving volunteers in the team strategy. For more information, contact tkak@pobox.com.

- Context: Catholic, Urban
- Location: Budapest, Hungary

Summary: An IMB team in a major urban center in Central Europe has used a systematic and comprehensive prayerwalking strategy to segment and spiritually map their city. Utilizing an approach that combined one-week, intensive English-language courses with Chronological Bible Storying groups, the team was used of the Lord to start more than thirty small groups over a three-year period meeting in the homes of non-believers all across their city. Further, the team developed and utilized an inductive approach to Thom Wolf's Universal Disciple® for immediate discipleship of new believers. For more information, contact marade@everyheart.net.

- Context: Orthodox, Urban and Rural
- Location: Belarus

Summary: An IMB team in Belarus developed an approach for offering English-language training to large groups of students which resulted in thousands hearing the Gospel message and hundreds of responsive individuals identified for follow-up and inclusion in new church starts. For more information, contact andlei@everyheart.net.

- Context: Orthodox, Rural
- Location: Far East Russia (Siberia)

Summary: An IMB team in Far East Russia utilized a church-planting workshop for national pastors and leaders known as the "Acts of the Apostles" day. The new ideas for church planting were put into the context of looking at Scripture and using it as the primary resource for delivering the new ideas. This approach proved to be very effective in casting the vision for reproducible church planting and was received very well by key national pastors and leaders. For more information, contact edtar@everyheart.net.

9.1.10 CPM AMONG YOUNG PROFESSIONALS

- Context: Orthodox and Urban
- Location: Moscow, Russia

Summary: An IMB Team in Moscow is working to start CPMs among young professionals (recent college graduates and college students nearing graduation). The team is forming alliances with like-minded ministries in a loose network of supporting programs with the aim of seeing a CPM throughout Moscow. A three level program has been developed consisting of seminars and conferences, training modules and mentoring. Level 1 is used to engage and attract applicants to the training program through conferences and seminars that generally revolve

around specific needs areas associated with the ten performance-gap areas that have been identified for new hires. Level two provides training in business effectiveness, personal effectiveness, customer focus and presentations skills. Level 3 establishes mentoring relationships that cover skills development, interpersonal relationships, team leadership and intrapersonal growth. The program has been founded on the needs of young professionals through market research. Volunteers with professional experience are used at levels 1 and 3 to make a significant impact, both immediately and eternally, in the life of current or future young professionals in Moscow. bucbur@everyheart.net.

9.2 **BEST PRACTICES FROM TEAM MEMBER SURVEY:**

The following is a list of the “*best practices*” – things that generally work, which were reported by frontline missionary personnel in the CEE Team Member and SC Surveys. The listing is presented as is without comment or evaluation; however these best practices may not apply universally across the Region, but are presented simply as “*ideas*.”

- 9.2.1 Fostered better team dynamics through monthly ladies' get-togethers.
- 9.2.2 Taking brownies to neighbors to meet neighbors.
- 9.2.3 Have developed and used extensively hospitality as a tool to encourage team members (we regularly host our single team mates, nationals and IMB missionaries, for meals, team meetings, worship times, and social get-togethers to show that we care about them, encourage them, make them feel significant and give them time to relax and recharge.
- 9.2.4 Made a list of all the people we have met and prayed individually for each.
- 9.2.5 Ladies conference - 3 new believers resulted.
- 9.2.6 Planned regular (purposeful) days to build on pre-existing evangelistic relationships (as a wife I struggled to find time to minister outside of the home until recently -- children's ages were key in this!
- 9.2.7 Met with all the indigenous pastors in the region.
- 9.2.8 Began *Hope In Education* program in the Ukraine that reaches out to teachers in elementary and high schools.
- 9.2.9 Conducted backyard Bible club/consistent sports in our neighborhood as it a complex specifically built for the military back about 12 years ago.
- 9.2.10 Taught Operation Multiplication, a Paul-Timothy discipleship training.
- 9.2.11 Involved national students in church planting/ministry practicum.
- 9.2.12 Medical volunteer teams with BYBC or VBS. Offer short English week with immediate follow up with Bible Storying.
- 9.2.13 Developed Song Book for church planting.
- 9.2.14 Included our entire team in a 5-6 week training to re-write our MSP so they could have ownership of the plans and responsibilities.
- 9.2.15 Led a Share Jesus Without Fear conference.
- 9.2.16 Organized and trained Leadership Council.
- 9.2.17 Help develop English as a Foreign Language, 6 to 10 week, “Mystery” book for teachers and students. I compiled the book, text and graphics print ready. It is a book that has proved to be an affective tool for camps or as a short version to introduce the original.
- 9.2.18 Participated in project with Trans World Radio.
- 9.2.19 Used the Alpha Program.
- 9.2.20 Crisis intervention with Russians in need.
- 9.2.21 Used Global Hope Partners (GHP) training seminars for students.
- 9.2.22 Demonstrated to Russian believers that sports can be a tool for evangelism and gathering new contacts.
- 9.2.23 Lead the RBU churches to implement a leadership training program.
- 9.2.24 Trained 17disciple makers/co-laborers. 14 of the 17 could go to any Russian peaking location and have reproducing disciples and disciple makers in 4-6 months.
- 9.2.25 Church planters conference for Russian leaders using DVD of conference held in 2004 with national speaker from a communist country. This gentleman really connected with the Russian pastors.

- 9.2.26 Teacher training workshop/retreat for university English language faculty.
- 9.2.27 Christmas open house, gave out "The Christmas Story" w/ gospel presentation in it.
- 9.2.28 Team prayer retreat.
- 9.2.29 Started Prayer Walking strategy for our segment of the city with national believer.
- 9.2.30 Taking a one-month break from English to review my first 3.5 years to see what was effective and what wasn't; I've just finished week one of the month and I think it has the potential to be THE most effective thing I will do during two terms.
- 9.2.31 Greenhouse project.
- 9.2.32 Worked with national believer to develop a Prayer Walking presentation to other national believers.
- 9.2.33 Began T4T.
- 9.2.34 Picking up trash around our apartment building and sweeping snow off the steps--met many, many people.
- 9.2.35 Highmark Business Seminars – This was also listed as a lesson learned.
- 9.2.36 Small Business incentive for national church planters.
- 9.2.37 Distribution of New Testament, prayer walking of areas before distribution and then involved national believers in follow-up of contacts.
- 9.2.38 Developing a "strategic funnel" for our work to ensure movement of everything that we do toward multiplying disciples, groups, leaders and churches.
- 9.2.39 Developing a church planting model tying prayer walking, English based events -- English Clubs, Coffeehouses, Camps to Polish partners in the context of an active church plant.
- 9.2.40 Shared through tracts with neighbors.
- 9.2.41 Moved to a more strategic location.
- 9.2.42 Developed a plan to intersect Newlyweds.
- 9.2.43 Initiated a Church Champion goal, where churches in the states choose one of our 16 regions to partner with, for prayer and sending volunteer teams.
- 9.2.44 Playground project – built a playground in an impoverished area and distributed children's Bibles and New Testaments. Had a grand opening and presented the gospel. Resulted in a Children's Bible Study and Young Adult Bible Study.

9.3 **BEST PRACTICES FROM SC SURVEY:**

- 9.3.1 Fostered better team dynamics through monthly ladies' get-togethers.
- 9.3.2 Developing a "strategic funnel" for our work in order to ensure movement of everything that we do toward our objective of multiplying disciples, leaders, groups and churches.
- 9.3.3 Developing a small group training model and manual, along with developing a church planting track using *"Kitchen Table Training"* as a means to implement church planter training based on the Omega Course.
- 9.3.4 Developing a comprehensive church planting method tying prayer walking, English based gathering events such as English Clubs, Coffeehouses, and English Camps done in the context of active church plants with national partners.
- 9.3.5 Developing a volunteer strategy linked to the above method maximizing their impact on building bridges into the community for the purpose of building relationships and connecting them to our team (missionaries and partners).
- 9.3.6 Involving seminary students or university students in practicum type of experience and practical ministry to not only teach CPM principles, but apply them in a local church plant setting.
- 9.3.7 Relational evangelistic activities conducted in areas where there is an existing cell group or where one needs to be started; that particular cell group is involved with outreach (VBS; playground construction/clean-up; parenting seminars) in its local community.
- 9.3.8 Medical clinics have been effective in attracting many people to a location, giving opportunity for sharing the gospel and building relationships and good will for evangelicals in places they are often not readily received. Medical clinics will draw more people in one day than would visit a young church in 2-3

- years. Since our focus as IMB missionaries is planting new churches, the majority of our clinic locations are planned with that goal in mind, usually being held in places where there are newer, younger, smaller groups of believers meeting. The locations are often held in places less than ideal for clinics, thus, patience and flexibility of medical personnel is a necessity. We have conducted clinics outdoors, in church buildings, hospital clinics, personal homes, houses of culture, local government buildings, hotel, etc. Since our goal is to have the greatest impact possible during the time the volunteers are here, we usually plan to have clinics in multiple locations where young churches have begun, or are targeted to begin. This requires more mobility as we set up and conduct a clinic in a different location each day. National partners are always highly involved in the clinics in preaching, registering patients, and helping with crowd control, as well as national medical personnel who are often involved in treating patients. Preaching is done throughout the day, as New Testaments, literature and invitations are distributed to patients.
- 9.3.9 Church Planter Training is something we try to conduct in various ways: large conferences, monthly training, and informal mentoring. In our city, we have an annual training conference, usually in winter when people are less busy and more able to attend. In addition, we conduct monthly training in a couple of oblasts. Each month we call and invite people from an evolving list who are involved in church planting, those who have been in the past or are considering it, young potential leaders we are trying to influence toward church planting, as well as partners like BEE and International Partners. In this training the first time slot is devoted to some brief singing and then a time to divide into groups of 3-4 to share with directed questions what God is doing in their lives in church planting and ministry, to share needs, and to pray for one another. The remainder of the day is usually dedicated to presenting 2-3 topics dealing with a variety of areas: various aspects of small group leadership and development, evangelism, leadership development, vision and vision casting, church health or growth topics, etc. We try to have handouts available to reinforce what is being taught on that particular day, and sometimes other books and materials as available. Personal, informal mentoring is done on an ongoing basis with those who are already more open to CP principles and have expressed some sort of interest.
- 9.3.10 Day Camp / Tent / Renovation Volunteer Project: The name itself describes some very productive volunteer projects that have often been used in various combinations to partner with and support young churches. The advantage of this type of project is that most churches have enough members who experienced and equipped for the task, unlike a medical project, for instance. They simply need help in applying those skills in another country/culture. The day camp is often the core of the project, providing a young church with a way to either start from scratch, or greatly strengthen ministry with children and develop relationships with parents. The site of the camp is usually limited in facilities available. In conjunction with this type of project we have “piggy-backed” additional ministry such as: renovation of church facility, renovation of playground area, having a second day camp after lunch – “two-a-days”, Prayer walking, renting a tent and having evening evangelistic meetings, and even to a choir which did evening concerts in various locations.
- 9.3.11 One-on-one church planter mentoring relationships usually take place on a more informal basis. This type of relationship usually develops with those who have already shown an interest and openness to a church planting vision. It can take place on a regular, planned basis, or as needed, depending on the location of the church planter and how often we have regular contact with them. For example, with some it may occur almost weekly, while with others only as circumstances allow the mentor and mentored to be together.
- 9.3.12 Communicate the CPM vision to a large number, but identify the most open and focus time and attention on them. Don't get too spread out with too many projects.
- 9.3.13 Lead and multiply a small group. This way you model small groups and can go forward with either a new church or a cell movement.

- 9.3.14 Tie all volunteers possible to the local church in such a way that what the locals see is the national Christian or local church and not primarily the international volunteer.
- 9.3.15 Sustained, ongoing, face-to-face witnessing relationships are an absolute necessity if we want to reach the vast majority of residents in our city; most folks here become believers as the result of being in the circle of influence of someone else who has become a follower of Jesus; very rarely does a resident become a believer as the result of one meeting with someone who shares the gospel.
- 9.3.16 Thoughtful, sensitive, and humble discourse with unbelievers is a must; you must be willing to listen to them as much as they listen to you.
- 9.3.17 Target volunteer teams made up of the kind of church planter you want to have working on your team and challenge them to join you. In our case biking teams made up of highly motivated, disciplined, passionate men.
- 9.3.18 Working outside the established church and going after the lost independent of the established church. Going strait to the lost and keeping them outside of the tainted DNA of the established church.
- 9.3.19 DOVE Fellowship offers good insight into small group, cell church dynamics ("House to House" and "The Cry for Spiritual Mothers and Fathers" are two good books).
- 9.3.20 *"Witnessing to People of Eastern Orthodox Background: Turning Barriers of Belief into Bridges to Personal Faith" CD.*

9.4 BEST PRACTICES FROM 2ND GENERATION CHURCH SURVEY:

- 9.4.1 Working outside the established church and going after the lost independent of the established church. Going strait to the lost and keeping them outside of the tainted DNA of the established church.
- 9.4.2 Drop the Baptist name
- 9.4.3 Remove extra- Biblical restrictions on clothing
- 9.4.4 Lay member inclusion into ministry
- 9.4.5 Some PGs come quick to the Gospel, but there is much in their lives to be reformed; slow rise to leadership avoids those who are in it for gain.
- 9.4.6 More indigenous.
- 9.4.7 More local culture.

10.0 LESSONS LEARNED

The following is a list of the “*lessons learned*” – things that generally did ***not*** work in a particular missionary setting in the CEE context and probably are things that would not be done again. These lessons learned were reported by frontline missionary personnel in the CEE Surveys. The listing is presented as is without comment or evaluation.

- 10.1 Pay attention to holidays when inviting volunteer teams over for mission trips
- 10.2 Having large volunteer teams
- 10.3 Having large IMB teams without national partners to work with
- 10.4 Try to support and guide team members who lived 350+ kilometers away
- 10.5 English classes in the national Baptist Church
- 10.6 ESL with beginners. Though it built several relationships, it was too time consuming. Now that it is done, we are able to meet with those contacts in their homes and in casual situations.
- 10.7 English Club in the summer. Everyone was gone for vacation. It wasn't worth the planning because no one would show up.
- 10.8 ESL groups based on a church request (lack of evangelistic results)
- 10.9 Some Church-based ESL groups (lack of unbelievers in classes)
- 10.10 English classes/lessons that have no clear ending date
- 10.11 Use English as a way to start a new group without having a dedicated Russian leader already in place to become the Bible teacher of the group
- 10.12 Partnering closely with Great Commission Christians before understanding enough about their doctrines/theology
- 10.13 Offering to assist volunteers without knowledge of their agenda and without their working under IMB personnel/guidelines.
- 10.14 Assumed a lead role in planting a church.
- 10.15 Being aligned to closely with a local church, now anything God leads us to do, is not supported until it goes through the bureaucracy of the church.
- 10.16 Placing advertisements for Bible Studies in the newspapers
- 10.17 Working alone
- 10.18 Maintaining a group without a national leader
- 10.19 To assume that volunteer group leaders are communicating our information to their groups
- 10.20 Making sure that those with whom I partner, share the same vision and CP principles
- 10.21 Highmark Business Development
- 10.22 Using CBS without the development of storyboards to facilitate memory of the stories
- 10.23 Just trying to witness to everyone I saw without having a real plan of action to group them
- 10.24 Leaving follow-up to the local Baptist church.
- 10.25 Teaching English classes through the Russian Baptist church hoping to attract unbelievers
- 10.26 Try too long to work with the national church
- 10.27 Hold events at a church building
- 10.28 Seek to have students engage students at a relational level without some clear strategy and accelerators
- 10.29 Rented neutral space for Bible study meetings
- 10.30 begin a new church start with only one Russian leader, without a team around him
- 10.31 Teaching large group classes at the university -- large groups make it difficult to facilitate relationships or witness
- 10.32 Backyard Bible clubs – not possible to get permission and without that you're asking for trouble.
- 10.33 We would use the word "church" as we talk to people about what we are doing. We would wait to use that word till later as God's word teaches them what church is. We say this due to the cultural understand of what a "church" is.
- 10.34 Alpha material.
- 10.35 Living in our segment city and trying to start a business seminar project in another city 3 hrs. away
- 10.36 Grouping new believers together who were drastically diversified. --- didn't think so much about it being a good idea as much as just desiring to group new believers

- together. Eagerness for a new church was the basis for the idea rather than thinking it
- 10.37 Scheduling two volunteer teams in one month; again more of eagerness to get at the task than thinking it to be a good idea.
 - 10.38 Business seminars are a good idea, but with the wrong personnel implementing them on the field, they were very unsuccessful
 - 10.39 HighMark, a good program, but not for our area – also listed as a best practice.
 - 10.40 When doing street/university survey evangelism, I would not be unprepared by not having a set date and time for small group meeting to which we invite the students
 - 10.41 Multiple teams at one time

10.1 LESSONS LEARNED FROM 2ND GENERATION CHURCH SURVEY:

- 10.1.1 More emphasis on small group ministry from the beginning.
- 10.1.2 Quickly move to local leadership and ordain to grant authority.
- 10.1.3 Dual leadership; one leader is risky.
- 10.1.4 Husband and wife approach; greater support and accountability.
- 10.1.5 Always start among the more influential; the less (influential) will come.
- 10.1.6 Drop the Baptist name.
- 10.1.7 Remove extra-Biblical restrictions on clothing.
- 10.1.8 Lay member inclusion into ministry.
- 10.1.9 More dependence on the Holy Spirit.
- 10.1.10 Self support (self reliance)
- 10.1.11 A more passionate heart.

Note: Most of the above listed as Lessons Learned, are probably practices that have been proven to be Best Practices.

11.0 STRENGTHS, WEAKNESSES, OPPORTUNITIES AND THREATS ASSESSMENT**INTRODUCTION**

This section contains the strengths, weaknesses, opportunities and threats assessment (SWOT) discovered by the Five-Year Evaluation Team in the course of its work and as contained in this report in various sections and formats. While the evaluation did not specifically evaluate each of these categories, much of the data collected from the four (4) surveys and the ten (10) face-to-face team interviews reviewed these items of importance. The weaknesses and threats may be considered as barriers in some respect, and therefore, a listing of barriers has not been prepared as they generally are more specifically defined by field and setting which would require a much further level of evaluation that originally intended by the RLT when authorizing this evaluation.

The ways to leverage strengths, mitigate weaknesses, exploit opportunities and minimize threats are also included; however, the listing is not intended to be all inclusive. Leadership and personnel throughout the region may have additional, and even better, solutions than those presented in this report.

The SWOT assessment may be found to be a useful tool when un-packaging this Evaluation Report to the region's personnel by forming multi-field groups to discuss the strengths, weaknesses, opportunities and threats (with the ways to leverage, mitigate, exploit and minimize being edited out).

FIGURE 11.1: SWOT ASSESSMENT

CEE STRENGTHS	CEE WEAKNESSES	CEE OPPORTUNITIES	CEE THREATS
1. Majority of personnel are post-New Directions and have only been exposed to one vision, i.e. CEE's.	1. Inexperienced missionary personnel - from SC survey 5 in 10 SCs less than 6 yrs and 9 in 10 less than 10 yrs / overall team member survey respondent - 6 in 10 less than 3- 4 yrs and 9 in 10 less than 10 yrs.	1. 2,020 new churches have been established representing a pool of potential CPM practitioners.	1. NBU leaders generally show little enthusiasm for implementing CPM principles and practices; however, they still remain open to benefit from missionary involvement in various ministries. Missionaries in this setting can be tempted and/or become distracted from pursuing CPM principles and practices in order to demonstrate their value.
2. Proactive visionary leadership. Examples: Training at AGM, VSC initiative, Catalytic CP training for nationals, mobilization through Key Partner Consultations in the States.	2. Leadership is not always holding personnel accountable to the CEE vision.	2. IMB regional focus on CEE in 2007.	2. NBU may misinterpret the IMB's pursuit of CPMs outside of their sphere of control and influence. Their misinterpretation could cause a rift in relationships and jeopardize missionaries' ability to function and remain in that setting.

3. Excellent regional training staff and program	3. CPM foundations are not being established in 1st generation churches.	3. Use of Key Partner Consultations (KPC) conferences in the States for mobilization of partners, gaining new partners and training in the role of virtual SC (VSC).	3. It is unlikely that CEE will be able to engage the remaining 54 PG/segments due to the slow rate of SC appointments through RVA.
4. Personnel well trained in CPM principles and vision.	4. Lack of a regional CPM model that demonstrates the operation and impact of a CPM.	4. Emphasis on mentoring that is currently in the implementation phase.	4. Religious and cultural contexts that may actively resist evangelical efforts in the region.
5. Availability of a large pool of SBC volunteers.	5. Inconsistent application of CPM principles. For example: 15 SCs surveyed had 10 different discipleship models, some of which are not listed in the CPM Process Chart.	5. Growing network of volunteers.	5. The attrition rate among SCs and other personnel will negatively affect CPM progress.
6. Good teaming dynamics within SC led teams.	6. Lack of CPM training for new believers and leaders in CPM vision and practices.	6. Maturation of personnel in CPM practices and principle.	6. Continued incremental church planting versus progress toward the next stages of CPM.
7. Personnel with a passion for reaching their PG.	7. SCs often overlook the leadership potential in new believers which results in a shortage of available leaders		7. Change of governmental regulations and laws that inhibit religious freedom, impeding evangelization and the deployment of missionary personnel.
8. Excellent and multiple prayer networks available to CEE. Examples: P.L.E.A., CompassionNet, CEE Prayer Updates, team and Individual prayer networks.	8. Turnover of personnel in SC led teams.		
9. Dedicated and supportive partners within SBC entities - conventions, associations, churches, individuals.	9. Non-resident SAs serving in the position of RA.		

	10. SA workload on non-field and administrative issues detracting from strategy development and assisting of SCs in their strategy implementation and development.		
	11. Use of ASR/CPPI for measuring CPM progress and inconsistent use of CPM definitions leads to misinterpretation of progress and misinterpret-steps toward progress being taken.		

FIGURE 11.2: CEE STRENGTHS

CEE STRENGTHS	HOW TO EXPLOIT
1. Majority of personnel are post-New Directions and have only been exposed to one vision, i.e. CEE's.	Reinforce the vision by continually re-casting it across all levels of CEE personnel and supporters.
2. Proactive visionary leadership. Examples: Training at AGM, VSC initiative, Catalytic CP training for nationals, mobilization through Key Partner Consultation in the States.	Encourage leadership to share accounts of successful implementation of the visionary initiatives.
3. Excellent regional training staff and program	Utilize feedback to assure training needs are being met, and that training is being implemented and passed on to personnel and nationals.
4. Personnel well trained in CPM principles and vision.	Utilize accountability to insure CPM principles and vision are being implemented at the team level.
5. Availability of a large pool of SBC volunteers.	Increase number of volunteers coming to CEE while striving for higher levels of strategic impact.
6. Good teaming dynamics within SC led teams.	Expand team dynamics beyond IMB personnel to include national partners.
7. Personnel with a passion for reaching their PG.	Insure spiritual vitality remains a high priority.
8. Excellent and multiple prayer networks available to CEE. Examples: P.L.E.A., CompassionNet, CEE Prayer Updates, team and Individual prayer networks.	Utilize prayer networks to encourage intercessors to pray for the emergence of CPMs.

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|---|---|
| <p>9. Dedicated and supportive partners within SBC entities - conventions, associations, churches, individuals.</p> | <p>Nurture partners to embrace greater responsibilities in implementing CPM strategies.</p> |
|---|---|

FIGURE 11.3: CEE WEAKNESSES

CEE WEAKNESS	HOW TO MITIGATE WEAKNESSES
1. Inexperienced missionary personnel - from SC survey 5 in 10 SCs less than 6 yrs and 9 in 10 less than 10 yrs / overall team member survey respondent - 6 in 10 less than 3- 4 yrs and 9 in 10 less than 10 yrs .	1. Educate personnel by means of case studies using best practices and lessons learned; 2. Fully implement the current mentoring initiative; 3. Increase frequency of supervisory contact; 4. Provide intentional training for roles.
2. Leadership is not always holding personnel accountable to the CEE vision.	Insure that all personnel understand their role and the expectations they are to meet for fulfilling the CEE vision by "inspecting what is expected".
3. CPM foundations are not being established in 1st generation churches.	SC led teams must recognize influences which keep 1st generation churches from establishing a CPM foundation. Intentional steps must then be taken to instill CPM ideals by casting vision; training new believers and leaders; modeling; assisting; and re-directing where necessary.
4. Lack of a regional CPM model that demonstrates the operation and impact of a CPM.	Instill in missionary a no compromise attitude in the pursuit of developing a CPM model. Empower the teams to say no to "good" things in order to pursue the "best". Patience and tenacity are a must.
5. Inconsistent application of CPM principles. For example: 15 SCs surveyed had 10 different discipleship models, some of which are not listed in the CPM Process Chart.	Re-examine the regional CPM Process Chart to evaluate the methods and tools listed. Determine if the listed methods and tools are providing the desired results; and are directly applicable to CPM principles and practices. Identifying the best of these methods and tools and provide specific training from these as they apply directly to CPM principles and practices.
6. Lack of CPM training for new believers and leaders in CPM vision and practices.	SC led teams must anticipate and prepare for the needs of new believers and leaders so that they have materials and training available to move them quickly through the CPM process.
7. SCs often overlook the leadership potential in new believers which results in a shortage of available leaders	Trained all new believers in CPM principles and practices as if they were going to become leaders, until such time that it becomes evident that some will not accept this role.
8. Turnover of personnel in SC led teams.	Teams must develop a plan for entry and exit of personnel. Such plan shall bring consistency to entry and orientation coordination for all new missionaries to adapt and engage their PG more quickly. The exit plan must be established for all personnel for end of term completions and STAS in order to minimize impact on team performance.
9. Non-resident SAs serving in the position of RA.	Abandon the practice of using SAs as the Richmond Associate unless an interim SA is appointed.

10. SA workload on non-field and administrative issues detracting from strategy development and assisting of SCs in their strategy implementation and development.	Budget an administrative assistant for SAs, as well as limit the amount of time on regional issues to 30%.
11. Use of ASR/CPPI for measuring CPM progress and inconsistent use of CPM definitions leads to misinterpretation of progress and missteps toward progress being taken.	1. Unify and align the Region's terminology and definitions in order to align SAs, SCs and the frontline missionaries to improve their work practices and provide accurate reporting of CPM foundations, ASR/CPPI data, etc. in order to attain a consistent reporting process. 2. Develop a family of measures (F.O.M.) for CPM that is reported by each CPM team and published to the region on a monthly basis.

FIGURE 11.4: CEE OPPORTUNITIES

CEE OPPORTUNITIES	HOW TO CAPITALIZE
1. 2,020 new churches have been established representing a pool of potential CPM practitioners.	Recognizing that new churches show greater potential for reproduction, SCs should focus CPM training among these churches so as to move subsequent generations to have CPM foundations. Such CPM training should focus on members with the potential to become lay leaders in the 2nd generation churches.
2. IMB regional focus on CEE in 2007.	Create awareness among CEE personnel so they can participate in the preparation of advocacy materials and volunteer strategies to promote the engagement of unreached people groups.
3. Use of Key Partner Consultations (KPC) in the States for mobilization of partners, gaining new partners and training in the role of virtual SC (VSC).	Explain to personnel how KPC meetings directly add value toward team strategies and ask them to promote these meetings among their Stateside contacts and partners.
4. Emphasis on mentoring that is currently in the implementation phase.	Fully implement the current mentoring initiative and hold missionaries accountable to follow IMB mentoring policies. Develop a standard of expectations for mentoring relationships.
5. Growing network of volunteers.	Development of volunteer orientation materials by each team that will introduce volunteers to their strategy and educate them in CPM principles so that together they can move toward laying CPM foundations.
6. Maturation of personnel in CPM practices and principle.	Motivate and educate personnel by means of case studies. The sharing of best practices and lessons learned through experience when implementing CPM principles and practices should increase the effectiveness of all personnel.

FIGURE 11.5: CEE THREATS

CEE THREATS	HOW TO NEUTRALIZE
1. NBU leaders generally show little enthusiasm for implementing CPM principles and practices; however, they still remain open to benefit from missionary involvement in various ministries. Missionaries in this setting can be tempted and/or become distracted from pursuing CPM principles and practices in order to demonstrate their value.	SCs in consultation with their SAs evaluate the extent of their relationships or partnering with the national unions with the aim of lessening percentage of resources committed to NBU incremental church planting, where possible and practical. Assess the partnership effectiveness and responsiveness with NBU, and subsequent actions to take based on results of the assessment.
2. NBU may misinterpret the IMB's pursuit of CPMs outside of their sphere of control and influence. Their misinterpretation could cause a rift in relationships and jeopardize missionary's ability to remain in that setting.	Where necessary to maintain partnerships with NBUs, maximize the strengths of the NBU in ways where they are willing and able to assist in church planting, e.g. prayer, special days of prayer, or multiplying disciples and groups, or churches.
3. It is unlikely that CEE will be able to engage the remaining 54 PG/segments due to the slow rate of SC appointments through RVA.	Assess current field missionaries for qualifications, willingness, and calling to serve as SCs for the remaining unengaged people groups or segments, with the goal of repositioning units, while having an expectation that RVA will provide the remaining units. The redeployment of personnel will need to be worked out between the SAs and SCs.
4. Religious and cultural contexts that may actively resist evangelical efforts in the region.	Emphasize fervent prayer by calling on the missionaries, national believers, prayer partners and networks and others to counter such opposition.
5. The attrition rate among SCs and other personnel will negatively affect CPM progress.	Provide opportunities for personnel to articulate their call to missions, monitor their spiritual vitality, and provide a full support team of member care professionals.
6. Continued incremental church planting versus progress toward the next stages of CPM.	Assess the current church planting environment and practices across all levels of field personnel. Implement changes as appropriate, using either the recommendations contained in the Five-year Evaluation Report or other solutions developed during the assessment.
7. Change of governmental regulations and laws that inhibit religious freedom, impeding evangelization and the deployment of missionary personnel.	Develop contingency plans to assist personnel who might be barred from gaining access to their PG.

APPENDICES

A. GLOSSARY OF TERMS

2ND GCs	Second Generation Churches	Any church that is planted by a “first” generation church. Any church that starts another church is known as either the “mother church” or as a First Generation Church.
ASR	Annual Statistical Report	A statistical report issued by the IMB in Richmond, from data compiled throughout the world
CEE	Central & Eastern Europe	One of the regions within the International Mission Board
CP	Church Planting	A process that denotes incremental church planting
CPM	Church Planting Movements	A process that denotes multiplicative church planting.
CPPI	Church Planting Progress Indicators	A statistical report issued by the IMB in Richmond, from data compiled throughout the world
DNA		In human terms, DNA is comprised of chromosomes, and all must be present in order to have self-replication. The lack of a chromosome causes some type of malformation. This type of situation also occurs in the formation of new churches. Many factors are interconnected and are necessary for a healthy, self-replicating church. These factors are referred to in this document as DNA.
ENOC	Entry and Orientation Coordinator	This position exists to help orient new personnel to their field/culture, and helps new personnel with the process of language acquisition. Many times, the SC is charged with this responsibility.
ET	Evaluation Team	The team of persons selected to perform the evaluation of regional progress toward the goals and objectives.
GLOBAL RESEARCH		This is a department within the IMB, whose main goal is to research the statistics and data about churches, baptisms, and discipleship throughout the world.

IMB	International Mission Board	
MEGA-CITY		Cities with 1 million or more populations, within which are clearly identifiable ethnic groups that have population segment greater than 100,000. Mega-city populations have a unique feature when residents identify themselves as citizens of the city, rather than citizens of the country.
MP	Master Plan	The vision statement developed by the region, denoting the goals and objectives to be pursued in the course of ministry throughout the region.
NBU	National Baptist Union	Nearly every country within CEE has a national union of Baptist churches. Many times, the missionary's residence and working visa is due to an official invitation of the NBU to the missionary.
PDSA	Plan-Do-Study-Act	An acronym that denotes the life-cycle of a process. The evaluation documented here represents the "study" phase of this process.
PG	People Group	Generally designated by ethnic, rather than geographic, distinctions.
PG SEGMENT	People Group Segment	For large populations of an ethnic group, that is dispersed across a large geographic area. For practical purposes, a PG segment allows focused work within a specified geographic area when the population is greater than 100,000.
PRO-CORE		According to Dr. Thom Wolf, Pro-Core is a set "core competencies" equipping missionaries to plant First Century New Testament Churches in the Twenty-First Century. See Appendix M for description of Pro-Core competencies.
REAPING FIELD		A field that has had adequate preparation and has had seed sown, and results have been seen. Harvest is being experienced in reaping fields.

RL	Regional Leader	Each of the eleven regions within IMB has a Regional Leader.
RLT	Regional Leadership Team	Within CEE, the RLT is made of the Regional Leader, the Administrative Associate, the five Strategy Associates and the Richmond Associate.
RST	Regional Support Team	The RST is comprised of Business Facilitators, Member Care, Field and Regional Office Personnel.
RVA	Richmond, Virginia	Used to indicate where information was obtained. Indicates that information was obtained by the IMB headquarters, in Richmond, VA.
SA	Strategy Associate	Each of the five fields within CEE has a Strategy Associate. Has responsibility of leading the strategy of the field through development and guidance of the Strategy Coordinators in his field.
SC	Strategy Coordinator	The position responsible for developing strategy for reaching people groups or people group segments.
SCT	Strategy Coordinator Training	Within this report, this term is used to describe the formal three-week training sessions that take place in the Regional Offices in Prague.
SLII	Situational Leadership II	A supervisory training program, with the main functions being to determine what type of supervision is needed per-task, rather than per-person.
SOWING FIELD		A field, spiritually speaking, where many rocks and barriers need to be removed in order to prepare the soil for the planting of the seed.
TARGETED ENTITIES		People Groups identified within the CEE region.
UPG	Unreached People Group or Unengaged People Group	A UPG is a people group, or segment, for which there is no Strategy Coordinator in place, little or no church planting taking place, and has a population of less than 2% evangelical.

VSC	Virtual Strategy Coordinator	A stateside partner, who has accepted the responsibility of researching and planning work to reach a people group or segment. This person lives stateside, and is not financially supported by IMB. The VSC can come from a partnership with a church or association or other ministry.
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C. RE-LISTING OF RECOMMENDATIONS

The numbering system for recommendations relate to the specific portion of the report where the recommendation is located.

RECOMMENDATION 4.1: Assess current field missionaries for qualifications, willingness, and calling to serve as SCs for the remaining unengaged people groups or segments, with the goal of redeploying qualified units, while having an expectation that the remaining units will come via appointment. The redeployment of personnel needs to be coordinated between the SAs and SCs.

RECOMMENDATION 4.2.1: Develop fully the expectations and qualifications needed to be an SC in CEE. Clearly communicate the expectations and the necessary balance between facilitating the work vs. personal involvement in the work.

RECOMMENDATION 4.2.2: Ensure each SA meets with each SC quarterly for a strategy consultation.

RECOMMENDATION 4.3.1 Utilize more models from the existing CPM foundational work that is taking place in the region to bring CEE contextualization to the existing training programs.

RECOMMENDATION 4.3.2: Initiate mentoring between more-experienced SCs and less-experienced SCs.

RECOMMENDATION 4.5: Initiate a trial or pilot program under the direction of the regional training director and/or SAs to determine if it is possible to engage a PG more rapidly. The aim is to more rapidly start a CPM from new believers from the pagan pool. One unit, such as an apprentice, a 2+2 candidate from a seminary, or an ISC unit (single, or married without children) willing to make a 4 – 5 year commitment will be selected in each field for the program. The program will generally consist of:

1. Six months of language on the field upon arrival and then a reduced level of language acquisition over the rest of their term.
2. SC training in month seven.
3. Development of the Master Plan and CPM strategy in months eight through twelve.
4. Employment of a full time national translator beginning in month nine for the unit for a period of 1 ½ to 2 years to begin engaging the PG and starting the CPM through house churches or cell churches.

RECOMMENDATION 5.1: Assess and align current church planting practices with CPM methodologies. Ensure that knowledge of current CPM models that are taking place in CEE is shared with field personnel, in various formats, for the purpose of passing on contextualized models, utilizing the information in training of SCs by providing practical training opportunities at SCT, AGM or the Field level, along with celebrating the foundational work taking place.

RECOMMENDATION 6.0.1: Acknowledge the difference in the sowing and reaping fields and affirm each team accordingly.

RECOMMENDATION 6.1.2.1: Develop an assessment method to assist SCs and teams in determining partnership effectiveness and responsiveness with NBU, and subsequent actions to take based on results of the assessment.

RECOMMENDATION 6.1.2.2: SCs in consultation with their respective SAs evaluate the extent of their relationships or partnering with the national unions with the aim of lessening percentage of resources committed to NBU church planting where possible and practical.

RECOMMENDATION 6.2: Reemphasize the importance of the CPM foundational elements over which the individual missionary has control; i.e., prayer, fasting, and promoting extraordinary prayer for their setting. Also develop, communicate and implement a CPM foundation across the region reflective of the CEE MP definition concerning these CEE foundation elements.

RECOMMENDATION 6.3: From existing work taking place in the region, develop Field-specific contextualized CPM methodologies; provide more directive management, and specific tools for CPM development.

RECOMMENDATION 6.4.3: SC led teams need to establish a context specific CPM training tract leading from salvation through CPM based discipleship and leadership training, leading to direct involvement in CPM based church planting in a first or second generation church plant.

RECOMMENDATION 6.5: Evaluate discipleship training models being used by SCs to ensure that they are consistent with CPM methodology promoted within the region. Determine how to measure effectiveness of these discipleship models, and ensure that SCs are using this process to assess the models used in their setting.

RECOMMENDATION 6.6: SC led teams should develop and implement a working CPM leadership training model, which includes assessment of potential leaders, and training of leaders for a CPM vision.

RECOMMENDATION 6.7.1: Unify and align the Region's terminology and definitions in order to align SAs, SCs and the frontline missionaries to improve their work practices and provide accurate reporting of CPM foundations, ASR/CPPI data, etc. in order to attain a consistent reporting process.

RECOMMENDATION 6.7.2: Develop a family of measures (FOM) for CPM that is reported by each CPM team and published to the region on a monthly basis. Each measure must have value in assessing progress and when taken together serve to provide an accurate indicator for progress and status of the CPM in the region. See **Appendix D** for a suggested set of such measures.

RECOMMENDATION 7.1.2.1: Provide regional slots for an administrative assistant in each field, in order to allow each SA to effectively delegate their administrative workload to allow greater focus on reaching regional objectives within the field.

RECOMMENDATION 7.1.2.2: Ensure that each SA is spending no more than 30% of total

work time on regional issues. Regional issues are defined as necessary RLT duties, yet issues not directly or exclusively related to his respective field.

RECOMMENDATION 7.2 – SAs AS RICHMOND ASSOCIATES: Abandon the practice of using SAs as Richmond Associates, while also trying to supervise a regional field. If an SA is appointed as an RA, then an interim SA with temporary membership on the RLT should be named.

RECOMMENDATION 7.3: *"Tighten the rope"* of supervisory roles, i.e., bring alignment and consistency to communication of messages across the region by:

1. Accountability for Delivery of Messages by "inspecting what is expected." Clearer expectations must be set forth by the communicator of the message to ensure both prompt delivery and application of the message.
2. Clarity of Message. Not only delivering the message, but ensuring that it has been received and applied with the same level of urgency and quality by which it was sent.

RECOMMENDATION 7.4 -- ENHANCED MEMBER CARE: Assess regional needs for Member Care units. One unit is needed in the area of Pastoral Care (helping hurting individuals as well as conflicted teams) while the other is needed in the area of professional medical consultation.

RECOMMENDATION 8.1: Review the various job descriptions of the currently filled positions, for the purpose of determining if positions being approved are focusing on the ministries needed to accomplish a CPM.

RECOMMENDATION 8.2: Standardize region-wide reporting, such as a F.I.R.S.T. report, where the field missionaries report ASR/CPPI information to their SCs on a monthly (or periodic) basis.

RECOMMENDATION 8.3.1: Develop a training list of courses, with the corresponding reading materials, in order to provide training that is practical and pertinent. Provide this in a downloadable format for team members to access. Completing these training courses on the Team Level will address the front liner where they are and meet their need.

RECOMMENDATION 8.4.1: Ensure that SCs receive training in SLII within a timely manner of taking on supervisory responsibilities.

RECOMMENDATION 8.4.2: Implement SLII training within teams so that a common vocabulary can be established, and supervision can be adapted to fit the 'task' rather than having one supervisory style for every person. This type of communication will allow the team members to have a voice, by indicating what type of supervision they need for a particular task.

RECOMMENDATION 8.4.3: Implement an annual evaluation time for SCs and their teams to review the master plan, discussing the planned implementation steps for the next year, and reviewing results of the past year's work in light of master plan goals.

RECOMMENDATION 8.5: Assign a place on the CEE Info website where lists of best practices and lessons learned can be maintained and added to by SCs (similar to blog entries). Using the existing technology of the CEE Info website will allow for sharing information within a protected environment within the region. Such a website should be promoted on the Czech It Out on a quarterly basis.

RECOMMENDATION 8.7.1: Encourage CEE missionaries to seek out, or to initiate, times with colleagues in their vicinity to worship and pray together, initiate accountability partners, for the purpose of increasing their spiritual vitality. Field, countries, and / or teams should plan yearly retreats geared specifically for women.

RECOMMENDATION 8.7.2: Encourage CEE missionaries to use all their vacation days, in order to maintain their spiritual vitality, as well as physical and emotional well-being.

RECOMMENDATION 8.8: Proactively seek ways to manage and communicate change in a way to lessen the negative impact on teams. We recommend that a study be performed on how to manage change in a teaming environment, with the study to begin as a search through existing literature of managing change to select appropriate and effective material.

RECOMMENDATION 8.9.1: Bring the region into alignment with the language standards endorsed by *My Journey to Excellence*. In fields where there are no ENOCs, the SA is responsible for determining who will monitor language acquisition for the new field personnel.

RECOMMENDATION 8.9.2: Develop region-wide standards of achievable language skills for short-term personnel that will empower them to live in their new culture and to maximize the effectiveness of their position or team role.

RECOMMENDATION 8.10: Assign a place on the CEE Info website listing best practices and lessons learned for the strategic use of volunteers.

RECOMMENDATION 8.11: Encourage team members to spend more time with nationals. In order to fully model, assist, watch and leave. After leaving, follow-up can then take place, in order to monitor if progress is being made.

D. CPM FAMILY OF MEASURES

This appendix contains tools for the region's leadership to consider in order to bring better alignment and measurement of CPM progress. Leadership should not think or consider this listing as exhaustive. The items below should be reviewed and reduced or added to as appropriate.

The development and implementation of a common CPM family of measures (FOM) will help leadership assess positive progress toward CPMs and adjust practices and strategies as necessary on a timely basis. In addition an FOM has the potential to identify and quantify best practices and lessons learned as new practices and/or models are employed. Usually an FOM is published to the region's personnel; it may create enthusiasm and a sense of CPM strategy ownership by the region's personnel.

Below is a suggested listing of categories that could be measured to provide a family of measures to be collected at the team level, rolled up to the field level and then rolled up at the regional level. This will allow use at all levels of CEE's organizational structure to monitor CPM progress. It is suggested that the measures be collected and published monthly, but in no case less than quarterly. The following list should not be considered as all inclusive, but should be evaluated by leadership to determine the most appropriate categories to measure. Note that some of the categories could be differentiated into a special grouping that could be thought of as "leading indicators" of CPM progress.

The categories that should be considered for measurement are as follows:

D.1 MONTHLY QUANTITATIVE MEASURES:

FOM for positive progress toward a CPM

- Number of new converts disciplined using a CPM model.
- Number of national leaders trained using a CPM model.
- Number of new churches started - cumulative.
- Number of house churches started – monthly.
- Number of new churches by generation.
- Number of paid pastors in churches.
- Average size of churches.

D.2 QUARTERLY QUALITATIVE MEASURES:

(Rated by SCs on a scale of 1 – 10 with 1 being the lowest and 10 being the highest rating)

- Extraordinary Prayer
- Abundant Evangelism
- Intentional Church Planting
- Authority of the Bible
- Local Leadership
- Lay Leadership
- House Churches
- Churches Planting Churches
- Rapid Reproduction
- Healthy Churches

NOTE: Definitions are to be provided with the FOM instructions that align with the book, *Church Planting Movements – How God Is Redeeming a Lost World* by David Garrison which is the basis for SC training on CPMs.

D.3 CPM FOUNDATION CHECKLIST:

In addition to the FOM, a checklist is provided below which the regional leadership may use to assess when a CPM foundation has been clearly established by a SC led team.

FERVENT PRAYER:

- The PG/population segment has been immersed in prayer
- A Prayer Network for the Team is established and operational
- Prayer is considered a Team priority

MASSIVE SEED SOWING:

- New believers have received CPM discipleship training and are actively sowing seed on a weekly basis
- Where possible, special evangelistic events are scheduled at least quarterly
- New believers share feedback with each other on their evangelistic encounters

COMMON VISION AND TRAINING WITH PARTNERS:

- Partners agree to cooperate in CPM vision
- Partners have been trained in CPM principles

MODELS/METHODS:

- A CPM church has been established that follows or incorporates a CPM model
- A CPM based discipling model/method that builds reproduction into every believer has been completed, is ready for implementation and has been in use for three months. Such models/methods shall include evangelization, discipling and planting of new churches
- A CPM based leader training model/method has been completed, is ready for implementation and has been used for three months
- Church models/methods are clearly reproducible in the PG context and do not rely on foreign financial support

E. NOTABLE COMMENTS FROM SURVEYS

CONCERNING INTERCESSORY PRAYER:

A missionary points out in their survey, “. . . I have never been more aware in my life as a follower of Christ of what prayer can do in our work. Prayer (I mean the embarrassing kind of pleading with God in loud cries that I would never ever, ever do with the IMB personnel around me-because I just cannot imagine my personality getting out that much) that is the stand in the gap kind of prayer. Second is faith in the face of the impossible. I believe every person that I rub shoulders with” in my location “has pulled up their belt a notch and is walking in the face the impossible because they realize this is a cross-road of history. Our lives count if we look to Christ in his mission in prayer and obedience. It is a trusting faith that leaves your stomach in knots in the night. It the faith makes you settle down into the lifestyle of an ‘essential outsider’ because your life could make the difference between one or one hundred thousand people in eternity for Christ.”

Another states, “If we are not careful, I think it is easy to overlook the fact that any ‘climate’ without God’s movement upon it will bear no lasting fruit. The great church movements were rooted in an extraordinary movement of God’s Spirit. This cannot be manufactured, trained or coerced, even with the most effective strategies or strategists. I am certainly an advocate for training leaders and for modeling CPM principles, but I am not sure that these elements are CPM-producing so much as they are CPM-produced. I share Garrison’s view that CPM-style leadership is lay-based and involves passionate disciple-makers more than trained and educated church leaders.”

CONCERNING BARRIERS IMPACTING THE PURSUIT OF CPMs:

THE PRESENCE OF THE NATIONAL BAPTIST UNION: “Working with the national union . . . has been good because they are committed to Christ, but they are not committed to the CPM. This makes the distance on the road traveled with them short, however, they should not be listed as a ‘barrier’ to a CPM.”

THE HISTORICAL CONTEXT OF CEE: “We should not think that (Central and Eastern) European culture is going to give up that easy after hundreds of years of darkness. Europe represents something important in the demonic kingdom. We must continue to march forward into the lives of Central (and Eastern) Europeans. We can minister, for example teach English, if that is the felt need found among the people with whom we are working, but we should never let that take away from approaching the soul with the gospel. If we need to use overhearing the gospel in the postmodern context of our times then ok, but that does mean getting the people that we are praying for within ear-shot of the gospel.”

THE SPIRITUAL REALITY OF CEE: “I am certain that one of the primary barriers is the lack of respect or ignorance of the powerful grip that the devil has on the people of Europe . . . It seems difficult to find someone who is qualified to speak to the subject, not because we cannot find maturing believers with many years of experience but because as IMB personnel, we are cut from an ‘American Christianity Cloth’ and we did not cut our teeth as believers in SBC’s for a healthy respect for the demonic. When I asked about this subject in SC training, I collected a list of 4 books and all without exception were popular books that did not deal with the issue deep enough Biblically to create a healthy understanding much less solidify the Holy Spirit’s work in the church planter that makes you realize how much we owe to being providentially covered by God from more evil encounters, consciously protects you on occasion and provides the resources for us to be part of expanding the kingdom of God into enemy territory.”

MODELING CPMs: It seems that, “. . . SCs lack experience and are simply modeling what others have done to participate in a CPM in other parts of the world. This is a good thing, I think because if the wind blows, we are working with a reproduction mindset in place and we are doing a good job sharing that mindset with others around us. The hindrance in this point is that we are not working with a model that has been proven and so we lack

the prayerful support of the Baptist Union and hence their own efforts and the long arduous labors of putting a CPM foundation in place.”

THE NEED FOR HOLINESS: *“The sin of the missionary: I think it is wise to assume that we might face the same basic sins of our people groups. Addicted to comfort to the degree that it has tamed the presentation of the gospel.”*

“God does and has used people in his work, who lack an ongoing discipline of holiness in their lives. However, in many more cases it was a hindrance to the work of God that he wanted to do.”

F. EVALUATION TEAM CHARTER**CEE EVALUATION TEAM CHARTER**

JULY 29, 2005

I. INTRODUCTION

At the recommendation of Rodney Hammer, Regional Leader for the Central and Eastern Europe Region (CEE) of the International Mission Board of the SBC, the Regional Leadership Team approved at its May 2005 meeting in Colorado that an evaluation of the region's progress toward meeting its 2004 and 2010 Master Plan objectives be made. Included in the evaluation will be a determination of the best practices being employed and the lessons learned throughout the region. Subsequently an Evaluation Team (ET) was named which included a representative from each field and included a diversity of experience, gender and responsibility.

II. TEAM MEMBERS

Skipper Perryman – Team Leader/RVS
 Mark Aderholt – CEF/SA
 Betty Easter – SEF/SC
 Shannon Ford – BUS/SC
 Steven Reece – Baltic/SC
 Jill Willeke – Russia/SC

Rodney Hammer – Regional Leader – Oversight
 Lynn Terrill – Administrative Associate – Oversight
 Michelle Johnson – Recorder / Information Assistant

RED Team Members (to review and mark-up Evaluation Report): Preston Pearce, Mike Ray and Ed Tarleton.

III. PURPOSE STATEMENT

The Evaluation Team is to evaluate the mid-term progress by CEE toward achieving its 5-year and 10-year objectives as contained in its Master Plan developed in 2000; to evaluate if current practices and plans will result in achievement of its stated objectives for 2010; and to identify best practices and lessons learned during the years 2000-2005.

If a determination is made that the mid-term objectives have been met and those for 2010 are expected to be met, the Evaluation Team is to identify how the best practices and lessons learned can be leveraged to enhance achievement of the Master Plan objectives by 2010 for the Regional Leadership Team's consideration.

If a determination is made that the mid-term objectives have not been achieved or are not expected to be achieved under current CEE practices and plans, the Evaluation Team will present recommendations for the Regional Leadership Team's consideration.

IV. AREAS OF EVALUATIONS

The following is a listing of the major objectives of the Master Plan to be evaluated and measured for progress, as well as other information to be discovered.

A. Master Plan Objectives:

1. Rapid engagement of new peoples and segments.
2. Increased baptisms and new churches
3. Positive progress toward CPMs.

B. Factors Influencing Master Plan Implementations:

1. Best practices and lessons learned in CEE
2. Strengths and weakness
3. Barriers

It is understood that this listing may be adjusted during the course of the Team's discovery work based on its findings and on further direction by the oversight members of the team.

V. DELIVERABLES AND SCHEDULE

The ET shall deliver to the Regional Leader the following:

- A. Preliminary Evaluation Report delivered to the Red Team - October 6
- B. Red Team initial review of Preliminary Evaluation Report - October 6-15
- C. Revise/amend Preliminary Evaluation Report - October 16-25
- D. October 25 - Revised Preliminary Evaluation Red Team
- E. E Team review and mark-up Evaluation Report - November 15-29
- F. Red Team review and mark-up Evaluation Report - November 30 - December 10
- G. December 16 - Final Evaluation Report

VI. PROCESS TO BE FOLLOWED

The team will follow the CEE 5-Year Evaluation Process comprised of:

- Phase 1 – Organize and Collect Data and Information
 Phase 2 – Analyze Data and Write Draft Evaluation
 Phase 3 – Finalize Evaluation

VII. SOURCES OF DATA AND INFORMATION

It is anticipated that data and information will be obtained from the CEE Annual Statistical Reports, direct surveys, interviews with field personnel and other sources as appropriate.

VIII. BOUNDARIES

The team will operate and perform its work within the following boundaries:

- A. The objectives as listed in IV.
- B. Only practices, training and processes related to the objectives in IV will be evaluated.
- C. Team oversight personnel will review surveys forms prior to distribution.
- D. No authority to implement recommendations.
- E. Areas will only be evaluated as they relate to the progress of objectives.

IX. TEAM VALUES AND PRINCIPLES

The team agrees to perform its work by the following the values and principles listed below:

- A. Seek God's help in all aspects and phases of the work.
- B. Pray for each other.
- C. Have the freedom to raise questions, as well as to express opinions and ideas.
- D. Do an excellent job and work diligently.
- E. Hold confidentiality when requested by individuals and/or noted by team.
- F. Validate conclusions.
- G. Be constructive.
- H. Be honest with each other.

- I. Be objective.
- J. Be prescriptive.
- K. Be useful.
- L. Be balanced.
- M. All comments will be made in an objective and constructive manner.
- N. Work in harmony and value each other – being respectful of their personhood, talents, gifts and call.

G. TEAM METHODOLOGY AND EVALUATION PROCESS

The Evaluation Team followed the Evaluation Process as approved by the RLT at its May 2005 meeting. See **Appendix H: Evaluation Process Chart**. One team member was selected from each region and included a variety of personnel selected by length of service, experience, gender and position. The process included a review of the evaluation report by a Red Team for consideration in the final report. The team met five times over the course of seven months in the evaluation effort, in addition to individual travels for the purpose of conducting face-to-face interviews.

The evaluation was made through data collected from CEE Master Plan Updates, ASR/CPPI reports, surveys of SAs, SCs, team members and SCs with 2nd generation churches and additional reports as requested from the region. Further, face-to-face interviews were conducted with selected teams in each field, as well as telephone interviews.

The summary of each meeting's objectives were as follows:

FIRST MEETINGS: JUNE 27 AND 29, 2005 - POLAND

The evaluation team had brief introductory meetings in June 2005 at the AGM in Poland. During these meetings introductions were made, the regional leader commented on the purpose for establishing the team, and an over-view of the process to be followed was presented.

SECOND MEETING: JULY 28 AND 29, 2005 – PRAGUE, CZECH REPUBLIC

The primary objectives of this meeting were to finalize the team charter, review the CPM objectives to be evaluated, determine the type of information needed to make the evaluation, and prepare surveys that would be the means of gathering the information needed.

THIRD MEETING: AUGUST 23 – 25, 2005 – BUDAPEST

The objectives of this meeting were to:

1. Analyze the survey data received
2. Develop a plan for 2nd generation church telephone interviews
3. Develop an interview plan for on-site interviews
4. Determine which SC led teams to interview
5. Begin preparation of the evaluation report
6. Review the evaluation schedule
7. Plan the next steps to take

Prior to our reviewing the survey results, the primary objectives from the Master Plan were compared with the achievements of objectives through 2004:

1. The rapid engagement of the 122 UPG/population segment identified in CEE
2. The baptisms and new churches founded
3. Progress toward CPMs

The major part of the meeting time was devoted to reviewing the data and information obtained through the SA Survey, the SC Survey, the Team member Survey, and the 2nd Generation Churches Survey.

FOURTH MEETING: OCTOBER 3- 5, 2005 - BUDAPEST, HUNGARY

The objective of this meeting was to:

1. Report and discuss survey findings from interviews
2. Review the report format
3. Analyze survey data
4. Begin composition of the evaluation report

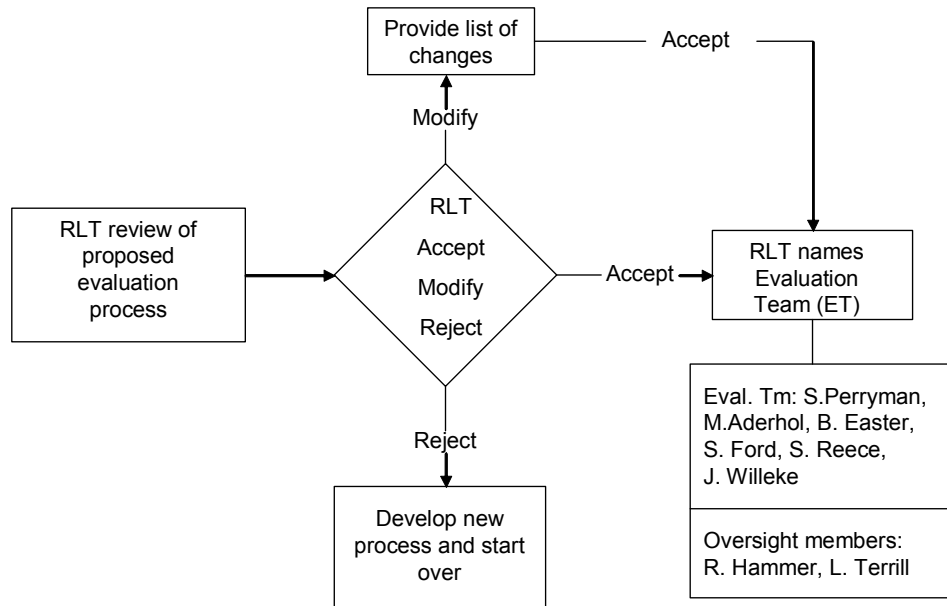
FIFTH MEETING: NOVEMBER 29 – DECEMBER 2, 2005 – PRAGUE, CZECH REPUBLIC

The objective of this meeting was to receive review comments from the Red Team Review as presented by Mike Ray, receive review comments from the oversight members, and revise the final evaluation report.

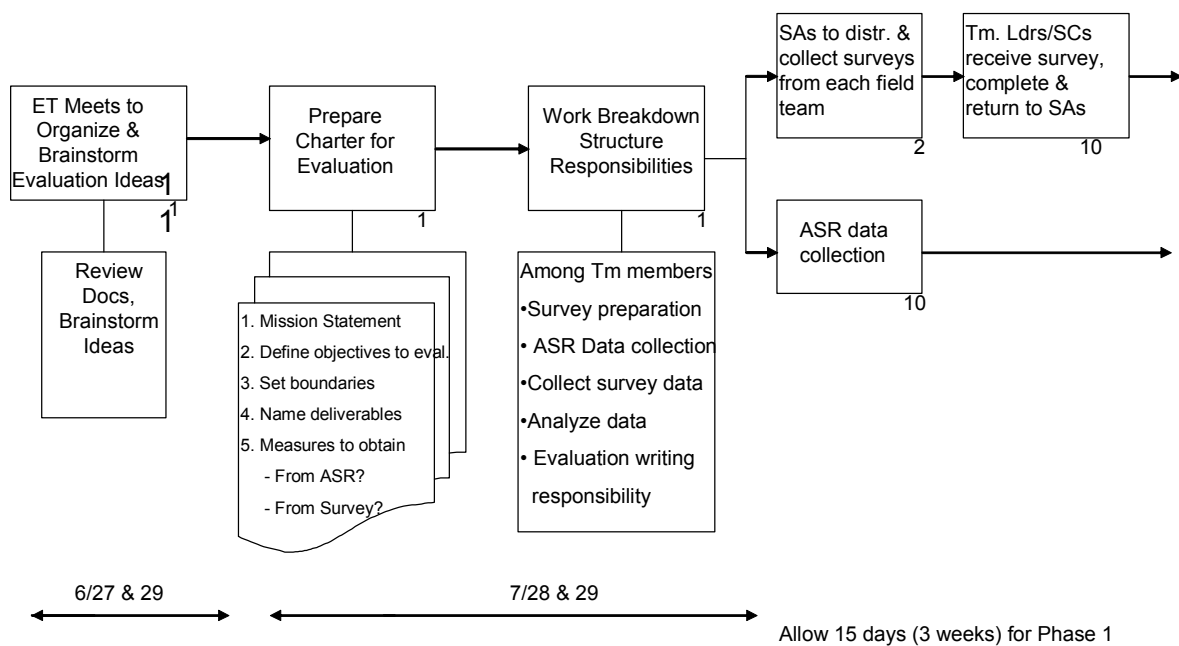
H. EVALUATION PROCESS CHART

CEE 5-Year Evaluation Process Overview:

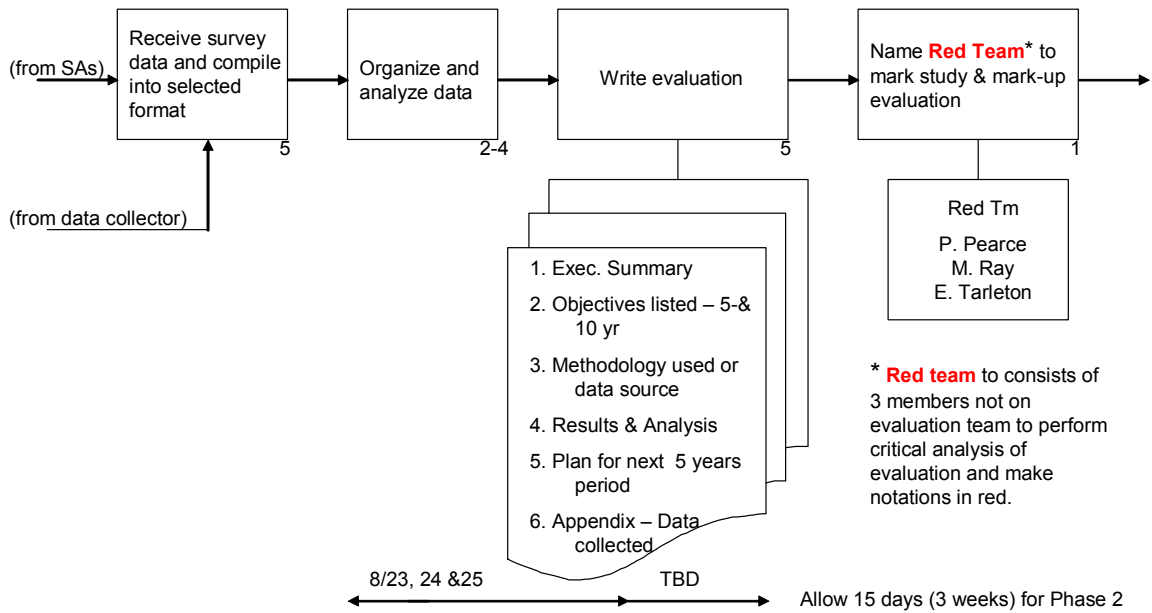
Evaluation Process Approval



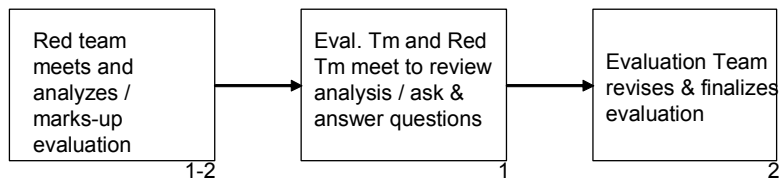
Phase 1 - Organize and Collect Data and Information



Phase 2 – Analyze Data and Write Draft Evaluation



Phase 3 – Finalize Evaluation



12/16

Allow 5 days (1 week) for F

I. SURVEY FORMS

STRATEGY ASSOCIATE SURVEY

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Name	(click here and tab between fields)	Location
Dates served in role of SA		Total time spent serving in role of SA
Date Appointed by IMB		Role when appointed by IMB

ROLE OF STRATEGY ASSOCIATE

1. How has serving as an SA for your field impacted your family life? Spiritual life? Personal ministry involvement?
2. Where do you spend the most time? Name the top three things.
 - a.
 - b.
 - c.
3. Are there things that prevent you from getting to new work? Please explain.
4. What has had a direct effect on reaching new segments in your field? List three items / pieces of information that you have discovered (through your research) in the past six months.
 - a.
 - b.
 - c.
5. Currently, how many direct reports do you have? What do you consider to be the optimal number?

6. What percentage of your time is spent on RLT / region-wide issues (items related primarily to the region as a whole) vs. field-wide issues (items related specifically to your field)? Please explain.

RELATIONSHIP TO STRATEGY COORDINATOR

7. What percentage of time do you spend equipping / encouraging SCs or TLs? What percentage of time do you spend dealing with strictly administrative issues with SCs and TLs? What would you consider to be the ideal ratio / percentage?
8. How much time does it take (in general) for an SC in your field to begin effectively engaging his people, segment or city? Please explain.
9. What would you say SCs tend to find as the most encouraging aspect of their work? Discouraging?
10. What difficulties / barriers do you perceive SCs have in moving beyond a CPM Foundation?

INTERNAL, ORGANIZATIONAL ISSUES

11. What strengths of the SC-Led Team approach (used in CEE) have you observed? Weaknesses?
 - a. Strengths:
 - b. Weaknesses:
12. How have resource limitations (personnel, capital) impacted the effectiveness of your personnel as they work toward fulfillment of the vision?
13. What factors have contributed the most to missionary attrition in your field? Do you perceive a pattern in the dissonance between stated reasons (official, organizational reasons) and perceived reasons (true, underlying reasons)?
14. What would you consider to be the top Member Care needs in your field? How have Member Care issues significantly impacted your field?

EXTERNAL, FIELD-SPECIFIC ISSUES

15. What would you consider to be the Top 3 Best Practices in your field?
 - a.
 - b.
 - c.
16. Are there current practices in your field that you feel should be discontinued? If so, what?
17. What activities have you engaged in that have helped influence national leadership in CPM thinking?
18. How would you describe the role of volunteers in your field in the vision of multiplying disciples and churches? Have volunteers been a blessing, a barrier, or both?
19. What encourages you most about the situation in your field? Discourages?

SC SURVEY

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TEAM INFORMATION

1. SC name:
2. Name of Team:
3. Location:
4. People Group (PG) or PG Segment Name and Number:
5. In which year were you appointed or approved by the IMB?
6. What is your current missionary status? ☐ Career ☐ ISC ☐ Journeyman
7. Were you appointed as a Strategy Coordinator (SC)? ☐ Yes ☐ No
8. If not, what was your original missionary role designation? Please check one box that applies to you.
 - ☐ Church Planter
 - ☐ General Evangelist
 - ☐ Team Leader
 - ☐ Volunteer Coordinator
 - ☐ Theological Education
 - ☐ Pastor
 - ☐ Church Developer
 - ☐ Other*

***NOTE:** If you chose "other" above, please indicate your original missionary role designation when arriving on the field.
9. In which year did you attend SC training?
10. Do you feel that your SC training prepared you for the role of SC? ☐ Yes ☐ No
11. If you answered no to the above question, what do you think could be added to SC training that would better prepare missionary personnel for this role?
12. Types and number of personnel on your team:
 - ☐ IMB , ☐ National partners , ☐ Other GCC

***NOTE:** GCCs are Great Commission Christians such as Campus Crusade, Navigators, and Alliance for Saturation Church Planting, etc.
13. What are the current IMB positions on your team (check all that apply):
 - ☐ Church Planter
 - ☐ General Evangelist
 - ☐ Team Leader
 - ☐ Volunteer Coordinator
 - ☐ Theological Education
 - ☐ Teacher of English as a Second Language
 - ☐ Other*
14. Do you work in cooperation with a national union? ☐ Yes ☐ No

THE STATUS OF CHURCH PLANTING MOVEMENT FOUNDATION IN YOUR SETTING

The following survey seeks to evaluate the status of the CPM Foundation in your setting. Please answer the following questions accordingly:

1. Understanding of CPM Foundation:

- a. Express in your own words what a CPM Foundation is.
- b. Define what your CPM foundation looks like – what are its characteristics, how do you know that a foundation has been established.
- c. Does your CPM foundation meet the criteria of the definition of a CPM foundation as stated below in Part C Number 4.2? ☐ Yes ☐ No
How does it differ?

- d. What do you think is inhibiting or impacting the facilitation of a CPM emerging from your setting?
- e. What are the primary barriers or factors at work, preventing you from facilitating the emergence of a CPM in your setting (check all that apply)?
- ☐ Working with a national union
 - ☐ Misunderstanding of a CPM among my missionary team (Nationals or IMB)
 - ☐ Unrealistic IMB expectations
 - ☐ Not sure what I need to do
 - ☐ Other*
- *NOTE: If you chose "other" above, please indicate what you think the barriers are in your setting.
- f. What would help you to overcome these barriers for facilitating the establishment of a firm CPM Foundation in your setting?
- g. If you have established a solid CPM Foundation for your setting, list a few key steps or lessons that you have learned that would assist other SCs establish a similar CPM Foundation in their setting:
1.
 2.
 3.
- h. Briefly list the "best practices" you have discovered from the CPM Foundation established for your setting that would be helpful for others to use in their work:
1.
 2.
 3.
 4.
 5.

2. Provide a brief statement describing your CPM master plan and use the following questions to assess your CPM master plan.

Statement:

- a. Do you believe that a CPM is possible among your PG or PG segment when working in partnership with your country's Baptist Union? ☐ Yes ☐ No
- b. What is your people group or people group segment primary religious background?
- ☐ Catholic
 - ☐ Muslim
 - ☐ Orthodox
 - ☐ Atheist
 - ☐ Other (List primary only)
- c. Would you classify your or PG segment as literate? ☐ Yes ☐ No
- d. Has the state of literacy among your people impacted your strategy plan and how you approach facilitating a CPM among your people group or people group segment?
- ☐ Yes ☐ No
- e. Have you tried chronological Bible storying among your PG or PG segment?
- ☐ Yes ☐ No
- f. List three major cultural or religious barriers, which are preventing a CPM from emerging among your people group or segment:
1.
 2.
 3.
- g. List three major steps you have taken to address these barriers?
1.
 2.
 3.

3. Intercessory Prayer:

- a. What are three primary elements of your team's prayer strategy?
1.
 2.

3. .
- b. Does your team have an intercessory prayer network for your setting, such as PLEA (Prayer Links of European Advocates), CompassionNet? ☐ Yes ☐ No
- c. How often does your team submit prayer requests to your intercessory prayer network?
- ☐ More than 2 hours per day
 - ☐ 1 hour per day
 - ☐ Less than 30 minutes per day
 - ☐ Daily for no set time
 - ☐ Infrequently
 - ☐ Never
- d. How long do you spend each day in prayer for your PG or PG segment?
- e. Is fasting a part of your team prayer strategy? ☐ Yes ☐ No
- f. How often do you or your team fast and pray for your setting?
- ☐ Once a year
 - ☐ Once a month
 - ☐ Once a week
 - ☐ As the need arises
 - ☐ Infrequently
 - ☐ Never

4. Massive Sowing (Evangelism):

- a. Are mass evangelism events, such as crusades and the Jesus Film Project relevant and possible in your context? ☐ Yes ☐ No
- b. Are you broadly sowing the gospel? ☐ Yes ☐ No
- c. If so, how? Please list your top three methods:
1.
 2.
 3.
- d. If not, what are the top three barriers to sowing the gospel in your context?
1.
 2.
 3.

5. CPM Focus -- Multiplication of Disciples and Churches:

- a. Do you have a basic model for training and reproducing disciples? ☐ Yes ☐ No
- b. What is the length of time for basic discipleship training in your setting? .
- c. How many people are discipling new believers? .
- d. How many people are being disciplined? .
- e. In practice, is baptism tied to discipleship in your setting? ☐ Yes ☐ No
- f. Are local church members discipling new believers? ☐ Yes ☐ No
- g. Who is typically the one who is discipling new believers?
- ☐ Missionary
 - ☐ Local pastor
 - ☐ National church planter
 - ☐ Layperson in the church
 - ☐ All or some of the above
 - ☐ None of the above
- h. How many churches are you currently planting in your setting? .
- i. In your setting, are you working in a church planting or a CPM environment (select one)?
- ☐ Church planting environment with focus on planting one or a few churches
 - ☐ CPM environment planting churches who will plant churches into the 3rd and 4th generation
- j. How many churches will you need to fully reach your people group or people group segment in your setting? .

PROGRESS TOWARD CPM IN YOUR SETTING:

In our generation God has moved mightily among various people groups throughout the world via a rapid movement of planting churches, which we refer to as CPMs. We wish to join God in what He is doing and as much as we are able, initiate and nurture CPMs among our people groups or people group segments. This is our mission, our purpose for being in CEE. To this end, we would like to determine whether or not as a region we are moving toward our purpose by evaluating our progress toward CPMs.

1. Emergence of a CPM in Your Setting:

- a. How would you rate on a scale from 1 to 10 (with 1 being the lowest or not present and 10 being highest or highly present) the emergence of the Ten Universal Elements found in a CPM for your setting? **KEY: 1 - Not present; 10 - Highly Present**

Ten Universal Elements	1	2	3	4	5	6	7	8	9	10
Extraordinary Prayer	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Abundant Evangelism	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Intentional Church Planting	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Authority of the Bible	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
National Leadership	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Lay Leadership	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
House (Cell) Churches	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Churches Planting Churches	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Rapid Reproduction	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Healthy Churches	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

2. Status of the National or Local Church:

- a. In your setting what does the Baptist Union consider to be the average size of a church?
- ☐ 25 or more baptized members
- ☐ 10 or more baptized members
- ☐ Fewer than 10 baptized members
- ☐ Other*
- *NOTE: If you chose "other" above, please indicate the number of baptized members required to become a local church in your setting: .
- b. Are other churches in your setting planting churches? ☐ Yes ☐ No

- c. What is preventing national churches from planting other churches?

- ☐ Few or no trained church planters
☐ Lack of vision for church planting
☐ Little or no finances
☐ Poor understanding of the purpose of the church
☐ Other*

***NOTE:** If you chose "other" above, please indicate what you think is preventing national churches from planting churches in your setting. .

3. Status of CPM in Your Setting:

- a. Describe what the ideal CPM type church will look like in your setting? .
- b. In your estimation, how do national leaders or church planters in your setting view the concept of CPMs?
- ☐ Highly positive
☐ Positive
☐ Neutral
☐ Negative
☐ Highly negative
☐ Unaware
- c. Have you introduced the concept of a CPM to the national church planters in your setting?
- ☐ Yes ☐ No

4. Progress toward a CPM in Your Setting:

Some Basic Definitions from the CEE Master Plan:

1. "A church planting movement (CPM) is a rapid and exponential increase of indigenous churches planting churches within a given people group or population segment."
2. *According to the CEE Master Plan, a **CPM Foundation** is defined as "a conducive climate for a CPM to emerge in a people group or segment consisting of intercessory prayer, massive sowing of the gospel, CPM focus, training and understanding for all IMB team members/partners and a model or method for sharing how CPM's come about."*
3. The early stage of a CPM will be defined as *"third generation CPM churches."*
4. A CPM equals *"fourth generation CPM churches and beyond."*

The following questions seek to determine progress toward facilitating a CPM in your setting.

- a. Do you think that the first generation churches with which you are working have the "DNA" or genetic make-up to reproduce second-generation CPM churches?
- ☐ Yes ☐ No
- b. What percentage of first-generation churches in your setting will plant second-generation churches?
- ☐ 100 percent
☐ 50 percent
☐ 25 percent
☐ 10 percent
☐ 5 percent
☐ None
- c. Will any of these first-generation churches be able to plant fourth-generation churches?
- ☐ Yes ☐ No
- d. What do you think that you need to do **today** in your setting that will move you and first generation churches toward planting fourth-generation churches? .
- e. Are second-generation churches planting third-generation churches in your setting?
- ☐ Yes ☐ No
- f. Do you have a model for training leaders and church planters in CPM methodologies and strategies in your setting? ☐ Yes ☐ No
- g. Please describe briefly your CPM training model: .

- h. How many national leaders or church planters are trained or are being trained in CPM methodologies or strategies? .
- i. Approximately, how long does it take to train a leader or church planter in CPM methodologies and strategies? weeks.
- j. Are any of these national leaders or church planters seeking to facilitate a CPM in your setting?
☐ Yes ☐ No
- k. In your experience, have the leaders and church planters come from the harvest or from the pagan pool? ☐ Yes ☐ No
- l. If so, how quickly did they receive their training in CPM methodologies? weeks.
- m. Are leaders being trained in CPM methodologies or strategies on the job by being a part of a CPM based church plant? ☐ Yes ☐ No
- n. Define what is rapid multiplication in your CPM setting: .
- o. Is it ☐ faster than the PG people groups' or population segment or city's growth rate or ☐ other ? Please describe.
- p. Do you have a defined exit strategy for leaving the work in your setting? ☐ Yes ☐ No
- q. What type volunteer teams are effective (strategic) for advancing a CPM in your setting? Why and how? .
- r. How many **strategic** volunteer teams do you annually utilize to advance a CPM in your setting? .

OTHER FACTORS IMPACTING PROGRESS TOWARD A CPM:

1. Training for SCs:

- a. Do you feel your training in CPM methodologies was effective and realistic for your PG or PG segment? ☐ Yes ☐ No
If not, explain. .
- b. What other forms of training have you received in order to assist you in your progress toward CPMs in your setting?
☐ Thom Wolf's Pro Core Seminar
☐ Pro Core Training at AGM
☐ Joel Comiskey Cell Group Seminar
☐ Mission Driven Teams
☐ Situational Leadership I
☐ Situational Leadership II
☐ SC Training II
☐ Other*
☐ None
***NOTE:** If you chose "other" above, please indicate what other training you have received related to your role of SC. .
- c. Has any of the above training been helpful to you in your setting? ☐ Yes ☐ No
- d. Which training has been most easily contextualized for your setting? .
- e. What would you consider to be the most useful training that you have received in your role as SC over the past five years?
- f. How have you passed on this training to your team and national partners in your setting? .
- g. Describe what kind of results have you seen from this training in your setting? .

2. Working in Teams:

- a. What percentage of time do you spend equipping / encouraging TLs or Team Members? . What percentage of time do you spend dealing with strictly administrative issues with TLs or Team Members? . What would you consider to be the ideal ratio / percentage? .
- b. What would you say your Team tends to find as the most encouraging aspect of their work? . Discouraging? .
- c. Overall do feel that your team is effective? ☐ Yes ☐ No
- d. How would you rate your partnership with your Team? ☐ Poor ☐ Good ☐ Excellent
- e. Describe your leadership style. ☐ Supportive ☐ Directive ☐ Neither ☐ Both
- f. How often do you have team meetings? ☐ Weekly ☐ Monthly ☐ Quarterly ☐ ☐ Annually
- g. How involved was/is your Team in the evaluation and development of your team's master plan?
☐ None/little ☐ Somewhat ☐ Much
- h. Select from the following list those descriptions, which best apply to your Team's dynamics.
☐ Supportive ☐ Unsupportive
☐ Encouraging ☐ Un-encouraging
☐ Communicative ☐ Non-communicative
☐ Inclusive ☐ Exclusive

TEAM MEMBER SURVEY

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Personal InformationName: Location: People Group Name and Number When were you appointed or commissioned by the IMB?

What is your current missionary status?

- ☐ Career
☐ ISC
☐ Masters
☐ Journeyman
☐ Apprentice

A. Your Team's CPM Status

1. What is your position or work on the CPM team?
2. In your own words, briefly state your team's CPM strategy.
3. Do you feel what you do moves your team toward a CPM? ☐ Yes ☐ No

B. ASR CPPI

1. Are you involved in reporting statistics (ASR CPPI)? ☐ Yes ☐ No

C. Training/Mentoring

1. Have you received training within your team? ☐ Yes ☐ No
2. Have you been mentored since arriving on the field? ☐ Yes ☐ No
3. What is the most effective training you have received from IMB?
 - a. Why?
4. What training could be most beneficial for you?
5. How equipped do you feel to do your job? ☐ Poorly ☐ Marginally ☐ Adequately
☐ Highly
6. What role has your supervisor played in your On-the-Field Training? ☐ None ☐ Little
☐ Some ☐ Much

D. Teaming – Supervision

1. Overall, do you feel that your team is effective? ☐ Yes ☐ No
2. Do you have an accountability process? ☐ Yes ☐ No a. Is it helpful? ☐ Yes ☐ No

3. How would you rate your partnership with your supervisor? ☐ Poor ☐ Good ☐ Excellent
4. How often do you meet with your direct supervisor? ☐ Never ☐ Seldom ☐ Often
 Times/yr
5. Describe your supervisor's leadership style. ☐ Supportive ☐ Directive ☐ Neither ☐ Both
6. What type of supervision do you need? ☐ Supportive ☐ Directive ☐ Neither ☐ Both
7. How often do you have team meetings? times per year
8. Generally, how would you describe your team meetings? ☐ Productive ☐ Non-productive
9. How involved were/are you in the evaluation and development of your team's master plan?
☐ None/little ☐ Somewhat ☐ Much
10. Do feel that you have a voice on the team? ☐ Yes ☐ No
11. Select the word(s) which best describe your team's dynamics.
☐ Supportive ☐ Unsupportive ☐ Encouraging ☐ Un-encouraging
☐ Communicative ☐ Non-communicative ☐ Inclusive ☐ Exclusive

E. Best Practices – Effective Tools

1. Top 3 effective things you have done this term?
 - a.
 - b.
 - c.
2. Briefly list what things you thought were good ideas at the time, but would not do again?
 - a.
 - b.
 - c.

F. Resources

1. Do you feel you have the resources needed to do your job? ☐ Yes ☐ No
2. Have organizational resource constraints impacted your ability to do the job?
☐ None ☐ Somewhat ☐ Greatly
 - a. Explain (optional):

G. Spiritual Vitality

1. How would you describe your passion for your people? ☐ Low ☐ Lukewarm ☐ High
 - a. Has this changed and how? ☐ No ☐ Decreasing ☐ Increasing
 - b. Explain (optional) .
2. How often do you worship corporately? times per week.
 - a. With whom? ☐ National church ☐ IMB personnel ☐ Other
3. How do you maintain your spiritual vitality?
☐ Daily prayer ☐ Reading Bible ☐ Accountability partner ☐ Worship ☐ Other
4. In what areas do you find challenges in maintaining your spiritual vitality?

- a.
- b.
- c.
- 5. What would you like the region, field or SC to do to further enhance your spiritual vitality?
- 6. Can you relax and recharge in your culture? ☐ Yes ☐ No
- 7. Do you use all of your vacation days? ☐ Yes ☐ No
 - a. If not, why? Job demands ☐ Responsibilities ☐ No desire ☐ Other

H. Attrition/Transitions

- 1. How many supervisors have you had since being on the field?
- 2. Have field leadership transitions impacted you or your team? ☐ Little ☐ Somewhat
☐ Greatly
 - a. How? ☐ Positively ☐ Negatively
 - b. Explain (optional):

I. Linguistics/Cultural Adaptations

- 1. What snap shot level are you?
- 2. How does your snap shot level affect your job? ☐ Positively ☐ Negative

J. Volunteers

- 1. How would you best describe the role of volunteers in the vision of multiplying disciples and churches? ☐ Neutral ☐ Unhelpful ☐ Helpful ☐ Very helpful
- 2. Have they been ☐ a blessing, ☐ a barrier or ☐ both?
 - a. Explain (optional):

K. Partnering

- 1. Who is your most effective partner?
 - ☐ National union ☐ National church ☐ National person ☐ GCC organization
- 2. In your ministry actions, what percentage of your time is spent partnering with nationals?
 %
- 3. How would you describe the role of partners in the vision of multiplying disciples and churches?
 - ☐ Not helpful ☐ Helpful ☐ Very helpful
 - a. Have they been? ☐ a blessing ☐ a barrier or ☐ both
 - b. Explain (optional):

L. Geo-Political

- 1. Are there political factors that have influenced your ministry? ☐ Yes ☐ No
- 2. What opportunities/barriers have been provided by significant social and political changes?
 - a.

- b.
- c.

M. Other Input

1. Is there anything else you would like to share with us pertaining to CPM and barriers that you feel are present to a CPM happening in your field?

CASE STUDY SURVEY FOR SECOND-GENERATION CHURCHES

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NOTE: If you have more than one 2nd generation church, please complete one form for each church.

A. The Look of the 2nd Generation Church

1. Where do your churches meet?
☐ Owned Location ☐ Rented Location ☐ School Municipal Bldg ☐ Home ☐ Other
2. What is the average weekly attendance for corporate worship? Discipleship groups Training leaders? Outreach Groups?
3. What day(s) of the week does this church meet?
4. Is there a specific program for discipleship of a new believer? ☐ Yes ☐ No
5. Is financial stewardship being taught? ☐ Yes ☐ No
6. Are inductive Bible studies being utilized? ☐ Yes ☐ No
7. Would you classify this church as being participative in the sense that most or all attendees take turns leading Bible studies? ☐ Yes ☐ No
8. Is the leader: ☐ Paid ☐ Unpaid. If paid, by whom?
9. How is obedience to scripture and the Lordship of Christ stressed?

a.	
b.	
c.	

10. What forms of accountability are being utilized?

a.	
b.	
c.	

B. Leadership of the 2nd Generation Church

1. Where did the leader come from?
☐ The harvest of the first generation church ☐ Another church or organization.
2. How was the leader(s) trained?
☐ Group ☐ One-on-one ☐ Formal w/ program materials ☐ None of these
3. How long was the period of training of the leader in weeks beginning his leadership of the 2nd generation church? weeks
4. Did the leader receive training in CPM? ☐ Yes ☐ No
5. Are CPM principles being taught to the new believers? ☐ Yes ☐ No

6. Who has authority to baptize or serve the Lord's Supper?

C. Mission Aspects of the 2nd Generation Church

1. a. Does the church allocate funds and resources for church planting? ☐ Yes ☐ No

b. What are the resources? ☐ Human ☐ Financial ☐ Both

c. What percentage of the budget is used for church-planting?

What is that value in US\$?

2. Are new believers being used immediately in the broad sowing of the gospel? ☐ Yes ☐ No

3. How many leaders in this church are being trained to be used in new church starts?

4. Are these churches contextualized with the local culture? ☐ Yes ☐ No

5. Do you have CPM materials translated into the language of your PG/segment? ☐ Yes ☐ No

6. a. Are things being done by a foreigner that could be done by a national? ☐ Yes ☐ No

b. If any, list below.

a.	
b.	
c.	

7. In starting the next generation church, what should be done differently?

a.	
b.	
c.	

8. What lessons learned can be applied to the next church generation?

a.	
b.	
c.	

J. CEE MASTER PLAN

REGIONAL MASTER PLAN GOALS AND OBJECTIVES

OBJECTIVES	ACCOMPLISHED 2004	SHORT-TERM DECEMBER 31, 2005	MID-TERM DECEMBER 31, 2006	LONG-TERM DECEMBER 31, 2007	2010
1. Rapid Engagement of New Peoples and Segments	Dec 2002 54 SCs Dec 2003 59 SCs - 8 SCs in the pipeline Dec 2004 55 SCs - 5 SCs in the pipeline (Jun 2005 61 SCs - 6 SCs in the pipeline with 55 New SCs needed to meet goal)	75 SCs or VSC's 50 National or GCC CPMers	100 SCs or VSCs 100 National or GCC CPMers	122 SCs on Field with all segments engaged or included in cluster engagement. 500 National or GCC CPMers	Hope for every heart - all segments engaged!
2. Increase Baptisms and New Churches	1. 21,050 baptisms during 2004 2. 324 New Churches During 2004 3. 2000 to 2004 112,105 Baptisms 2,020 New Churches	1. 150,000 baptisms 2. 2,500 New Churches	1. 200,000 baptisms 2. 3,000 New Churches	1. 250,000 baptisms 2. 3,500 New Churches	1. 500,000 baptisms 2. 10,000 New Churches
3. Progress toward CPMs	1. 58 of 59 SCs/Teams with a CPM foundation and 1st generation churches which equals 98.30%. 10 of 59 2. SCs/Teams with 2nd generation CPM churches which equals 16.95% and 0 in early stages of CPM (3rd generation) by Dec 2004.	1. 100% of SC-Led teams established by 2004 with CPM Foundation and 1st Generation churches 2. 25% of teams with 2nd generation CPM oriented churches, 2 in early stages of CPM (3rd generation) 3. 1 CPM, 4th generation church	1. 100% of SC-Led Teams established by Dec 2005 with a CPM foundation and 1st generation churches 2. 50% of teams with 2nd generation CPM oriented churches, 10 in early stages of CPM (3rd generation) 3. 5 CPMs, 4th generation	1. 100% of SC-Led Teams established by Dec 2006 with a CPM foundation and 1st generation churches 2. 75% of teams with 2nd generation CPM oriented churches, 20 in early stages of CPM (3rd generation) 3. 10 CPMs, 4th generation church	122 CPMs touching all 440 PGs/Entities

K. CEE VISION ESSENTIALS

OUR VALUES:

- **COMMITMENT** - to God, His Word, to the vision, to prayer, and to each other. (Mark 12:28-30, 1Cor.9:19-27)
- **EXCELLENCE** - in spiritual walk; in balance as a family member, disciple, and missionary; in work and missiology. (Col. 3:17, 23-24)
- **SERVANTHOOD** - serving in a spirit of whatever it takes under Christ to accomplish the task. (Cor. 9-19:27, Mark 12-31)

OUR VISION:

Hope for every heart, a church-planting movement for every people (2 Peter 3:9; Acts 1:8).

OUR VISION is to give hope to every heart by initiating a church-planting movement (CPM) for every people group in Central and Eastern Europe by the year 2010. This is the vision that brought us to the field and the one that keeps us here and seeking God in prayer. Our mission is to join God in His work by nurturing CPMs through evangelism, discipleship, leadership development, and ministering to human needs, which will result in locally led, multiplying churches.

WHAT IS A CPM? A church-planting movement, or CPM, is a work of God's Spirit among a people group or population segment producing a rapid and exponential increase of indigenous churches planting churches.

IMAGINE A GROUP OF PEOPLE of common culture and language but no evangelical witness or church. We engage this people group through a strategy coordinator (SC), who prayerfully develops under God's leadership a strategy for facilitating a CPM. The SC builds a prayer network, a church-planting team, and partnerships with existing evangelistic Christians. They see people come to Christ and gathered into churches. They teach these churches in the process of reaching others for Christ and planting new churches. They see the gospel travel along existing networks of relationships. They train leaders for their churches as God raises them up from within each church. These churches multiply. Two churches become four. Four churches become 16 churches. Leaders begin training new leaders. In turn, these new leaders reach out and train more emerging leaders. A CPM begins and blossoms!

THIS IS THE VISION OF CEE. We desire to see churches begin and multiply rapidly, spreading the gospel message quickly and completely. We believe to put the gospel within reach of all 440 groups, we need 122 CPMs.

MASTER PLAN The master plan is our primary strategic planning tool for reaching a particular segment of people with the gospel. Through months of research, prayer, and consultation and reflection on the personal experiences they and others have had, strategy coordinators create a practical, step-by-step, custom-made plan for reaching their individual people groups for Christ.

MASTER PLANS ARE THE FOUNDATIONAL TOOLS. We are using to reach the 440 people groups, cities, and population segments in CEE with the gospel. Without a master plan, an SC might only be implementing strategies in a hit-and-miss type of effort. Each group of people is unique and needs to hear the gospel in a way that is unique as well. A group of Orthodox people is not going to receive the gospel in the same way as a group of atheists. Therefore, each SC does extensive research about his individual group, learns from local believers and others, and prays continually. These gleanings contribute to a master plan.

Each master plan is a tool for discovering God's vision and the fulfillment of this vision for a particular people group. Each SC works through finding the answers to five pivotal questions.

These answers help make it possible to close the gap between a people group's current realities and reaching this group for Christ. It is a tool to help an SC honestly evaluate needs and barriers, as well as open doors and ways in which God is already at work. The motivating factor is the belief that if you ask the right questions and provide adequate answers, then you have the framework for a useful strategy and plan of action.

5 Questions:

1. What is **GOD** already doing?
2. What is the **vision**?
3. What is the **reality**?
4. What is the **gap** between the reality and the vision?
5. What **strategic steps** can we undertake to help close that gap?

L. CEE 2ND GENERATION CHURCHES SURVEY DATA

Note: Eighteen (18) 2nd GCs are the basis of the data provided.

L.1 - THE LOOK OF CEE 2ND GENERATION CHURCHES: AVERAGE WEEKLY ATTENDANCE

MEETING LOCATION	NUMBER IN CORPORATE WORSHIP	DISCIPLESHIP GROUPS	TRAINING LEADERS	OUTREACH GROUPS	ON WHICH DAYS CHURCH MEETS
Owned bldg	70	25	4	30	Sunday, Thursday
Home	20	13	3	0	Thursday
Home	4	0	0	0	Sunday
Rented location	15	1	0	1	Sunday
Home	8	0	0	1	Sunday
Rented location – school	40	4	2	5	Sunday
Home	8	0	2	0	Sunday
Home	15	0	0	0	Saturday
School or municipal bldg	60	2	2	1	Sunday
Rented location and other	150	1	2	1	Sunday
Rented Location and other	200	1	3	1	Sunday
Rented location and other	60	3	2	2	Sunday
Owned location	20	10	2	0	Sunday
Home	15	10	2	0	Wednesday and Saturday
Owned bldg, school, home	20	10	4	0	Thursday
Rented location and other	75	1	4	1	Sunday
Rented location and other	35	4	5	5	Sunday
Rented store	25	15	2	2	Sunday/Tuesday/Thursday

L.2 - THE LOOK OF CEE 2ND GENERATION CHURCHES: PROGRAM OF CHURCH

DISCIPLING PROGRAM	STEWARDSHIP TAUGHT	INDUCTIVE BIBLE STUDY	PARTICIPATIVE CHURCH	LEADER PAID	BY WHOM LEADER IS PAID	HOW OBEDIENCE IS STRESSED	FORMS OF ACCOUNTABILITY
Yes	Yes	Yes	No	Yes		1. Sermons 2. Discipleship and Bible study groups	1. Small groups 2. One on One Personal relationships
Yes	No	No	No	No			
No	No	Yes	No	No		In everything	The pastor reports weekly to the parent church The pastor reports monthly to missionary and other team members
No	Yes	Yes	No	Yes	Independent Baptist churches in America	Do what the church says or you are excommunicated	None
No	No	Yes	Yes	No		Do what the church says or you are excommunicated	None
Yes	Yes	Yes	No	No		Do what the church says or you are excommunicated	Small group sharing
Yes	Yes	Yes	No	Yes	Supported by US church		Village setting
Yes	No	Yes	No	No			They all live in a village and everything anyone does is IMMEDIATELY known by all the rest.
Yes	No	No	No	Yes	Outside GCC	Strict importance on obedience and practice	Limited
Yes	Yes	No	No	Yes	Paid by the church	Do what the church says or you are excommunicated	Pastoral visits
Yes	Yes	Yes	Yes	Yes	Paid by the church plus he's a lawyer	1. Do what the church says or you are excommunicated 2. Church covenant and	1. Pastoral visits 2. Prayer chain interaction

Yes	Yes	Yes	Yes	No		new members' class stresses unconditional obedience to Scripture 1. By example 2. Biblical preaching and teaching 3. Giving of ourselves in service	1. Regular general meetings 2. Leaders' prayer group and accountability meetings 3. Ministry and financial meetings
No	No	Yes	No	Yes	Sister Church, Baptist Union	In everything	1. The pastor reports weekly to the parent church 2. The pastor reports monthly to missionary and other team members 3. Periodic reports are sent to the Russian Baptist Union
No	Yes	Yes	No	Yes	Bible League-also pastor of the central church	Taught	
Yes	Yes	No	No	Yes	Stipend by the mother church	Do what the church says or you are excommunicated	Pastoral visits
No	Yes	No	No	Yes	Paid by the church	Do what the church says or you are excommunicated	Pastoral visits
No	Yes	No	No	Yes	Paid by the church	Do what the church says or you are excommunicated	Pastoral visits
Yes	Yes	No	No	Yes	Paid by the church	Do what the church says or you are excommunicated	Pastoral visits

L.3 - THE LEADERSHIP OF CEE 2ND GENERATION CHURCHES

SOURCE OF LEADER	BY WHOM LEADER TRAINED	TRAINING PERIOD - WEEKS	LEADER CPM TRAINED	BELIEVERS CPM TAUGHT	BY WHOM CHURCH ORDINANCES CONDUCTED
Another church	Group and one-on-one and formal		Yes	No	Pastor or deacons
Harvest of 1st church	group, one-on-one and formal	26	Yes	No	Ordained leaders
Another church	One-on-one/formal	12	Yes	Yes	The pastor
Another church	None of these		No	No	Only the pastor
Harvest of 1st church	None of these	0	No	No	Deacons from the mother church
Another church	One-on-one	On-going from first day	Yes	No	Only ordained pastors/deacons from the mother church
Another church	One-on-one / formal	24	Yes	Yes	The Pastor
Another church	Group and formal	4	Yes	Yes	Pastor
Harvest of 1st church	None of these	0	No	No	Only ordained pastors/deacons from the mother church
Harvest of 1st church	Formal	102	No	No	Only ordained pastors/deacons from the mother church
Harvest of 1st church	Formal	102	Yes	No	Only ordained pastors/deacons from the mother church
Another church	None of these	0	No	No	Only the pastor
Harvest of 1st church	Group, one-on-one, formal	26	Yes	Yes	Ordained leaders
Harvest of 1st church	One-on-one/formal	26	No	No	Ordained leaders
Harvest of 1st church	One-on-one/formal	26	Yes	No	Ordained leaders
Harvest of 1st church	Formal	102	Yes	No	Only ordained pastors/deacons from the mother church
Another church	None of these	0	Yes	Yes	Only the pastor
Harvest of 1st church	Group and 1 on 1	52	Yes	Yes	National lay leaders

L.4 - HOUSE CHURCH NETWORK NOT INCLUDED IN SURVEY DATA (89 CHURCHES REPORTED)

AVERAGE WEEKLY ATTENDANCE

MEETING LOCATION	NUMBER IN CORPORATE WORSHIP	DISCIPLESHP GROUPS	TRAINING LEADERS	OUTREACH GROUPS	ON WHICH DAYS CHURCH MEETS
Homes	5 - 6	Two and all church members	0 - 1 / all members trained as leaders	Unknown	Sunday

THE LOOK OF CEE 2ND GENERATION CHURCHES

DISCIPLING PROGRAM	STEWARDSHIP TAUGHT	INDUCTIVE BIBLE STUDY	PARTICIPATIVE CHURCH	LEADER PAID	BY WHOM LEADER IS PAID	HOW OBEDIENCE IS STRESSED	FORMS OF ACCOUNTABILITY
Yes	Yes	Yes	Yes	No		1. QT 2. Reading the Scripture 3. Applying Script to lives	Through weekly meetings

THE LEADERSHIP OF THE 2ND GENERATION CHURCH

SOURCE OF LEADER	BY WHOM LEADER TRAINED	TRAINING PERIOD - WEEKS	LEADER CPM TRAINED	BELIEVERS CPM TAUGHT	BY WHOM CHURCH ORDINANCES CONDUCTED
Harvest of 1st Gen. Church	Group/Formal	16	Yes	Yes	House church leaders

M. PROCORE OVERVIEW

THE COMPETENCY CORE

1. **META HISTORY: THE PLAN** is foundational, visioning the providential *plan* for the nations. *The Logos of Global History* will transform your view of international service. Study of *covenant*, *culture*, and *committed communities* provides foundation stones for any and all future assignments encountered professionally.
2. **CITY: THE PROFILE** is analytical, examining the life *place* that will influence all dimensions of 21st century experience—rural, town and urban. Exposure to *GRID8*, an ethnographic instrument, gives you a transferable analytical tool for your locale. You will especially explore why some cultures are progress-prone and others are progress-resistant.
3. **SOCIAL CHANGE: THE PATTERN** is central, providing the *pattern* for transcendental transformation regardless of the professional arena of international service. A 1st century model is examined for its 21st century relevance. Three central, integrated phases give an entry/exit strategy for holistic global involvement.
4. **DYNAMIC MENTORING: THE PATHWAY** is inter-relational, laying out the *pathway* for intercultural counseling in solving life problems. You will learn how to coach others cross-culturally. Through exploration of a moral/spiritual educational model, you gain mentoring competencies to assist those in the global world who are interested in worldview and lifestyle change.
5. **WORLDVIEW EXPLORATIONS: THE PRECEPTS** are integral, comparing the *perspectives* of the planet's 4 basic worldviews. The 7 Questions of humanity—asked by all peoples, across all times, in all cultures—are explored in the light of the 7 Answers of God, from a Judeo-Christian perspective.

THE CONTEXTUAL CORE

6. **GLOBAL CULTURES: THE PARTICULARIZATION** is situational, assuring a *particular* study component for your area of the world. The significance of worldview in cultural, social, economic, and political issues and structures of your host group and nation is explored in depth.
7. **PROFESSIONAL GROWTH: THE PERSONAL** is ethical, addressing the *personal* issues of cultural bonding and adjustment, cross-cultural effectiveness, personal and family spirituality and integration, cross-cultural and team conflict and resolution, and other areas of living internationally.
8. **CONTEMPORARY ISSUES: THE PROACTIVE** is collegial, shaped by *pressing*, *prospective*, and/or *profitable* areas of discussion and exploration. Issues chosen are addressed by colleagues in the UNIVERSITY INSTITUTE Global Faculty Network—appropriate and energizing individuals and/or teams from within global regions, and/or from around the world.

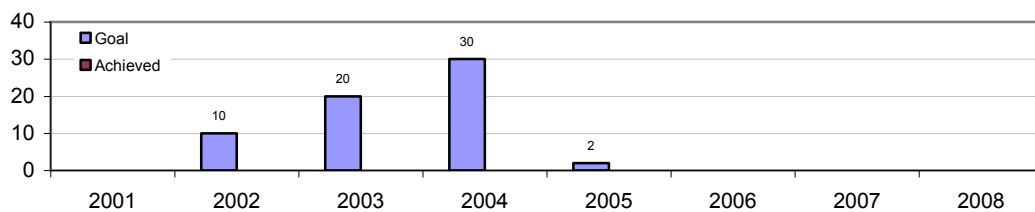
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SC Teams w/ 3rd Generation Churches



5-YEAR EVALUATION TEAM



A CPM PROCESS

FERVENT PRAYER, SPIRITUAL VITALITY, TRAINING									
Phase	RESEARCH			INTENTIONAL CHURCH PLANNING			REACH NEW GROUPS		
	Climate/ize	Strategic	Engage	Evangelist/Discipler	1st Generation Churches	Multiplying Discipleship	Leadership Development	New Horizons	
Purpose	Understand worldview with goal to develop culturally appropriate masterplan	Develop a CPM-oriented masterplan	Present gospel in culturally appropriate ways for evangelism and transforming results	Catalyst-Evangelist	Engage with the Gospel in broad methods, manners and locations in appropriate format with an exit strategy	Establish patterns for Great Commission churches	Multiplying churches to begin new reproducing groups/churches	Coach leaders & believers as they form and lead new reproducing groups/churches	Exit strategy toward to the Holy Spirit and spiritually mature indigenous leadership
Situational Role	Researcher	Strategist	Catalyst-Evangelist	Evangelist-Discipler	Mentor	Trainer	Coach	Transition	
Leadership Activities	Assess status of evangelization & appropriate approach: pioneer-parent-partner-participant	Develop Masterplan that includes goals and action plans for prayer, Scripture, evangelism, church planning, resourcing, assembling, and exit strategy.	Engage with the Gospel in broad methods, manners and locations in appropriate format with an exit strategy	Provides initial Discipleship: i.e. Bible study, prayer, evangelism, leadership, spiritual warfare, stewardship	Teach New Testament pattern and groups (functions, ordinances)	Train leaders & believers to continue to engage the lost, make disciples, and begin new groups	Help leaders develop gifts and skills (Multiplying discipleship)	Long-term follow-up	
	Construct People Group Profile, Ethnographic Worldview		Personal evangelism	Identify potential leaders	Recognize gifts and engage in ministry	Continue to identify and mentor leaders in CPM methodology	Coach leaders in CPM methodology		
	Assess communication & learning preferences, spiritual receptivity	Implement prayer network	Improve exit strategy	Expand exit strategy	Emphasize exit strategy	Activate exit strategy	Activate exit strategy	Activate exit strategy	
	Pursue Cross-Cultural Communicative Competence (4C)								
Desired Outcomes	Progress toward 4C	Fervent Intercessory Prayer	Person of Peace Identified	New believers playing multiplying scripture in homes, learning along with others	Small groups begin to function as churches	Outreach continues toward non-believers from within new groups/churches	Outreach continues toward non-believers from within new groups/churches	Self-sustaining movement; rapid, exponential expansion	
	Identification of bridges and barriers to CPM	Team formed & trained	Groups of seekers/ interested/ new believers formed & involved in evangelism	Prayer within groups for the lost	Prayer within groups for the lost, outreach	Leaders training leaders	Leaders training leaders	Leaders training leaders	
Methods	Hard Data (publications, internet, etc.) Soft Data (surveys, interviews, observations, etc.)	Endvision, gap analysis	Open group Bible studies, precision harvesting, Bible distribution, meeting needs, special projects...	Inductive Bible study, discipleship, house churches, cell churches...	Inductive Bible study, discipleship, house churches, cell churches...	Early progress toward endvision	Inductive Bible study, discipleship, house churches, cell churches...	Endvision fulfilled	
Tools	"GRID 3" (ProCore Profile), CEE Media Survey	3C Training	GBS, Brock, ProCore Plan, Alpha, CSI, Pioneer EV, "Models of Ministry - Train & Multiply" - Cell Church G12.3, 141"	GBS, Brock, ProCore Pattern, Alpha, CSI, Pioneer EV, "Models of Ministry - Train & Multiply" - Cell Church G12.3, 141"	GBS, Brock, ProCore Pattern, Alpha, CSI, Pioneer EV, "Models of Ministry - Train & Multiply" - Cell Church G12.3, 141"	GBS, Brock, DTE, ProCore Precipets, Cell Church G12.3, 141"	4th Generation groups/churches Self-propagating movement	CPPI/Monthly report/ ASR	
Key Result	Understanding of worldview of target peoples	CPM-oriented masterplan starting new groups	CPPI/Monthly report	CPPI/Monthly report ASR	CPPI/Monthly report ASR	CPPI/Monthly report ASR	CPPI/Monthly report ASR	CPPI/Monthly report ASR	
	Monthly report, Precursor to 3C Training, 4C Evangelist Evaluations, CPPI/Monthly report	SQ, discerning, CPPI/Monthly report	CPPI/Monthly report	CPPI/Monthly report ASR	CPPI/Monthly report ASR	CPPI/Monthly report ASR	CPPI/Monthly report ASR	CPPI/Monthly report ASR	
Assessment/ Evaluation									