

Points of Engagement for Women in Church Planting Movements

By Rhonda R. Trotter

How do we, as leaders, enhance the stewardship of female missionaries? In other words, how do we more effectively equip female missionaries in the processes of initiating a Church Planting Movement¹?

► Reflecting Upon the Need

In our on-going nineteen years on the mission field, over fifty cross-cultural missionaries from several quality sending organizations have come and gone through our area. In some cases, the female missionaries who are among their number have admitted a level of regret. This regret usually is connected to their expressed lack of engagement in believing God outside of their individual comfort zones. What can be learned from their experiences which can actually help further Kingdom efforts among the unreached people groups²?

And so it is with a great sense of anticipation that I dare to reflect upon a glimpse of what has been left behind. In the specific area of helping equip female missionaries to delight in the glory of the Lord and to then declare His glory to the target women of their calling, I have observed some lack. What would our various fields of cross-cultural service reflect should we see the richness of the stewardship of female missionaries more deliberately challenged to engagement with the **Church Planting Movement** processes? What will be the eternal legacy in the lives of the women who are represented among the unreached people groups?

Can we, as the collective Body of Christ, even fathom the resulting fruitfulness borne forth of female missionaries who are affirmed as well as released into their unique spiritual gifts toward **Church Planting Movements**? And if these ponderings excite your heart to consider female missionaries being further equipped to engage in the **Church Planting Movement** processes, imagine the resulting harvest of souls. Will the missions community rise to the challenge of seeing more and more missionary women walking in the **confidence** and **competence** of the Lord's favor in regards to **Church Planting Movement** equipping?

Imprinting what the Father would desire among national target women in missions is largely predicated upon how seriously we embrace the privilege to more effectively train and equip female missionaries to the work of His hands.

¹ Church Planting Movement (**CPM**) is defined in David Garrison's book of same title as a "rapid and exponential increase of indigenous churches planting churches within a given people group or population segment." Garrison, David. *Church Planting Movements*. Pg. 7. P.O. Box 6767. Richmond, VA. 23230-0767

² An unreached or least-reached people is a people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group. www.joshuaproject.net

Who then is potentially the best equipped to reach women in unreached people groups more than other women? Considering that in target cultures typically more than 50% of their population is female, it is important that we train female missionaries to understand that women will most effectively be reaching and discipling these target women. Sue Eigenburger organizes the flow of growing opportunity of more intentionality needed in training and utilizing the gifting of women for engaging in ***Church Planting Movements*** writing, “In determining the significance and variety of roles that women have in church planting for the future, it might be beneficial to look to the past...The roles of missionary women are critical; however, the roles of MBB (Muslim Background Believer) women are crucial to church planting in the twenty-first century.”³ In order to consider where female missionaries can make crucial contributions in their fields of service, much honest reflection and healthy evaluation is needed by missions leaders.

The contributions of women in ministry need to be affirmed and supported by both foreign and indigenous male leaders. Most women I know don’t want to take over from men and they don’t have a feminist agenda, but they do want to be able to use their gifts and abilities for His glory. They want to be appreciated for the contributions they make. Keep this in mind when considering how to view the stewardship of the rich resources of females on the mission field.

It is my intent to explore the potential of increasing our focus on more effective means of equipping female missionaries as specifically related to engaging in ***Church Planting Movements*** in this non-comprehensive but cursory attempt.

► A Porthole of Needs Expressed

A female missionary confided in me, ***“I sometimes wonder if it really matters that I have a plan for spending time in the Word. I have very little training in being able to share Christ with my focus group friends and just feel stuck. I also find myself not having had any training or deliberate equipping by other Missionary women here. We all just kind of exist in a reproduction of our own home culture norms for pursuing God.”*** She has since left the mission field. No national female ***CPM***-equipped laborers were trained to take her place.

Another missionary woman confided in me, ***“I came to the field longing to be used of God. However, whenever I want to discuss the possibility of getting further training and being more intentional in how I spend my time here. I get such confusing messages from women in my missions organization. Another female missionary corrected me for wanting more than just being content to support my husband’s calling and to see him fulfilling God’s leading on his life. I passionately love my husband and kids. But somehow this either/or paradigm of ministry doesn’t feel like what God called me to when we both came to the field. I honestly feel stuck.”*** She has since left the mission field. No national female ***CPM***-equipped laborers were trained to take her place.

³ Eenigenburg, Sue. “Sister Laborers: Partnering in the Task”, In *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues among Muslims* edited by J. Dudley Woodbury. Chapter 5. William Carey Library, 1605 E. Elizabeth St. Pasadena, CA USA 91104. Pg. 69.

► Addressing the Needs as Related to *Church Planting Movements*

“If you aim at nothing, you hit it every time.” -anonymous

While it can be said that many female missionaries sense the Lord calling them to the field to be engaged in the process of *Church Planting Movements*, many women discover a level of disconnect upon arrival to their field of service. For, in most cases, they come to the field under male leadership. And quite frankly, by virtue of being male and not female, the average male leader may not know how to best utilize the women on his team or teams.

Ladislao Leiva, an international leader in Campus Crusade for Christ, emphasizes the need for reconsideration of the contributions of women in Kingdom efforts, in his writing, “Building movements of spiritual multiplication will require that both men and women work in partnership, bringing their uniqueness and skills toward this common goal. Just as both are required to bring a new life into this world, movements will not be built without the active involvement of men and women in our ministries.”⁴

I have also observed through years of being involved in the processes of initiating *Church Planting Movements*, that female missionaries with whom I have interacted want to pursue excellence. No matter the season or phase in a woman’s life it has been my observation that most women come to the mission field to live eternally impactful lives. I assume my readers will be varied in the seasons in life: my words have equal application to single women, women who are empty nesters, married women with no kids, mothers with small kids, mothers who home school, as well as grandmothers.

My approach will be to take the Church Planting Phases model developed by Dick Scoggins⁵, then look at how women can more specifically contribute in each phase. In many respects, though initiating *Church Planting Movements (CPM)* may be the desire, the consideration of Church Planting Phases helps bring clarity to the cross-cultural missionary’s distinct opportunities along the way. My attempt here is to list a smorgasbord of activities for each phase. I’m not in any way implying that women should do all of these activities. I simply want to help women at whatever stage of life that they are in to think creatively about what they can do to be more integrated into *Church Planting Movements*.

Lest I be misunderstood, let me express myself: being a wife and mother is one of the greatest privileges that I have. This article will discuss points of engaging in possible *Church Planting Movements* activities for women but I’m not for a second suggesting that women neglect these God given roles of being a wife and mother. For me, life is integrated. It is more of a *woven tapestry* rather than a compartmentalized orientation mindset.

The original document by Scoggins lists what I will call the mainframe target activities to which the reader may refer. Those Church Planting activities are applicable to both male and female.

⁴ Ladislao Leiva, “The Value of Women in My Ministry” 6-14-2008 (CCC Website)

<https://www.mygcx.org/GlobalStaffWomen/file/819/TWR-2008June>

⁵ Dick Scoggins & James Rockford, *Pioneer Church Planting Phases*, version 3.0 copyright June 2005, see www.churchplantingphases.com for related papers.

The following activities, however, are what I will refer to as female specific suggested activities (points of engagement) that could help spur us on to greater effectiveness in our walks as missionary women. I trust that these suggested points of engagement in the *CPM* process would be beneficial to both male and female missionaries.

While each of the following section titles has been taken from Scoggins Church Planting Phases, the specific activities and suggestions are original to the author.

I. Forming, Preparing, and Launching the Team

Points of engagement for women in *Church Planting Movements*:

1.☐ Strengthen your inner life. Cultivate deeper times of worship and intercessory prayer. Prioritize your daily times with the Lord. Learn to sharpen your Bible study skills. Learn to journal in some form or fashion in order to remind your heart to choose to never forget to remember God's faithfulness. Bathe all in prayer. Develop an ever increasing embrace and practice of the Spiritual Disciplines. For further reading on Spiritual Disciplines, see Richard Foster's book *Celebration of Discipline*.⁶

Ask God to give you, as a woman, a heart that more closely mirrors His for the target group women.

2.☐ Identify and clarify your individual calling to the people group. If married, it is crucial for you and your husband to express a firm individual calling to the field and to remember often the Lord's leading during this process.

3.☐ Clarify expectations of contributions you might desire to serve in while on the mission field. Discuss these desires with your husband. Whether single or married, take time to discuss these desires with teammates before leaving for the field of service.

For married women; Discuss a desired approach with loads of flexibility built into the areas of child care needs, home needs, schooling needs, e.g. How do you as a woman see the concept of partnering with your husband in the area of calling? Discern, discuss, and delight in a clearer sense of what your contributions may look like on the field together as a married couple. Flexibility and grace are key here. Also, for mothers of small as well as school-aged children, take care in discerning how you and your husband will prioritize your individual times with the Lord. Discuss expectations of how you and your husband would like to divide the child rearing privileges and responsibilities as well as schooling needs where applicable. Plan out family times and prioritize deliberate rest days weekly. Consider how often you might desire to entertain in the home while on the field. Getting expectations out in the open will help avoid many future problems.

⁶ Foster, Richard. *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco, CA.: Harper & Row Publishers, 1978.

What will be your plan to develop emotionally, socially, physically, spiritually, and mentally while on the field?⁷ Apart from discussing your personal needs with your husband, take special care to speak and learn what communicates grace to the other women on your team.

There are some women who want to be involved in ministry in greater measure but don't know how to do so. The assumption of these suggestions is that God has called both the husband and wife as well as their kids into the mix of His great purposes.

For single women; As a single woman, what specific needs or personal contributions do you desire to talk through with your leaders? Discuss the Lord's process of calling you to the field with the other women on your team as well as with those in leadership. Discuss expectations of time with families on the team. Pray through how the Lord might desire to use you to bless the children on the team as their aunt. This is a highly influential contribution if one feels called to be involved intentionally this way. Consider what type of vacations and rest times you might need or desire. Ask the Lord to provide others to enjoy these vacations together with if enjoying company is most restful and encouraging for you personally. Plan to pace yourself with a balanced effort in personal development. Consider the four areas of emotional, social, physical, spiritual, and mental growth.⁸ The desire here is to encourage you to consider ways to come to a place of healthy flourishing in the land of your calling.

4. ☐ Discuss and clarify team roles of each member. There are what I call *in roles* for team life. *In roles* are acts of service one does to help contribute to making the missionary team effective. There are several *in roles* to consider together:

- ▶ Assessing team needs. What are the needs of the team?
- ▶ Orienting new team members. What would be your role, if any, in the basic set up of a new team member?
- ▶ Providing hospitality. Who will host new team mates while they are getting situated?
- ▶ Searching and reconnaissance roles for basic necessities in target area.
- ▶ Discovering practical life issues in the target culture such as housing, schooling, and banking.
- ▶ Planning team worship gatherings. Consider ways to serve one another in caring for the missionary kids on the team so that the mothers can also participate.
- ▶ Planning for member care issues.
- ▶ Interceding for one another is vital. Think through both a personal and corporate intercession commitment to the team.

5. ☐ Take a basic first aid or wilderness survival course. The typical Red Cross course assumes that an emergency services contact is available. Develop a contingency plan related to medical evacuations in your target area.

⁷ Personal goal setting based upon Luke 2:52

⁸ Personal goal setting based upon Luke 2:52

6. □ Recruit skilled and seasoned intercessors as an inner circle from your home countries and beyond. Keep them updated with honest reflections on your processes and prayer needs. If Satan cannot take out the parents of a missionary family, he will go after the kids. Remember to stand firm in your position in Christ, take care to not cultivate fear but to be on the offensive to recruit specific intercessors for your children.

7. □ As a team, go through a **Church Planting Movements** training. Seek out a **CPM** coach for your team. These trainings help you to consider and marvel at what God is doing in the over seventy five plus documented reproducing movements among unreached people groups. Some more recent trainings are called by the name Strategy Teams Training, T4T (Training 4 Trainers), and Strategy Coordinators. Both together as a team and individually, develop an **end vision** statement of what your team believes the Father is doing or will do in and through you among your unreached people group. David Garrison describes the **end-vision** writing, “An **end-vision** can be defined as the ultimate and overarching aim of a strategy or plan of action. In the implementation of a **CPM**-oriented strategy, it is the **end-vision** that informs and measures the relative value of every objective, goal and action step.”⁹

8. □ Ask the Lord to provide a more experienced female missionary in your unreached people group area who is personally engaged in the process of implementing **Church Planting Movements** and learn from her heart. Ask her to disciple you as well as speak boldly into your life in a coaching role for further fashioning into Christlikeness.¹⁰ Ask God to give you, as a woman, the heart of a life-long learner. Teachability is essential but needs to be forged indelibly and continuously in our hearts. Initially, areas of balancing cultural adjustment, language learning, family needs, and time management issues can be addressed.

Also, it is helpful to evaluate needed on-going growth in ministry skills areas. Consider your basic ministry skills of evangelism and discipleship in your home culture. Before coming to the field, determine to be trained in **multiplying discipleship** by women engaged in this privilege in your home culture. **Multiplying discipleship** refers to the pattern which the Apostle Paul lays out in 2 Timothy 2:2 writing, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.” **Multiplying discipleship** is the process of reproducing the Christ-life into others in such a way that they are patterned and obedient to do the same likewise and so forth. Carol Shadrach, with her husband Steve, has had years of experience both on and off the mission field. And in her most recent position of assisting heading up the U.S. Center for World Missions Perspectives and Mobilization efforts, Shadrach has observed the following in regards to the necessary component of women being called to the mission field as she comments,

⁹ Garrison, David. *Church Planting Movements*. Pg. 59. WIGTAKE, Midlothian, VA, www.churchplantingmovements.com

¹⁰ Webb, Keith. “Church Resource Ministries on Coaching Missionaries”. Resources found www.CreativeResultsManagement.com

First of all I firmly believe most women either leave the field or are not effective because they are not involved in ministry **before** they leave the country (home country) – i.e, evangelism, discipling, leading small groups, practicing hospitality – having internationals over, etc.... if they are not sharing their faith and sharing their testimony **BEFORE** they leave, just going to another country will not change anything. I think of a college girl I know who wants to be a missionary , has even been on numerous short term trips – however she has never led anyone to Christ, is not actively sharing her faith, and not trying to influence others for Christ. – so how will moving to another country make her a missionary? It won't. So you can learn all the methods you want, but what good is it if you don't practice them?" ¹¹

One of the greatest hindrances we have observed in ***Church Planting Movements*** over our time on the field is not that missionaries are unwilling but rather that they cannot train others in that which they have not had modeled in their own lives. It has been my observation that the missionaries who have a strong background of evangelism and ***multiplying discipleship*** have tended to thrive. It is so important that you model obedience based on the love, grace, and mercy of Christ-based discipleship and evangelism. And where this is the case in a missionary's life, there are seeds of multiplying house fellowships occurring in these target groups.

9. □ Pre-field training is essential. In addition to completing your organization's Bible training requirements, it is important to specifically read books on Islamic women¹² (if heading to Muslim unreached people groups) as well as researching target area women. Read also the books on ***Church Planting Movements*** your team has decided upon.

10. □ Read and be trained by godly men and women who understand a Biblical approach to Spiritual Warfare¹³. Through the years my husband and I have observed that if the new missionary isn't prepared in the area of spiritual warfare, he/she will tend to be immobilized.

My husband and I now suggest several books related specifically to the topic of spiritual warfare for new missionaries to read. Because many people come from dysfunctional families and will be serving in spiritually dark people groups, new missionaries need to be keenly equipped for spiritual warfare. *The Bondage Breaker* by Neil Anderson¹⁴ is one of these type books. Because fear is a real issue in places where you will serve (e.g. fear of illnesses, death threats, physical risks/death, riots, terrorism), another foundational book is *Running Scared* by Ed Welch¹⁵.

11. □ Study and decide upon a personal growth plan for working through conflict with others. Recognize and acknowledge your personal tendencies in how you have formerly approached reconciliation in conflict situations. Discuss this area as a team and then decide upon mutual commitments related to resolving conflicts. Read and discuss as a

¹¹ Shadrach, Carol. Email conversations. November 2009.

¹² Refer to Additional Resources Appendix section at the end of this article for related books.

¹³ Refer to Additional Resources Appendix section at the end of this article for related books.

¹⁴ Anderson, Neil T. *The Bondage Breaker*. Eugene, OR.: Harvest House Publishers, 1990, 2006.

¹⁵ Welch, Ed T. *Running Scared*. Greensboro, NC.: Published by New Growth Press 2007.

team the excellent book *Peace Maker* by Ken Sande.¹⁶ This book gives a framework for resolving interpersonal issues. See Additional Resources Appendix for other resources.

12. □ Write out a personal theology of suffering based on Biblical study. Among other things, your theology should answer certain questions: one may ask, “Why does God allow suffering? How might God use suffering for my good and to advance His kingdom?”

Recognizing and surrendering types of perceived personal rights is prime real estate for ongoing prayer before the Father. The book entitled *Have We No Right* by Mabel Williamson¹⁷ is excellent in addressing personal rights as are select sections of John Piper’s book *Don’t Waste Your Life*¹⁸. See also the excellent treatment by Nancy Leigh DeMoss on surrendering over personal rights in her book entitled *Brokenness: The Heart God Revives*¹⁹. For an in depth life experience story of growing into a theology of suffering refer to the book *Evidence Not Seen* by Darlene Rose.²⁰

13. □ Explore and pray through your personal known fears of going to the mission field with other godly women. One of the keys in spiritual battle is to begin to understand where your heart is most vulnerable to Satan’s attacks. Learn how to press into understanding your position in Christ and authority as a believer. The following is a suggested simple process of learning to walk in more overcoming ways:

→**Recognize** the areas of personal previous woundings and vulnerable areas of doubting God’s goodness

→**Repent** of any responses to those areas which are not honoring to God. Be honest and know that this is a process. The more you express your feelings and thoughts honestly, the more opportunity for healing to begin. Acknowledge any on-going doubting of God’s goodness

→**Renounce** any of the ground having been given over in previously doubting God’s goodness

→**Reclaim** God’s truth to replant and be re-sown into those places in order to increase in trusting God’s goodness

Overcoming Ways in Christ

¹⁶ Sande, Ken. *Peacemakers*. Grand Rapids, MI.: Baker Books, 2006.

¹⁷ Williamson, Mabel. *Have We No Rights*. Radford, VA.: Wilder Publications, 2008.

¹⁸ Piper, John. *Don’t Waste Your Life*. Wheaton, IL.: Published by Crossway Books, 2003.

¹⁹ Demoss, Nancy Leigh. *Brokenness: The Heart God Revives*. Chicago, IL.: Moody Publishers, 2002, 2005.

²⁰ Rose, Darlene. *Evidence Not Seen. A Woman’s Miraculous Faith in the Jungles of World War II*. New York, NY.: Published by Harper & Row, 1990.

14. □ Research the implementation of **CPM** activities already taking place among your target people group. Learn from those who have preceded your team. Be committed to a partnering mindset. Be comforted that the Holy Spirit has long preceded your arrival among the unreached people group He has placed on your heart.

15. □ Recruit ten to fifty daily intercessors to cover you, your family, and your team with vital intercession. On reflecting upon the need for taking intercession seriously, one **CPM** practitioner comments, “I would rather have ten committed daily intercessors to cover these efforts rather than 100 non-committed intercessors.”²¹

16. □ Discuss with your children the changes they will experience as your family moves to the mission field. It is vital that you include your children into God’s processes no matter how young. The Father has a tender spot in His heart for the children of His servants. Believe Him to be that sweet spot to the hearts of your children.

II. Learning the Language and Culture

Points of engagement for women in ***Church Planting Movements***:

1. □ Cultivate deeper times of intimacy with the Lord. Learn the process of practicing God’s presence. Practicing His presence is described simply as Frank Laubach writes, “coming into a deep, constant awareness of Christ.”²² In concert with a growing dependence upon the Word of God in the practice of God’s presence, Miriam Adeney comments writing, “In Scripture we are plugged into a supracultural standard that critiques us in order to sharpen and polish and refine us. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. (Hebrews 4:12).”²³

2. □ As a team, develop a mission statement to go along with your team vision statement. Also, it is essential that you and your team develop a team covenant and several core distinctives. It is crucial that the women on the team are involved in these processes. Consistent with ***Church Planting Movements (CPM)*** training, put in place a system of grace-filled ruthless evaluation for personal goals as well as team goals.

3. □ Embrace the need for you as a woman to go deep in the target culture and language. For women in the season of child rearing, think through creative ways to obtain the language and how to engage and excel in language and cultural understanding. You must exhibit heaps of grace during this season as well as all others. However, please note that it is ***imperative*** that women learn to effectively communicate cross-culturally. If the female missionary does not find ways to go deep in the first of couple years in the target culture, she will likely be hindered in flourishing on the field in the future.

²¹ African brother commenting on urgency of vital intercession in engaging in the **CPM** process; 8/09

²² Brother Lawrence & Frank Laubach.. *Practicing His Presence*. The Library of Spiritual Classics Volume I.

²³ Adeney, Miriam. *Kingdom Without Borders*. Intervarsity Press Books. Downers Grove, Illinois., pg. 70.

Many missionary families leave the field partly because the wife never obtained the language. If married, a higher level of partnering on your husband's part to help with child care and schooling needs, but freeing you up to learn the language will pay rich rewards. If both the husband and wife do not prioritize language and culture learning, then, feelings of isolation, disconnection from the local believers, and distraction from your calling and your husband's calling will likely ensue.

Raising a family overseas can be a behemoth-sized responsibility that is not for the faint of heart by any means. And unless you can, as a woman, function in your host culture and embrace your part in seeing God reach an unreached people group then you may begin to think, "it is so much easier to raise kids in my home culture." Seeing God's hand work in and through you will afford you staying power as well as the increased delight in drawing near to His ways in deeper pathways still. The following is a small sampling of ideas for moving deep into the culture and fabric of community:

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- ▶ Join a local community women's social group.
 - ▶ Join the local women's female sports team.
 - ▶ Ask women in local community (find ***Person of Peace*** or female cultural advocate) to teach you to cook, exchanging locally affordable recipes.
 - ▶ Go on outings with local people to picnic sites they enjoy, and plan ahead for your kids as they join you on outings with target women and their families.
 - ▶ ***Strategic Hanging Out*** is essential with women in the community.
- Strategic Hanging Out*** is the concept of the pursuit of non-believers with the intentionality which the Savior modeled as He hung out with eternal purposes. Learn what women in your community enjoy participating in together. Learn what speaks hospitality to your target women.
- ▶ Ask the local women to teach you local customs. Ask them to take you to the market for your shopping needs as well as receiving from them a way they can give to you.

fall into viewing and treating people as projects rather than enjoying spending time with them as friends. Initiate the sharing of common interests with the indigenous women you meet. This may feel like a tension at times because you need to be deliberate in trusting God to find the ***Person of Peace***²⁴ which He has prepared for you to meet. David Watson describes the ***Person of Peace*** writing, "The ***Person of Peace*** is the one God has prepared to receive the Gospel for the first time into a community."

²⁴ Watson, David. "Touch Point David Watson's Blog". <http://www.davidwa.org/node/36>

5. □ Discuss, as a team, the on-going identity issues you may each be facing while living in your cross-cultural context. There are usually identity role along with safety issues related to most areas in the 10/40 Window. A female colleague, Hope Kim, expresses the need to seek the Lord's balance in the areas of guarding identity and having witness, writing, "In light of unique identity and security considerations in each upg, take care to not subconsciously change the way you talk and act, which could hinder your witness. Instead of being guarded and premeditative about whether to pray before a meal or praise Him or admit weakness in needing Him, you can show you are spiritual by allowing your natural relationship with Him to overflow. Instead of wondering whether something will be a good witness, allow the evidence of Him living through you come out naturally."²⁵

6. □ Be deliberate in limiting how connected you will stay with your home culture. Inability to engage in a cross-cultural lifestyle is an increasing challenge for both female and male missionaries. Carol Shadrach in her role as a mobilizer for U.S. Center for World Missions comments upon this unique challenge, writing,

"I think a huge hindrance to cross cultural ministry that we have observed - especially in recent years with the advent of the internet, cell phones, web cam - a missionary never fully leaves their home country and identifies with the people and culture where they are as they are constantly checking email - talking on the phone, visiting via skype, web cam - up to several times a day - never disengages from the American culture and friends."²⁶

7. □ Consider your personal spiritual gifting mix as well as trust God outside your comfort zones. Encourage and model servant leadership from the very beginning of new steps in the target culture.

8. □ Consider what specific areas you can contribute to the missionary team as you engage in the outward expression of your *end vision*. Each team member, whether male or female, is suggested to have an *out role*, that is, a role that contributes to the outward ministry of the missionary team. Each team member will have a much needed *out role* in order to flourish corporately. There are several categories which include *out roles* for team life:

- ▶ Surveying the people group.
- ▶ Interviewing other missionaries, both foreign and indigenous. Learn from their experiences and wisdom in your target people group.
- ▶ Beginning an ethnography. Ethnography type questions need to continue to be asked, no matter how long you serve on the field. This process of understanding another culture is much like peeling back the layers of an onion.
- ▶ Assessing the needs of the target culture women on a felt needs level.

²⁵ Personal conversation with Hope Kim via email. Used by permission.

²⁶ Personal conversation with Carol Shadrach via email. Used by permission.

9. □ Plan fun activities as a family with indigenous families. It is best to have friendships with both believing and non believing families. Hiking, having picnics on the beach and hosting them in your home are good bridge- building times. Take the time to plan games and activities which could help your kids engage with the indigenous kids. Provide avenues for your kids to learn the language and the culture. This is important for your child's spiritual development and healthiness in seeing their significance in the Father's plan as well.

Consider how you could integrate more of a **holistic** understanding of childrearing (for those with kids). By **holistic** in this case, is that you consider how the Lord has called your kids to be a part of His plans. Consider ways to help address your children's mental, physical, spiritual, and emotional needs.

10. □ Be honest in the processes of adjustment with others on your team. Quite frequently, singles along with the mothers of small children or even older children can feel overwhelmed in how to live out this calling.

At certain times, women—whether single or married-- may feel defeated, jealous of other women on the team, angry, or just flat out discouraged.

11. □ Seek believing indigenous women to coach you in understanding better how to reach the target people group. Ask them to teach you their Christian terms as well as help your understanding of the broader national traditional church culture. Be careful, in a spirit of grace, to avoid adopting any baggage of the national church culture. For example, members of the national traditional church may insist upon talking about the joys of eating pork. To a Muslim, this could turn them off to even being open to hearing the gospel. Adopting non-contextualized traditions could kill a potential **CPM** in your focus unreached people group.

Seek out national near culture believers, who seem sensitive to understanding and operating in their target cultures, to take you out sharing your faith. As context allows, watch how and what terms seem to be effective and assess what might be done differently. In a few cases, the local near culture believer understands ways to be more sensitive in approaching your target groups. In regards to this readily available resource for wrestling through more effective ways to share Christ with your target group, **CPM** practitioner and trainer Curtis Sergeant comments, "Every fish knows its own pond it swims in better than outsiders."²⁷ Ask God for indigenous women who can demonstrate effectiveness in expressing Christ to your focus group and learn from them. Remember to focus upon seeking out **Women of Peace** in your process.

²⁷ Personal email conversation with **CPM** Practitioner and Trainer Curtis Sergeant. Used by permission.

III. Preaching The Gospel to Groups and Individuals

Points of engagement for women in *Church Planting Movements*:

1. ☐ Prioritize deeper times of worship, intercessory prayer, and building intimacy with the Lord. Bathe all in prayer.
2. ☐ Ask the Lord to lead you to ***Women of Peace*** in the target ethne. Time is too short and eternity is too long to not believe God to be God. Believe God to develop in your heart a passion to pursue women who are seeking after the knowledge of God and hunger to know Him. Satan would love for us, as female practitioners, to get bogged down with hearts in the target group that are not yet open. This does not mean that you neglect to display His kindness and mercy to those who are not responsive but it does mean you trust His ways implicitly and unwaveringly so. Enlist prayer partners from your home culture for this specific request and track His provision back with these prayer warriors. Trust the Lord daily to engage focus women anywhere and anytime with seed sowing into their lives. By faith, expect a harvest.
3. ☐ Ask the Lord to provide *oikos* (households) to begin Chronological Bible Storying streams.
4. ☐ Ask the Lord to give to you, with the women within your sphere of daily life, His heart in dialoguing about His Story.

Basic styles to evangelism

- ☐ Relationship building as well as casual contact encounters are both significant opportunities to declare God's glory in the lives of target women.

Strategic Hanging Out is just one way of being deliberate with relationship building approaches. This term is defined as the pursuit of non-believers with the intentionality which the Savior modeled. Jesus hung out with others while definitively demonstrating eternal perspective purposes. (I Cor. 9:19-23, 2 Timothy 4:2)

<u>Charting of the process of the work of the Holy Spirit in relationships:</u>					
Friend	UPG	Topics discussed	Needs	Shared gospel	Response
Fera	Bia	family, disappointments, suffering	fears	partially	<i>oikos</i> open
Haji	Bia	suffering, sickness, healing, relation issues	fears	yes, healing prayer	open
Ina Ti	Bia	illness, culture, family, prayer for healing	fear of future	yes, storying	trusted 5/20
Beti	Eswe	family, loyalty, needs in crisis	Economic.	partially	open
Sia	Eswe	reliability of Word of God, suffering	rejections	storying	<i>oikos</i> trusted C

- ☐ Learn one method of sharing Christ in the process of the language learning phase and use it. Over time develop a variety of approaches. We call this a tool box approach or rather a “bouquet of options” approach. Depending on the situation you can reach into the tool box or bouquet and use an evangelistic tool that fits the context. Some approaches include:

► Preparing and translating your personal 3 to 5 minute story of God’s grand drama of bringing you to Himself through Christ.²⁸ Craft your story in contextual terms and then commit to share several times until memorizing in the target language. Share openly and honestly what the Father is teaching you and how He is working in your life. Refer to the Deuteronomy 6 passage on *Shema* living as a mobilizing template. *Shema* statements are brief statements of the glory of God expressed in the context of life daily.

Shema Living (Examples of Shema Statements)

☞ Erna is our Muslim context neighbor. Last week she was involved in a motorcycle accident. After hearing the news of her near death experience, we visited with her. As she explained what had occurred, I simply mentioned in the course of conversation how the Lord spared her and how thankful we are for His caring hand. ***Shema Living***.

☞ The paid attendant stood dutifully in the corner of the airport restroom. I felt prompted to walk over to her and just mention that I realize that she most likely rarely receives a grateful expression from those who come and go in this restroom. I expressed my thanks to her for doing a good job. She lit up at this point. After seeing her response, I furthered that what she sees and cleans up is the mess man makes outwardly. And that no matter how much one cleans up the outside, it is truly the condition of the heart of man which needs cleansing. By this time, she was finely tuned into the next patch of conversation as I relayed the heart of God which provides the only way to truly cleanse the heart of man. ***Shema Living***

► Preparing a presentation of the gospel in your target language and memorize it. Then, trust God to delight in proclaiming to others. Trust God for opportunities to share Christ. This will plant seeds within your growing relationship network as well as first time contacts, as the Spirit leads.

► Brainstorming with other women on your team as to transitional stories into the Gospel message that could come from local “culture” (legends, myths, traditional stories, dramas, current events, worldview, etc...).

²⁸ www.cccrsa.net/files/Giving_Your_Personal_Testimony.pdf

► *Learning the Camel Method*²⁹, if you are serving in a Muslim upg

► *Learning a Chronological Bible Storying*³⁰ approach.

► *Learning a Felt Needs Approach*³¹

► *Being trained in Healing Prayer*³²

5. □ Prayer Walking³³. Ask the Lord to give you deliberateness in prayer walking in your immediate neighborhood as well as regular times of intercession within the target area. This can be incorporated with childrearing needs. In each of our neighborhoods, I used to take the kids with me for a prayer walk and conversation times with our various neighbors. On each outing, we would ask the Lord for specific opportunities to learn more about our context and to learn how to express care for the people. I systematically brought that information about people's ethnic groups, their family members' names, and recent felt needs they faced home to be brought before the Lord. I drew a chart of our neighborhood and slowly filled it in with detailed information in order to more effectively pray for these people as well as know what areas to ask them about in the next conversation. Our family enjoyed many times of praying for our neighbors in these specific ways.

For you to pray together as a family, to see Him open up ways to re-present Him to your target culture neighbors, is to gain a greater glimpse of how the Lord meant for our lives to be connected to our context and beyond. These opportunities can be enjoyed no matter what season of life you are in.

6. □ There are several potential obstacles to women becoming effective **CPM** practitioners (delighters and declarers of His glory on the mission field) which can be summarized in three vital areas:

► **A Lack of Boldness** often ensnares female missionaries. Fear is often the entry port through which Satan gains a foothold which could immobilize you.

► **A Lack of Deliberateness** in declaring His ways in relationships with target group women. Many people do not consider being strategic in pursuing others.

► **A Lack of Equipping** in basics of ministry.

²⁹ Greeson, Kevin. 2007. *The Camel: How Muslims are coming to Faith in Christ*. Arkadelphia, Ark.: WIGTake, 2007. www.camelmethod.com

³⁰ Chronological Bible Storying-a method of evangelizing a people by relating to them, in a culturally suitable manner, the great stories of the Bible from creation to redemption to the return of Christ. Garrison, David.. Pg.59. *Church Planting Movements*. Richmond, VA.

³¹ McCloskey, Mark. *Tell It Often, Tell It Well*. Chapter 13. www.greatcom.org

³² Anderson, Neil T. *Steps to Freedom in Christ*. www.gospellight.com : Published by Gospel Light, 1990, 2001, 2004.

³³ *PrayerWalk Organizer Guide* by **Steve Hawthorne**, www.newchurches.com

A fellow colleague, RH³⁴, reflects upon possible solutions to these common obstacles, writing,

“Knowing a common obstacle is a first very helpful step, but what can one do about them?

Here are some ideas:

Overcoming a Lack of Boldness. Do a bible study on boldness and timidity. Find a character that you can relate to. Pray and ask the Lord to change your heart. Analyze your fears. Talk about them with an older experienced missionary or your spouse and pray through it.

Overcoming a Lack of Deliberateness. Make a list of the women in your life today. Ask the Lord for wisdom to know His plan for them. What is your part in that plan. Make small goals and keep a record of how things are progressing with individuals. Try to find an accountability partner who will brainstorm with you and also ask you how things are going.

Overcoming a lack of Equipping. There are many resources for emotional, spiritual, intellectual, and even social needs of missionaries. Ask your team leader or other missionaries in your area or your home church for help with specific areas that you think you need growth in. There is no lack of resources today, but rather a lack of awareness about the resource and a limited amount of time to learn everything."

At the end of this paper I have listed some of the key books that are related to the topics addressed in this paper.

7.□ Ask the Holy Spirit for boldness to establish that you have a vital relationship with Jesus from the first meeting with the desired target culture woman or group of women. Many missionary women want their lives to be witnesses before declaring that they love Jesus. Then, after the relationship has been established, they find it difficult to make the transition to talking about Jesus. Establish your love for worshipping God in the first conversation. Ask the Holy Spirit for the boldness and deliberateness within those first conversations to establish His ways as being pre-eminent in the very fabric of who you are. This is done by gentleness and with a spirit of humility through the power of the Holy Spirit.

³⁴ Personal email conversations with colleague RH, Used by permission.

Most female missionaries have a rough time transitioning from comfortable relationships with unreached people group women (in which most women excel in the relationship building category) into vital communication regarding the Eternal One. Deliberate seed sowing is indeed multifaceted. Trusting God to bear witness to His greatness by the power of the Holy Spirit, while leaving the results to God is our mandate.

8. □ Demonstrate through acts of service the love of the Father for the target women. In my experience, in relationships with women in our unreached people group, every 3 to 6 months there is a crisis they experience of one of the following kind;

► *Emotional Crisis*-**Speak** of God's healing hand, demonstrate His loving touch. The concept of Isaiah 58 in being Wounded Healers to hearts of other women is powerfully used in the hands of the Father.

► *Relational Crisis*-**Show** forth His merciful, unfailing, and redemptive love. The power of forgiveness in Christ alone is truly amazing.

► *Physical Crisis*-**Pray** for the person/persons' healing in the matchless name of Jesus. Express to them that you are not a doctor, nor are you a witchdoctor. Then, explain the authority and power of Jesus to heal is found in His name alone. Explain that though Jesus cares for our physical needs and desires, He is about the ultimate healing in our lives of bringing us into right relationship with a Holy God Almighty. Many missionaries have found that praying for inner healing is an effective evangelistic tool. For further training in the area of inner healing and ways the Lord uses this excellent expression of His splendor, see the book *From Seed to Fruit* edited by Dr. Dudley Woodbury.

► *Financial Crisis*-**Demonstrate** God's care for the person/person's financial needs as you feel led.

► *Fear issues Crisis*-**Freedom** from appeasing whomever and whatever powers related to their network of darkness is formidable but not impenetrable through the power of Christ.

► *Spiritual Crisis*-**Be expectant** of God moving to stoke the fires of desire in this most crucial need which affects the totality of the person.

9. □ Communicate and demonstrate that you care about the whole of their person and their lives (their families, health, future, etc). Engage in intercessory prayer for them and with them. Remember, you are deliberately asking the Father to reveal the ***Person of Peace*** to you as you pursue others.

10. □ Learn to ask ***caring questions*** and how to cultivate deeper listening skills. To ask caring questions is a process of gaining a level of trust to ask what lies beneath, to see with eyes believing, and to facilitate the person reflecting. Related to the area of

sharpening skills in pursuing others with caring questions, Larry Crabb comments writing, “We must learn to tell the story of our soul, and we must listen as others tell theirs.”³⁵

11. ☐ Trust God for those women within your sphere of influence and beyond. Missionary women with children can sometimes feel isolated and easily can overlook the blessing of having their house helper as one whom they pursue in relationship with eternal perspective intentionality.
12. ☐ Trust God for ***Rock Removal*** type ministry. ***Rock Removal*** is the process of simply trusting the Spirit of God to identify what deceptions and misconceptions the target women have in regards to Jesus. Some call this pre-evangelism. To identify deceptions, to then replace the deceptions with His truth into that hardened ground is the process of ***Rock Removal*** in order for the Rock (the Lord Jesus Christ) to be declared amongst their hearts.
13. ☐ In the area of evangelism and in other aspects of ministry, many of us women can tend to compare ourselves with others. This leads either to self condemnation or pride. It is far better to understand your season in life and your personality and to discern what God wants you to be in Christ first and foremost. Be faithful, then, to do what He bids. Cheer others on in intercession but guard your heart from comparison.
14. ☐ Ask the Lord to provide near culture believers in whom the Lord has placed this same vision to reach the target unreached people group in partnership.

IV. Discipling Believers and Working Toward Gathering

Points of engagement for women in ***Church Planting Movements***:

1. ☐ Explore using creativity in worship expressions. Together with indigenous female leaders, explore indigenous worship styles. Consider how to encourage your partners to create a new song using their unique worship forms.
2. ☐ It is imperative that each woman, foreign and national, embraces the significance of being involved in ***multiplier discipleship***. To invest the time to see others whom you pour the Christ life into excel in their walks for the sake of His fame and renown, you need to follow the Master’s Plan for doing so. Christ selected followers, they followed and watched and learned from all that He did. He did all in front of them, they watched. The principle that discipleship is caught, not taught, is helpful to remember. Jesus then trained His disciples to go forth and do the same and then report back to Him. Then, He told them to pour into others’ lives with multiplication in mind, not addition.³⁶
3. ☐ Be committed to modeling a basic multipliable discipleship process which essentially includes helping a new believer feed themselves spiritually through Bible study and

³⁵ Crabb, Larry. *SoulTalk*. Brentwood, TN.: Integrity Publishers, 2003.

³⁶ Coleman, Robert. *The Master Plan of Evangelism*. Old Tappan, New Jersey: Published by Spire Books, 1963. Personal summary of basics concepts discussed.

prayer. Other essentials would need to be addressed such as helping those whom you are discipling on working through character development. Further crucial pieces of discipleship need to include gaining skills to share the splendor and love of Christ with others. Use a simple discovery method for discipleship so that they learn to feed directly from God's Word and then can reproduce this into the lives of others. Coach your indigenous partners in further ministry skills: help equip them in areas of evangelism, leadership training, character growth, emotional maturing process, and developing intimacy with the Lord. Model, Assist, Watch, Love/Letter/Leave³⁷ is an effective process which David Garrison defines in writing,

“MAWL-Model, Assist, Watch, and Leave is defined as a rhythm of implementing church planting that contributes to a Church Planting Movement as a missionary models a CPM, assists the new believers in planting CPM-oriented churches, watches to see that they and the churches are reproducing and then leaves in order to begin a new MAWL-cycle.”

4. ☐ Commit to trusting the Holy Spirit to model all aspects of evangelism and discipleship alongside indigenous colleagues. Then, together, trust the Father for His fruit to be multiplied further. Part of an effective discipleship process needs to be coming alongside your national colleague and helping her to learn how to delight in declaring the Name of Jesus.
5. ☐ Each woman on the team trusts God for anywhere from 1 to 5 women in target group or national partners with hearts for target group to meet with regularly for discipleship, leadership training, and mutual accountability.
6. ☐ Generally speaking, the discipleship process will be most effective when women disciple women. However, it should be noted that many highly effective female missionaries trained men, including Lelias Trotter, Lelia Lewis, and Lottie Moon.
7. ☐ Provide Leadership **CPM** Training for forming house fellowship leaders. Develop agreed upon contributions for missionary team members in the leadership development process of indigenous leaders. Ideally, husbands and wives ought to work together with indigenous emerging leaders to discern the needs and potential of both men and women in newly forming fellowships. The combination of gifts and perspective from differing sexes will help to ensure a well rounded development of your national colleagues.
8. ☐ Provide training for indigenous followers to walk in freedom in Christ from involvement in forms of spiritual bondage or **strongholds**. **Strongholds** can be defined as any area of life in which spiritual ground has been given over to deception as a pattern.

³⁷ Garrison, David. *Church Planting Movements*. Pg. 60. WIGTAKE, Midlothian, VA, www.churchplantingmovements.com

Charles R. Swindoll emphasizes the need for believers to become further equipped in the area of recognizing Satan's deceptions, writing, "We first need to understand the desire of our adversary. He wants more than anything else, to have his way in the lives of humans. He wants to control us, or at least to win a hearing and become a persuasive force in our lives. His preferred realm of operation is our minds."³⁸

Unreached people group cultures embrace many patterns of deception. Be careful of the strong potential to be negatively influenced by such patterns. To help coach female indigenous leaders into understanding the desire of our adversary is crucial. The process of freedom can begin with the ability to acknowledge where there exists captivity. Many times missionaries can be influenced by the strongholds of the target culture.

9. ☐ Encourage new followers to baptize newer followers. Coach them in this area of **CPM**.

10. ☐ Facilitate synergy building gatherings of time in the Word, appropriate contextualized worship forms, and intercession among the growing house fellowships. Train the first generation of believers to multiply this training into the next generation of leaders and so forth.

V. Developing The Body of Believers

Points of engagement for women in *Church Planting Movements*:

1. ☐ Find a place, in your context, in which you can enjoy times of refreshing with the Lord. Develop the spiritual disciplines of fasting and extended times of intercession.
2. ☐ Train the growing female indigenous partners to brainstorm ways in which they could move back into and impact their spheres of influence. Though it is desired that their entire *oikos* (households) come to faith in a process of interacting with God's Word together, there are times when they come to faith as individuals. Pray with them over their spheres of influence beyond their families.
3. ☐ Aim to plant healthy churches. What will a healthy multiplying house fellowship resemble? Here are a few Scriptural points on what they will reflect: healthy churches will have obedience based study of God's Word, will exercise discovery methods of studying the Word, practice the sacraments, baptize others, give offerings and tithes, be passionate in prayer, explore varied expressions of worship, be active in caring for one another, be active in evangelism and sensitive outreach, and a body of believers using their gifts for God's glory. The indigenous women you partner with should explore the keys to a healthy church, in their context, as they interact with related Scriptures. Obedience-based discipleship will help them to consider and then implement how each one contributes to the health of the multiplying house fellowships.

³⁸ Swindoll, Charles R. *Victory Over Darkness*. Grand Rapids, MI.: Zondervan Publishing House, 1981, 1995.

4. □ Identify women's needs in the developing house fellowships and then identify women who can minister and be affirmed to serve the Lord in those areas. Work with these women to understand the **end vision** and to develop their skills in seeing the Lord use them in their fellowships.
5. □ Revisit your particular gifting mix and re-evaluate what areas you could be further released. This will help you to flourish for His glory toward the goal of seeing worshipers established and multiplying out in the target group.

VI. Empowering and Installing Leaders, and the Beginning of Reproduction

Points of engagement for women in *Church Planting Movements*:

1. □ Equip your indigenous female partners in cultivating personal times of developing intimacy with the Lord. Model having quiet times and intercession times together.
2. □ Partner with the Spirit of God and with the indigenous women you are coaching from the beginning. The desire here is to see them flourish as servant leaders and that they take the vision and run with it. Plant firmly into female partners' hearts the Scriptural patterns of God's heart being that of a missionary heart from the beginning. Cast the vision together with your indigenous partners to believe God to send some of their target group followers out among other unreached people groups.
3. □ Every house fellowship will have women who serve behind the scenes. There will also be indigenous women who take an active lead in the process of **CPM**. A church can't grow without healthy leaders. Select out the women you see who have potential for leadership. Spend extra time with them developing their leadership potential. Affirm the indigenous partners' giftings as observed for His glory.
4. □ Guard the relationships with women on your team. With God's grace, encourage each other to excel in love and care for one another. Put on the full armor of God (Ephesians 6) against self-pity, self absorption, pride, gossip, jealousy, and a competitive spirit to name just a few tools in the hands of the Evil One. Stand firm in your position in Christ. Be open and honest, quick to resolve conflict as well as to invite and seek input for your on-going growth.
5. □ Cultivate relationships built upon mutual trust with the indigenous church planting women. Listen to their hearts, value their wisdom, and partner with the Holy Spirit in brainstorming together as to female focused ministry ideas for the target women. What ministries are needed? Who will lead them? What further training will your female indigenous partners need? How are these women gifted, and how can these gifts be further fanned into flame? How can the women in the missionary team use their own spiritual gifts to assist in these areas?

VII. Reproduction and Movement

Points of engagement for women in *Church Planting Movements*:

1. □ Partner with your female indigenous leaders in the area of worship. Incorporate their styles of approaching the Lord into your own personal times with the Lord.
2. □ Envision, alongside your indigenous female colleagues, what a multiplying women's ministry would look like. You might consider forming a women's ministry team with a clear vision, clear goals, and clear responsibilities. It is important to consider the following felt needs in that process; provide Biblical training for a woman's role as a single, a mother, and wife. Be intentional in continuing to equip other women in identifying and approaching the ***Woman of Peace***, sharing their faith as a way of life, discipling others, and in becoming an active member of the Body of Christ.
3. □ Discuss with your indigenous female leaders whether an on-going ***CPM*** fruitful practices type gathering would be an encouragement. A fruitful practices gathering is simply a time to come together as female practitioners to share ideas about what is effective as well as what is not effective in ministry. There is such richness when we learn from each other.
4. □ Record stories in various forms in order to stir the hearts of intercessors internationally for your people group. These forms may include devotionals of experiences on the field, indigenous themes in artwork, power points, prayer brochures, stories from the unreached people group's women's perspectives, as well as teaching materials on God's heart for the ethne. Vision casting ideas are multifaceted.

One of the weaknesses of a seven-phase church planting model is that it implies that you move from one phase to another in a linear fashion and that you stop doing the activities in the previous phase. In Phase III, for example, you share your faith, and in Phase IV you disciple the new believer. The implication is that you stop sharing your faith while you disciple the new believer. Of course, there will be an adjustment of time because you need to spend extra time with a new believer, but at the same time you should be seeking opportunities to declare God's goodness to those around you. You will want to continue to be involved in Phases III-VI as appropriate.

5. □ Consider your changing role in the process of ***CPM***. Is it time to start to become an itinerate advisor--to be gone for a period of time to allow the indigenous leaders to make more and more decisions? Or, are the local leaders ready for you to become an absent advisor, that is, to be available from a distance but otherwise leaving them to run the ministry? Tom Steffan discusses role changes at length in his book *Passing the Baton*, writing, "Church planters must be willing to die to self-serving ambitions so that national believers can live up to their full potential."³⁹

³⁹Steffan, Tom. *Passing the Baton*. Pg. 23.

6. □ A big part of our role as missionaries is to cultivate the development of resources that will facilitate a **CPM**. Believe that the resources for any given **Church Planting Movement** are somewhere within the target people. Many women are gifted Bible translators, gifted in Ethnomusicology, gifted writers, gifted Bible teachers, gifted administrators, or otherwise talented. What strategic roles in training could missionary women be leading with indigenous partners in order to assist the process of **Church Planting Movements**?

One of the key CPM reflections for our hearts as missionaries is to answer the question, “what needs to be done in order for this unreached people group to be reached, not what can be done?”⁴⁰

Summary

In conclusion, the above suggestions are meant to spur you on and not to prick. God’s grace is full and His power to lead you is limitless. In the midst of honest feelings and thoughts of inadequacy, His enoughness awaits you as you lay hold of His purposes in Christ Jesus. My hope and prayer is that each of you, as missionary women, will see how vital the varied roles you play in the process of seeing **Church Planting Movements** birthed. I trust these suggestions will inspire you to believe God for releasing you into the work of His hands in deeper ways still. To bask in the warmth of His goodness and to hunger to live out of the overflow of His touch in your life is my heart cry. May you continue to desire to drink deeply of His rivers that wash over each and every situation you face as you cling to THE ROCK, who is your great STRENGTH.



Refusing Faded Glory,

Rhonda R. Trotter

About The Author

Rhonda A. Trotter (pseudonym) and her husband and children have been serving the Lord since 1991 among a code named Muslim Unreached People Group in Asia. They are on staff with Mission to Unreached Peoples (MUP). Rhonda and her husband are committed to being practitioners/trainers/coaches in Church Planting Movements among Muslim Unreached People Groups.

⁴⁰ SP CPM training

Additional Resources Appendix

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Church Planting Movements website resources:

David Watson at www.cpmtr.org

Curtis Sergeant at www.churchplantingmovements.com

Kent Parks at www.churchplantingroundtable.com

Points of Engagement Checklist

I. Forming, Preparing, and Launching the Team

Points of engagement in *Church Planting Movements* for women:

1. ☐ Strengthen Your Inner Life.
2. ☐ Identify and clarify your individual calling to the people group.
3. ☐ Clarify expectations of roles with husbands and teammates before leaving for the field of service.
4. ☐ Discuss and clarify team roles of each member.
5. ☐ Take a basic first aid or wilderness survival course.
6. ☐ Recruit skilled and seasoned intercessors as an inner circle from your home countries and beyond.
7. ☐ With your team, go through a *Church Planting Movements* training.
8. ☐ Ask the Lord to provide a more experienced female missionary in your Unreached People Group area who is personally engaged in the process of *Church Planting Movements* and learn from her heart.
9. ☐ Prefield training is essential.
10. Read and be trained by godly men and women who understand a Biblical approach to Spiritual Warfare.
11. ☐ Study and decide upon a personal growth plan for working through conflict with others.
12. ☐ Write out a personal theology of suffering based on Biblical study.
13. ☐ Explore and pray through your personal known fears of going to the mission field with other godly women.
14. ☐ Research *CPM* activities already taking place among your target people group.
15. ☐ Recruit ten to fifty daily intercessors who will cover you, your family, and your team with vital intercession.
16. ☐ Discuss with your children the changes they will experience as your family moves to the mission field.

II. Learning the Language and Culture

Points of engagement in *Church Planting Movements* for women:

1. ☐ Cultivate deeper times of intimacy with the Lord.
2. ☐ As a team, develop a mission statement to go along with your team vision statement.

3. ☐ As a team develop an **end-vision** of what an indigenous multiplying disciple of Jesus would possibly look like.
4. ☐ Embrace the need for you as a woman to go deep in the target culture and language.
5. ☐ Be deliberate in limiting how connected you will stay with your home culture.
6. ☐ Consider your personal spiritual gifting mix as well as trust God outside your comfort zones.
7. ☐ Consider what specific areas you can contribute to the missionary team as you engage in the outward expression of your **end vision**.
8. ☐ Plan fun activities as a family with indigenous families.
9. ☐ Seek believing indigenous women to coach you in understanding better how to reach the target people group and to learn Christian terms as well as broader national church culture.

III. Preaching The Gospel to Groups and Individuals

Points of engagement in *Church Planting Movements* for women:

1. ☐ Prioritize deeper times of worship, intercessory prayer, and building intimacy with the Lord.
2. ☐ Ask the Lord to lead you to **Women of Peace** in the target ethne.
3. ☐ Ask the Lord to provide *oikos* (households) to begin Chronological Bible Storying streams.
4. ☐ Ask the Lord to give to you, with the women within your sphere of daily life, His heart in dialoguing about His Story.
5. ☐ Prayer Walking.
6. ☐ There are several potential obstacles to women becoming effective **CPM** practitioners.
7. ☐ Ask the Holy Spirit for boldness to establish that you have a vital relationship with Jesus from the first meeting with the desired target culture woman or group of women.
8. ☐ Demonstrate through acts of service the love of the Father for the target women.
9. ☐ Communicate and demonstrate that you care about the whole of their person and their lives (their families, health, future, etc).
10. ☐ Learn to ask **caring questions** and how to cultivate deeper listening skills.
11. ☐ Trust God for those women within your sphere of influence and beyond.
12. ☐ Trust God for **Rock Removal** type ministry.
13. ☐ In the area of evangelism and in other aspects of ministry, many of us women can tend to compare ourselves with others.
14. ☐ Ask the Lord to provide near culture believers in whom the Lord has placed this same vision to reach the target Unreached People Group in partnership.

IV. Discipling Believers and Working Toward Gathering

Points of engagement in *Church Planting Movements* for women:

1. ☐ Explore creativity in worship expressions.
2. ☐ It is imperative that each woman, foreign and national, embraces the significance of being involved in **multiplying discipleship**.

3. ☐ A basic discipleship process is essential to include helping a new believer feed themselves spiritually through Bible study and prayer, working on character issues and gaining skills to share the splendor and love of Christ with others.
4. ☐ Commit to trusting the Holy Spirit to model all aspects of evangelism and discipleship alongside indigenous colleagues.
5. ☐ Each woman on the team trusts God for anywhere from 1 to 5 women in target group or national partners with hearts for target group to meet with regularly for discipleship, leadership training, and mutual accountability.
6. ☐ Generally speaking, the discipleship process will be most effective when women disciple women.
7. ☐ Provide Leadership **CPM** Training for forming house fellowship leaders.
8. ☐ Provide training for indigenous followers to walk in freedom in Christ from involvement in forms of spiritual bondage or **strongholds**.
9. ☐ Encourage new followers to baptize newer followers as a pattern. Coach them in this area of **CPM**.
10. ☐ Facilitate synergy building gatherings of time in the Word, appropriate contextualized worship forms, and intercession among the growing house fellowships.

V. Developing The Body of Believers

Points of engagement in ***Church Planting Movements*** for women:

1. ☐ Find a place, in your context, in which you can enjoy times of refreshing with the Lord.
2. ☐ Train the growing female indigenous partners to brainstorm ways in which they could move back into and impact their spheres of influence.
3. ☐ Aim to plant healthy churches.
4. ☐ Identify women's needs in the developing house fellowships and then identify women who can minister and be affirmed to serve the Lord in those areas.
5. ☐ Revisit your particular gifting mix and re-evaluate what areas you could be further released.

VI. Empowering and Installing Leaders, and the Beginning of Reproduction

Points of engagement in ***Church Planting Movements*** for women:

1. ☐ Equip your indigenous female partners in cultivating personal times of developing intimacy with the Lord.
2. ☐ Partner with the Spirit of God and with the indigenous women you are coaching from the beginning.
3. ☐ Select out the women you see who have potential for leadership.
4. ☐ In grace, for the women on your team, encourage one another to excel in loving and caring for one another.
5. ☐ Cultivate trust with the indigenous church planting women.

VII. Reproduction and Movement

Points of engagement in *Church Planting Movements* for women:

1. ☐ Partner with your female indigenous leaders in the area of worship.
2. ☐ Envision, alongside your indigenous female colleagues, what a multiplying women's ministry would look like.
3. ☐ Discuss with your indigenous female leaders whether an on-going *CPM* fruitful practices type gathering would be an encouragement.
4. ☐ Record stories in various forms in order to stir the hearts of intercessors internationally for this people group.
5. ☐ Consider your changing role in the process of *CPM*. Is it time to start to become an itinerate advisor--to be gone for a period of time to allow the indigenous leaders to make more and more decisions? Or, are the local leaders ready for you to become an absent advisor, that is, to be available from a distance but otherwise leaving them to run the ministry?
6. ☐ A big part of our role as missionaries is to cultivate the development of resources that will facilitate *CPM*. Believe that the resources for any given *Church Planting Movement* are somewhere within the target people.

One of the key *CPM* reflections for our hearts as missionaries is to answer the question, “what needs to be done in order for this UPG to be reached, not what can be done?”