

# Catalyst Competence Research

An empirical investigation into  
the traits and competencies  
of effective movement catalysts  
and other factors contributing to and  
impeding movements

Bethany Research Institute

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# Introduction

God is building His kingdom in our generation in unprecedented ways! We are privileged to see with our own eyes that God is “doing a new thing” (Isaiah 43:19). One of the main ways, maybe *the* main way, that He is accelerating the expansion of his kingdom globally is through movements.

In this study we define movements as “rapid indigenous multiplications of disciples making disciples, and churches planting churches, in multiple streams within a people group to the fourth generation.”

Disciple-makers and church planters across the globe desire to collaborate with God in the catalyzing of such movements. The question of what kind of person God uses to start a movement has been given too little attention, at least in terms of rigorous empirical research. Only one empirical study has been conducted to date (Prinz 2016; 2021), and the present study stands on its shoulders.

The findings will benefit everyone in the movement community. First of all practitioners, as an understanding of the traits and competencies of those pioneers who God uses to catalyze movements will guide them in their personal growth and development. They will now know what kind of person they need to become for God to use them to start a movement. The findings will likewise help movement trainers, who will know what traits and competencies to focus on and build their training curricula around. Likewise, the findings will benefit movement mentors, as they will point them to the areas on which to focus their mentoring efforts. The findings will also benefit mission mobilizers and those responsible for screening candidates. The personality profile and competency model of an aspiring catalyst will guide them in determining what sort of candidates to recruit and which ones have the God-given potential already present in them in the early years of their ministry.

Our study is dedicated to every Frontier people group that has yet to see a kingdom movement. Father, let your kingdom come to them!

As you read and discover *through whom* God starts movements, we pray that your mind and heart will be stirred with a God-sized vision for your own life and you too will find your place in the new thing God is doing.

Enjoy reading!

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# 1. Chapter 1: Leadership Literature Review

## 1.1. Secular Leadership Trait Theory Literature

Leadership trait theory is as old as leadership itself. The predominant leadership theory of the past can be labeled as Great Man theory (Conger 1992; Northouse 2010:15). For millennia, the universal notion of leadership was that a leader was a person with innate charisma and capabilities, and that such a person would simply emerge and rise to leadership, as “the cream rises to the top.” In other words, it was believed that certain traits determined leadership success — what we today would label as trait theory. What distinguishes the earlier Great Man theory from trait theory is that the former saw such leader traits as innate, whereas today’s trait theory allows for the idea that some traits are innate, others may have a genetic disposition, and yet other traits can be acquired and taught.

The basis for the empirical research in this study is an extensive review of the literature on trait theory as well as the literature on pioneer/apostolic and movement leadership. Trait theory has been thoroughly analyzed from its first known publication by Lewis Terman in 1904 to the present day. Due to the wealth of more than 500 empirical studies on leader traits, it is impossible to consider each individual publication. Instead, the literature review of this study has analyzed all relevant meta-analyses and major qualitative reviews of these trait studies. You can find the detailed review in Appendix 1.

Trait theory today is at a point where the reviews of empirical studies have produced lists of leader traits that differ mostly in breadth and length but overlap in content. Consensus has been reached that a number of universal traits exist which contribute to effective leadership.

A major breakthrough came with the *Big Five* model which identified five key dimensions of personality traits of effective leaders: (1) Extraversion; (2) Emotional stability; (3) Conscientiousness; (4) Agreeableness; (5) Openness to experience. This model was defined and refined by several independent sets of researchers.

Table 1 gives a summary of those traits grouped under the *Big Five* dimensions, from 17 publications over the past 70 years, beginning with Ralph Stogdill in 1948. A key to the authors and publication dates is found at the bottom of the table. Full details can be found in the Bibliography.

Table 1: Comparison of Leader Traits Grouped under Big Five Dimensions

Traits	S48	Man	S74	Lo	Ki	Yu	Hog	Hou	Ju	Za	En	De	Jo	Wa	Tu	Mu	Fi
<u>Extraversion / Surgency</u>							X				X	X	X	X	X		X
Extraversion		X		X					X	X	X	X	X	X	X		X
Self-confidence	X		X		X	X		X	X								
Self-esteem									X		X			X			X
Self-efficacy																	X
Drive					X												
Need for power							X							X			
Need for power/dominance										X							

Traits	S48	Man	S74	Lo	Ki	Yu	Hog	Hou	Ju	Za	En	De	Jo	Wa	Tu	Mu	Fi
Power motivation						X											
Capacity for status							X										
Need for dominance							X										
Dominance		X		X				X							X		X
Ascendancy / dominance	X		X														
Prosocial / assertiveness / influence motivation								X									
Leadership motivation					X					X							
Drive for responsibility			X							X							
Activity / social participation	X																
Social presence							X										
Assertiveness / aggressiveness			X														
Aggressiveness	X																
Assertiveness							X										
<b>Emotional stability</b>					X		X		X		X	X	X	X	X		X
Emotional maturity						X											
Emotional self-regulation / balance			X												X		X
Neuroticism							X										
Negative affectivity							X										
Positive affectivity							X						X	X			
<b>Conscientiousness</b>							X		X	X	X	X		X	X		X
Enterprise / initiative			X														
Initiative	X				X												
Ambition					X		X										
Motivation					X												
Achievement					X												
Achievement drive / desire to excel			X														
Need for achievement							X			X				X			X
Achievement motivation								X									
Achievement orientation						X											
Will to achieve							X			X							
Desire to excel	X																
Work							X										
Constraint							X										
Prudence							X										
Dependability	X						X										
Persistence	X																
Tenacity					X												
<b>Agreeableness</b>							X		X	X		X		X	X		X
Need for affiliation							X										
Low need for affiliation						X					X						
Likeability							X										
Social intelligence										X							X
Emotional intelligence										X					X		X



Traits	S48	Man	S74	Lo	Ki	Yu	Hog	Hou	Ju	Za	En	De	Jo	Wa	Tu	Mu	Fi
Sociability / interpersonal skills	X		X				X				X						X
Social sensitivity								X									
Interpersonal sensitivity		X															
Friendly compliance							X										
Flexibility								X		X							
Adaptability	X																
Adjustment		X	X					X									
Cooperativeness	X																
Love							X										
Popularity	X																
Empathy															X		
Warmth																	X
Social influence																	X
Social insight																	X
Social appropriateness																	X
<b>Openness to experience</b>							X		X	X	X	X		X	X		X
Intelligence	X	X	X	X				X		X	X				X		X
Education			X											X			
Scholarship	X																
Knowledge	X		X														
Expertise / tacit knowledge					X					X							
Task-relevant knowledge								X			X						
Leadership experience											X						
Cognitive ability					X												X
Cognitive complexity										X							X
Judgement	X																X
Culture / cultured							X										
<b>Other</b>																	
Originality	X																
Creativity										X	X						
Originality / creativity			X														
Liveliness	X																
Physical activity / energy			X		X												
Physical energy-activity								X									
High energy level						X											
Athletic ability	X																
Humor	X																
Socio-economic position / status	X		X														
Alertness	X																
Verbal facility / fluency of speech	X		X														
Masculinity		X		X							X						
Independence / nonconformity			X														
Task orientation			X														

Traits	S48	Man	S74	Lo	Ki	Yu	Hog	Hou	Ju	Za	En	De	Jo	Wa	Tu	Mu	Fi
Administrative ability			X														
Honesty / integrity					X												
Integrity						X											
Charisma					X									X			X
Stress tolerance						X											X
Internal locus of control						X			X								X
Intuition-preference										X							
Thinking- preference										X							
Judging- preference										X							
Risk propensity										X				X			
Persuasion skills										X							
Negotiation skills										X							
Creative problem solving skills										X							
Social problem solving skills										X						X	
Authoritarianism											X						
Promotion and prevention focus														X			
Low in humility														X			
Forecasting																X	
Idea evaluation																X	
Wisdom																X	
Sensemaking / visioning																X	
Creative thinking																X	
Decision making																	X
Strategic thinking																	X
Political skill																	X
Learning agility																	X
Developmental readiness																	X
Intellectual engagement																	X

Key			
S48 = Stogdill, 1948	Yu = Yukl and Van Fleet, 1992	En = Ensari et al., 2011	Mu = Mumford et al., 2017
Man = Mann, 1959	Hog = Hogan et al., 1994	De = Deinert et al., 2015	Fi = Finkelstein et al., 2018
S74 = Stogdill, 1974	Hou = House and Aditya, 1997	Jo = Joseph et al., 2015	
Lo = Lord et al., 1986	Ju = Judge et al., 2002	Wa = Wang et al., 2016	
Ki = Kirkpatrick and Locke, 1991	Za = Zaccaro et al., 2004	Tu = Tuncdogan et al., 2017	

## 1.2. Apostolic and Movement Leadership Literature

The field of apostolic or pioneer leadership is not very developed, at least not in terms of empirical research. A few publications address the subject, but their insights are intuitive in nature and based on anecdotal evidence rather than empirical results.

One of the few publications that attempts to draw up a profile of an effective apostolic leader is by mission mobilizer George Miley (2003), who concludes that apostolic leaders

- “see the big picture” (p. 101)
- “have the gift of faith” (p. 102)
- “have strong personalities that enable them to overcome huge obstacles” (p. 106)
- “carry a keen awareness of personal weakness” (p. 108)
- “want to take on new initiatives” (p. 111)
- “have their own ideas of what they want to do” (p. 111)
- “influence people easily and gain a following” (p. 111)
- “do not fit the mold, [instead] color ‘outside the lines’” (p. 111)
- “thrive on doing things that are challenging and risky” (p. 111)
- “seem critical and impatient” (p. 111)
- “tend to become overextended in their commitments” (p. 111)

All the above descriptors could have been gleaned from secular trait theory. They do not involve a spiritual element. The following characteristics of apostolic leaders which Miley lists do reflect a spiritual element. According to Miley, apostolic leaders also:

- “have a genuine hunger for a deeper relationship with God” (p. 111)
- “show impressive spiritual insight” (p. 111)
- “are broad in their horizons and think beyond ‘our’ church” (p. 111)

Mission leader Daniel Sinclair has offered an alternative profile of an apostolic leader. His profile may perhaps be given more weight than Miley’s, because Sinclair has overseen a few hundred apostolic leaders over the past two decades, and many insights have contributed to his description (Sinclair 2005). Despite his wide experience, Sinclair is aware of the tentativeness of his understanding, introducing his description of an apostolic leader with the comment: “[O]f those I’ve observed who seem to truly have the gifting, I can offer some tentative traits (being very non-dogmatic here!)” (Sinclair 2005:6). After his description, Sinclair qualifies his findings: “More could be added to this list. And no doubt some needs to be subtracted from this bit of speculation” (Sinclair 2005:7). Interestingly, Sinclair builds strongly on Miley. Out of Sinclair’s 14 descriptors of apostolic leaders, six are quoted from Miley. The remaining eight are quoted in excerpts:

- “They are the kind who tend to make things happen. Oftentimes they are good at making something out of nothing, ministry-wise.” (p. 6)
- “People readily catch their vision and feel led to join in.” (p. 6)
- “They have gifts of Bible teaching and leadership.” (p. 6)
- “They can be quirky and sometimes hard to get along with.” (p. 6)
- “They tend not to back down very easily – on anything!” (p. 6)
- “Areas of the flesh can include self-confidence, over-assertiveness, and independence.” (p. 6)
- “They want to have a good handle on everything.” (p. 6)

Having described a profile of some of the traits of apostolic leaders, Sinclair observes a wide variety in their general personality types: “They can be extroverted or introverted, glittery or non-showy. Apostolic gifting doesn’t just come with a particular personality type” (Sinclair 2005:7).

Miley (2003) and Sinclair (2005) are the most widely referenced resources on the profile of apostolic leaders (Dent 2011:83-85). The first, and so far only, description of an apostolic leader based on systematic research arises from the Fruitful Practice research (Woodberry [2008] 2011; Allen et al. 2009). This ongoing research project on pioneer ministry among Muslims aims to distill “Fruitful Practices,” which are parallel to the “best practices” of the business world.

The Fruitful Practice research contributes to the understanding of apostolic leadership by surveying “the qualities practitioners said they wanted in a leader” (Chard and Chard 2008:175). In other words, it looks at what team members wanted to see in an apostolic leader. Their research report lists the following compilation of traits and competencies:

“An evangelistic heart, vision, faith, prayerfulness, ability to recognize gifts in others, praiseworthy character, experience, passion, ability to delegate, servanthood, love of people, availability” (Chard and Chard 2008:175).

A later publication of the same research adds another aspect of apostolic leadership. Under the heading “Fruitful teams have effective leadership,” effective apostolic leadership is described: “Teams with healthy leadership dynamics are teams in which the leaders catalyze the varied gifts of the members so that they are able to work together toward the team’s goals” (Allen et al. 2009:119). The conclusion here is that effective leadership is understood as effective gift employment and enablement toward goal achievement.

A study initiated and designed by Emanuel Prinz, a co-author of this present study (reported in Nelson 2009; Fish 2009) attempted to verify an assumed correlation, based on Allen et al. (2009) and Love and Livingstone (2005), between six practices of apostolic leaders and their effectiveness. The leaders and members of 95 church planting teams participated in the research. These six practices include: their prayer life, an attitude of seeking upgrading and coaching, vision, serving, utilization of female leadership and evaluation of progress. The most significant outcome of this study is that those apostolic leaders with the highest numbers of believers reported to spend at least a four-hour block of time each week in prayerful evaluative reflection on their progress (Fish 2009:15). Effective apostolic leaders were practiced and skilled in contemplative prayer as well as reflection and evaluation of their life and ministry. Hunger for depth with God is also evidenced in this practice of regular and extended times of prayer and reflection. A surprising finding of this study is that the median of how much time these apostolic leaders spent in prayer on a daily basis was exactly the same – forty-five minutes – for both groups of leaders. Though both Chard and Chard (2008) in the Fruitful Practice research, and Travis and Travis (2014) asserted that apostolic leaders are distinguished by prayerfulness, the data of this study did not confirm that assertion.

In a summary of his 2011 dissertation, Dent (2012) provides several traits of today’s apostles. The character traits which he lists are: holiness, faith, sacrifice, and focus (Dent 2012: 363-366).

### 1.3. Movements

The term “Church Planting Movements” was first coined by David Garrison (1999). The movement approach builds on the phenomenon described in the past initially as mass movements (Pickett 1933), and then as people movements (McGavran 1955; 1970; Tippet 1971). The most influential thinkers to date in the field of church planting movements are Garrison himself (1999; 2004; 2014), David Watson and associates, who are the developers of a comprehensive DMM methodology (Watson 2011; 2014; Trousdale 2012), and, most recently, movement practitioner Steve Smith (Smith and Kai 2011; Smith 2012a; 2012b; 2014).

In his research on church planting movements, Garrison ascribes a crucial role to the apostolic leader (Garrison 2004:255), stating that “God has given Christians vital roles to play in the success or failure of these movements” (Garrison 2004:26). Garrison does not look at the traits or competencies of the apostolic leaders who have helped catalyze these churches. Instead he distills ten elements that he has observed to occur in every movement, plus another ten observed to occur in most movements. From these elements, conclusions can be drawn concerning the competencies necessary for an apostolic leader to be effective in catalyzing a movement. Garrison reports that the following

elements occur in every movement studied: prayer, quantitative and qualitative evangelism, intentionality, teaching God's Word in reproducible ways, producing local leadership, producing lay leadership, house church planting, churches multiplying, churches in reproducible forms, and churches being healthy (Garrison 2004:171-198). Elements that occur in most movements include: a willingness to suffer, bold, fearless faith, using family-based conversion patterns, signs and wonders, and giving on-the-job training to new believers (Garrison 2004:212-238). These elements all point to the competencies an apostolic leader needs to possess if he wants to catalyze a movement.<sup>1</sup>

Along similar lines, the research of Trousdale, Watson, and associates (Trousdale 2012; Watson 2011; Watson and Watson 2014) uncovers principles of movements all over the Muslim world. They use the name Disciple-Making Movements for church planting movements but refer essentially to the same phenomenon. Watson regards the role of the external leader as critical, since he is the one who sparks the process of a church planting movement (Watson 2011:114). For Watson, the marks of an effective leader are his good character and his ability to produce new leaders (Watson 2011:153-154). Watson breaks down the ability to develop other leaders into being a perpetual learner, the ability to identify leadership potential, the ability to develop potential beyond boundaries, the ability to delegate, the ability to build teams (Watson 2011:148-150), and listening skills (Watson 2011:155-156).

Watson and Watson list in greater detail "what separates great leaders from good leaders" (Watson and Watson 2014: 202) in the context of Disciple-Making Movements:

- "an obedience to God
- a striving toward excellence
- humility in service
- commitment to a vision
- a determination to succeed
- a willingness to risk
- the ability to forgive
- courage to change
- a desire to learn
- the determination to never quit" (ibid.)

All of the above qualities are leader traits. The competencies which Watson and Watson highlight in addition include:

- "the ability to recruit teams to our weaknesses
- a capacity to strategize and implement plans
- the ability to make more leaders" (ibid.)

Trousdale refers to the catalysts of such movements as "heroes and heroines of faith" (Trousdale 2012:141) and points to courage, boldness in proclaiming the Bible, and being prepared to suffer. At the same time he emphasizes that these catalysts are "ordinary people" (Trousdale 2012:167), contending that anybody may be used by God for something that is impossible to be achieved in human terms anyway. Trousdale does not offer a systematic depiction of an effective movement catalyst but suggests that if the movement principles are understood and the methodology is followed, an apostolic leader may be used by God to catalyze a movement.

In an unpublished document, a group of movement trainers at a Multi-Region Trainers Forum put together lessons learned and described what strategy coordinators who attempt to catalyze

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<sup>1</sup> When referring to the pioneer or apostolic leader and movement catalyst, although in practice the majority are male, the term is always meant to be gender inclusive and includes both male and female.

movements “are like, what they do, and who they related to” (Stevens 2008:2). The group of movement trainers distilled common elements from a number of case studies they gathered and summarized those that stood out the most. The traits identified by this group include: intentional spiritual growth, singular focus, being a model, strong work ethic, perseverance, unflinching evaluation, holy discontent, Bible-driven, and listening for God’s voice and following it. The competencies identified include: vision casting, training, empowering, relationship building, resource brokering, and identifying of (national) partners. Other common elements included pertain to certain ministry practices, including following a clear plan toward CPM, finding proven ministry tools and morphing them, mutual accountability, and a strong emphasis on language and culture (Stevens 2008:2).

Travis and Travis (2014) present the outcomes of their studies on the catalysts of insider movements, that is, movements that occur within the socio-religious fabric of Islamic societies. Travis and Travis describe a special type of catalyst, which they call an “Alongsider.” They identified the roles and corresponding competencies an alongsider takes on in the catalyzing of an insider movement. They describe the source of their findings as “personal observations of alongsiders we have known as well as our own ministry experience” (Travis and Travis 2014:163). These seven roles include (1) intercessor; (2) learner, with the competency of some form of ethnographic interviewing; (3) friend, with cross-cultural interpersonal competencies; (4) worker of miracles, with “gifts of healing, discernment of spirits, prophecy, and/or other gifts”; (5) proclaimer, with the gift of evangelism; (6) equipper, with a variety of competencies, including mentoring, counseling, training, translation, media production, and project management; and, finally, (7) interface, with liaison competencies (Travis and Travis 2014:164-166).

The only publication to date addressing exactly the topic of this present research was published in 2014, under the title *A Profile of a Movement Catalyst* (Smith 2014). This compilation of traits common to movement catalysts, according to the late Steve Smith, has been “observed in case studies as studied by dozens of movement practitioners over the course of several years” (Smith 2014:38). Smith qualified his findings:

“Personalities and temperaments of these co-laborers cover the whole spectrum, yet each of them possesses a healthy combination of a set of characteristics. [...] Though none of the CPM catalysts have all of these characteristics, most have a large portion of them” (2014:38).

This observation goes against the common perception that certain personality types are more “the movement catalyst type” than others, or more conducive to becoming a movement catalyst.

Smith grouped these traits into four categories. The first is “Head or Knowing,” which entails knowledge of reproduction principles, of movements and what catalyzes them, and of the Bible. The second category is “Heart or Being,” which stands for traits. These traits of personhood include passionate urgency, single-mindedness, tenacity, life-long learning, perseverance, and spiritual authenticity. Spiritual authenticity in turn is elaborated as loving God, being led by God, having vision from God, integrity, and exercising faith. Smith’s third category is “Hands or Doing,” which lists competencies. These include expectant prayer, bold discipling, training, developing leaders, and ruthless self-evaluation. His fourth category is “House or Relating,” which includes relational competencies. These include vision casting, mentoring, and exercising accountability.

In addition to his own description, Smith included a synthesis of traits of movement catalysts identified by a colleague of his whose expertise Smith described as “probably acquainted personally with more CPMs than any other person on this earth” (Smith 2014:38). In addition to the traits already described in the above four categories this synthesis adds the following: action-focused,

results-oriented, and cognitive ability to oversee complex multi-dimensional processes (Smith 2014:40).

Steve Addison (2015) names “pioneering or apostolic leadership” as one of the six characteristics of dynamic movements. Addison has written an entire volume on the subject, entitling his book, “Pioneering movements: Leadership that multiplies disciples and churches” (2015). Drawing from the biblical precedents of Jesus and the Apostle Peter and from his extensive experience, Addison draws a profile of pioneering or apostolic leaders, including some of their traits. Their first qualification is that they are “unqualified” (2015: 49f), which denotes their dependence on Jesus, leading them to spend considerable time with him and come to know him deeply. The next characteristic of movement pioneers is that they “learn as they go” (2015: 50); they are perpetual learners. They also “live the gospel” (2015: 52), meaning that their lives are transformed, which is the basis for their ministry authority. Movement pioneers also “stay on target” (2015: 52); they are focused on the vision of multiplying churches. Finally, Addison states that “movement pioneers won’t be fenced in” (2015: 56) – that is, they always keep pioneering new ground.

The precursor of this study is the doctoral research conducted between 2014 and 2016 (Prinz 2016; 2019; 2021). This study was the first ever empirical research into the qualities of effective movement catalysts. Prior to that there had been an intuitive understanding among movement thinkers as to the marks of effective movement catalysts. This intuitive understanding, however, was based either on the cumulative experience of a seasoned individual or on the analysis of a limited number of case studies. The Prinz research was strictly empirical in nature and surveyed a representative sample of effective movement catalysts representing 35 different movements in the Muslim world. The study employed the Delphi technique, an iterative structured survey approach among a panel of effective movement catalysts. The iterative nature of the technique, using four rounds, where after every round the findings are fed back to the panel for further comments, is designed to lead toward a consensus among a panel of experts. The data of this study established a clear association between movement breakthrough and a certain kind of apostolic leader who exhibits a set of particular traits and competencies. It identified eleven traits and competencies that were exhibited strongly and consistently by all catalysts in the sample, as well as 22 further traits and competencies that were exhibited by most (defined as  $\geq 80\%$ ) catalysts. The following table presents them, distinguishing between those exhibited by all effective catalysts and those exhibited by most.

Table 2: Traits Exhibited by All Catalysts and by Most Catalysts

QUALITIES	ALL CATALYSTS	MOST CATALYSTS
PERSONALITY	Confidence	Emotional Stability
	Dependability	Initiative
	Persistence	Adaptability
MOTIVATIONAL	Drive for Responsibility	Tangible Love
		Drive to Achieve
		Desire to Excel
SPIRITUAL	Hunger for God	Fervent Intercession
	Expectant Faith	Evangelistic Zeal
	Confidence in the Bible	Confidence in Local Disciples
	Confidence in the Spirit	
MENTAL	-	Perpetual Learning
		Intelligence
		Complex Thinking

QUALITIES	ALL CATALYSTS	MOST CATALYSTS
		Innovation
		Movement Knowledge
SOCIAL	-	Boldness
		Sociability
TRANSFORMATIONAL SKILLS	Inspiring Vision	Inspiring Personality
	Influencing of Beliefs	Challenging Assumptions
		Personal Consideration
OTHER SKILLS	Empowering	Discipling
		Coaching
		Partnering

This finding should challenge the emphasis on movement methodology that has been commonplace among movement thinkers at the cost of insufficiently emphasizing the role of the character and personality of the movement catalyst. The overwhelmingly clear data of this present research should lead to a paradigm shift in the field. The real center of gravity is the **who** and not the **how**.

Furthermore, the outcomes highlight that essential elements include not only certain spiritual traits combined with the right movement knowledge or method, but also a range of personality, motivational, mental and social traits, as well as transformational skills and other influence skills. The data of the study uncovered that some other widely held notions about movements need to be reconsidered, which is beyond the scope of this review and unpacked in my book “Movement Catalysts” (Prinz 2021).

In a treatise on what he calls “apostolic agents,” movement practitioner and mentor Trevor Larsen lays out what he has observed in the national “catalysts of multiplication,” who have catalyzed a number of movements in one country in Southeast Asia and been mentored by him over many years (Larsen 2016:1). The traits these apostolic agents have in common include: “aggressiveness,” understood as bold, dogged determination; a broad vision from God; boldness, including being a bold doer, bold in proclamation, and in suffering; and being a model, in disciple-making, total commitment, generosity, watchful shepherding, and brotherhood bonds. Besides the broad categories of establishing and strengthening believer groups, their competencies include: miracles; working cross-culturally; team building (“developing apostolic bands”); and empowering locals (Larsen 2016:1-17).

Larsen also presents us with what he describes as “core skills of movement leaders” (2020). Larsen lists ten such skills, which constitute (1) what he calls “transformation dialogue” (Ibid, 38-76), the skill to guide a conversation into a spiritual conversation; (2) “group formation” (Ibid, 77-130), the skill to form groups; (3) the “seven-question model” (Ibid, 131-163), the skill of asking certain Discovery Bible Study questions; (4) “egg management” (Ibid, 164-202), the skill of tracking and guiding multiple groups; (5) “multi-purpose community development ministry” (Ibid, 203-224), or wholistic community development; (6) “heart cleansing and restoration” (Ibid, 225-256), the skill of needs-oriented evangelism including inner healing prayer; (7) “coaching circles” (Ibid, 257-300), two mid-level skills that guide a peer-to-peer coaching process among movement leaders; (8) a “health diagnostic tool” (Ibid, 301-313), meaning the skill of assessing the spiritual health of groups and clusters of groups; (9) the “development of leaders’ groups and clusters” (Ibid, 314-389), the skill of group leader development; and (10) “multiplication of movements” (Ibid, 390-414), the complex skill of multiplying a movement.



## 1.4. Synthesis of the Publications on Apostolic Leadership and Movements

Publications concerning apostolic leadership and church planting movement research have been carefully reviewed, using the paradigms of traits and competencies from leadership theory. The following table presents all traits mentioned in the literature, and shows which traits are listed by which author.

Table 3: Comparison of Traits of Apostolic Leaders Identified in Publications

Traits	Publications by Author												
	Miley 2003	Sinclair 2005	Stevens 2008	Chard 2008	Nelson 2009	Hirsch 2012 + 2017	Dent 2012	Watson 2011 + 2014	Travis 2014	Smith 2014	Addison 2015	Prinz 2016	Larsen 2016 + 2020
Big picture thinking	x					x							
Strong personality	x												
Self-awareness	x												
Desire to initiate	x					x						x	
Independent	x	x											
Nonconformist	x												
Thrive on challenge	x	x											
Critical	x												
Impatience	x												
Tendency to overextend	x	x											
Hunger for depth with God	x	x			x					x		x	
Broad in their horizons	x	x											
Tenacity/not backing down	x	x						x		x			x
Want good handle on things		x											
Quirky/hard to get along		x											
Self-confidence		x										x	
Over-assertiveness		x											
Evangelistic heart				x					x	x		x	

Traits	Publications by Author												
	Miley 2003	Sinclair 2005	Stevens 2008	Chard 2008	Nelson 2009	Hirsch 2012 + 2017	Dent 2012	Watson 2011 + 2014	Travis 2014	Smith 2014	Addison 2015	Prinz 2016	Larsen 2016 + 2020
Vision				x				x		x		x	x
Praiseworthy character/ integrity				x			x	x		x			
Obedience to God								x					
Humility								x					
Determination to succeed								x					
Willingness to risk								x					
Ability to forgive								x					
Courage to change								x					
Passion				x									
Servanthood				x									
Love of people				x								x	
Availability				x									
Perpetual learner					x			x	x	x	x	x	
Reflective					x								
Sacrifice							x						
Focus							x				x		
Passionate urgency										x		x	
Single-mindedness									x	x			
Love for God										x			
Led by God										x			
Action-focus										x			
Results-orientation										x			
Perseverance									x	x		x	
Been with and called by Jesus											x		
Intentional spiritual growth			x										

Traits	Publications by Author												
	Miley 2003	Sinclair 2005	Stevens 2008	Chard 2008	Nelson 2009	Hirsch 2012 + 2017	Dent 2012	Watson 2011 + 2014	Travis 2014	Smith 2014	Addison 2015	Prinz 2016	Larsen 2016 + 2020
Being a model			x										x
Strong work ethic			x					x					
Holy discontent			x										
Bible-driven			x									x	
Listening for God's voice			x										
Live the gospel											x		
Not fenced in											x		
Boldness												x	x
Emotional Stability												x	
Dependability												x	
Adaptability												x	
Drive for Responsibility												x	
Drive to Achieve												x	
Desire to Excel												x	
Intelligence						x						x	
Confidence in the Spirit												x	
Confidence in local disciples												x	
Inspiring Personality												x	
Sociability												x	
Aggressiveness													x
Entrepreneurial						x							

The thirteen publications list a total of 64 traits of effective apostolic leaders, and there is little consensus among them. Of these 64 traits, 41 are referenced only in one single publication. That means that only 23 traits are mentioned by more than one author; fifteen by two different authors, two traits by three and four authors, three by five and one by six authors.

The two traits agreed on in three publications are *desire to initiate* and *perseverance*, and in four publications, *evangelistic heart* and *praiseworthy character/integrity*. Five authors agree on *hunger for depth with God*, *tenacity*, and *vision*; and six on *being a perpetual learner*. However, even the

highest-cited trait is only mentioned in less than half of the thirteen publications, which means the discussion is far from reaching a consensus.

Turning now to summarize the competencies of apostolic leaders, the following table presents all competencies mentioned in the literature, and references which competencies are listed by which author.

Table 4: Comparison of Competencies of Apostolic Leaders Identified in Publications

Competencies	Publications by Author													
	Miley 2003	Sinclair 2005	Stevens 2008	Chard 2008	Allen 2009	Nelson 2009	Hirsch 2012 +2017	Dent 2012	Watson 2011 + 2014	Travis 2014	Smith 2014	Addison 2015	Prinz 2016	Larsen 2016 + 2020
Gift of faith	x	x		x				x			x	x	x	
Influence	x												x	
Gain following	x	x							x					
Initiate		x												
Make things happen		x												
Vision casting		x	x								x		x	
Bible teaching		x					x							
Leadership		x									x			
Prayerfulness/ Intercession				x		x				x	x		x	
Experience in ministry				x										
Delegation/ equipping			x	x	x				x	x	x	x		x
Recognize and catalyze gifts			x	x	x				x	x				
Evaluation of progress						x					x			
Leader development									x		x			x
Team building									x					x
Listening skills									x					
Knowledge of movements									x		x		x	

Competencies	Publications by Author													
	Miley 2003	Sinclair 2005	Stevens 2008	Chard 2008	Allen 2009	Nelson 2009	Hirsch 2012 +2017	Dent 2012	Watson 2011 + 2014	Travis 2014	Smith 2014	Addison 2015	Prinz 2016	Larsen 2016 + 2020
Strategize and implement plans									x					
Ethnographic learning										x				
Cross-cultural befriending			x							x				x
Miraculous gifts							x			x	x			x
Gift of evangelism										x		x		x
Advocacy										x				
Discipling							x				x	x	x	
Mentoring											x			x
Exercise accountability											x			
Cognitive ability											x			
Training			x									x		
Resource brokering			x											
Identify partners			x										x	
Connect with people												x		
Gather communities							x		x			x		x
Ask DBS questions														x
Guide multiplying groups														x
Wholistic community development														x
Inner healing prayer														x
Group coaching														x

Competencies	Publications by Author													
	Miley 2003	Sinclair 2005	Stevens 2008	Chard 2008	Allen 2009	Nelson 2009	Hirsch 2012 +2017	Dent 2012	Watson 2011 + 2014	Travis 2014	Smith 2014	Addison 2015	Prinz 2016	Larsen 2016 + 2020
Assess health of groups and clusters														x
Multiplication of movements														x
Complex Thinking													x	
Innovation							x						x	
Influencing of Beliefs													x	
Inspiring Vision							x						x	
Challenging Assumptions													x	
Personal Consideration													x	
Empowering													x	

In analyzing competencies, similarly, there is again very little overlap between different authors. Out of a total of 46 competencies mentioned in fourteen different studies, only 23 are referenced in more than one publication. 10 competencies are listed twice, five competencies are listed in three publications, four competencies in four publications, two in five, none in six, and one each in seven and eight publications.

Only one competency gains a near consensus: *delegation/equipping* is agreed upon by eight of the fourteen different authors. The competency listed by seven different publications is the *gift of faith*, and by five, *prayerfulness/intercession* and *recognize and catalyze gifts*. The competencies listed by four publications are *vision casting*, *miraculous gifts*, *discipling* and *gather communities*.

A total of 23 of the 46 competencies listed are only mentioned by a single publication. It is evident that so far relatively little consensus has been reached among the research community on what the competencies are that distinguish effective apostolic leaders. This means the overall outcome of the comparison of competencies of apostolic leaders identified by the various authors is similar to the outcome when comparing the traits of effective apostolic leaders.

In attempting to analyze the lists of competencies, some observations can be made. In explaining the incongruence between Miley (2003) and Sinclair (2005) on one side, and Chard and Chard (2008) on the other side, one possibility is that experienced practitioners and overseers may have a different understanding of what constitutes effective leadership, compared to what team members desire to see in their leader. In other words, effective leadership may be different from leadership

that followers perceive as likeable. How do we deal with the seeming incompatibility of data? Since good leadership is understood as including both the task-dimension (goals reached) and the people-dimension (follower satisfaction), the two sets of competencies should be seen as complimentary for a well-rounded and balanced apostolic leader.

Chard and Chard (2008) and Allen et al. (2009) have two competencies in common, *the recognizing and catalyzing of gifts* and *delegation/equipping*. This can probably be explained by the fact that Chard and Chard and Allen et al. did their research within the same stream, the Fruitful Practice research, and interpreted the same set of data. The fact that Allen et al. highlight these two competencies may be attributed to their framework of interpretation in leadership philosophy: seeing the team effort as central to effective ministry, rather than the person of the leader.

A noticeable additional observation is that Travis and Travis (2014) have only five of their eight competencies in common with any other author. It can be assumed that the different nature of insider movements may indeed require a different competency profile of an apostolic leader.

Another reason so little overlap can be found is that the different publications use incongruent terminology. Some of the publications may be referring to the same or similar competencies but using a different nomenclature, hence no formal commonality can be identified.

In summary, relatively little consensus has been achieved in the publications that treat the traits and competencies of apostolic leaders. Those traits and competencies which have the comparatively largest amount of agreement among authors were included in this empirical study in order to be examined further.

## 1.5. Synthesis of Traits and Competencies from the Literature

The literature review encompassing traits theory, apostolic leadership, and movement leadership publications identified a number of traits and competencies that were referenced by several publications. All those cited by three or more publications were included in the empirical research of this study. The intent was to verify which traits and competencies mark effective movement catalysts, and to identify which distinguish effective catalysts from other pioneers who have not catalyzed a movement. The following is the full list, which includes a definition for each based on the definitions used in the literature.

### 1.5.1. PERSONALITY – Big Five Traits and Competencies

These are distinguished by personal traits and competencies that have been found in empirical studies to strongly correlate with effective leadership and that are NOT related to social behavior or competencies to do with exerting influence on others. Neither do they overlap with qualities in the spiritual dimension to do with one's relationship with God.

The five in bold font mark the five characteristic traits and competencies of the Big Five dimension.

**Openness to Experience:** Posture to actively engage in experiences in an open-minded way, with the expectation that there will be something new to learn.

**Creativity:** Using one's imagination to come up with new and original ideas and innovative approaches.

**Drive to Achieve:** Motivation to achieve goals and to get things done and attain results that focuses effort and motivation on decisive actions.

**Conscientiousness:** Tendency to display self-discipline, act dutifully, and strive for achievement against measures or outside expectations, related to the way in which one controls, regulates, and directs their impulses.

**Internal Locus of Control:** Belief that one has control over the outcome of events in one's life, as opposed to external forces beyond one's influence, and that life outcomes derive primarily from one's own actions.

**Persistence:** Capacity to work with distant objects in view and to be tenacious in spite of challenges, to overcome obstacles and to not give up amidst difficulties.

**Agreeableness:** A concern for social harmony that motivates individuals to seek out and maintain close, social relationships, to be considerate, kind, generous, trusting and trustworthy, helpful, characterized by pleasant companionship, and willing to compromise one's own interests when interacting with others.

**Flexibility:** The willingness and ability to adapt to new situations, cope with change and approach demands in novel ways, especially when stressors or unexpected events occur.

**Emotional Stability:** Being emotionally mature and stable and able to regulate one's emotions in ways helpful for interactions with others.

### 1.5.2. RELATING TO GOD – Spiritual Traits and Competencies

These are distinguished by qualities in the spiritual dimension to do with one's relationship with God. The leader's personal hunger for God, and faith in God, and prayer to God, resulting in traits to do with being a passionate conduit of God's love for the world. No overlap with personal traits and competencies that have no spiritual dimension, nor with socio-influential competencies to do with how the leader relates to others.

**Hunger for God:** Desiring depth in relationship with God, yearning to know and love him more deeply, evidenced in extended and habitual practice of spiritual disciplines chosen for best fit.

**Listening to God:** In a posture of dependence on God, to regularly take time to listen to Him, waiting on Him, seeking guidance for life and ministry, and being obedient to whatever He says.

**Evangelistic Zeal:** Being driven by a passionate urgency to see the Good News shared with all the lost and passionately sharing the Good News with everyone possible.

**Expectant Faith:** Exercising faith that God will show his power through one's life and in particular having expectant faith that God will grow a movement and save many.

**Fervent Intercession:** Praying regularly for extended times on behalf of the adopted people for many to be saved in a growing movement.

**Tangible Love:** A genuine interest in the lives and welfare of the people they reach out to, genuinely caring for them and expressing love to them in tangible ways.

**Confidence in Local Disciples:** Confidence that God by the efficacy of his Word and Spirit can grow and use new and immature believers, and hence grow a local movement from local resources.

**Confidence in the Bible:** Confidence that God's Word contains eternal principles making it the ministry guidebook as well as the foundational discipleship tool, and hence a key ingredient in the growth of even the youngest disciple.



### 1.5.3. RELATING TO OTHERS – Socio-Influential Traits and Competencies

These are distinguished by traits and competencies to do with relating with others, describing social behavior and ways to influence others, including those empirically identified as the core competencies of transformational leaders by the school of Transformational Leadership (Bass 1985; Avolio and Bass 1991; Avolio 2004). These include a leader's ability to inspire, motivate, and empower others to wholeheartedly engage in achieving a shared vision. They are distinguished from the leader's personality traits such as motivations and preferences, and also from spiritual qualities describing their relationship with God.

**Extroversion:** Tendency to focus outwardly on a behavioral level, on others rather than self, and to initiate conversations when with other people.

**Assertiveness:** Motivation to influence people and situations, even to the extent of dominating, sharing one's beliefs and convictions clearly so that people take notice, and being bold and courageous even when facing opposition and threat.

**Inspiring Personality:** Displaying a sense of authority and confidence, acting selflessly in ways that build other people's respect for them and instilling a sense of honor in others for being associated with them.

**Influencing Beliefs:** Talking often about one's most important values and beliefs, considering the moral consequences of decisions with people, and emphasizing the importance of living toward a purpose.

**Inspiring Shared Vision:** Articulating a compelling vision of the future, talking enthusiastically about what needs to be accomplished, and expressing confidence that goals will be achieved.

**Individualized Consideration:** Considering an individual as having different needs, abilities, and aspirations from others in a group.

**Disciple-Making:** Intentional Bible-centered teaching in the context of a relationship that is transformational and leads to heart obedience, encompassing spiritual disciplines and character formation.

**Empowering:** Recognizing the gifts of others, enabling them to develop these gifts, assigning responsibility and authority to others including the relinquishing of control and the risk of failure, and equipping them to carry out those responsibilities by means of mentoring, coaching or training.

## 2. Chapter 2: Research Design

### 2.1. Research Goal

This study evaluated the role of traits and competencies exhibited consistently by movement catalysts who have been effective in the catalyzing of a movement. Specifically, it looked at the correlation between the traits and competencies as self-reported both by effective catalysts who had planted churches that had multiplied to the fourth generation and by pioneer church-planters whose churches had not yet multiplied to the fourth generation.

In order to isolate the potential role played by the traits and competencies, as opposed to numerous other possible factors (intervening variables) that might have influenced movement outcomes, many of these other rival factors were also investigated in the study.

The resulting findings will inform mission mobilizers in recruiting and screening, trainers in pre- and on-field training, supervisors in accountability, and mentors in their development of emerging movement catalysts.

### 2.2. Research Questions

1. What are consistently stated traits and competencies of pioneers who were instrumental in catalyzing a movement?
2. What are the traits and competencies that distinguish these effective movement catalysts from those who did not catalyze a movement?
3. Which factors other than the pioneer's traits and competencies are consistently stated as contributing to or impeding the catalyzing of movements?
4. What is the role of the pioneer's traits and competencies versus other factors (intervening variables) in the effective catalyzing (or lack thereof) of movements?

### 2.3. Working Hypothesis

It was assumed that certain key traits and competencies correlate with the effective catalyzing of movements. The underlying assumption was that the messenger *is the message*, as communication theory holds (Hesselgrave 1991; Müller 2006). Thus, it was assumed that the traits and competencies of a pioneer influence his or her effectiveness. The notion that “everything rises and falls on leadership” (Maxwell 2001:37) may not be as absolutely and comprehensively true as claimed, but it has become a universal conviction that leadership is a critical factor in any human endeavor. Neill Mims and Bill Smith, veteran trainers with almost 20 years of studying movements, state: “At the end of the day, it is the man and woman of God and not the method that God blesses” (Mims and Smith 2011:8). In other words, the person of the pioneer leader is the key element determining whether or not a movement is catalyzed. The hypothesis of this study was that there is, indeed, a correlation between certain traits and competencies and the effective catalyzing of a movement. Among reflective practitioners there had been a vague, intuitive understanding that this was the case and even, to some extent, an understanding of what these traits and competencies were, but this had not been verified by empirical research.

## 2.4. Definitions of Terms

**Movements:** Following the standard definition of David Garrison, who defines a church planting movement as “a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment” (Garrison 2004:21; 2014:39), we define a movement in this study as: “a rapid indigenous multiplication of disciples making disciples and churches planting churches in multiple streams within a people group to the fourth generation.”

**People group:** A people group is defined here as “the largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance”<sup>2</sup> This is a missiological definition, on the basis of a biblical theology of “peoples” (Piper 1993; Showalter 1996).

**Pioneer:** A pioneer is defined as someone who takes the Good News to a previously unreached people group. It is the modern equivalent of the biblical term “apostle” (ἀπόστολος; Brown 1980), someone who is sent by the Church cross-culturally to take the Good News where it is not yet (Johnson 2009:69). In recent years frontier missiologists have returned to the biblical term “apostle” or “apostolic leader” (Murphy 1976; Greene 1984; Griffiths 1985; Fraser 1987; Caldwell 1992; Miley 2003; Sinclair 2005; Johnson 2009; Dent 2011). These are equivalent to what is described here as a pioneer leader, a term chosen in order to communicate to a wider audience.

**Catalyst:** Missiologists commonly use the term “catalyze” to describe the way that the life, leadership, and ministry of a pioneer leader can lead to a movement (as defined above) being initiated and grown. (Johnson 2001b)

**Effective Catalyst:** For the purpose of this study, an effective catalyst is defined as a pioneer who (1) has catalyzed a movement with churches that have multiplied to the fourth generation, and (2) was the first to engage this people group with the gospel. He or she may not necessarily have been the first to ever share the gospel among them, but proved to be the most influential pioneer, even though others may have made significant contributions to launching the movement.

To describe a catalyst as “effective” therefore means that the pioneers themselves are assumed to have an instrumental effect in a movement being started. It does not mean that they are the only independent variable, and rival explanations will be examined in this study. However, the person of the pioneer is the primary focus of this study.

**Competencies:** McLagan defines a competency as “an area of knowledge or skill that is critical for producing the outputs” (McLagan 1989a:77). In the context of this study, a competency is an area of knowledge or skill that is critical for the catalyzing of a movement. Within this definition, a competency is always set in relation to an activity or outcome, whereas a trait (definition below) is viewed by itself.

**Trait:** Traits are understood as personal characteristics that contribute to consistent leadership effectiveness. Zaccaro’s definition is helpful: he defines leader traits simply as “qualities that differentiate leaders from non-leaders” and include “motives, values, cognitive abilities, social and problem-solving skills, and expertise” (Zaccaro 2007:8). For the purpose of this research it is helpful to clarify the relationship between traits and competencies. Robert Katz, an influential skills theorist, distinguishes the two: “Traits are who leaders *are*, competencies are what leaders can *accomplish*” [both emphases his] (Katz 1955:34; Northouse 2010:40). Bass draws an insightful contrast in his definition of competency: “When traits are requirements for doing something, they are called

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<sup>2</sup> Source: [Joshuaproject.net/resources/articles/what\\_is\\_a\\_people\\_group](https://joshuaproject.net/resources/articles/what_is_a_people_group), quoting 1982 Lausanne Committee Chicago meeting. Accessed July 12, 2021.

‘competencies’” (Bass and Bass 2008:103). Within this definition, a trait is viewed by itself, whereas a competency may be that same trait set in relation to an activity.

## 2.5. Mixed Methods Approach

In order to combine the strengths of quantitative and qualitative research approaches, a mixed methods approach was employed. An instrument was developed and administered, designed primarily for participants to self-assess their traits and competencies and to identify the rival factors that had either contributed to or inhibited a movement. Participants were also invited to be interviewed in order to obtain qualitative data.

### 2.5.1. Interviews

A list of interview questions was developed and a total of 15 effective catalysts and 30 pioneers from the control group agreed to be interviewed. Language was a limiting factor; in some cases the interviews were done via an interpreter. The same inclusion criteria were applied to the interviewees as to the online survey.

### 2.5.2. Instrument Development

Following Boateng et al. (2018), the development of the survey instrument was performed based on the following steps:

1. Domain identification (meaning clusters or groupings of traits and competencies into categories, or domains)
2. Item generation
3. Cognitive pre-test (resulting in revisions)
4. Large sample pre-test
5. Tests of instrument validity and reliability (Reliability Analysis and Exploratory Factor Analysis) on pre-test sample (resulting in revisions)
6. Revised instrument administered to target respondents
7. Repeated tests of instrument validity and reliability on the final sample

#### 2.5.2.1. Survey Design - Domain Identification and Item Generation

Based on a review of the relevant literature on empirical leadership studies and apostolic and movement leaders, including a previous study by Prinz (2016) on the traits and competencies of effective movement catalysts, an initial list of 33 trait and competency constructs was reduced to 25, grouped into three sections (Table 5).

Table 5: Trait and Competency Constructs, Grouped into Three Sections or Domains

Section 1: Individual traits and competencies ("Big Five" domain)	Section 2: Spiritual traits and competencies ("Spiritual" domain)	Section 3: Social Influence traits and competencies ("Socio-Influential" domain)
1. Openness to experience	1. Hunger for God	1. Extroversion
2. Creativity	2. Listening to God	2. Assertiveness
3. Drive to achieve	3. Evangelistic Zeal	3. Inspiring Personality
4. Conscientiousness	4. Expectant Faith	4. Influencing Beliefs
5. Internal locus of control	5. Fervent Intercession	5. Inspiring Shared Vision
6. Persistence	6. Tangible Love	6. Individualized consideration

7. Agreeableness	7. Confidence in Local Disciples	7. Disciple-making
8. Flexibility	8. Confidence in the Bible	8. Empowering
9. Emotional stability		

The survey was composed of four pre-existing constructed traits and competencies (consisting of four questions each). These were four of the five Transformational Leadership Competencies from the Multifactor Leadership Questionnaire (MLQ) which were empirically identified as the core competencies of transformational leaders by the school of Transformational Leadership (Bass 1985; Avolio and Bass 1991; Avolio 2004). It contained an additional 21 traits and competencies. The number of questions per item was selected so that construct validity could be reliably measured (More questions per trait or competency would increase the ability to assess this validity.)

#### 2.5.2.2. Cognitive Pre-test

The clarity of the survey questions was assessed through cognitive pre-testing. The survey was initially administered to a group of nine (consisting of four Americans and five from Africa and Asia), who were asked to provide feedback on question clarity, wording, etc.

#### 2.5.2.3. Large Sample Pre-test

Instrument validity and reliability were assessed by conducting a pilot survey completed by a total of 181 respondents, consisting of Bethany Global University students, Bethany International staff and missionaries, and Bethany's GlobeServe partners around the world.

#### 2.5.2.4. Pre-Test: Reliability and Validity Testing

The pre-test comprised 125 questions (25 trait and competency constructs with five questions each). Of the 181 responses to the test, all were accepted as valid.

First, the *reliability* of the survey instrument was tested. Reliability refers to the accuracy of measurements when the measurements are repeated. Each trait and competency construct was measured through five questions. If respondents ranked all five questions for a particular trait or competency construct in a very similar range, this indicated the overall value for a trait or competency in a consistent way. If respondents ranked questions for a trait or competency all over the place (including both lowest and highest ratings), this indicated low internal consistency for the measurement of that trait and competency construct. Prior to the analysis, questions with negative response scales were inverted so that all response scales were positive, pointing in the same direction.

Second, the *validity* of the survey instrument was tested. Validity refers to the ability of an instrument (the survey) to measure what it is supposed to measure (i.e. the right concept). This enabled us to identify survey questions that did not empirically belong to the intended construct and should therefore be removed from the survey.

Based on the reliability analysis and the subsequent exploratory factor analysis, the final survey consisted of a total of 44 questions related to 24 traits and competencies.

See Appendix 2 for a complete list of these questions and competencies (Table 49) as well as a detailed explanation of the reliability and validity testing.

#### 2.5.2.5. Revised Instrument Administered to Target Respondents

The study sought to include participants representative of the largest mega-cultures of the world, in terms of a combination of geography and religious affiliation, with a focus on the regions/groupings where most movements occur. The resulting sub-samples are as follows:

- Latin America
- Francophone Africa
- East Africa
- India
- Ethnic Chinese
- Indonesia

For the catalyst survey the research team made use of Emanuel Prinz's extensive network to identify and invite potential participants. This included the participants in his original research (Prinz 2016), and also key movement network leaders in Francophone Africa, India, and Indonesia. Surveys were translated into French, Hindi, Hindustani, Bahasa Indonesia, Swahili, and Spanish. The single biggest group of catalysts was recruited from a large network in India.

The chief source of participants for the control group survey was Bethany International's network of GlobeServe hubs around the world, with significant numbers of responses from Mexico, Ghana, East Africa, India, and Indonesia. To balance the large number of catalysts from India, several different Indian church-planting networks were invited to participate.

In order to be able to run a range of statistical tests on the data set, the aim was to have an absolute minimum of 50 respondents for effective catalysts, and a minimum range of 100-150 respondents for the control group of pioneers who did not catalyze a movement. The ideal target figures were 70 catalysts and 140-180 non-catalysts. The ratio can be skewed up to 1:3. Skewing it further increases the required sample size of the logistic regression, and could overly skew group counts for the ANOVA (see data analysis section).

In the end the sample sizes mobilized were 147 for the effective catalysts, and 160 for the control group, giving a total of 307 valid responses. The research team also conducted interviews with 45 pioneer church-planters, 40 of whom also completed the survey.

#### 2.5.2.6. Inclusion Criteria for Survey Participants

To select participants to serve as the subjects of this study, it was necessary to define the inclusion criteria. The main research question of this study was an examination of the traits and competencies of pioneer missionaries who have effectively catalyzed a movement, compared to pioneers who have not been effective in catalyzing a movement.

This means that all participants are pioneer missionaries who have been engaged in church planting ministry, and it is assumed that they have a vision to see self-multiplying churches planted. Some participants may not have articulated their vision in terms of a movement, due to their ministry philosophy. However, they all did church planting ministry with the vision of seeing churches multiply into a growing network of churches.

#### 2.5.2.7. Inclusion Criteria for Effective Catalysts

Based on the definition for a movement, pioneers were chosen who had catalyzed a movement, defined above as "a rapid indigenous multiplication of disciples making disciples and churches planting churches in multiple streams within a people group, to the fourth generation."

Since more than one individual usually contributes to the catalyzing of a movement, a second set of inclusion criteria was defined to identify which pioneer should be selected for the study.

That person:

- Has catalyzed a movement with fourth generation churches
- Was the first to engage the people group with the gospel which led to the catalyzing of the movement (not necessarily the first to ever share the gospel among them), and was the most influential catalyst (even though others have made contributions to growing the movement).

#### 2.5.2.8. Inclusion Criteria for Control Group Sample

For the control group, pioneers were selected if they

- have been mainly doing church planting ministry among their target people group for at least four full years
- have served in any of the six regions/groupings specified in 2.5.2.5 above.

## 2.6. Discussion of Assumptions

### 2.6.1. Discussion of Key Assumptions about Social Reality

This study made both implicit and explicit key assumptions about social reality. This section highlights these assumptions, discussing their potential impact on the validity of the research findings, and the extent to which they can be mitigated through methodological adjustments.

#### 2.6.1.1. Assumption 1: There is a causal relationship between traits and competencies and the ability to effectively catalyze movements

The study assumed that there are certain traits and competencies that distinguish effective pioneers from less effective ones. It further assumed that we can isolate their effectiveness in catalyzing a movement from other potentially causative factors.

Specifically, traits and competencies may only play a partial role in successful outcomes. Additionally, or alternatively, their effect could be neutralized by other factors. Some factors may inhibit any success even by pioneers with strong traits and competencies. Conversely, existing empirical leadership studies and biblical teachings indicate that certain traits and competencies lead to success, in spite of the possibly inhibiting effect of other factors.

As a mitigation strategy, this study included a number of such factors (intervening variables) in the study:

Table 6: Intervening Variables Examined in this Study and Emanuel Prinz's 2016 Study

	FIRST STUDY (2016)		PRESENT STUDY	
	Examined	Treated as mediator	Online questionnaire	Interview
Previous proclamation	x		x	
Receptivity of society	x		x	
Conversions without human involvement	x		x	

Ministry approaches	x		x	
Contextualization approaches	x		x	
Team: nationals on team	x		x	
Time factor (no movement yet!)	x		x	x
Team contributions		x	x	
Partners' contributions		x	x	x
Good tools		x		
Good media		x		
Right strategy (ministry + contextualization approach)	x	x	x	
Right strategy (movement)			x	
Depth of proclamation	x	x	x	
Prayer mobilized by catalyst		x		x
Prayer, any			x	x
Government opposition			x	
Persecution by society			x	
Time limitation due to tentmaking			x	
Time limitation due to family challenges			x	
Personal character issues that held back the work			x	
Conflicts on the team or with ministry partners			x	
Issues with money misuse or money corrupting character			x	
Lack of funding			x	
Key workers recruited away by better paying organizations			x	
Signs and wonders accompanying proclamation	x		x	x
Received specific guidance from God			x	
Implemented reproducible disciple-making			x	
Raised up leaders effectively			x	
Which other factors have contributed to the catalyzing of a movement?			x	x
Which other factors have impeded the catalyzing of a movement?			x	x

The best mitigation strategy is a full regression analysis, which requires sufficient numbers of participants. We were able to conduct a regression analysis, but our ability to mitigate the problem of intervening variables was limited by a skewed sample, which meant that we could not include all relevant intervening variables in the regression.

#### 2.6.1.2. Assumption 2: Pioneers who were unable to catalyze movements at the time they took part in the study can be classified as “ineffective,” because they are very unlikely to achieve success in the future.

Traits and competencies measured at only one point in time allow us to make conclusive inferences about their role for the success of a very complex endeavor. However, while such traits and competencies may in fact play a significant role, breakthrough may only come over time, i.e. after our study. With this in mind, Control Group participants were asked, “How likely is it in your assessment that you will see a movement with fourth generation groups catalyzed within the next twelve months?”

Mitigation strategies: The time factor was taken into account through a minimum ministry time period of four years. Seventy percent of movements were catalyzed within that time frame, with the remaining 30 percent catalyzed between four and 15 years.



Resulting limitations: Besides the minimum four-year requirement, no further mitigation strategies were possible.

#### 2.6.1.3. Assumption 3: Traits and competencies have similar effects despite different cultural and spiritual contexts, enabling us to assume largely universal (supra-cultural) causality and validity, with some culturally-conditioned variation.

Not all traits and competencies may have the same effect on a successful outcome across very different cultural contexts. A counterexample is the role of assertiveness, which has been verified as a trait of effective movement catalysts in one context (Africa), but neutral or perhaps even negative in another (parts of Asia). (Prinz 2016: 116)

Mitigation strategies: Certain traits and competencies are highlighted in the Bible as supra-cultural and essential for spiritual fruit. Initially, it was hoped that the analysis would also distinguish between traits and competencies that are classified as universal and contextual, assessing which traits and competencies are in fact universal. This would have been done by testing whether there are statistically significant means differences between respondents by region or by target group. Universal traits and competencies should have low means differences between regions, target groups, ministry approaches etc. However, due to the non-random sampling strategy, certain regions, target groups and ministry networks were heavily overrepresented among either catalysts or control group, thereby precluding this form of analysis.

#### 2.6.1.4. Assumption 4: Key movement catalysts can be identified for both successful and unsuccessful cases.

Applying the definition of a movement from 2.4 (a rapid indigenous multiplication of disciples making disciples and churches planting churches in multiple streams within a people group to the fourth generation), a clear threshold can be applied to what constitutes an effective movement catalyst. It is the person who was the initial change agent in catalyzing a movement as defined above.

An ineffective catalyst is a pioneer who has not been able to catalyze a movement of this size within the four-year time frame. While this does not apply to every pioneer, a representative study (Prinz 2016) found that 71% of all movements surveyed were catalyzed within the first four years of the catalyst arriving on the ground.

### 2.6.2. Methodological assumption:

#### 2.6.2.1. Assumption 5: Individual bias and social desirability bias do not distort results to an extent that they largely invalidate the findings.

Traits and competencies were assessed through subjective self-ratings. The topic lends itself to high degrees of social desirability. Furthermore, the reality of blind spots, as depicted in the Johari Window (Luft and Ingham 1955), needs to be acknowledged. A 360-degree assessment, adding the perspective of a supervisor, a peer, and a member under the leader, gives a more comprehensive picture of reality than self-perception alone. However, Colbert et al. (2012) have pointed out that this limitation applies to almost all trait studies.

Mitigation strategies: In an interview intended to complement the online survey we assessed some traits and competencies, or at least inhibiting and helpful factors, independently of the survey, permitting some degree of triangulation. Several different questions were asked about each trait, involving a reversal of response scales. Mitigation typically also takes place through the art of asking indirect questions. Experience shows that at least some pioneers are very open to constructive critical research findings, although this ability may well be linked to persons' traits themselves. (For example, those with strong humility and other critical skills may both be successful in ministry and possess the openness to critical and honest self-reflection, and vice versa.)

Resulting limitations: Self-assessment must be treated as subjective and liable to influence by social desirability or personal blind spots. This is a typical problem of all such studies. Mitigation strategies were limited to the art of asking indirect questions, along with trusting the varying levels of maturity and humility of the participants (which of course, might correlate with their other traits and competencies). This study attempted to triangulate respondent self-ratings by obtaining independent ratings from others close to them. However, only 18 such third-party assessments were obtained, not enough to substantially triangulate the much larger sample of survey participants. Their analysis is not the subject of this report.

Note: It was acknowledged that if the study found that traits and competencies between the first group and the control group did not differ substantially, it could be due to the following factors:

1. There were no substantial differences between the traits and competencies of both groups, because traits and competencies have no substantial effect.
2. Their effect was complemented or neutralized by other factors (intervening variables) that were not taken into account by either the study design or the resulting data analysis.
3. Their effect was insufficiently captured by the study due to a lack of variation in the responses.
4. Their effect was insufficiently captured by the study due to inaccurate responses, for example resulting from subjective bias.
5. Their effect could not be readily assessed due to an insufficient sample size

# 3. Chapter 3: Data Analysis of Online Survey Results

## 3.1. Introduction

The online survey results were exported, combined into an Excel spreadsheet, and screened for validity. Each respondent was assigned a unique Identifier (UID).

Responses were coded as relevant. When testing for the traits and competencies of effective movement catalysts, some questions were asked with a negative response scale in order to get more accurate responses and mitigate the impact of social desirability bias. The coding of these questions was inverted so that all questions had a positive response scale.

Two catalyst responses (UIDs 17 and 120) were removed because the respondents had only completed 34 and 36 questions (respectively) of all 44 questions relating to traits and competencies. All other respondents had completed at least 40 of these questions. The decision to remove these entries was based on the strong conceptual significance of the traits and competencies.

One control group response had accidentally been entered manually twice, with one entry being slightly more detailed. The duplicate with the lower level of response detail (UID 287) was removed.

The final data set contained 307 entries (with UID numbers 1 to 310): 147 catalysts and 160 control group members.

Based on a histogram, the results for the question TC2-5-5 (*hours per week of praying myself or with others on behalf of our adopted people*) was coded on a 1-5 Likert scale as follows:

Table 7: Hours of Prayer per Week for Adopted People

Hours of prayer	Coded as
0 and 1	1
2 and 3	2
4 and 5	3
6 to 9	4
10 and over	5

A number of respondents entered very high numbers of weekly prayer hours, with the maximum being 168 hours (24 hours per day x 7 days per week). Based on standard practice, any result that deviated more than three times the standard variation (of 16.8 hours) from the mean (of 13.0 hours) was removed. This meant the removal of any result greater than 63 hours. As shown in the table, any answer greater than 10 was coded as 5.

To test for the reliability of each individual trait or competency with two or more questions in the survey, Cronbach's Alpha was used.

**Cronbach's Alpha** is a test to see if multiple-question surveys are reliable by measuring latent variables that are very difficult to measure in real life. It shows how closely related a set of test items are as a group. Cronbach's Alpha values are interpreted as follows: 0.7 to 0.9 = good, 0.6 to 0.7 = acceptable, 0.5 to 0.6 = poor, below 0.5 = unacceptable.

The internal consistency of each trait or competency was measured by evaluating the correlation between the individual items or questions of which it consisted (the so-called inter-item correlation). The analysis showed low reliability for several traits and competencies in the form of low Cronbach's Alpha coefficients (meaning a value below 0.6.) These are marked in red in the tables below.

It was observed that responses to inverted questions differed substantially at times from non-inverted questions for the same trait or competency, indicating that some respondents may have been confused by the inversion. This observation was confirmed by the fact that, in all but one instance, removing the inverted question(s) markedly increased Cronbach's Alpha test results for most traits and competencies that fared poorly in the reliability analysis. It is to be noted that pre-test Cronbach's Alpha values were higher because the pre-test contained many more questions (5 questions per trait or competency versus 2-3 questions in the final survey), and more questions naturally led to higher Cronbach's Alpha results. Traits or competencies with only one single question in the final survey are not listed.

Table 8: Difference Between Pre-Test Results and Survey Results

Trait or Competency Construct	Pre-test Cronbach's Alpha	Final survey Cronbach's Alpha	Final survey Cronbach's Alpha (without inverted questions)
TC1-3 Drive to achieve	0.85	0.63	0.77
TC1-8 Flexibility	0.72	0.40	0.67
TC2- Hunger for God	0.72	0.34	0.49
TC2-2 Listening to God	0.75	0.48	0.71
TC2-3 Evangelistic Zeal	0.83	0.71	No inverted questions
TC3-1 Extroversion	0.80	0.46	0.67

As a result of this apparent confusion, it was decided to delete responses for inverted trait or competency questions where the inverted question response differed from the average of a trait or competency's non-inverted questions by a factor of 3.33 or higher. For example, if a respondent scored 1 and 2 on two non-inverted questions but a 5 on the inverted question (with all three questions belonging to the same trait or competency), the inverted question response (5) was deleted as invalid. (The average of 1 and 2 is 1.5, and  $1.5 \times 3.333 = 5$ .)

Table 9 shows the improvements in Cronbach's Alpha scores after the deletion of these invalid entries. The resulting Cronbach's Alpha scores were still not entirely satisfactory in several instances, but all of them were over 0.50 and hence could be considered acceptable.

Table 9: Improvement in Scores after Deleting Invalid Entries

Values in red are "unacceptable" while those in purple are "poor" (but acceptable).

Trait or Competency Construct	Cronbach's Alpha (before deleting invalid entries)	Cronbach's Alpha (after deleting invalid entries)
TC1-3 (3 questions)	0.63	0.76
TC1-6 (2 questions)	0.35	0.53
TC1-8 (3 questions)	0.40	0.51
TC1-9 (2 questions)	0.00	0.63
TC2-1 (3 questions)	0.34	0.54
TC2-2 (3 questions)	0.48	0.66
TC3-1 (3 questions)	0.46	0.57

These inconsistent scores could indicate the difficulties for non-native English speakers in fully understanding each question with its related response options. They may also indicate that the wording of the questions for each trait and competency reflected too much diversity, resulting in high degrees of variation between question responses, or that certain traits and competencies are so complex that they are difficult to capture with a high degree of inter-question correlation.

As can be expected from the very different Reliability Analysis results between the pre-test and the final survey results, the final result's Factor Analysis looks very different from that of the pre-test. Instead of six factors, there were only three, and the alignment of traits and competencies with factors differed substantially. Moreover, the results indicate much less stable and consistent loadings, with high cross-factor loadings (over 0.40) marked in red font, which indicate that the same trait and competency item had significant alignments with more than one factor. These results for the final survey show many more problematic cross-loadings than for the pre-test factor analysis.

Table 10: Factor Analysis of Final Survey Responses

(i) refers to questions that were asked negatively and then inverted during the coding process

<b>Factor pattern after Varimax rotation:</b>	<b>D1</b>	<b>D2</b>	<b>D3</b>
TC1-1-1 Others would describe me as someone who is open-minded and always willing to learn. Qn33	<b>0.48</b>		<b>0.48</b>
TC1-2-1 Others would say that I easily come up with new and original ideas. Qn54	<b>0.62</b>		
TC1-2-2 When faced with new challenges, I am the one who comes up with new approaches. Qn57	<b>0.54</b>		
TC1-3-1 Others would describe me as an achievement-oriented person. Qn35	<b>0.74</b>		0.33
TC1-3-3 Once I set a goal, I am motivated to work until I have attained it. Qn32	<b>0.58</b>		<b>0.41</b>
TC1-3-4 Setting and achieving goals motivates me. Qn38	0.39		<b>0.57</b>
TC1-3-5 (i) I don't care much about achieving goals. Qn64			<b>0.38</b>
TC1-4-2 I have a strong sense of obligation to fulfil my duties and keep my promises. Qn69	0.41		<b>0.43</b>
TC1-5-3 I believe that my life is largely determined by the choices I make. Qn31	<b>0.38</b>		
TC1-6-2 When things get hard, I am tenacious and push through until the job is done. Qn34	<b>0.55</b>	0.33	
TC1-6-5 (i) I tend to stop trying when things get very hard. Qn50	<b>0.40</b>	<b>0.59</b>	
TC1-7-2 I am characterized by pleasant conversation and companionship. Qn40	<b>0.40</b>		<b>0.46</b>
TC1-8-2 When circumstances change or challenges arise, I quickly find a way to adapt. Qn45	<b>0.64</b>	0.32	
TC1-8-4 (i) I find it hard to adapt to change. Qn41		<b>0.53</b>	
TC1-8-5 (i) I find it hard to cope with unexpected changes and the stress that they can cause. Qn5		<b>0.57</b>	
TC1-9-3 When others frustrate or offend me, I do not respond with anger but control my emotions. Qn27		<b>0.33</b>	
TC1-9-4 (i) When I experience a challenging situation, my behavior becomes controlled by my emotions. Qn68		<b>0.43</b>	
TC2-1-1 Others would say that I love God passionately. Qn52	<b>0.48</b>		
TC2-1-3 Deep down, I feel a hunger to know God more and to be closer to His heart. Qn37			<b>0.66</b>
TC2-1-5 (i) I follow God, but I do not feel that I desire Him deeply. Qn46			<b>0.53</b>
TC2-2-1 Others would describe me as a person who is strongly dependent on God for my life and ministry. Qn60	<b>0.50</b>		<b>0.54</b>
TC2-2-2 I regularly spend time seeking God's guidance. Qn39			<b>0.71</b>

Factor pattern after Varimax rotation:	D1	D2	D3
TC2-2-4 (i) I am too busy with other things to wait on God and listen to Him. Qn51		0.38	<b>0.41</b>
TC2-3-1 Others would describe me as a person who is passionate about seeing as many people as possible saved. Qn63	<b>0.46</b>		0.43
TC2-3-2 I am driven by the urgency to see the Good News brought to all those I'm trying to reach. Qn28			<b>0.52</b>
TC2-3-3 I regularly think about more effective ways we can share the gospel. Qn43	0.42		<b>0.44</b>
TC2-3-4 I am highly motivated about sharing the gospel with others. Qn29			<b>0.77</b>
TC2-4-3 I regularly exercise faith that God is going to show His incredible power through my life and ministry. Qn42			<b>0.32</b>
TC2-5-3 Being "too busy" does not keep me from interceding for those we are reaching. Qn66	<b>0.33</b>		
TC2-5-5 [coded] On average, I spend this many hours per week praying by myself or with others on behalf of our adopted people: ____ Qn47			<b>0.26</b>
TC2-6-2 It is my ministry approach to take a genuine interest in the lives and welfare of the people I reach out to. Qn30	0.33		<b>0.49</b>
TC2-7-2 I am confident that God grows and uses new disciples - He can use them as much or more than He can use me. Qn55			<b>0.57</b>
TC2-8-1 Others would describe me as someone who has a deep confidence in the power of the Bible for discipling and ministry. Qn67	0.48		<b>0.51</b>
TC3-1-2 I start conversations with people I have never met. Qn59		<b>0.44</b>	
TC3-1-4 (i) I tend to be more quiet in social settings. Qn58		<b>0.45</b>	
TC3-1-5 (i) I usually do not initiate conversations with others I don't know well. Qn49		<b>0.66</b>	
TC3-2-2 I am motivated to influence and bring change, wherever I go. Qn36	<b>0.53</b>		0.38
TC3-3-1 People have said that they are proud of being associated with me. Qn70	<b>0.53</b>		0.34
TC3-4-1 I regularly talk about my most important values and beliefs. Qn62	<b>0.57</b>		0.38
TC3-4-4 I regularly communicate my most important values and beliefs to others. Qn53	<b>0.58</b>		
TC3-5-2 I articulate a compelling vision of the future. Qn65	<b>0.69</b>		
TC3-5-3 To those around me, I express confidence that our goals will be achieved. Qn61	<b>0.60</b>		0.42
TC3-7-1 My disciples give me the feedback that me discipling them has led to character formation and greater obedience to God. Qn48	0.41		<b>0.50</b>
TC3-8-1 Others would describe me as someone who empowers others and develops their potential. Qn44	<b>0.65</b>		
<i>Values in bold correspond for each variable to the factor for which the squared cosine is the largest</i>			
	Cronbach's alpha		
D1	0.928		
D2	0.752		
D3	0.907		

As a result, trait and competency constructs often failed to show consistent alignments. Constructs with consistent alignments (and more than one question) were: TC1-1 *Openness to experience*, TC1-9 *Emotional stability*, TC2-2 *Listening to God*, TC3-1 *Extroversion*, TC3-2 *Assertiveness*, TC3-4 *Influencing Beliefs*, TC3-5 *Inspiring Shared Vision*. This is reflected in regression results. For example, questions from the construct TC1-3 *Drive to achieve* correlated both positively and negatively with movement catalyzing (Table 34; see conclusion).

There was no clear alignment along the three main dimensions (TC1 "Big Five", TC2 "Spiritual" and TC3 "Socio-Influential"), which weakens its conceptual significance and applicability in the analysis.

Finally, several averages across sets of individual questions were calculated:

1. Traits and competencies with more than one question were indexed by calculating the mean of all their questions. These are referred to below as “trait and competency constructs (TCs).” For example, the mean of the three questions TC1-3-1, TC1-3-3 and 1-3-4 resulted in construct TC1-3, *Drive to achieve*.
2. For the traits and competencies, the mean across all individual questions was calculated and labeled “TC-all-average.” This figure represents the combined average of each respondent’s responses to the 44 questions designed to test for traits and competencies.
3. An additional 28 questions were designed to test for factors which either contributed to or impeded the successful catalyzing of a movement. These were questions 14 to 23, some of which included several sub-questions. In this case, the average was calculated of all contributing factors (such as Qn14 *Conversions without human involvement*) and of all inhibiting factors (such as Qn19 *Limited time due to tentmaking*).

These contributing and impeding factors from questions 14 to 23 were also categorized as either internal or external factors. Internal factors were those under the direct or indirect influence of the pioneers and/or their team (for example, *Using the right ministry approach*), while external factors were outside their control (for example, *Opposition from government or wider society*). For this comparison, impeding factors were inverted so that all factors (impeding and contributing) point in the same direction and can be directly compared. Then averages were calculated for (a) all internal factors and (b) all external factors.

## 3.2. Basic Descriptive Statistics of the Sample

Most respondents were from the same people group as the main group reached by their movement (Table 11). This was especially true for catalysts (78 percent). Only 18.3 percent of those who responded to this question can be considered expatriates. The total for both is 295, as opposed to the total sample size of 307, as not every participant gave a valid answer.

Table 11: Catalysts and Control Group Members by Proximity to the Reached People Group

	Catalysts	Control Group	Both
Expatriates	14 (10%)	40 (26%)	54 (18%)
From a nearby people group in the same country	17 (12%)	35 (23%)	52 (18%)
From the same people group	109 (78%)	80 (52%)	189 (64%)
<b>Grand total:</b>	<b>140</b>	<b>155</b>	<b>295</b>

Effective catalysts were asked which of five options best describes their approach to ministry. These are the predominant ministry approaches in today’s missions world, as follows: (1) Adding new believers to existing Christian background believer churches, (2) planting new churches consisting only of believers from the same religious background, (3) CPM as described by David Garrison, (4) DMM as described by David Watson, and (5) T4T as described by Ying and Grace Kai.

The following table only shows the ministry approaches of the catalysts. The reason so many of them use the CLC approach is that they all belong to VJ’s ministry in India and use the same approach. Due to the disproportionately high number of participants from this ministry in our study,

this high number of catalysts working with a CLC approach cannot be considered representative of catalysts globally.

Table 12: Ministry Approach of the Catalysts

Ministry approach	Catalysts
Qn12_1 Adding new believers to existing Christian background believer churches	8
Qn12_2 Planting of new churches consisting only of believers from the same religious background	21
Qn12_3 CPM as described by David Garrison	19
Qn12_4 DMM as described by David Watson	45
Qn12_5 T4T as described by Ying and Grace Kai	7
Qn12_7 CLC – Community Learning Centers as described by VJ	83

In addition to these categories, participants could use an “Other” category to describe their ministry approach in their own words. The following table depicts the coded answers under ‘Other’.

Table 13: Ministry Approach of the Catalysts - “Other”

Ministry approach	Catalysts
Compassion ministry	6
Church Multiplication, as described by George Patterson	3
Focus on Fruit, as described Trevor Larsen	2
DMM combined with Insider Ministry	2
Adding new believers to existing churches, among the poor	2
People movement approach, as described by McGavran and Kasdorf	1
Four Fields, combined with Media to Movements	1
Church planting with multiplicative approach	1
Zume, as described by Curtis Sergeant	1
Cell church model	1
Chronological Bible Storying	1
Person of Peace	1
Person of Peace, combined with obedience-oriented discipleship	1

### 3.3. Descriptive Statistics of Contributing and Impeding Factors

The following tables present the means for contributing factors (CFs) and impeding factors (IFs) for the effective catalysts versus the control group, indicating the difference between the two groups, and whether this means difference was statistically significant. The non-parametric Mann-Whitney U test was used to test the means difference.

The **Mann-Whitney U test** is used to compare differences between two independent groups when the dependent variable is not normally distributed, in order to assess whether a means difference is statistically significant (as indicated by a p-value below 0.05).

Respondents were asked to rate themselves on a scale from 1 to 5, with 1 meaning that a factor does not apply to them at all, while 5 means that a factor fully applies.

The results of the analysis of contributing factors (Table 14 below) show that most means differences between the catalysts and the control group were in fact statistically significant, as indicated by a value lower than 0.05. (Here and elsewhere, those table rows are in bold font.) Table



15 indicates that the same applied to about half of the impeding factors. Contributing and impeding factors with a statistically significant difference between the catalysts and the control group were later included in the multivariate statistical analysis.

**Multivariate statistical analysis** refers to statistical tests that examine relationships among multiple variables at the same time, including the effects of these variables on each other. This type of analysis is desirable because a given outcome (in this case, the successful catalyzing of a movement) can be affected or influenced by more than one factor.

Effective catalysts had a higher average of contributing factors than control group members (4.20 versus 3.81), while also having a lower average of impeding factors (2.65 versus 2.92). Both of these differences were statistically significant based on the Mann-Whitney U test described above (abbreviated in table headers as MWU test).

The largest difference among **impeding factors** was *people not open to the gospel*, which was a much more pressing issue among the control group than among the catalysts. This was followed by *character issues among team members*. Some notable differences such as *opposition from the government or society* were small and not statistically significant. In terms of **contributing factors**, effective catalysts rated these as significantly higher in several important categories including, for example, *having raised up leaders effectively*, *having adopted the right ministry approach*, *using reproducible disciple-making*, and *meeting holistic needs*. However, differences in self-ratings for *the use of a contextualized approach* or *conversions without human involvement* were small and not statistically significant.

Table 14: Factors Contributing to Ministry Fruitfulness/the Catalyzing of a Movement  
(Statistically significant differences with a p-value below 0.05 in the MWU test are shown in bold.)

Contributing Factors	Catalysts	Control Group	Both	Difference	MWU test (p-value)
Qn22h CF: raised up leaders effectively	4.55	3.75	4.13	0.81	<0.0001
Qn22d CF: adopted right ministry strategy	4.51	3.71	4.09	0.80	<0.0001
Qn22f CF: used discovery approach/groups	4.16	3.45	3.79	0.71	<0.0001
Qn22g CF: used reproducible disciple-making	4.52	3.97	4.23	0.55	<0.0001
Qn22c CF: met holistic needs	4.17	3.67	3.91	0.50	<0.0001
Average of all Contributing Factors	4.20	3.81	4.00	0.39	<0.0001
Qn22a CF: people open to gospel	3.76	3.44	3.59	0.32	0.064
Qn16 CF: signs and wonders	4.30	3.99	4.14	0.31	0.006
Qn22b CF: received God's specific guidance	4.60	4.35	4.47	0.25	0.040
Qn15 CF: contribution of prayer	4.76	4.61	4.68	0.15	0.103
Qn22e CF: used contextualized approach	4.33	4.20	4.26	0.13	0.574
Qn14 CF: conversions without human involvement	2.65	2.78	2.72	-0.13	0.253

Table 15: Factors Impeding Ministry Fruitfulness/the Catalyzing of a Movement

Impeding Factors	Catalysts	Control Group	Both	Difference	MWU test (p-value)
Qn23e IF: key workers recruited away	2.63	2.58	2.60	0.05	0.484
Qn23b IF: conflicts on team or with partners	2.47	2.51	2.49	-0.04	0.909
Qn17 IF: government opposition	3.02	3.13	3.07	-0.11	0.535
Qn18 IF: societal opposition	3.29	3.43	3.36	-0.14	0.390

Qn23c IF: money misuse or corrupting character	1.76	2.00	1.89	-0.24	0.355
<b>Average of all Impeding Factors</b>	<b>2.65</b>	<b>2.92</b>	<b>-0.27</b>	<b>-0.27</b>	<b>0.003</b>
Qn20 IF: limited time due to family challenges	2.70	2.98	2.85	-0.28	0.081
<b>Qn23d IF: lack of funding</b>	<b>3.05</b>	<b>3.38</b>	<b>3.22</b>	<b>-0.33</b>	<b>0.047</b>
Qn19 IF: limited time due to tentmaking	2.59	3.07	2.84	-0.48	0.001
<b>Qn23a IF: personal character issues</b>	<b>2.20</b>	<b>2.79</b>	<b>2.51</b>	<b>-0.59</b>	<b>0.000</b>
<b>Qn23f IF: people not open to gospel</b>	<b>2.82</b>	<b>3.43</b>	<b>3.14</b>	<b>-0.61</b>	<b>&lt;0.0001</b>

The following tables compare the results grouped by internal versus external factors. Notably, catalysts had a higher average of all internal factors (4.13 versus 3.73), as well as a higher average of all external factors (3.25 versus 3.04). Since all of these factors were coded for a positive response scale, with negative responses inverted, higher values have positive meanings. (For example, for “Qn23a IF: *personal character issues*”, catalysts had a higher rating of 3.80 than the control group’s rating of 3.21, which is to be interpreted positively, meaning that catalysts rated themselves to have fewer personal character issues.) This inversion only applies to tables 15 and 16.

Table 16: Internal Contributing and Impeding Factors

Internal Factors	Catalysts	Control Group	Both	Difference	MWU test (p-value)
Qn22h: CF: raised up leaders effectively	4.55	3.75	4.13	0.80	<0.0001
Qn22d CF: adopted right ministry strategy	4.51	3.71	4.09	0.80	<0.0001
Qn22f: CF use discovery approach/groups	4.16	3.45	3.79	0.71	<0.0001
Qn23a IF: personal character issues	3.80	3.21	3.49	0.59	0.0002
Qn22g CF: use reproducible disciple-making	4.52	3.97	4.23	0.55	<0.0001
Qn22c CF: met holistic needs	4.17	3.67	3.91	0.50	<0.0001
Qn19 IF: limited time due to tentmaking	3.41	2.93	3.16	0.48	0.0007
<b>Average of all Internal Factors</b>	<b>4.13</b>	<b>3.73</b>	<b>3.92</b>	<b>0.40</b>	<b>&lt;0.0001</b>
Qn20 IF: limited time due to family challenges	3.30	3.02	3.15	0.28	0.0811
<b>Qn22b CF: received God’s specific guidance</b>	<b>4.60</b>	<b>4.35</b>	<b>4.47</b>	<b>0.25</b>	<b>&lt;0.0404</b>
Qn23c IF: money misuse or corrupting character	4.24	4.00	4.11	0.24	0.3551
Qn15 CF: contribution of prayer	4.76	4.61	4.68	0.15	0.0103
Qn22e CF: used contextualized approach	4.33	4.20	4.26	0.13	0.5736
Qn23b IF: conflicts on team or with partners	3.53	3.49	3.51	0.04	0.9088

Table 17: External Contributing and Impeding Factors

External Factors	Catalysts	Control Group	Both	Difference	MWU test (p-value)
<b>Qn23f IF: people not open to gospel</b>	<b>3.18</b>	<b>2.57</b>	<b>2.86</b>	<b>0.61</b>	<b>&lt;0.0001</b>
<b>Qn23d IF: lack of funding</b>	<b>2.95</b>	<b>2.62</b>	<b>2.78</b>	<b>0.33</b>	<b>0.047</b>
Qn22a CF: people open to gospel	3.76	3.44	3.59	0.32	0.644
<b>Qn16 CF: signs and wonders</b>	<b>4.30</b>	<b>3.99</b>	<b>4.14</b>	<b>0.31</b>	<b>0.006</b>
<b>Average of all External Factors</b>	<b>3.25</b>	<b>3.04</b>	<b>3.14</b>	<b>0.21</b>	<b>0.001</b>
Qn18 IF: societal opposition	2.71	2.58	2.64	0.13	0.390
Qn17 IF: government opposition	2.98	2.88	2.93	0.10	0.535
Qn23e IF: key workers recruited away	3.37	3.42	3.40	-0.05	0.484
Qn14 CF: conversions without human involvement	2.65	2.78	2.72	-0.13	0.253

Table 17 shows results for contributing and inhibiting factors by relationship to the people group. Most means differences were small, and only four (in bold font) were statistically significant. The impeding factor of *people not open to the gospel* was experienced more frequently by catalysts from the same people groups, for which there is no apparent explanation. The same is true for *lack of funding*, which can be explained by expatriate catalysts from Global North countries in particular being better funded. Catalysts from the same people group report that they experience more signs and wonders as a factor contributing to movement.

Expatriates and those from the same country but a different people group were more likely to use what they describe as *a contextualized approach* than those from the same people group.

Table 18: Contributing and Inhibiting Factors by Relationship to the People Group

Values	Expat	Same Country PG	Same PG	Grand Total	Kruskal-Wallis (p-value)
Average of all Contributing Factors	3.90	4.03	4.02	4.00	0.25
Average of all Impeding Factors	2.66	2.82	2.84	2.80	0.14
Average of Internal Factors	3.91	3.93	3.92	3.92	0.86
Average of External Factors	3.19	3.16	3.10	3.12	0.62
Average of Qn14 CF conversion without human involvement	2.65	3.06	2.63	2.71	0.22
Average of Qn15 CF contribution of prayer	4.70	4.88	4.61	4.68	0.18
<b>Average of Qn16 CF signs and wonders</b>	<b>3.78</b>	<b>4.12</b>	<b>4.23</b>	<b>4.13</b>	<b>0.02</b>
Average of Qn17 IF extent to which government opposition had impeding effect	3.04	2.94	3.13	3.08	0.75
Average of Qn18 IF extent to which societal opposition had impeding effect	3.22	3.42	3.41	3.38	0.70
Average of Qn19 IF limited time due to tentmaking impeding effect	2.52	2.92	2.89	2.83	0.11
Average of Qn20 IF limited time due to family challenges impeding effect	2.72	2.88	2.90	2.87	0.62
Average of Qn21 ICF team helpful or not	4.26	4.37	4.22	4.25	0.42
Average of Qn22a CF: people open to gospel	3.63	3.59	3.59	3.60	0.90
Average of Qn22b CF: received God's specific guidance	4.46	4.53	4.47	4.48	0.58
Average of Qn22c CF: met holistic needs	3.63	3.82	4.02	3.91	0.14
Average of Qn22d CF: adopted right ministry strategy	3.98	3.98	4.16	4.10	0.14
<b>Average of Qn22e CF: use contextualized approach</b>	<b>4.59</b>	<b>4.43</b>	<b>4.12</b>	<b>4.26</b>	<b>0.00</b>
Average of Qn22f: CF use discovery approach/groups	3.37	3.88	3.90	3.80	0.07
Average of Qn22g CF: use reproducible disciple-making	4.15	4.14	4.26	4.22	0.18
Average of Qn22h: CF: raised up leaders effectively	3.98	4.02	4.19	4.12	0.35
Average of Qn23a IF: personal character issues	2.56	2.92	2.40	2.52	0.12
Average of Qn23b IF: conflicts on team or with partners	2.31	2.29	2.60	2.50	0.14
Average of Qn23c IF: money misuse or corrupting character	1.94	1.78	1.92	1.90	0.80
<b>Average of Qn23d IF: lack of funding</b>	<b>2.80</b>	<b>3.50</b>	<b>3.29</b>	<b>3.24</b>	<b>0.02</b>
<b>Average of Qn23e IF: key workers recruited away</b>	<b>2.22</b>	<b>2.47</b>	<b>2.76</b>	<b>2.61</b>	<b>0.04</b>
Average of Qn23f IF: people not open to gospel	3.30	3.22	3.10	3.16	0.42

### 3.4. Descriptive Statistics of Traits and Competencies

The next set of tables shows respondents' average self-ratings for the 24 trait and competency constructs (TCs) measured through 44 different questions. (The TCs are labeled TC1-1-1 through TC3-8-1.) The numbering TC1 to TC3 is based on three dimensions (or categories) described in detail on pages 22-24:

TC 1 - Big Five Personality traits and competencies

TC 2 - Spiritual traits and competencies

TC 3 - Socio-Influential traits and competencies

Trait and competency constructs with a negative response scale were inverted, so that all of them point in the same direction. The lowest value of 1 indicates that respondents do not consider that they exhibit this trait or competency at all, whereas the highest value of 5 means that a respondent considers that this trait or competency fully applies to them.

Those with a statistically significant means difference in the MWU test between the catalysts and the control group are shown in bold font. In all except three of these cases, catalysts rated themselves higher than the control group. The only exceptions are TC1-8 *Flexibility*, TC1-9 *Emotional stability*, and TC3-1 *Extroversion*.

Table 19: Trait and competency constructs sorted by Dimension: Big Five, Spiritual and Socio-Influential

	Trait and Competency Constructs	Catalysts	Control group	Difference	Standard deviation	MWU test
TC1 "Big Five" dimension	TC1-1 Openness to Experience	4.44	4.19	0.25	0.93	0.0302
	TC1-2 Creativity	4.32	3.86	0.46	0.83	<0.0001
	TC1-3 Drive to achieve	4.41	4.14	0.27	0.75	0.0074
	TC1-4 Conscientiousness	4.69	4.41	0.28	0.85	0.0009
	TC1-5 Internal locus of control	4.43	4.11	0.32	0.99	0.0023
	TC1-6 Persistence	4.30	3.98	0.32	0.98	0.0213
	TC1-7 Agreeableness	4.60	4.16	0.44	0.92	<0.0001
	TC1-8 Flexibility	3.47	3.63	-0.16	0.93	0.1213
	TC1-9 Emotional stability	3.01	3.15	-0.14	1.20	0.1736
TC2 "Spiritual" dimension	TC2-1 Hunger for God	4.51	4.15	0.36	0.74	<0.0001
	TC2-2 Listening to God	4.51	4.16	0.35	0.74	0.0001
	TC2-3 Evangelistic Zeal	4.68	4.39	0.29	0.64	0.0003
	TC2-4 Expectant Faith	4.67	4.36	0.31	0.94	<0.0001
	TC2-5 Fervent Intercession	3.83	3.07	0.76	1.02	<0.0001
	TC2-6 Tangible Love	4.69	4.43	0.26	0.87	0.0115
	TC2-7 Confidence in Local Disciples	4.88	4.53	0.35	0.77	<0.0001
	TC2-8 Confidence in the Bible	4.77	4.39	0.38	0.81	<0.0001
TC3 "Socio-influential" dimension	TC3-1 Extroversion	3.27	3.37	-0.10	1.04	0.6919
	TC3-2 Assertiveness	4.77	4.29	0.48	0.84	<0.0001
	TC3-3 Inspiring Personality	4.60	4.06	0.54	0.92	<0.0001
	TC3-4 Influencing Beliefs	4.70	4.19	0.51	0.74	<0.0001
	TC3-5 Inspiring Shared Vision	4.66	4.23	0.43	0.77	<0.0001
	TC3-7 Disciple-making	4.65	4.07	0.58	0.96	<0.0001

	TC3-8 Empowering	4.63	4.11	0.52	0.97	<0.0001
	Average of all traits and competencies	4.41	4.06	0.35	0.50	<0.0001

Bearing in mind that all these trait and competency constructs were identified in the literature review as those universally correlated with leadership effectiveness by empirical research, it does not come as a surprise that out of the 24 traits and competencies, 21 are verified to be correlated with leadership effectiveness in the context of catalyzing a movement. For 13 of the 21, the difference between catalysts and control group is at least 1/3 of a Likert point (>0.33), and for seven of them it is at least nearly a ½ Likert point (>0.46)(see Table 21). This means that these universally identified leader traits and competencies are confirmed to also be significant in the context of movement ministry, although the practical significance of a difference that is substantially below ½ a Likert point is unclear.

Table 20 shows trait and competency constructs sorted by self-rating by catalysts in descending order. This presents the traits and competencies that mark effective movement catalysts. With the exception of the three constructs at the bottom of the table, (all with a rating lower than 4.0), all traits and competencies that were identified in the leadership literature review as characterizing effective leaders are verified by the data as traits and competencies of effective movement catalysts.

The exceptions are: *flexibility*, *extroversion*, and *emotional stability*. The role of intercession will be discussed further below.

Table 20: Trait and Competency Constructs Sorted by Self-Rating

Trait and Competency Constructs	Catalyst	Control	Difference	Standard Deviation	MWU test
TC2-7 Confidence in Local Disciples	4.88	4.53	0.35	0.77	< 0.0001
TC2-8 Confidence in the Bible	4.77	4.39	0.38	0.81	< 0.0001
TC3-2 Assertiveness	4.77	4.29	0.48	0.84	< 0.0001
TC3-4 Influencing Beliefs	4.70	4.19	0.51	0.74	< 0.0001
TC1-4 Conscientiousness	4.69	4.41	0.28	0.85	0.0009
TC2-6 Genuine love	4.69	4.43	0.26	0.87	0.0115
TC2-3 Evangelistic Zeal	4.68	4.39	0.29	0.64	0.0003
TC2-4 Expectant Faith	4.67	4.36	0.31	0.94	< 0.0001
TC3-5 Inspiring Shared Vision	4.66	4.23	0.43	0.77	< 0.0001
TC3-7 Disciple-making	4.65	4.07	0.58	0.96	< 0.0001
TC3-8 Empowering	4.63	4.11	0.52	0.97	< 0.0001
TC1-7 Agreeableness	4.60	4.16	0.44	0.92	< 0.0001
TC3-3 Inspiring Personality	4.60	4.06	0.54	0.92	< 0.0001
TC2-1 Hunger for God	4.51	4.15	0.36	0.74	< 0.0001
TC2-2 Listening to God	4.51	4.16	0.35	0.74	0.0001
TC1-1 Openness to Experience	4.44	4.19	0.25	0.93	0.0302
TC1-5 Internal locus of control	4.43	4.11	0.32	0.99	0.0023
TC1-3 Drive to achieve	4.41	4.14	0.27	0.75	0.0074
Average of all traits and competencies	4.41	4.06	0.35	0.50	< 0.0001
TC1-2 Creativity	4.32	3.86	0.46	0.83	< 0.0001
TC1-6 Persistence	4.30	3.98	0.32	0.98	0.0213
TC2-5 Fervent Intercession	3.83	3.07	0.76	1.02	< 0.0001

TC1-8 Flexibility	3.47	3.63	-0.16	0.93	0.1213
TC3-1 Extroversion	3.27	3.37	-0.10	1.04	0.6919
TC1-9 Emotional stability	3.01	3.15	-0.14	1.20	0.1736

In trying to understand the reasons why three traits and competencies are not verified, we offer some explanations here. *Flexibility* is a trait that bears strengths in certain situations, and bears potential weaknesses in other situations. Overall, leaders are marked by flexibility. It appears that effective movement catalysts are less marked by that trait. Without further research, we are not able to offer a clear explanation as to why this trait is not a significant marker of movement catalysts.

*Extroversion* is measured in this study on a behavioral level, not as psychological inclination. Overall, catalysts, characterized by tangible love and agreeableness, don't see their social behavior as extroverted. This is best explained by the situational approach that at times, and as the situation demands, catalysts can be assertive, while at other times they behave in more introverted ways, giving space to others with the intent of empowering them. In balancing the two they deliberately hold themselves back.

With regard to *emotional stability*, we do not have an obvious explanation as to the reason catalysts do not see themselves as very emotionally mature and stable, and able to regulate their emotions in ways helpful for interactions with others.

Practitioners will benefit from this list as they see the traits and competencies of pioneers who God uses to catalyze a movement. It will give them a basis for an honest self-assessment of how much they have developed each of these traits and competencies, and help them to identify their biggest gaps, and thus provide direction for their ongoing development. However, our research was unable to identify which traits and competencies are more relevant for movement catalyzing in some regions or for some adopted groups than for others.

Table 21 presents the same data, this time sorted by the difference between the catalysts and the control group. The table highlights the traits and competencies that most distinguish between effective catalysts and pioneers who have not catalyzed a movement. All those traits and competencies identified above as those with a high rating feature here again as those that differentiate effective catalysts from the control group. The only exception is *intercession*, where the comparatively low rating for effective catalysts (3.83) can be explained. This was not a self-rating with a Likert response scale, but the unique coding of the number of hours that catalysts indicated that they spent interceding on a weekly basis (see under Table 7, page 34). This variable and its average are therefore not directly comparable to the other traits and competencies.

The final three at the bottom of the table, *extroversion*, *emotional stability*, and *flexibility*, show a slight negative difference (which was not shown to be statistically significant). This means they are exhibited a little more strongly by the pioneers in the control group than by the catalysts. These three are the same that were identified as having a low rating with the catalysts. Likely explanations were discussed above.

Table 21: Trait and Competency Constructs Sorted by Difference between Catalysts and Control Group

Trait and Competency Constructs	Catalysts	Control group	Difference	Standard Deviation	MWU test
TC2-5 Fervent Intercession	3.83	3.07	0.76	1.02	< 0.0001
TC3-7 Disciple-making	4.65	4.07	0.58	0.96	< 0.0001
TC3-3 Inspiring Personality	4.60	4.06	0.54	0.92	< 0.0001
TC3-8 Empowering	4.63	4.11	0.52	0.97	< 0.0001

TC3-4 Influencing Beliefs	4.70	4.19	0.51	0.74	< 0.0001
TC3-2 Assertiveness	4.77	4.29	0.48	0.84	< 0.0001
TC1-2 Creativity	4.32	3.86	0.46	0.83	< 0.0001
TC1-7 Agreeableness	4.60	4.16	0.44	0.92	< 0.0001
TC3-5 Inspiring Shared Vision	4.66	4.23	0.43	0.77	< 0.0001
TC2-8 Confidence in the Bible	4.77	4.39	0.38	0.81	< 0.0001
TC2-7 Confidence in Local Disciples	4.88	4.53	0.35	0.77	< 0.0001
TC2-1 Hunger for God	4.51	4.15	0.36	0.74	< 0.0001
TC2-2 Listening to God	4.51	4.16	0.35	0.74	0.0001
<b>Average of all traits and competencies</b>	<b>4.41</b>	<b>4.06</b>	<b>0.34</b>	<b>0.50</b>	<b>&lt; 0.0001</b>
TC1-5 Internal locus of control	4.43	4.11	0.32	0.99	0.0023
TC1-6 Persistence	4.30	3.98	0.32	0.98	0.0213
TC2-4 Expectant Faith	4.67	4.36	0.31	0.94	< 0.0001
TC1-4 Conscientiousness	4.69	4.41	0.28	0.85	0.0009
TC2-3 Evangelistic Zeal	4.68	4.39	0.29	0.64	0.0003
TC2-6 Tangible Love	4.69	4.43	0.26	0.87	0.0115
TC1-3 Drive to achieve	4.41	4.14	0.27	0.75	0.0074
TC1-1 Openness to Experience	4.44	4.19	0.25	0.93	0.0302
TC3-1 Extroversion	3.27	3.37	-0.10	1.04	<b>0.6919</b>
TC1-9 Emotional stability	3.01	3.15	-0.14	1.20	<b>0.1736</b>
TC1-8 Flexibility	3.47	3.63	-0.16	0.93	<b>0.1213</b>

Table 22 shows the 22 responses among all 44 survey questions measuring trait and competency constructs where (a) catalysts rated themselves the highest ( $\geq 4.50$ ), (b) control group and catalysts show a statistically significant difference, and (c) that difference amounted to at least 1/3 of a Likert scale point ( $\geq 0.33$ ). Responses are sorted by catalyst self-rating in descending order. An exception to the  $\geq 4.50$  minimum was TC2-5-5, because its coding from the average of hours of prayer per week means that its value is not directly comparable to the other questions.

Table 22: Self-ratings for the 44 Questions Testing for Traits and Competencies, Sorted by Highest Catalyst Ratings

Questions measuring traits and competencies	Catalysts	Control group	Difference	MWU test (p value)
TC2-1-3 Deep down, I feel a hunger to know God more and to be closer to His heart. Qn37	4.93	4.61	0.32	<b>0.006</b>
TC2-7-2 I am confident that God grows and uses new disciples - He can use them as much or more than He can use me. Qn55	4.88	4.53	0.35	<b>0.005</b>
TC2-2-2 I regularly spend time seeking God's guidance. Qn39	4.84	4.46	0.38	<b>0.004</b>
TC2-3-3 I regularly think about more effective ways we can share the gospel. Qn43	4.78	4.40	0.38	<b>&lt;0.0001</b>
TC3-5-3 MLQ To those around me, I express confidence that our goals will be achieved. Qn1	4.78	4.28	0.50	<b>0.000</b>
TC1-3-4 Setting and achieving goals motivates me. Qn38	4.78	4.26	0.52	<b>0.000</b>
TC2-8-1 Others would describe me as someone who has a deep confidence in the power of the Bible for discipling and ministry. Qn7	4.77	4.39	0.38	<b>0.007</b>
TC3-2-2 I am motivated to influence and bring change, wherever I go. Qn3	4.77	4.29	0.48	<b>0.000</b>
TC2-2-1 Others would describe me as a person who is strongly dependent on God for my life and ministry. Qn0	4.71	4.28	0.43	<b>0.003</b>

TC3-4-4 MLQ I regularly communicate my most important values and beliefs to others. Qn53	4.71	4.19	0.52	<b>&lt;0.0001</b>
TC1-3-3 Once I set a goal, I am motivated to work until I have attained it. Qn32	4.70	4.36	0.34	<b>0.005</b>
TC3-4-1 MLQ I regularly talk about my most important values and beliefs. Qn2	4.70	4.19	0.51	<b>0.001</b>
TC2-3-1 Others would describe me as a person who is passionate about seeing as many people as possible saved. Qn3	4.68	4.35	0.33	<b>0.000</b>
TC1-6-2 When things get hard, I am tenacious and push through until the job is done. Qn34	4.68	4.27	0.41	<b>0.049</b>
TC3-7-1 My disciples give me the feedback that me discipling them has led to character formation and greater obedience to God. Qn48	4.65	4.07	0.58	<b>&lt;0.0001</b>
TC3-8-1 Others would describe me as someone who empowers others and develops their potential. Qn44	4.63	4.11	0.52	<b>0.004</b>
TC1-7-2 I am characterized by pleasant conversation and companionship. Qn40	4.60	4.16	0.44	<b>0.002</b>
TC3-3-1 MLQ People have said that they are proud of being associated with me. Qn70	4.60	4.06	0.54	<b>0.004</b>
TC2-1-1 Others would say that I love God passionately. Qn52	4.54	4.14	0.40	<b>0.001</b>
TC3-5-2 MLQ I articulate a compelling vision of the future. Qn5	4.54	4.19	0.35	<b>&lt;0.0001</b>
TC2-1-5 (i) I follow God, but I do not feel that I desire Him deeply. Qn4	4.51	4.13	0.38	<b>0.005</b>
TC2-5-5 [coded] On average, I spend this many hours per week praying by myself or with others on behalf of our adopted people: ____ Qn47	3.75	2.78	0.97	<b>0.002</b>

From this list in Table 22, we can glean best practices that distinguish effective catalysts from pioneers who have not catalyzed a movement.

This takes the insights gleaned from Table 20 one level deeper. Not only do we see what the traits and competencies of effective movement catalysts are, but Table 22 identifies the specific practices and behaviors in the lives of those catalysts. They are to be seen as a list of what in organizational behavior theory is coined Best Practices and what missions research has labeled Fruitful Practices (Woodberry 2011). These identified practices of effective catalysts will benefit practitioners as they will be able to identify the practices behaviors that have made the difference in enabling a movement to be catalyzed.

Table 23 shows all 44 survey questions measuring traits and competencies, sorted by the difference between catalysts and control group, in descending order (column 3).

Table 23: Self-ratings for the 44 Questions Testing for Traits and Competencies Sorted by the Difference between Catalysts and Control Group

Questions measuring traits and competencies	Catalysts	Control group	Difference	Standard deviation	MWU test (p value)
TC2-5-3 Being "too busy" does not keep me from interceding for those we are reaching. Qn66	4.44	3.70	0.74	1.09	0.000
TC3-7-1 My disciples give me the feedback that me discipling them has led to character formation and greater obedience to God. Qn48	4.65	4.07	0.58	0.75	<0.0001
TC1-2-1 Others would say that I easily come up with new and original ideas. Qn54	4.43	3.88	0.55	1.00	0.012
TC3-3-1 People have said that they are proud of being associated with me. Qn70	4.60	4.06	0.54	0.96	0.004



Questions measuring traits and competencies	Catalysts	Control group	Difference	Standard deviation	MWU test (p value)
TC3-8-1 Others would describe me as someone who empowers others and develops their potential. Qn44	4.63	4.11	0.52	0.85	0.004
TC1-3-1 Others would describe me as an achievement-oriented person. Qn35	4.43	3.91	0.52	0.99	0.024
TC3-4-4 I regularly communicate my most important values and beliefs to others. Qn53	4.71	4.19	0.52	12.54	<0.0001
TC1-3-4 Setting and achieving goals motivates me. Qn38	4.78	4.26	0.52	1.16	0.000
TC3-4-1 I regularly talk about my most important values and beliefs. Qn62	4.70	4.19	0.51	0.97	0.001
TC3-5-3 To those around me, I express confidence that our goals will be achieved. Qn61	4.78	4.28	0.50	0.83	0.000
TC3-2-2 I am motivated to influence and bring change, wherever I go. Qn36	4.77	4.29	0.48	0.83	0.000
TC1-7-2 I am characterized by pleasant conversation and companionship. Qn40	4.60	4.16	0.44	1.29	0.002
TC2-2-1 Others would describe me as a person who is strongly dependent on God for my life and ministry. Qn60	4.71	4.28	0.43	0.81	0.003
TC1-6-2 When things get hard, I am tenacious and push through until the job is done. Qn34	4.68	4.27	0.41	1.24	0.049
TC2-1-1 Others would say that I love God passionately. Qn52	4.54	4.14	0.40	0.99	0.001
TC2-2-2 I regularly spend time seeking God's guidance. Qn39	4.84	4.46	0.38	0.83	0.004
TC2-1-5 (i) I follow God, but I do not feel that I desire Him deeply. Qn46	4.51	4.13	0.38	0.98	0.005
TC2-3-3 I regularly think about more effective ways we can share the gospel. Qn43	4.78	4.40	0.38	0.87	<0.0001
TC2-8-1 Others would describe me as someone who has a deep confidence in the power of the Bible for discipling and ministry. Qn67	4.77	4.39	0.38	0.92	0.007
TC1-2-2 When faced with new challenges, I am the one who comes up with new approaches. Qn57	4.21	3.84	0.37	0.85	0.001
TC2-7-2 I am confident that God grows and uses new disciples - He can use them as much or more than He can use me. Qn55	4.88	4.53	0.35	0.84	0.005
TC2-2-4 (i) I am too busy with other things to wait on God and listen to Him. Qn51	4.38	4.03	0.35	0.94	0.007
TC3-5-2 I articulate a compelling vision of the future. Qn65	4.54	4.19	0.35	0.93	<0.0001
Average of all traits and competencies	4.41	4.06	0.34	n/a	0.000
TC1-9-3 When others frustrate or offend me, I do not respond with anger but control my emotions. Qn27	3.85	3.51	0.34	0.84	0.754
TC1-6-5 (i) I tend to stop trying when things get very hard. Qn50	4.24	3.89	0.35	1.37	0.002
TC1-3-3 Once I set a goal, I am motivated to work until I have attained it. Qn32	4.70	4.36	0.34	0.88	0.005
TC2-3-1 Others would describe me as a person who is passionate about seeing as many people as possible saved. Qn63	4.68	4.35	0.33	1.15	0.000

Questions measuring traits and competencies	Catalysts	Control group	Difference	Standard deviation	MWU test (p value)
<b>TC2-1-3 Deep down, I feel a hunger to know God more and to be closer to His heart. Qn37</b>	<b>4.93</b>	<b>4.61</b>	<b>0.32</b>	<b>0.85</b>	<b>0.006</b>
TC1-5-3 I believe that my life is largely determined by the choices I make. Qn31	4.43	4.11	0.32	1.47	0.183
<b>TC2-4-3 I regularly exercise faith that God is going to show His incredible power through my life and ministry. Qn42</b>	<b>4.67</b>	<b>4.36</b>	<b>0.31</b>	<b>0.81</b>	<b>0.006</b>
TC1-8-2 When circumstances change or challenges arise, I quickly find a way to adapt. Qn45	4.39	4.10	0.29	0.96	0.065
TC1-4-2 I have a strong sense of obligation to fulfil my duties and keep my promises. Qn69	4.69	4.41	0.28	1.04	0.275
TC2-6-2 It is my ministry approach to take a genuine interest in the lives and welfare of the people I reach out to. Qn30	4.69	4.43	0.27	1.33	0.436
<b>TC1-3-5 (i) I don't care much about achieving goals. Qn64</b>	<b>4.47</b>	<b>4.21</b>	<b>0.26</b>	<b>0.92</b>	<b>0.009</b>
TC1-1-1 Others would describe me as someone who is open-minded and always willing to learn. Qn33	4.44	4.19	0.25	0.88	0.127
TC2-3-4 I am highly motivated about sharing the gospel with others. Qn29	4.73	4.50	0.23	0.77	0.068
TC3-1-2 I start conversations with people I have never met Qn59	4.04	3.83	0.21	0.88	0.825
TC2-3-2 I am driven by the urgency to see the Good News brought to all those I'm trying to reach. Qn28	4.52	4.33	0.19	1.27	0.369
TC3-1-5 (i) I usually do not initiate conversations with others I don't know well. Qn49	3.39	3.46	-0.07	0.96	0.213
TC1-8-5 (i) I find it hard to cope with unexpected changes and the stress that they can cause. Qn56	3.32	3.49	-0.17	1.02	0.425
TC1-9-4 (i) When I experience a challenging situation, my behavior becomes controlled by my emotions. Qn68	3.13	3.31	-0.18	0.73	0.773
TC3-1-4 (i) I tend to be more quiet in social settings. Qn58	2.72	2.95	-0.23	0.85	0.654
TC1-8-4 (i) I find it hard to adapt to change. Qn41	3.09	3.59	-0.50	0.65	0.469

Table 24 below shows the trait and competency constructs distinguished by the origin of the main catalyst: he may be an expatriate, or a member of a different people group (near to the group being reached) in the same country, or a member of the same people group. Even though this distribution is not being used for the subsequent regression analysis, it is nevertheless interesting to compare how each of these sub-groups ranked themselves. Differences were typically small. Only eight of the 24 trait and competency constructs showed a difference between the three groups that was statistically significant, as measured by the Kruskal-Wallis test (the respective rows are in bold font).

The Kruskal-Wallis test assesses for significant differences on a continuous dependent variable by a categorical independent variable (with two or more groups). It is used for comparing two or more independent samples of equal or different sample sizes. A test result (p value) of less than 0.05 indicates a statistically significant difference between at least one pair of results.

For example, in Table 24, the fact that the Kruskal-Wallis test value for TC1-7 *Agreeableness* is 0.002 (and hence below 0.05) indicates that either the means difference between “Expatriate” and “Same country proximate people group”, or between “Expatriate” and “Same people group”, or the one

between “Same country proximate people group” and “Same people group” is statistically significant. Typically, greater means differences are statistically significant, which in this example would be the one between “Same country proximate people group” (4.15) and “Same people group” (4.45).

Table 24: Trait and Competency Constructs by Origin of Main Catalyst

Trait and Competency Constructs	Expat	Same country proximate people group	Same people group	All	Kruskal-Wallis test (p value)
TC1-1 Openness to Experience	4.26	4.46	4.28	4.31	0.387
TC1-2 Creativity	3.97	3.94	4.14	4.08	0.102
TC1-3 Drive to achieve	4.19	4.41	4.24	4.26	0.112
TC1-4 Conscientiousness	4.56	4.79	4.47	4.54	0.165
TC1-5 Int'l locus of control	4.19	4.37	4.26	4.26	0.300
TC1-6 Persistence	4.31	4.07	4.08	4.12	0.597
<b>TC1-7 Agreeableness</b>	<b>4.24</b>	<b>4.15</b>	<b>4.45</b>	<b>4.36</b>	<b>0.002</b>
<b>TC1-8 Flexibility</b>	<b>3.91</b>	<b>3.83</b>	<b>3.35</b>	<b>3.54</b>	<b>&lt; 0.0001</b>
<b>TC1-9 Emotional stability</b>	<b>3.43</b>	<b>3.37</b>	<b>2.88</b>	<b>3.07</b>	<b>0.001</b>
TC2-1 Hunger 4 God	4.31	4.33	4.31	4.32	0.865
TC2-2 Listening 2 God	4.19	4.48	4.31	4.32	0.059
TC2-3 Evangelistic Zeal	4.50	4.65	4.49	4.52	0.405
TC2-4 Expectant Faith	4.46	4.69	4.46	4.50	0.167
<b>TC2-5 Fervent Intercession</b>	<b>3.09</b>	<b>3.26</b>	<b>3.54</b>	<b>3.41</b>	<b>0.008</b>
TC2-6 Tangible Love	4.61	4.83	4.44	4.54	0.054
TC2-7 Confidence in Local Disciples	4.72	4.85	4.63	4.68	0.373
TC2-8 Confidence in the Bible	4.59	4.71	4.52	4.57	0.466
<b>TC3-1 Extroversion</b>	<b>3.70</b>	<b>3.55</b>	<b>3.15</b>	<b>3.32</b>	<b>0.002</b>
TC3-2 Assertiveness	4.48	4.58	4.51	4.52	0.463
<b>TC3-3 Inspiring Personality</b>	<b>4.06</b>	<b>4.38</b>	<b>4.37</b>	<b>4.32</b>	<b>0.017</b>
<b>TC3-4 Influencing Beliefs</b>	<b>4.28</b>	<b>4.25</b>	<b>4.53</b>	<b>4.43</b>	<b>0.001</b>
TC3-5 Inspiring Shared Vision	4.38	4.48	4.44	4.43	0.382
<b>TC3-7 Disciple-making</b>	<b>4.06</b>	<b>4.37</b>	<b>4.41</b>	<b>4.34</b>	<b>0.006</b>
TC3-8 Empowering	4.35	4.17	4.39	4.34	0.278
<b>Average of all traits and competencies</b>	<b>4.18</b>	<b>4.28</b>	<b>4.22</b>	<b>4.22</b>	<b>0.195</b>

Notably, expatriate catalysts rank significantly lower than their counterparts on *agreeableness*, *disciple-making*, and *intercession*. They rank higher on *emotional stability*, *flexibility*, and *extroversion*.

The catalysts from the same country, interestingly, rank in the middle between expatriate and same people group catalysts for most traits and competencies. Where they rank considerably higher than both other groups is *drive to achieve*.

Catalysts from the same people group rank lower than the other two groups in *flexibility* and *emotional stability*. Where they rate themselves lower than the other groups is on *intercession* and *disciple-making*.

Table 25 below shows a linear regression that measures the influence of “Qn8 *ministry years of residence*” on trait and competency constructs.

A **Linear Regression** models the relationship between two variables by fitting a linear equation to observed data.

This influence was statistically significant for the nine Trait and Competency constructs shown in table 25, but this influence was typically quite small. The R<sup>2</sup> (coefficient of determination) shows that typically, only between 1 to 6 percent of the variation was explained by “Qn8 *ministry years of residence*.” Its influence on the Trait and Competency constructs is expressed by the standardized coefficient, whose value can range between 0 and 1. Typically, this influence was relatively small (below 0.25). The influence on three of the constructs was positive (positive value under “standardized coefficient”), meaning that more years of ministry residence correlate with a higher trait and competency construct value. In six instances, this correlation was negative.

This means that over time, catalysts grow in the traits of *emotional stability* and *persistence*. This is not surprising, as both traits are associated with increasing personal maturity. Catalysts also become more *empowering* with increasing years in ministry, which may be explained through a maturing ministry philosophy of empowering as well as a growing competence in knowing how to empower effectively. Surprisingly, some traits and competencies correlate negatively with increasing years in ministry. Equally surprising, 13 out of 22 traits and competencies do not show a correlation with ministry years of residence at all.

From a development perspective, this is a fascinating finding. It means that the development of the relevant traits and competencies (with the exception of three) that are associated with the catalyzing of a movement are not correlated with length of time. The data demonstrates that they are not correlated with years in ministry; from that can be inferred that they are not correlated with life maturity either. In positive terms, any pioneer missionary may have them developed to a high degree irrespective of age. The determining factor to this, as we know from competence theory, is not the amount of time passed but the amount of effort put into its development. Effort here means a combination of training and mentoring and the deliberate practice of the pioneer (Ericsson, Krampe and Tesch-Romer 1993).

Table 25: Trait and Competency Constructs by Ministry Years of Residence

Trait and Competency Construct	Standardized coefficient (=correlation of longevity with TC value)	p value	R <sup>2</sup>
TC1-6 Persistence	0.119	0.049	0.014
TC1-7 Agreeableness	-0.136	0.024	0.018
TC1-9 Emotional stability	0.120	0.048	0.014
TC2-3 Evangelistic Zeal	-0.155	0.010	0.024
TC2-7 Confident in God's plan to use local disciples	-0.239	<0.0001	0.057
TC3-2 Assertiveness	-0.130	0.031	0.017
TC3-5 Inspiring Shared Vision	-0.172	0.004	0.030
TC3-7 Disciple-making	-0.146	0.015	0.021
TC3-8 Empowering	0.139	0.022	0.019

### 3.5. Independent Observer Ratings

A question often asked is “How reliable are self-ratings?” Studies have demonstrated that if self-assessments are complemented by observer ratings of a third person, this adds to the reliability. Ideal are so-called 360-degree assessments which include a self-assessment, that of a supervisor, and also a peer assessment. For practical reasons, we were unable to solicit this level of participation from the network of mission pioneers who responded to the survey. However, in order to conceptually verify the use of selfassessment for this particular project, we did obtain a small number of observer ratings for certain participants. While this limited pool was somewhat disappointing, it applies to almost all trait studies because observer ratings are generally hard to solicit (Colbert et al. 2012).

Therefore, we attempted to triangulate the pioneers’ trait and competency self-ratings by asking independent observers to complete the same list of ratings for a pioneer. Practical problems such as the busyness of pioneers and their immediate groups severely limited the resulting responses. We were only able to obtain a total of 19 observer ratings, five of them involving catalysts and 14 for control group members. Five of the independent observers were teammates or leaders of the same team, two were friends, one was a daughter, and the remaining 11 were spouses.

Table 26: Comparison of Self-Rating with Observer Rating

Primary informant (UID)	Observer	Informant self- rating (average)	Observer rating (average)	Pearson correlation
Catalyst (1)	Teammate	4.41	3.95	-0.11 (weak negative)
Catalyst (23)	Teammate	4.77	4.88	0.78 (strong)
Catalyst (24)	Spouse	4.05	4.07	0.45 (moderate)
Catalyst (117)	Teammate	4.52	4.64	0.33 (moderate)
Catalyst (147)	Spouse	4.16	4.20	0.44 (moderate)
Pioneer (150)	Teammate	3.93	4.34	0.42 (moderate)
Pioneer (154)	Teammate	4.18	4.16	0.05 (none)
Pioneer (157)	Spouse	3.69	3.61	0.17 (weak)
Pioneer (158)	Spouse	3.68	4.59	0.17 (weak)
Pioneer (241)	Spouse	4.20	4.25	0.44 (moderate)
Pioneer (269)	Spouse	3.83	4.58	0.53 (moderate)
Pioneer (274)	Spouse	3.84	4.41	-0.07 (none)
Pioneer (281)	Friend	4.05	4.80	0.22 (weak)
Pioneer (289)	Spouse	3.74	4.72	0.30 (weak)
Pioneer (306)	Friend / church co-worker	4.20	4.27	0.22 (weak)
Pioneer (307)	Spouse	4.45	4.68	0.33 (weak)
Pioneer (308)	Daughter	4.16	3.80	0.14 (weak)
Pioneer (309)	Spouse	3.72	4.31	0.25 (weak)
<b>Average of Total</b>	<b>n/a</b>	<b>4.13</b>	<b>4.33</b>	<b>0.22 (weak)</b>

On average, observers rated the participating pioneers higher than the latter rated themselves. In some instances, observer ratings were nearly a full Likert scale point higher than that pioneers’ self-ratings.

If an observer rated a pioneer consistently higher by a similar or constant margin for most or all items, then the statistical correlation between independent ratings and self-ratings would still be very high. However, most correlations between these two ratings were moderate or weak, or even none (near zero) or negative. This indicates that the differences between independent ratings and self-ratings were often not systematic.

One explanation for such discrepancies could be that spouses or friends view pioneers and their qualities somewhat differently than teammates, who would more likely encounter them in formal or work environments. There were only five teammates in the sample, and the resulting correlations from this tiny sample spanned a vast range – from negative to strong. It is also possible that spouses may seek to portray a more positive picture of their marriage partners when asked to rate them in a scientific survey. Conversely, the results may also point to a moderate self-assessment resulting from the humility of the participating pioneers. This may suggest that the overall self-ratings are not inflated but can be considered realistic, possibly even modest self-assessments of the catalysts' traits and competencies.

Due to the small sample size, it is unfortunately not possible to investigate patterns or factors within these discrepancies. This would require a much larger sample and a dedicated study. For the purposes of this study, we can only conclude that even though the correlations between independent ratings and self-ratings were on average weak, some correlation could be shown.

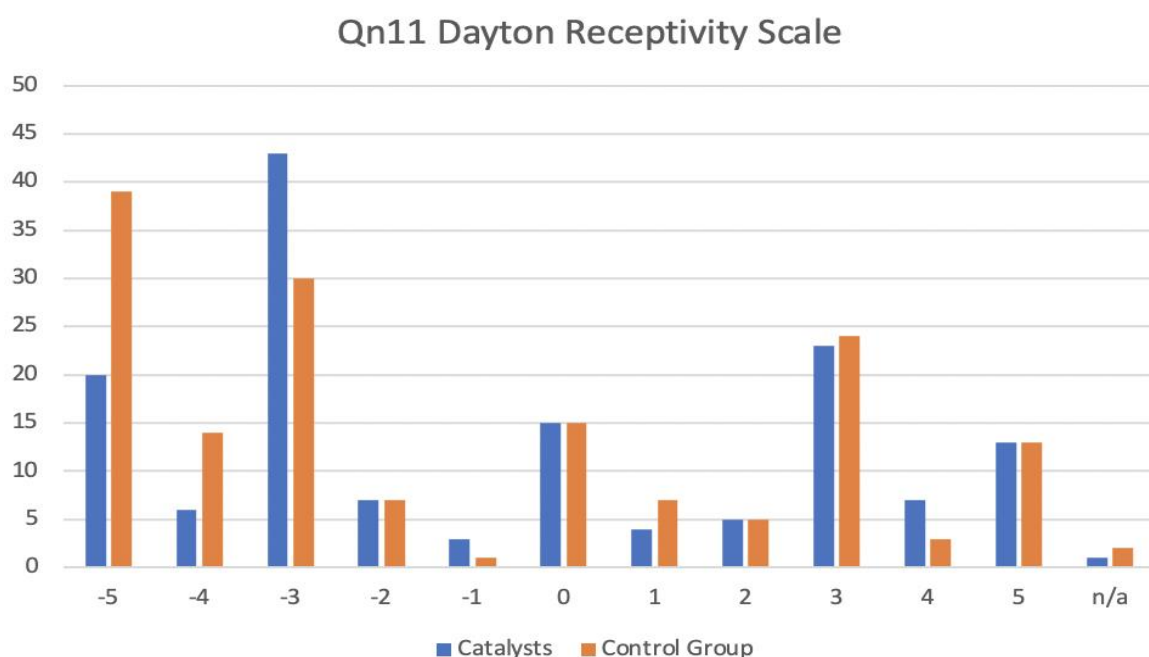
### 3.6. Additional Analyses and Comparisons of Descriptive Data

The following graphs show how Spearman's Correlation was used to assess the way some of the variables in the study relate to one another.

Spearman's Correlation measures how strongly two variables correlate with each other. The Spearman's test is suitable as a conservative choice to evaluate Likert scale data. It only requires the data to be ordinal and not metric.

Even though Likert scale data can be assumed to be metric (continuous numbers), and we do so for the regression analysis, a more conservative approach is to treat this data as ordinal (ordinal data only says that one figure is greater than the next without stating how large is the numerical difference between them).

Figure 1: Comparison of Catalysts and Control Group - how receptive were their people group? (Question 11)



There was a weak to medium correlation between informants' responses to the Dayton Scale (Question 11 *How would you rate the overall receptivity of your people group toward the Good News at the time when you first took residence among them?*) and Question 22a (*Rate on a Likert scale the contributing factor "People have been open to the gospel"*) (Figure 2). On average, higher Dayton scale ratings corresponded to higher ratings about openness to the gospel. The Spearman's test showed a weak correlation of 0.27 on a scale of 0 to 1 (values over 0.50 are considered strong, values over 0.8 very strong). The test result was statistically significant ( $p$  value < 0.0001).

Figure 2: Correlation of responses to the Dayton Scale question about receptivity and the question about openness to the gospel

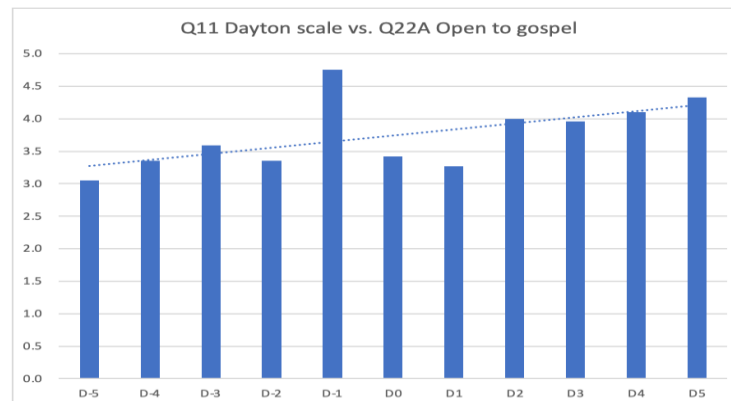
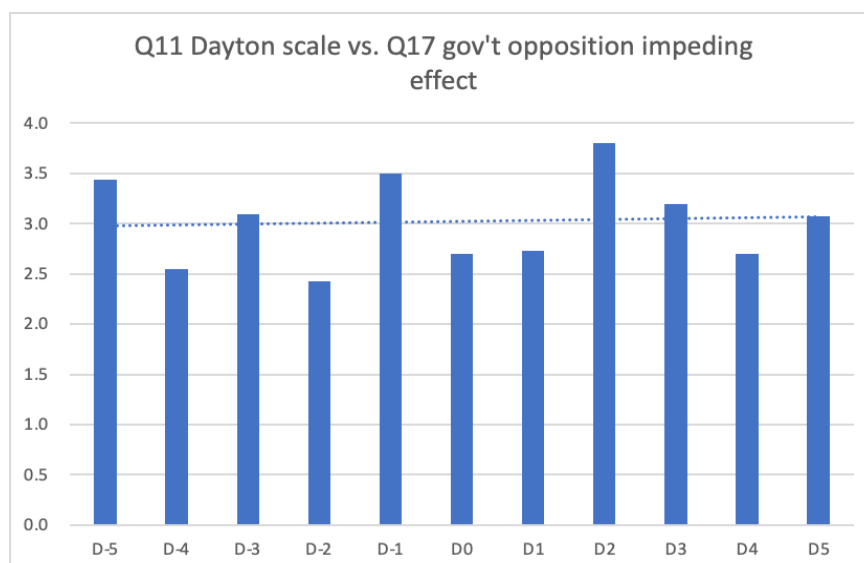


Figure 3 indicates that the reverse question, "Q23f Impeding factor *people not open to gospel*", was negatively correlated with the Dayton scale, as one would expect, although with a weaker Spearman's correlation factor of -0.13 (on the same scale). This correlation was statistically significant ( $p$  = 0.03).

There was no clear correlation between informants' responses to the Dayton Scale and Question 17 *Impeding effect of government opposition* on their project.

Figure 3: Correlation of responses to the Dayton Scale question about receptivity and the question about the impeding effect of government opposition



In the subsequent regression analysis discussed below, Question 23f (Impeding Factor *people not open to gospel*) correlated negatively with movement catalyzing, whereas the Dayton Scale was not found to significantly correlate with movement catalyzing when other factors were considered. These results imply that the respondent's own assessment of the local situation is more relevant than the Dayton scale when it comes to the impact of receptivity or opposition to the gospel on movement catalyzing. However, the fact that there is at least a weak positive correlation between Question 22a (Contributing Factor *People open to the gospel*) and Q11 (*rate the overall receptivity of your people group*) Dayton Scale adds a certain degree of reliability to this measurement.

The construct TC1-5 *Internal Locus of Control* was only measured by the one question TC1-5-3 "*I believe that my life is largely determined by the choices I make.*"

This question was cross-analyzed with Qn19 *Limited time due to tentmaking*, and with Qn20 *Limited time due to family challenges*, with the intent to assess that such perceived limitations are associated with an external locus of control (i.e. "blaming the circumstances"). Again using Spearman's, both Question 19 and Question 20 showed a negative correlation with TC1-5, *Internal locus of control*, neither of which was statistically significant. A negative correlation for Qn19 follows natural expectations since it means that the more someone felt that TC1-5-3 *I believe that my life is largely determined by the choices I make* applied, the lower they rated the impeding factor Qn19 *Limited time due to tentmaking*. Conversely, the more their time is limited by tentmaking, the less they felt that their life is determined by their own choices. However, the correlation was very weak (-0.08 in a range of -1 to 0), and not statistically significant (p value = 0.17, considerably higher than 0.05).

Table 27: Correlations between "TC1-5 Internal Locus of Control" and "Limited time" Questions

TC1-5 Internal Locus of Control	Qn19 Limited time due to tentmaking	Qn20 Limited time due to family challenges
1 (doesn't apply)	3.11	2.56
2	3.50	2.50
3	2.91	2.72
4	2.87	2.88
5 (applies)	2.76	2.89
<b>Q22</b>	<b>2.84</b>	<b>2.85</b>
Spearman's's correlation result	Correlation of -0.08, not significant (p=0.17)	Correlation of 0.05, not significant (p=0.39)

On average, catalysts rated themselves 4.51 on a scale of 1 to 5 on the question whether the fact that they had adopted the right ministry strategy contributed positively to ministry fruitfulness. Among these, those catalysts who chose the CLC approach rated themselves highest (4.61) on this question.

Table 28: Ministry Approaches (Catalysts Only)

Ministry approach	Average rating for Qn22d CF: Adopted right ministry strategy (values shown are for catalysts only)
12_1 Add to existing churches	4.29
12_2 New CP only believers from same religious background	4.00
12_3 CPM	4.47



12_4 DMM	4.32
12_5 T4T	4.00
12_7 CLC	4.61
All	4.51

A correlation test between Qn22b CF: *received God's specific guidance* and the construct TC2-2 *Listening to God* showed a relatively weak positive Spearman correlation of 0.21 (on a scale of 0 to 1), which was statistically significant ( $p=0.0002$ ). The same correlation but with the individual question TC2-2-1 *Others would describe me as a person who is strongly dependent on God for my life and ministry* was slightly stronger, with a statistically significant Spearman correlation of 0.32.

This is interesting in that it indicates that people's responses to being *dependent on God* or *listening to God* in the context of being asked about their own traits and competencies were answered quite differently than a similar question asking about *received God's specific guidance* that was put in the context of contributing and inhibiting factors for their ministries. It is not clear whether this variation stems from the context, or whether it can be attributed to the wording of each question. In either case, this result indicates the challenges of obtaining data for such latent and potentially ambiguous (or at least complex) topics from local ministry practitioners. Neither of these questions was shown to be significant in the subsequent regression analysis that measures the unique effect of each factor on movement catalyzing.

In the regression analysis (Section 3.8), the variable "Years of Ministry Residence" turned out not to be of significance with regard to influencing the catalyzing of movements. However, it is of interest to investigate the extent to which these variables influence pioneers' trait and competency ratings. Could it be that at least some traits and competencies develop or dwindle over time?

A set of linear regressions shows that the correlation between trait and competency ratings and "Years of Ministry Residence" varies considerably between catalysts and control group members. Table 29 shows that among catalysts, only two trait and competency constructs showed a significant correlation with "Years of Ministry Residence," both of them positive. (These two were noted and discussed on page 51.)

For example, for each 10 added years of ministry residence, catalysts reported 0.22 higher flexibility (1/5 of a Likert point) and 0.49 higher emotional stability (1/2 Likert point). However, the coefficients of determination ( $R^2$ ) are very low, explaining only 2.8 and 8.3 percent of the variations for the two trait and competency constructs. This means that differences in ratings are mostly explained by other factors.

Table 29: Correlation between Years of Ministry Residence and Trait and Competency Constructs for Catalysts

	TC1-8 Flexibility	TC1-9 Emotional stability
$R^2$	0.028	0.083
Pr > F	0.043	0.000
Standard. coefficient	0.167	0.133
Value	0.022	0.049

For the control group, seven of 24 trait and competency ratings are influenced by Years of Ministry Residence, although again with very low coefficient of determination figures. In contrast to the

catalysts, nearly all correlations are negative. While this is interesting, the influence of time is very small. For each additional 33 years of ministry residence, the rating for evangelistic heart declines by only 0.5 or 1/2 of a Likert point. It is uncertain whether this has real practical implications. What it points to, though, is that in ministry over periods of time, the development of traits and competencies of pioneers may not only plateau but can also decline (although the declines shown below are extremely slow). Pioneers may have a certain capacity, a sharpness or an edge – which they can lose over time. This is a very sobering reality. It points to the crucial importance of lifelong development and perpetual learning since *Openness to experience* has been identified in this study as a trait of effective catalysts.

Table 30: Correlation between Years of Ministry Residence and Trait and Competency Constructs for Control Group Members

	TC1-7 Agreeableness	TC2-3 Evangelistic Zeal	TC2-4 Expectant Faith	TC2-7 Confidence in Local Disciples	TC3-5 Inspiring Shared Vision	TC3-7 Disciple- making	TC3-8 Empowering
R <sup>2</sup>	0.067	0.055	0.031	0.104	0.043	0.035	0.027
Pr > F	0.003	0.008	0.046	0.000	0.019	0.034	0.062
Standard coefficient	-0.259	-0.234	-0.177	-0.322	-0.206	-0.188	0.166
Value	-0.024	-0.015	-0.015	-0.024	-0.016	-0.019	0.015

### 3.7. Multivariate Analyses

Next, we conducted several regression analyses. A regression analysis measures the influence of a number of independent variables on an outcome variable, to see which of these factors influence the outcome in a significant way. In a normal regression, the influence of each factor on the outcome is measured separately. Below, outcomes of a so-called “logistic regression” are presented. A logistic regression means that the outcome variable is binary (“yes” or “no”). In our case, the binary outcome variable is that of effective catalysts who have catalyzed a movement, versus pioneers who have not done so and are therefore in the control group.

In all analyses below, only those traits and competencies, contributing or inhibiting factors, and external or internal factors were included that had a statistically significant means difference between catalysts and control group (measured through the Mann Whitney U or Kruskal Wallis tests, as shown in the previous section).

The first analysis (Table 31) measures the potential influence of the following factors on the outcome (catalyzing a movement or not):

1. Years of ministry among the people group (since taking residence)
2. Proximity to people group (pioneer is either from same people group, from a nearby people group in the same country, or an expatriate)
3. Fluency in the heart language of the group being reached
4. Average score of all Contributing / Inhibiting Factors
5. Trait and competency constructs dimension #1 (Big Five Personality)
6. Trait and competency constructs dimension #2 (Spiritual)
7. Trait and competency constructs dimension #3 (Socio-influential)

In the results below **only those factors are presented that influenced the outcome in a statistically significant way** (meaning that years of ministry and dimensions #1 and #2 are excluded). Factors with a higher level of statistical significance ( $p > 0.05$ ) are shaded in darker green, and those with a lower level ( $p > 0.10$ ) in lighter green.

Factors are also sorted by their “value,” in ascending order, which is a direct measure of the magnitude and type of their impact on the outcome variable. A negative value means that the more this factor applies to a respondent, the more likely he is to be in the catalyst group (because catalysts were coded as 0, control group members as 1). A positive value means that the more this factor applies to a respondent, the more likely he is to be in the control group. If a factor’s value is higher, its effect on the outcome variable is greater. A factor value close to zero means that this factor has almost no effect on the outcome variable.

The table also shows a measure called “ $R^2$  (Cox and Snell)”. This “R-squared” is a so-called coefficient of determination, which measures the percentage of variation that is explained by all the factors that were included in the analysis. An  $R^2$  value of 1.00 means that the factors explained 100 percent of the variation, an  $R^2$  of 0.25 that they explained 25 percent. Values below 50 percent (or 0.50) are very common in the social sciences, since human behavior is complex and determined by a combination of many different factors and a significant amount of randomness.

In this case, the  $R^2$  value was 0.288 or 28.8 percent. That means that all the factors included in this analysis (both the significant ones shown in the table and the ones that were not significant) explain 28.8 percent of the variation of the outcome.

The results show that among the traits and competencies, only the dimension “TC3 Socio-influential” is of significance, and is the strongest factor in terms of being associated with the catalyst group. It refers to the set of trait and competency constructs having to do with relating with others, describing social behavior and ways to influence others. These include the way a leader inspires, motivates, and empowers others to wholeheartedly engage in achieving a shared vision.

Likewise correlating with catalyzing a movement are the “average of all contributing factors” and “belonging to the same people group”. This last factor, however, may not be entirely neutral in terms of sampling. We had already seen that most catalysts belong to the same people group (Table 11), which may be related to sampling rather than an accurate reflection of the entire population of movement catalysts worldwide. Also, out of the 109 catalysts who are from the same people group where the movement occurs, 83 belong to VJ’s network and are hence from the same country and ministry network. The fact that they belong to the same ministry network must be seen as a mediating factor and a rival explanation to their belonging to the same people group. Therefore, the factor “belonging to the same people group” was excluded from subsequent analysis.

A lack of fluency in the heart language of the group being reached was slightly associated with membership in the control group. Again, this could result from a skewed sample, given that only 13.6 percent of catalysts were not fluent in such a language, compared to 40.3 percent of control group members. Finally, the average of all Inhibiting Factors was clearly associated with control group membership, reflecting an expected result.

Together, all of these factors explained 28.8 percent of the variation of the dependent variable “movement catalyzing”, meaning that about 70 percent of this variation (and therefore of whether someone will be a catalyst or control group member) must be attributed to other factors. Such a ratio is quite typical in the social sciences.

Table 31: Factors that Correlate Positively or Negatively with the Catalyzing of a Movement  
(Note: factors with a negative value correlate positively with movement catalyzing, factors with a positive value [in red font] correlate negatively)

Standardized coefficients (Variable Group(0=catalyst/1=control)):					R <sup>2</sup> (Cox and Snell)	0.288
Source	Value	Standard error	Wald Chi-Square	Pr > Chi <sup>2</sup>	Wald Lower bound (95%)	Wald Upper bound (95%)
TC3 Socio-influential	-0.336	0.159	4.477	0.034	-0.646	-0.025
Average of all Contributing Factors	-0.278	0.097	8.246	0.004	-0.467	-0.088
Same people group	-0.248	0.141	3.078	0.079	-0.526	0.029
Not fluent in heart language	0.202	0.116	3.030	0.082	-0.025	0.429
Average of all Inhibiting Factors	0.344	0.089	14.863	0.000	0.169	0.519

Table 32 shows the same analysis, but now using the average of internal/external factors instead of contributing/inhibiting factors. As a reminder, internal factors were defined as those under the direct or indirect influence of the pioneers and/or their team (for example, *Using the right ministry approach*), while external factors are outside their control (for example, *Opposition from government or wider society*).

Higher ratings for internal factors were positively correlated with movement catalyzing, as were ratings for external factors. The positive correlation of internal factors was nearly twice as high as that of external factors.

The reasons for this are evident from the analysis of individual factors as e.g. shown in Table 34: among the significant individual factors, three were internal factors (Qn22d CF: *adopted right ministry strategy*, Qn22f: CF *use discovery approach/groups*, Qn19 *Limited time due to tentmaking impeding effect*) and only one an external factor (Qn23f IF: *people not open to gospel*). Subsequent regression analyses focused on the distinction of contributing versus impeding factors, and not on the internal / external distinction. However, it is highly relevant that both internal and external factors positively correlate with movement catalyzing, and that internal factors are nearly twice as relevant as external factors.

The other factors are very similar to the previous analysis. Again, belonging to the same people group and a lack of fluency in the heart language are statistically weaker (as indicated by the lighter green shading). These are therefore not included in subsequent analyses.

Table 32: Factors with Potential Influence on the Catalyzing of a Movement  
(including all internal and external factors)

Standardized coefficients (Variable Group(0=catalyst/1=control)):					R <sup>2</sup> (Cox and Snell)	0.288
Source	Value	Standard error	Wald Chi-Square	Pr > Chi <sup>2</sup>	Wald Lower bound (95%)	Wald Upper bound (95%)
Average of all Internal Factors	-0.338	0.101	11.106	0.001	-0.536	-0.139
TC3 Socio-influential	-0.319	0.157	4.129	0.042	-0.626	-0.011
Same people group	-0.251	0.141	3.161	0.075	-0.528	0.026
Average of all External Factors	-0.189	0.086	4.803	0.028	-0.358	-0.020
Not fluent in heart language	0.192	0.115	2.797	0.094	-0.033	0.417

A final regression analysis includes the same factors as before, excluding *heart language* and *Same people group* (Table 33). The result is very similar to that of Table 29 above, except that the value of the dimension TC3 *Socio-Influential* has increased, whereas the values of the contributing / inhibiting Factors slightly decreased.

This means that the socio-influential trait and competency constructs dimension is the single strongest correlating factor with the catalyzing of a movement. However, contributing and inhibiting factors also play a role. It is important to remember however that above, we had seen that internal factors under the control of the pioneer (and influenced by his or her traits and competencies in some way) were much more significant than external factors. This means that the most important factors behind the catalyzing of a movement are factors either internal to the pioneer, or at least an effect of his or her internal factors, the catalyst's traits and competencies.

Table 33: Factors with Potential Influence on the Catalyzing of a Movement  
(only averages and dimensions)

(Note: factors with a negative value correlate positively with movement catalyzing, factors with a positive value [in red font] correlative negatively)

Standardized coefficients (Variable Group(0=catalyst/1=control)):					R <sup>2</sup> (Cox and Snell)	0.219
Source	Value	Standard error	Wald Chi-Square	Pr > Chi <sup>2</sup>	Wald Lower bound (95%)	Wald Upper bound (95%)
TC3 Socio-influential	-0.406	0.143	8.077	0.004	-0.687	-0.126
Average of all Contributing Factors	-0.250	0.090	7.742	0.005	-0.427	-0.074
Average of all Inhibiting Factors	0.276	0.080	11.944	0.001	0.120	0.433

The analysis now continues with trait and competency constructs that showed a statistically significant means difference between catalysts and control group. These replace the three trait and competency construct dimensions (TC1/2/3) used above. In addition, instead of using the averages across all contributing/inhibiting factors, individual factors with statistically significant means differences between catalysts and the control group are used. Together with "Ministry Years Since Residence," the resulting analysis included 30 independent variables, but remained within the minimum sample size of  $30 \times 10 \times 160/147 = 276$  recommended for statistical analyses.

The results are both logical and puzzling. First, to interpret, the following factors appear to be the most significant ones in putting a pioneer in the group of effective catalysts: the competencies of *fervent intercession*, *influencing beliefs*, and *assertiveness*, as well as the contributing factors of *adopting the right ministry strategy* and, as a particular strategy, *the use of a discovery approach*. Two impeding factors put pioneers into the control group of those who have not been effective in catalyzing a movement, people not being open to the gospel and time limitations due to tentmaking, both of which make sense. What is puzzling is that two traits put control group participant pioneers into the same group, *evangelistic zeal* and a *drive to achieve*. Both traits were identified above (see Table 20) as traits that rate high for effective catalysts. How can this ambivalence be explained? For *evangelistic zeal*, even though the nature of the trait is primarily motivational, one of the two statements participants rated themselves on was: "I am highly motivated about sharing the gospel with others." Catalysts who use a "shadow-pastoring" approach and focus on mentoring local disciples in the background and disengage from actively sharing the gospel themselves, may have rated themselves low on a behavioral level, which would be an explanation. *Drive to achieve* is equally a motivational trait that characterizes effective catalysts, but apparently puts one into the group of those who did not catalyze a movement, unless combined with certain other traits and competencies that catalysts rate high on but those in the control group do not.

Table 34: Trait and Competency Constructs and Contributing and Impeding Factors

(Note: factors with a negative value correlate positively with movement catalyzing, factors with a positive value [in red font] correlative negatively)

Standardized coefficients (Variable Group(0=catalyst/1=control)):					R <sup>2</sup> (Cox and Snell)	0.364
Source	Value	Standard error	Wald Chi-Square	Pr > Chi <sup>2</sup>	Wald Lower bound (95%)	Wald Upper bound (95%)
TC2-5 Fervent Intercession	-0.286	0.103	7.743	0.005	-0.488	-0.085
Qn22d CF: adopted right ministry strategy	-0.281	0.118	5.646	0.017	-0.512	-0.049
TC3-4 Influencing Beliefs	-0.255	0.127	4.016	0.045	-0.505	-0.006
Qn22f: CF use discovery approach/groups	-0.244	0.109	4.959	0.026	-0.458	-0.029
TC3-2 Assertiveness	-0.238	0.123	3.711	0.054	-0.480	0.004
Qn19 IF: Limited time due to tentmaking impeding effect	0.227	0.097	5.490	0.019	0.037	0.417
TC1-3 Drive to achieve	0.228	0.132	2.956	0.086	-0.032	0.487
Qn23f IF: people not open to gospel	0.267	0.098	7.415	0.006	0.075	0.460
TC2-3 Evangelistic Zeal	0.284	0.158	3.213	0.073	-0.027	0.594

Table 15 shows that the impeding factor Qn23f IF: *people not open to gospel* correlates with control group membership. This is to be expected. However, a regression with only the factor “Dayton Receptivity Scale,” which reflects the variable *people not open to gospel* within its scope, did not produce a statistically significant correlation with control group membership. A Spearman’s Correlation test confirmed that while there were respective statistically significant correlations between the Dayton rating on the one hand, and Qn23f and Q22a (*people open to the gospel*) on the other, the correlation was weak for *open to the gospel* (coefficient of only 0.27 for values ranging from 0 to 1), and very weak for *not open to the gospel* (coefficient of only -0.13 for values ranging from 0 to 1). These results imply that the respondent’s own assessment of the local situation is more relevant than the Dayton scale when it comes to the impact of receptivity or opposition to the gospel on movement catalyzing.

Table 14 shows Qn22f: *CF use discovery approach/groups* to correlate with movement catalyzing. A Spearman correlation between Qn22f: *CF use discovery approach/groups* and Qn22d CF: *adopted right ministry strategy* showed a moderate positive correlation, with a statistically significant correlation coefficient of 0.39 ( $p < 0.0001$ ).

The same analysis was repeated, this time using only the average of all traits and competencies combined instead of the constructs, in order to evaluate whether this total average has any significant influence over the outcome of catalyzing a movement. The results confirm this average to be only the third most important factor contributing to a successful outcome, very similar in value to the top two factors. This indicates that on average, the sum total of a person’s traits and competencies is positively correlated with catalyzing a movement. However, the results of the previous analysis show that the correlation of this sum total is weaker than that of the third “socio-influential” dimension, and weaker than individual trait and competency constructs. This difference is evident from the fact that some traits and competencies had in fact been shown to be negatively correlated with movement catalyzing (Table 21). Consequently, an analysis of the contribution of traits and competencies to movement catalyzing should carefully evaluate their individual contribution rather than working with a combined average.

Table 35 shows an analysis by individual trait and competency questions and individual contributing and impeding factors. It shows that these three factors, more than any other, contribute to a pioneer becoming an effective movement catalyst: their use of a discovery approach, their adopting of the right ministry strategy, and their traits and competencies. Conversely, the factors that hinder a pioneer from becoming an effective catalyst more than any other are: the impeding effect of limited time due to tentmaking and people not being open to the gospel.

Table 35: Total Average of Traits and Competencies, and Contributing and Impeding Factors that show a significant difference between catalysts and control group

Standardized coefficients (Variable Group(0=catalyst/1=control)):					R <sup>2</sup> (Cox and Snell)	0.292
Source	Value	Standard error	Wald Chi-Square	Pr > Chi <sup>2</sup>	Wald Lower bound (95%)	Wald Upper bound (95%)
Qn22f: CF use discovery approach/groups	-0.268	0.099	7.253	0.007	-0.463	-0.073
Qn22d CF: adopted right ministry strategy	-0.238	0.107	4.990	0.025	-0.447	-0.029
Average of all traits and competencies	-0.237	0.105	5.088	0.024	-0.442	-0.031
Qn22h: CF: raised up leaders effectively	-0.218	0.119	3.316	0.069	-0.452	0.017
Qn19 Limited time due to tentmaking impeding effect	0.230	0.088	6.915	0.009	0.059	0.402
Qn23f IF: people not open to gospel	0.266	0.091	8.522	0.004	0.087	0.445

In yet another analysis, we included trait and competency constructs and the averages across all contributing and inhibiting factors. The results are very similar to Table 34, except that TC1-3 *Drive to achieve* is no longer relevant. Factors with the most important positive correlation with the catalyzing of a movement were: *intercession*, *influencing beliefs*, and *assertiveness*.

The trait *evangelistic zeal* had the strongest negative correlation with the catalyzing of a movement. Here participants rated themselves on their motivation of sharing the gospel with others. One possible explanation would seek to equate this trait with the pioneer's desire to actively share the gospel himself/herself. This could be negatively correlated with movement catalyzing in that such catalyzing is more effective if a group insider is the primary agent who shares the gospel. The role of effective movement catalysts is then to mentor and support such insiders.

Just as in Table 35, where the average of all traits and competencies was shown to be less influential than individual trait and competency constructs or questions, the average of all contributing or inhibiting factors is not as influential as select individual factors. It therefore cannot be said that each contributing or inhibiting factor makes a clear positive or negative contribution toward movement catalyzing. Rather, each of these factors needs to be evaluated separately. Even so, the averages across all of these categories of factors did make a statistically significant contribution to the outcome.

Table 36: Trait and Competency Constructs and Average of all Contributing and Impeding Factors that show a significant difference between catalysts and control group

Standardized coefficients (Variable Group(0=catalyst/1=control)):	R <sup>2</sup> (Cox and Snell)	0.284
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Source	Value	Standard error	Wald Chi-Square	Pr > Chi²	Wald Lower bound (95%)	Wald Upper bound (95%)
TC2-5 Fervent Intercession	-0.333	0.097	11.848	0.001	-0.522	-0.143
TC3-4 Influencing Beliefs	-0.277	0.115	5.815	0.016	-0.501	-0.052
CF average	-0.261	0.099	6.918	0.009	-0.456	-0.067
TC3-2 Assertiveness	-0.218	0.110	3.928	0.047	-0.434	-0.002
TC2-3 Evangelistic Zeal	0.262	0.137	3.670	0.055	-0.006	0.530
IF average	0.294	0.089	11.011	0.001	0.120	0.468

### 3.8. Regression with Individual Trait and Competency Items

We then took the analysis to a more detailed level, to the level of the practices of catalysts and the control group. This time, the analysis involved individual trait and competency questions instead of the constructs. In order to limit sample size, the regression analysis shown in Table 37 only included the 17 trait and competency questions with the greatest difference between catalysts and control group. These were as follows:

Table 37: Trait and Competency Questions with the Greatest Difference between Catalysts and Control Group

Question	Catalyst	Control Group	Difference	MWU test (p value)
TC2-5-5 [coded] On average, I spend this many hours per week praying by myself or with others on behalf of our adopted people: ____ Qn47	3.75	2.78	0.97	0.002
TC2-5-3 Being "too busy" does not keep me from interceding for those we are reaching. Qn66	4.44	3.70	0.74	0.000
TC3-7-1 My disciples give me the feedback that me discipling them has led to character formation and greater obedience to God. Qn48	4.65	4.07	0.58	<0.0001
TC1-2-1 Others would say that I easily come up with new and original ideas. Qn54	4.43	3.88	0.55	0.012
TC3-3-1 People have said that they are proud of being associated with me. Qn70	4.60	4.06	0.54	0.004
TC3-8-1 Others would describe me as someone who empowers others and develops their potential. Qn44	4.63	4.11	0.52	0.004
TC1-3-1 Others would describe me as an achievement-oriented person. Qn35	4.43	3.91	0.52	0.024
TC3-4-4 I regularly communicate my most important values and beliefs to others. Qn53	4.71	4.19	0.52	<0.0001
TC1-3-4 Setting and achieving goals motivates me. Qn38	4.78	4.26	0.52	0.000
TC3-4-1 I regularly talk about my most important values and beliefs. Qn2	4.70	4.19	0.51	0.001
TC3-5-3 To those around me, I express confidence that our goals will be achieved. Qn61	4.78	4.28	0.50	0.000
TC3-2-2 I am motivated to influence and bring change, wherever I go. Qn3	4.77	4.29	0.48	0.000
TC1-7-2 I am characterized by pleasant conversation and companionship. Qn40	4.60	4.16	0.44	0.002



TC2-2-1 Others would describe me as a person who is strongly dependent on God for my life and ministry. Qn60	4.71	4.28	0.43	<b>0.003</b>
TC1-6-2 When things get hard, I am tenacious and push through until the job is done. Qn34	4.68	4.27	0.41	<b>0.049</b>
TC2-1-1 Others would say that I love God passionately. Qn52	4.54	4.14	0.40	<b>0.001</b>
TC2-2-2 I regularly spend time seeking God's guidance. Qn39	4.84	4.46	0.38	<b>0.004</b>

As a result of choosing only these 17, the trait and competency TC2-3 *evangelistic zeal* was not included in the subsequent analysis.

These 17 traits and competencies were included in a regression analysis. The results (Table 38) are in line with the findings above. In addition, they shed more specific light on the significance of the specific trait and competency questions. The list in the table indicates in which specific behaviors or activities effective catalysts differ most significantly from the pioneers in the control group.

Table 38: Specific Behaviors or Activities of Effective Catalysts that Differ Most Significantly from the Control Group

Source	Value	Standard error	Wald Chi-Square	Pr > Chi²	Wald Lower bound (95%)	Wald Upper bound (95%)
TC2-5-5 [coded] On average, I spend this many hours per week praying by myself or with others on behalf of our adopted people: ____ Qn47	-0.391	0.112	12.126	0.000	-0.611	-0.171
TC3-4-4 I regularly communicate my most important values and beliefs to others. Qn53	-0.385	0.144	7.103	0.008	-0.668	-0.102
Qn22d CF: adopted right ministry strategy	-0.376	0.143	6.887	0.009	-0.656	-0.095
TC2-5-3 Being "too busy" does not keep me from interceding for those we are reaching. Qn66	-0.213	0.111	3.717	0.054	-0.430	0.004
Qn19 IF: Limited time due to tentmaking impeding effect	<b>0.224</b>	0.105	4.576	0.032	0.019	0.429
Qn23f IF: people not open to gospel	<b>0.280</b>	0.110	6.428	0.011	0.064	0.497
TC1-3-1 Others would describe me as an achievement-oriented person. Qn35	<b>0.323</b>	0.172	3.531	0.060	-0.014	0.660

Finally, we conducted an analysis with (a) only traits and competencies (no other factors), and (b) only contributing and inhibiting factors.

#### **(a) Analysis with only traits and competencies:**

The analysis included the highest-rated 29 TCs in terms of difference between catalysts and control group. The results are largely comparable with the previous results for individual TCs without the contributing and inhibiting factors, except that result values are at times higher, and inclusion of TC1-3-4 *Goals as Motivating* as a factor correlated with catalyzing a movement.

This latter is very interesting, because TC1-3 *Drive to Achieve* is represented with three questions, one correlated with the catalyst group, the other two with the control group. However, in a regression that includes contributing and inhibiting factors, TC1-3-4 *Goals as Motivating* is not significant. Overall, it seems evident that TC1-3 *Drive to Achieve* correlates negatively with movement catalyzing.

Table 39: Trait and Competency Practices that Show a Significant Difference between Catalysts and Control Group

Standardized coefficients (Variable Group(0=catalyst/1=control)):					R <sup>2</sup> (Cox and Snell)	0.350
Source	Value	Standard error	Wald Chi-Square	Pr > Chi <sup>2</sup>	Wald Lower bound (95%)	Wald Upper bound (95%)
TC3-4-4 I regularly communicate my most important values and beliefs to others. Qn53	-0.561	0.172	10.594	0.001	-0.899	-0.223
TC2-5-5 [coded] On average, I spend this many hours per week praying by myself or with others on behalf of our adopted people: ____ Qn47	-0.435	0.113	14.698	0.000	-0.657	-0.213
TC1-3-4 Setting and achieving goals motivates me. Qn38	-0.363	0.167	4.719	0.030	-0.690	-0.035
TC2-5-3 Being “too busy” does not keep me from interceding for those we are reaching. Qn66	-0.213	0.115	3.456	0.063	-0.438	0.012
TC1-3-1 Others would describe me as an achievement-oriented person. Qn35	0.291	0.170	2.942	0.086	-0.042	0.624
TC1-3-3 Once I set a goal, I am motivated to work until I have attained it. Qn32	0.323	0.193	2.817	0.093	-0.054	0.701

The individual trait and competency question with the strongest positive correlation with movement catalyzing was TC3-4-4 *I regularly communicate my most important values and beliefs to others*. This question is part of the trait and competency construct *Influencing Beliefs*, which is defined as the transformational competence to influence others toward certain ideals, a process that shapes beliefs and transfers values.

It is possible that this competence functions like a keystone competence among all competencies of an effective catalyst, and that its proficient practice is at the very heart of movement ministry. This finding, even though not entirely surprising, provides significant insights. For one, the foremost school of leadership, Transformational Leadership, has empirically identified *Influencing Beliefs* as one of only four competencies of transformational leaders. Also, from a movement philosophy standpoint, the effective transference of spiritual beliefs and values is at the core of movements, which when happening leads to multiplication of disciples and churches. For catalysts to often communicate their most important values and beliefs appears to have been identified as the single most impactful practice toward a movement.

#### (b) Analysis with only Contributing and Inhibiting factors.

Here we saw an unusually sharp difference between factors that were statistically significant and those that were not.

With minor variations, the results are almost the same as in the analysis that included the traits and competencies. While this constitutes some repetition, every analysis that replicates a previous result from varying angles serves to corroborate the findings. In this case, it confirms that the influence of contributing and impeding factors on the outcome is not significantly influenced by the presence of other factors, such as the traits and competencies.

Table 40: Contributing and Impeding Factors that Show a Significant Difference between Catalysts and Control Group

Standardized coefficients (Variable Group(0=catalyst/1=control)):					R <sup>2</sup> (Cox and Snell)	0.272
Source	Value	Standard error	Wald Chi-Square	Pr > Chi <sup>2</sup>	Wald Lower bound (95%)	Wald Upper bound (95%)
Qn22f: CF use discovery approach/groups	-0.290	0.091	10.219	0.001	-0.467	-0.112
Qn22h: CF: raised up leaders effectively	-0.276	0.111	6.211	0.013	-0.493	-0.059
Qn22d CF: adopted right ministry strategy	-0.261	0.103	6.382	0.012	-0.464	-0.059
Qn19 Limited time due to tentmaking impeding effect	0.203	0.080	6.378	0.012	0.045	0.361
Qn23f IF: people not open to gospel	0.213	0.084	6.351	0.012	0.047	0.378

The factor with the strongest positive correlation was Qn22f: CF *use discovery approach/groups*. However, a table showing the average rating of this factor by a ministry network indicates that networks with either all or almost all catalysts (India VJ network, Francophone Central Africa network) featured a higher average, while networks with only control group members (such as India NT network) had a lower average. The influence of sampling on this variable could potentially have skewed the results.

Table 41: Responses to Question 22f “Use Discovery Approach/Groups”

Network	Average of Qn22f: CF use discovery approach/groups
Indonesia DG network	5
India SR network	5
Francophone Central Africa network	4.67
Indonesia TL network	4.56
India SR trainees	4.33
India VJ Network	4.13
India CS network	4.11
Ghana GlobeServe	4
India NT network	3.89
Ethiopia Kale Heywot Church	3.67
Kenya LifeWay	3.65
No ministry network indicated	3.38
Mexico AR	3.33
India SK trainees	3.28
Cambodia AI	3.25
<b>Overall average</b>	<b>3.79</b>

### 3.9. Conclusions to Data Analysis

The data analysis showed that there was a statistically significant difference between catalysts and control group members for the average across all traits and competencies (Tables 20 and 21). This difference was also shown to correlate with the effective catalyzing of a movement in the regression analysis (Table 35). Simply put, those who have been effective in catalyzing a movement self-report

to exhibit a certain set of traits and competencies more strongly than other pioneers who have not been effective in catalyzing a movement.

Specifically, 22 trait and competency constructs were found to have high catalyst rankings (higher than 4 of 5). Of these, 15 trait and competency constructs were found to have very high catalyst rankings (of at least 4.5 of 5), all of them with a statistically significant difference between catalysts and control group members (Table 20). Eleven of them showed a difference between the two groups of at least 1/3 of a Likert point. These traits and competencies can be said to characterize effective catalysts, and what distinguishes them from other pioneers.

Not all of the 15 traits and competency constructs were found to have a statistically significant influence on movement catalyzing in the regression analysis (Table 34). Only five of them did: three positively (TC2-5 *fervent intercession*, TC3-4 *influencing beliefs*, TC3-2 *assertiveness*), and two negatively (TC1-3 *drive to achieve*, TC2-3 *evangelistic zeal*).

The two negative correlations are a surprise result that could be rooted in a constellation of other factors, including the nature of the sampling. When evaluating the influence of traits and competencies by dimension, only the third dimension (TC3 Socio-influential) was found to have a statistically significant influence on movement catalyzing in the regression analysis (Table 31), whereas the other two, TC1 Big Five Personality and TC2 Spiritual, did not. This is not surprising, given that TC3 had two significant constructs in the regression (TC3-4 *influencing beliefs* and TC3-2 *assertiveness*), whereas the other two dimensions only had one each, and these were of a weaker significance (TC1-3 *drive to achieve* and TC2-3 *evangelistic zeal*, both light green for p values between 0.05 and 0.10; Table 34).

Overall, the analysis showed that the most important factors behind the catalyzing of a movement are factors either directly internal to the pioneer church-planter (his/her traits and competencies), or internal factors in the sense of being under the direct or indirect influence of the pioneers and/or their team. External factors that are typically largely or entirely outside the control of pioneers or their teams played only a secondary role.

These results show the complexities of the factors behind the catalyzing of movements. While effective catalysts and control group members differ significantly in how high they rate themselves on these factors, only a subset of traits and competencies can ultimately be shown to have a significant impact on the catalyzing of a movement when their influence is evaluated in combination with other factors. However, the findings clearly indicate that internal factors are paramount, and that ministry training should place a clear focus on producing or strengthening them.

The fact that some traits and competencies negatively correlated with the catalyzing of movements is puzzling. It raises the question whether this is a genuine reflection of these qualities or rather the result of the idiosyncratic complexities of the respondent sample. A pertinent example here is TC1-3 *Drive to Achieve*, a construct that was measured through three questions. The regression for individual questions (Table 39) shows two of the three negatively correlated with movement catalyzing, but one of them positively (TC1-3-4 *Setting and achieving goals motivates me*). Attempts to interpret these correlations were made, yet further research and analysis are needed to evaluate the implications of such results.

The challenging circumstances of securing sufficient numbers of respondents meant that a convenience sample method was used, which led to a skewed sample. As a result, a number of intervening factors such as geographic region or other contextual factors could not be fruitfully analyzed to evaluate whether movement catalyzing depends on factors such as regional variation or the religious affiliation of the adopted people group.

Furthermore, certain factors other than the pioneers' traits and competencies were identified that are consistently cited as contributing to or impeding the catalyzing of movements. In the regression analysis, the results were very much as expected. The average of all contributing factors correlated

positively with the catalyzing of a movement, while the average of all impeding factors correlated negatively (Tables 14 and 15). A more detailed analysis of individual factors showed that three contributing factors in particular drove this positive correlation: *use discovery approach/groups, raised up leaders effectively, and adopted right ministry strategy* (Table 40). In a direct comparison of the mutual influence of traits and competencies, and contributing and inhibiting factors on movement catalyzing, two contributing factors showed a positive correlation (*adopted right ministry strategy* and *use of discovery approach*), while the number of traits and competencies with a positive correlation was three (Table 34). Both traits and competencies and inhibiting factors had two factors each that correlated with control group membership: *Limited time due to tentmaking impeding effect*, and *people not open to gospel*.

The survey findings are now summarized in light of the four research questions:

**1. What are consistently stated traits and competencies of pioneers who were instrumental in catalyzing a movement?**

Overall, 22 trait and competency constructs were found to have high catalyst rankings (higher than 4 of 5). Of these, 15 trait and competency constructs were found to have very high catalyst rankings of at least 4.5 of 5 (Table 20).

**2. What are the traits and competencies that distinguish these effective movement catalysts from those who did not catalyze a movement?**

All of the 22 trait and competency constructs with high catalyst rankings (of at least 4 of 5) showed a statistically significant means difference between catalysts and control group. For each of them, catalysts rated themselves at least 1/3 (0.33) of a Likert point higher than the control group (Table 22). Of the 15 trait and competency constructs with very high catalyst rankings (of at least 4.5 of 5), all showed a statistically significant means difference between catalysts and control group. For 11 of them, catalysts rated themselves at least 1/3 (0.33) of a Likert point higher than the control group (Table 20).

For six traits and competencies (regardless of how high catalysts rated themselves) – *Inspiring Personality, Influencing Beliefs, Empowering, Disciple-making, Fervent Intercession, Assertiveness* – this difference was at least almost half a Likert point (>0.48).

There was no trait and competency with a statistically significant means difference where the control group rated themselves higher than the catalysts.

A regression analysis that measured the influence of only the traits and competencies (and not of any other factors) on movement catalyzing found that three of them correlated positively with the catalyzing of a movement: TC2-5 *Fervent Intercession*, TC3-4 *Influencing Beliefs*, TC3-2 *Assertiveness*. Meanwhile three constructs correlated negatively with catalyzing: TC1-1 *Openness to Experience*, TC1-8 *Flexibility*, TC2-3 *Evangelistic Zeal*. (Note that this list changes once one includes factors other than TC constructs).

In sum, two traits and competencies (a) significantly correlate with the catalyzing of a movement (regression analysis), (b) have catalyst self-ratings that are at least nearly half a Likert point higher than control group members (>0.48), and (c) have very high catalyst self-ratings (4.70 and 4.77). These are TC3-4 *Influencing Beliefs* and TC3-2 *Assertiveness*. A third trait and competency for which (a) is true, and (b) and (c) cannot be compared due to the coding of non-Likert responses into a 1-5

scale is TC2-5 *Fervent Intercession*. All three of these remained significant in the regression even when other contributing and inhibiting factors were included (Table 34).

### **3. Which factors other than the pioneer's traits and competencies are consistently stated as contributing to or impeding the catalyzing of movements?**

Both catalysts and control group members rated these contributing factors with an average of at least 4 of 5:

- Contribution of prayer (4.68)
- Received God's specific guidance (4.47)\*
- Used contextualized approach (4.26)
- Used reproducible disciple-making (4.23)\*
- Signs and wonders (4.14)\*
- Raised up leaders effectively (4.13)\*
- Adopted right ministry strategy (4.09)\*

Both catalysts and control group members gave these impeding factors the highest ratings:

- Societal opposition (3.36)
- Lack of funding (3.22)\*
- People not open to the gospel (3.14)\*
- Government opposition (3.07)

Items marked with an asterisk (\*) had a statistically significant means difference between catalysts and control group.

### **4. What is the role of the pioneer's traits and competencies versus other factors (intervening variables) in being either able or unable to catalyze a movement?**

The average of all contributing factors correlated positively with the catalyzing of a movement, while the average of all impeding factors correlated negatively (Table 33). In a direct comparison of the mutual influence of traits and competencies and contributing and inhibiting factors on movement catalyzing, two contributing factors showed a positive correlation, and they are *adopted right ministry strategy* and *use of discovery approach*, while three traits and competencies correlate positively with the catalyzing of a movement, and they are: *fervent intercession*, *influencing beliefs* and *assertiveness*. (Table 34). Two traits and competencies show two factors that correlate with control group membership (not catalyzing a movement). These are *drive to achieve* and *evangelistic zeal*. Likewise, two of the inhibiting factors correlated with control group membership: *limited time due to tentmaking impeding effect*, and *people not open to gospel* (Table 34).

Other factors such as years of ministry residence, age of the pioneers, whether pioneers are from the same people group as those they are reaching, or whether they are fluent in the adopted group's heart language, do not have a significant effect on movement catalyzing.

Conclusion: contextual factors that contribute to or impede the catalyzing of a movement do matter. The catalyst's traits and competencies, however, have an overall greater impact. Some of the correlations with regard to these traits and competencies raise more questions than they answer. More research is desirable into those questions.

### 3.10. The Contribution of the Interviews

The qualitative data obtained through the interviews (presented in the following chapter) can be viewed as the flesh and blood on the bones of the quantitative data of the online survey. The interviews show many more individual features of movement catalysts, as well of the factors that contribute to – or impede – movements.

Some of the main findings from the interview analysis are as follows:

- Most of the effective catalysts put emphasis on specific ministry methods, whereas those pioneers in the control group more often attribute their fruit to spiritual factors such as prayer or the call and guidance of God.
- There is a notable difference between the two groups in some of the specific ministry methods employed. For example, the effective catalysts more frequently highlight finding a person of peace, and working with a discovery approach and discovery groups.
- Catalysts put more of an emphasis on obedience to the Bible in their ministry than those in the control group.
- Catalysts are more likely to mention relationships of empowerment with local disciples, such as an emphasis on intentional mentoring of local disciples, ongoing training, or the ministry being led by local disciples. Those in the control group, by contrast, are more likely to mention other kinds of relationships, such as those within the team or with partner agencies, more than with local disciples.
- As a contributing external factor, effective catalysts experience openness to the gospel due to crises much more significantly than their counterparts in the control group.

## 4. Chapter 4: Interviews

### 4.1. Background

#### 4.1.1. Methodology

Interviews were conducted with 15 effective catalysts and 30 people in the control group. They were contacted through existing networks, such as GlobeServe partners connected with Bethany International or others known to the research team. This means the sample is not necessarily representative of the broad gamut of missions around the world but it does provide a reasonable cross-section of people from different parts of the world and spheres of ministry.

The structured interviews consisted of 14n open-ended questions which allowed interviewees to share about their experiences while particularly focusing on the factors that had helped or hindered their fruitfulness.<sup>3</sup> (See Appendix 4 for the finalized list of interview questions.) Usually the interviewee was a man; there was only one woman interviewee but some couples were interviewed together.

We double-checked that every interviewee either met the inclusion criteria for the group of catalysts or was assigned to the control group. Some of the catalysts made comments such as “we don't take a very quantitative approach to our tracking: we stopped in 2010 or 2011 actually counting how many house fellowships but at the time we stopped there were about 3000. We focused more on the qualitative development of people including the key leaders” or “we took a vow not to keep score: we really don't know. I guess 30 years ago there could have been 25,000.”<sup>4</sup> Two people who thought that they had started movements had to be assigned in the end to the control group because it was impossible to ascertain whether or not the movements had actually reached the fourth generation criterion used in this study. Interviewees were assured of confidentiality, especially because many of them are working in sensitive areas. Therefore names and countries of ministry are not given in this report.

#### 4.1.2. Profile of the Interviewees

We sought to find interviewees representative of the largest mega-cultures of the world, with a focus on the regions/groupings where most movements occur: West/Francophone Africa, East Africa, West/South Asia (especially India), Southeast Asia (especially Indonesia), the Ethnic Chinese and Latin America.

The following table shows the areas of ministry among those who participated in the interviews.<sup>5</sup>

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<sup>3</sup> After the first 10 interviews had been conducted it was decided to alter some of the questions in the interviews, omitting two questions that had been in the earlier version. Later, a question about the contribution of the person's team to their ministry fruitfulness was also cut because that was included in the online survey instead.

<sup>4</sup> Both these quotes are from movement catalysts whose ministries were in South Asia.

<sup>5</sup> Mozambique is here included under East Africa.



Table 42: Areas of Ministry among those Interviewed

Areas	West / Francophone Africa	East Africa	South / Western Asia	Southeast Asia	Ethnic Chinese	Latin America
Catalysts	4	3	5	3	0	0
Areas	West / Francophone Africa	East Africa	South / Western Asia	Southeast Asia	Ethnic Chinese	Latin America
Control Group	1	7	6	1	6	9

It is clear from this table that those who ended up being interviewed among the control group were not proportional to the geographical/ethnic distribution of the catalysts.

The home countries of those interviewed reveals a different profile, whereby the preponderance of those included in the sample are from North America and some from elsewhere, probably in part because it was much easier to interview native English speakers.

Table 43: Home Regions of Interviewees

Areas	West Africa	East Africa	South Asia	Southeast Asia	Latin America	North America	Europe
Catalysts	2	2	2	0	0	8	1
Areas	West Africa	East Africa	South Asia	Southeast Asia	Latin America	North America	Europe
Control Group	2	3	3	3	5	11	3

#### 4.1.3. Achievements reported by interviewees

The distinction between effective catalysts and the control group was made on the basis of a certain type of achievement (that is, a movement multiplying to the fourth generation). However, in practice some of those in the control group actually brought more people to Christ through their personal ministry, or established a greater number of churches, than some of those in the catalyst group. The contrast arises because most of the catalysts were focusing on training a small number of disciples and they were the ones who then made disciples of others and formed groups which multiplied, as in the following example.

We prayed for God to give us an evangelist who could communicate well in the local culture. God brought to us S., who... developed an ability to lead people to Jesus from the Qur'an alone. People were not baptized until they confessed that Jesus is Allah! S. could do it. He told his Muslim friends that Jesus is the Way.

We encouraged him to reach out to people of influence. He met with a 60-sixty-year-old key person and shared from the Qur'an that Jesus was Allah. That man then invited S. to stay with him over a weekend when he had also invited six other key leaders, including two politicians and two Muslim clerics. S. baptized all seven of them!

They shared with their friends and families that Jesus is Allah and they baptized lots of people, including three or four other key people. One of them was a Sufi *pir* (spiritual guide). On first meeting him, S. asked him directly what he thought about Jesus. The *pir* answered: "Who could come down from Allah, live the life of Allah on Earth and then return to Allah if not Allah himself?" This was his own revelation! He criticized the false religion of the imams (as being rather like that of the Pharisees).

They developed [a movement]: over 4,000 members were signed up for it, though not all were baptized. We baptized 300-400 in one area, many of them mullahs. I began to meet with key leaders and to disciple them. [South Asia; Catalyst]

By contrast, many of those in the control group were establishing churches themselves, often as part of a team, and, having established a church in one place, they then repeated the process elsewhere. For instance, a team led by one of those in the control group had planted 100 churches in the Amazon basin, totaling about 12,000 people, but because there has been multiplication to the third generation, and not yet to the fourth, this ministry is not regarded as a “movement” by the criteria used in this research.

One of the catalysts commented that “without Scriptures there can be no movement”, because any movement requires “Scriptures in the heart language” of the local people. Therefore Bible translation was one of the achievements mentioned by two of the catalysts and one of those in the control group: they had instigated the translation process even if they themselves were not the actual translators. In some cases oral storytelling approaches are used among non-literate populations. A catalyst from South Asia commented that a characteristic of illiterate people is that their “retention is very high: they can remember much better than us literate people” who are often dependent on taking notes. In this case, there are illiterate or semi-literate people who are leaders of churches and have started new groups too.

Nevertheless, even oral storytelling approaches are still ultimately dependent on *somebody* being able to access the Bible in a language that they know and who can relate the stories to others. If there are no scriptures or audio Scriptures in the heart language of a particular ethnic group, the pioneer (whether a catalyst or someone from the control group) is obliged to use a *lingua franca* such as Arabic, Swahili or Hindi.<sup>6</sup> It sometimes means that they can only talk with certain types of people – for example, men who use the trade language for business but whose wives only speak the local language.

At least two of those in the control group had been involved in producing evangelistic radio programs. In one case the programs are for an unreached ethnic group which is difficult to reach in other ways. The other case is in Latin America, where the pioneer missionary realized that the local radio could be a tool for reaching out to the many villages in the district. He was given permission to produce radio programs which became very popular because they addressed social issues such as alcoholism or drug addiction while also communicating a Christian message. This tool was one of the factors in helping to establish a network of thirty churches with offshoots that multiplied to the third generation, with a total membership of 2,000 to 3,000 people. The process continued after the interviewee moved to a different country, so that the network now has about 70 churches.

Among those in the control group, four people had planted two to five churches and thirteen had planted between six and twenty churches. In five cases the network had reached the second generation and in three cases the third generation. Apart from planting churches and making disciples, many other types of achievements were mentioned, both by catalysts and those in the control group, including programs for literacy or other types of social welfare, publishing Christian literature of various kinds, mentoring local leaders, imparting a missionary vision, developing contextualized approaches and research on unreached people groups.

In other words, most of those in the control group had fruitful ministries by many standards. They were not effective, however, in catalyzing a movement to the fourth generation, which is the benchmark for this study.

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<sup>6</sup> Similar linguistic problems, and also cultural issues, were reported by Chinese from Southeast Asia who had to use Mandarin rather than a local dialect when trying to communicate with some other Chinese people.

## 4.2. Findings from the interviews

### 4.2.1. Significant Factors Contributing to Movements

Effective catalysts were asked: *‘What do you consider have been the main factors that have significantly contributed to the catalyzing of your movement? Please name the three most significant ones.’* (Interview Question \*5)

For the control group, the question was worded as: *‘What do you consider have been the main factors that have positively impacted your ministry fruitfulness? Please name the three most significant ones.’* (Interview Question 5)

Table 44 shows a summary of the answers grouped together by category. A few items stand out as distinguishing the two groups to at least some extent: factors mentioned by catalysts more frequently than might be expected are highlighted below in bold while those mentioned more by the control group are highlighted in italics.

Table 44: Factors Contributing to Fruitfulness

Main factors contributing to catalyzing a movement /ministry fruitfulness	Effective Catalysts %	Control Group %
<b><u>Spiritual Qualities</u></b>		
<i>Prayer and fasting</i>	20	33
<i>Call and guidance of God</i>	7	27
<b>Obedience to the Bible</b>	20	7
Intentionality/focus	7	0
Perseverance	0	3
Flexibility	0	3
<i>Spiritual Qualities total</i>	<b>53</b>	<b>73</b>
<b><u>Ministry Methods</u></b>		
<b>(a) General methods</b>		
Evangelism	20	13
Contextualized approaches	20	20
Use of local language	13	13
Literature distribution	7	7
Use of internet and social media	0	3
Radio or audio materials	0	7
Financial resources	7	3
Bible translation availability	7	0
Oral ministry approach	7	3
<b>General methods total</b>	<b>80</b>	<b>70</b>
<b><u>(b) Specific Ministry Methods</u></b>		
Reproducible tools	7	0
<b>DMM principles</b>	20	3
<b>Persons of peace</b>	13	0
Ministry through social networks	7	3
Compassion ministry	13	7
<i>Healings or other power evangelism</i>	0	13

<b>Specific ministry methods total</b>	<b>60</b>	<b>33</b>
<b><u>Ministry Relationships</u></b>		
<b>Relationships of empowerment</b>		
Ministry led by local disciples	27	20
Intentional mentoring	13	13
Ongoing training	13	3
<b>Relationships of empowerment total</b>	<b>53</b>	<b>37</b>
<b><u>Diffuse Relationship-building</u></b>		
Example of leaders	7	10
Vision casting	7	10
Quality of body life	0	7
Team contributions	7	13
<i>Partnering and networking</i>	0	23
<i>Tangible love of ministry team</i>	0	13
Avoidance of dependency	7	0
Forgiving response to persecution	7	0
<i>Diffuse relationship-building cluster:</i>	<b>33</b>	<b>77</b>
<b><u>Socio-political Context</u></b>		
Government freedom for ministry	0	10
<b>Openness to the gospel because of crises</b>	20	0
<b>Socio-political Context total</b>	<b>20</b>	<b>10</b>

The following can be noted as highlights from Table 44:

- Whereas many of the catalysts put emphasis on specific methods, in the control group more people attribute their fruit to spiritual factors such as prayer or the call and guidance of God. Catalysts emphasize obedience to the Bible more in their ministry.
- There is no real difference between catalysts and the control group in terms of widely used evangelistic methods or the use of tools such as literature.
- Nevertheless, there is a difference in some specific methods such as DMM or finding a person of peace, which are more frequently mentioned by the effective catalysts.
- Catalysts are more likely to mention relationships of empowerment with local disciples, such as ministry being led by them while the catalyst becomes more of a mentor.
- By contrast, those in the control group were more likely to mention other kinds of relationships, such as those within the team or relationships with partner agencies, more than with local disciples.
- Catalysts are more likely than those in the control group to mention crises as a contextual factor in facilitating openness to the gospel.

#### 4.2.1.1. Significant Factors Contributing to Movements: Spiritual Qualities

Among the spiritual qualities mentioned as important, at first it may seem surprising that the control group, rather than the catalysts, stress the importance of ***prayer and fasting*** as well as the call and guidance of God. This does not mean that these features are not important to the catalysts: a later question asked specifically about prayer and in response to that it became clear that the catalysts are also people of prayer. Perhaps some catalysts more or less take for granted the need for prayer so do not mention it, even though they themselves or those close to them – including many of those within the movements – are active in intercession. By contrast, those who have not yet seen as

much fruit in their ministries are more likely to feel that they need more prayer to see breakthroughs.

However, with certain exceptions (such as prayer for miraculous healing) the connection between prayer and fruitfulness may not be so obvious in real-life situations. This is especially true when people have been praying for a prolonged period of time but have not yet seen much fruit. They can try to explain this away by attributing it to spiritual factors of one kind or another, whether demonic opposition or insufficient prayer. However, this can actually provide a valid explanation for their limited fruit because there has often been considerable intercessory prayer *before* some movements or church planting ministries begin to grow. In some cases the catalyst or church planter might be unaware of the extent to which there had previously been prayer by others interceding for that particular ethnic group, in which case it might appear as if prayer is not a relevant factor.<sup>7</sup> The importance or relevance of prayer cannot be measured, because only God knows who has been interceding. However, even if intercession is a necessary condition for movements it is apparently not a sufficient condition. Some human involvement is normally needed as well.

In some cases, however, those ministering believe that their fruit is at least partly in answer to the prayers of others, rather than their own. For instance, one of those in the control group said that prior to his starting his ministry in a town in Latin America, “the pastor of a little church had been going out there for 30 years but only had three believers. A missionary had prayed for the town for 70 years but nothing had happened before we arrived”. However, through this man’s ministry, two main churches were planted which then established 30 other fellowships, with a total of 2,000 to 3,000 people in the network. It was not yet a “movement” but it was perhaps the early stages of what might develop into one. He also remarked: “We had some powerful prayer meetings. There would be more people coming to a prayer meeting than to a general Sunday meeting!” Those in pioneer situations often feel that the hard ground needs to be watered or broken up by intercession, so might be more conscious of the need for this as compared with those who are reaping the harvest. When one is seeing little or no visible fruit, a sense of God’s calling and guidance to the area, and the quality of persistence, are also very important.

All of those interviewed consider themselves to be obeying the Bible and following its instructions in their ministry but Table 44 indicates that **obedience to the Bible** is given a stronger emphasis among catalysts. The importance of this factor is illustrated by a catalyst whose movement has reached 23 generations, who said, “If you don’t have the biblical stuff that replicates through the system you can’t get much past three or four generations.”

#### 4.2.1.2. Significant Factors Contributing to Movements: Ministry Methods

Those seeking to make disciples and plant churches have a toolbox of methods available to them and they try to make use of whatever resources they consider to be most appropriate in their situation. There is little obvious difference between the catalysts and the control group in terms of their use of ***general methods***: media such as literature, radio, or the internet, or their use of local language or contextualized approaches. All of these are used to at least some extent by people in both groups. Factors in the local context may determine the choice of which forms of media to use—for instance, a greater reliance on oral approaches among those who are less literate. Among people groups lacking a translation of the Scriptures in their own language, priority may be given first to translating the Bible. Three of the catalysts interviewed – two of them in South Asia and one in Southeast Asia – stressed the need for a translation of the Scriptures in the local language as a

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<sup>7</sup> For instance, there are now over 42,000 Christians in the Mongolian Republic (1.3% of the population) but all of these churches were started in the period after about 1990. Few of those who started such churches are aware of the amount of intercession for Mongolia that had been going on prior to 1990.

prerequisite for a movement being able to develop properly, even if they used oral approaches and the “Discovery Bible Study” method of studying the scriptures among non-literate local people.

Not surprisingly, the factor listed as ***DMM principles*** was stressed by effective catalysts because they are themselves involved in catalyzing “Disciple-Making Movements” (DMMs) and putting into practice the kinds of approaches popularized by David Watson (2014).<sup>8</sup>

Sharing the good news verbally and through one’s actions can also be complemented by a demonstration of the power of God in working miracles. It is noticeable that none of the catalysts mentioned ***healings or other power evangelism*** among the three most important factors that they considered to have an impact on fruitfulness, whereas 13% of the control group mentioned this aspect. This does not mean that miraculous events are absent from movements: on the contrary, in some movements, healings and “power encounters” occur frequently, as will be detailed in a later section of this report. However, these often occur in the context of evangelism as a confirmation of the truth of the gospel, so are reported most commonly by those actively engaged in evangelism on a regular basis – including many of those in the control group. Although all of the catalysts have been involved in personal evangelism in the past, and some continue to be active now, the current focus of many catalysts is now on mentoring and training others. This may be one reason why they tend to highlight the importance of other factors apart from supernatural ones.

#### 4.2.1.3. Significant Factors Contributing to Movements: Ministry Relationships

In Table 44 the factors clustered around “relationships” were sub-divided into “relationships of empowerment” and all other kinds of relationships (with a team, with other ministry partners, potential recruits, and so on) which are grouped together as “diffuse relationship-building.” The ***relationships of empowerment*** all focus on local disciples and mentoring or training local leaders. These are the relationships mentioned by a greater percentage of catalysts as compared with the control group. By contrast, those in the control group mention ***diffuse relationships*** more frequently. To some extent this might be attributed to the fact that some of them are in the earlier stages of church planting and do not yet have many local leaders. However, the strategy employed by many catalysts does not necessarily wait until there is a group but instead from the very beginning may focus on training their first disciples to become future leaders and to start new groups. Examples are as follows.

“A local apostle is significant... This was a Nigerian man who married a [local] woman and has lived [in this country] for 15 to 20 years.” [West Africa; Catalyst]

“We prayed for God to give us an evangelist who could communicate well in the local culture. God brought to us [a local man], who... developed an ability to lead people to Jesus from the Qur’an alone.... We encouraged him to reach out to people of influence.” [South Asia; Catalyst]

From this one local man, initially several local leaders became disciples of Jesus and then the movement spread more widely.

“It's not us: it's the two national leaders that we've trained that are doing the work at this point. These two local people have catalyzed a movement that now has over 3,300 groups with an average of six or seven people per group. Since 2015 it has grown to around 18,000 to 20,000 people; one stream has 26 generations. Those started by one of the local people

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<sup>8</sup> See David Watson and Paul Watson (2014) *Contagious disciple making: Leading others on a journey of discovery* (Nashville: Thomas Nelson). Terms such as ‘Disciple-Making Movements’ (DMM), ‘person of peace’ or ‘Discovery Bible Study’ (DBS) are here being used in the senses attributed to them by Watson and Watson.

generally have about 12-15 generations while those started by the other man have about 7-8 generations on average.” [West Africa; Catalyst]

It should be noted that the three catalysts quoted here are all expatriates from a Western background who focused on mentoring a small number of local people, even if it was only one or two, because those local leaders were the key people for starting a movement.

#### 4.2.1.4. Significant Factors Contributing to Movements: The Socio-political Context

All but two of the catalysts and three of those in the control group have been ministering in countries listed on the Open Doors World Watch List as ones where Christians face the most severe persecution.<sup>9</sup> Nevertheless, most of those interviewed focused on factors internal to their ministry as being important in producing fruit. Relatively few mentioned external factors. Among the control group, 10% mentioned the advantage of ministering in a country where there was political freedom for conducting evangelism and church planting. Related to this is the comment of one of those in the control group who was ministering in Latin America and remarked: “We did not start from zero. Even though we planted churches in areas that didn't have many churches, we never worked personally in an unreached ethnic group. When we came they were talking about 2% evangelical; probably now it's around 7%... Already people knew what an evangelical church was; people knew that there was an option; people knew what a Bible was; people knew what Christmas is; people knew what Easter is. So I think the Catholic culture and the evangelical presence were huge factors that we did not start at absolute zero like some church planters have to do.”

By contrast, some of the catalysts ministering in areas where there had been social or political crises (civil war, ethnic cleansing, and so on) saw this as a factor which led to a greater openness among the local people. A catalyst working in West Africa noted that because of civil war “there were people with amputated limbs and other such losses. The war loosened social structures, tribalism and the impact of imams. When someone wants to kill you, pray to the God who answers prayer.” Similarly, the outbreak of Ebola “loosened tribal and religious bonds. It created a desperateness in society and then people turned to the real God.”

Another catalyst working in South Asia commented that there had been “one disaster after another. A lot of people get the cart before the horse: they do a lot of social ministry but it doesn't lead to movements, so we are kind of flipping it around. We were seeing a movement spun off now that was one example of CPM spinning off another DMM / CPM among a completely different unrelated people group through a disaster. The local people were simply waiting for a person to share the gospel. So we're going to help in situations where we know for a fact it's going to result in a church.”

Some of those in the control group also mentioned the importance of perseverance and maintaining relationships with people who are suffering in one way or another, whether or not it led to the catalyzing of a movement. For instance, one man ministering among refugees in East Africa said:

“[An important factor was] being there with the people: God gave us favor; it was not what we did. We got to know illiterate and uneducated, low class people but they were eager to learn... We were living among the people. Love people: don't see them as objects of ministry. Go and love them. Build real friendship.... Resilience to stick it out is the key thing. It is easy to quit but we didn't quit. God allowed us to stay.” [East Africa; Control Group]

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<sup>9</sup> See <https://www.opendoorsuk.org/persecution/world-watch-list/> <accessed 9<sup>th</sup> April 2021>.



#### 4.2.1.5. Possible Implications of responses to Question 5 - Significant Factors Contributing to Movements

The factors that those in the control group mention more frequently than the catalysts as contributing to their fruitfulness are spiritual factors like prayer or personal qualities like perseverance. Prayer, often accompanied by fasting, is mentioned also by many catalysts when asked about it in a different question, where it is clear that prayer by *someone* (whether by the catalyst or others) is frequently associated with movements. However, when discussing factors that they consider to have been important in catalyzing a movement the catalysts are more likely to mention topics such as the use of certain methods and skills that are trainable (e.g. DMM, working with a Person of Peace or using reproducible tools) and the great importance that they place on the role of local people. Often they regard the local people as the ones who are most important in actually getting the movement going and in training others – e.g. local leaders or leaders of third or fourth generation churches. Therefore these catalysts regard as vital for the progress of the movement the effort they put into working alongside local leaders, training them, and empowering them.

Some of those in the control group have been ministering in contexts having several hindering factors, including spiritual, social, and political ones. The multiplicity of factors means we need to be cautious about attributing the development of movements *only* to factors such as DMM approaches or empowering local disciples, which some of those in the control group have also been doing. One can be using the “right” tools and methods, but political factors (e.g. the anti-proselytization laws in India) or other cultural factors (e.g. degree of contextualization, availability of Bible translations in the relevant languages, and so on) may also play a role as preconditions for movements to develop.

#### 4.2.2. Significant Factors Impeding Movements

Question 7 asked catalysts, “*What have been the main factors that have inhibited the catalyzing of your movement?*” and pioneers in the control group, “*What have been the main factors that have negatively impacted your ministry fruitfulness, hindering you from achieving your vision?*”

Many different factors were mentioned in response to these open-ended questions. Essentially they fall into four main groupings:

- 1) **External socio-political factors** such as government opposition, civil war or illiteracy that lie beyond the control of the interviewee.
- 2) **External Christian factors** in the form of other Christian organizations or churches which may attract movement leaders by offering greater pay or may be the source of false teachings or other influences such as dependency which are perceived as having a negative impact.
- 3) **Internal factors** within the team or church structure, including conflicts, insufficient training or skills, lack of motivation or prayerfulness, character issues and so on.
- 4) **Internal lack of resources**, including financial constraints, a shortage of workers or an absence of a translation of the Scriptures into the focus language.

Some of these features were referenced by similar proportions of catalysts and those in the control group. However, it was noticeable that some of the other factors were mentioned more prominently by one group or the other. The following table gives the breakdown of responses according to catalysts and those in the control group in terms of the percentage of responses in each group. Those that are significantly more frequent among catalysts are highlighted in bold font.



Table 45: Comparison of Inhibiting Factors

	Effective Catalysts %	Control Group %
External socio-political factors		
Society opposition	18	14
Government opposition	2	8
Occult spiritual opposition	2	6
Illiteracy	2	1
Violence and conflict	0	2
External factors total	24	31
External Christian factors		
Other churches nearby	7	2
Leaders poached	4	0
Dependency on outsiders	0	3
False teachings	2	0
Other church factors	6	3
External Christian factors total	27	9
Internal factors		
Character issues	7	2
Disunity in church fellowship	4	6
Lack of prayerfulness	2	1
Illnesses	2	4
Daily life	2	0
Poor leader development	2	1
Poor discipleship	2	3
Lack of motivation	2	1
Lack of vision	2	2
Team disunity	0	4
Fear	0	4
Local disciples lack commitment	0	2
Lack of time	0	2
Lack of training	0	2
Poor leadership	0	1
Shame	0	1
Lack of language	0	1
Lack of youth	0	1
Legalism among local disciples	0	1
Lack other skills	0	1
Other time constraints	0	2
Internal factors totals	27	46
Lack of resources		
Lack finances	9	8
Money issues	2	3
Shortage of workers	2	2
Limited access to 'target' people	2	1
Absence of scriptures	2	0
Lack a meeting place	2	0
Other shortages	2	0
Lack of resources total	22	14

#### 4.2.2.1. Significant Factors Impeding Movements: Government opposition, fear, and violence

Only one of the catalysts regarded government opposition as a significant impeding factor. This was because of the restrictions on travel and access to people imposed by civil war and internally displaced people. By contrast, among the control group seven mentioned government opposition, two others mentioned violence and conflicts, and four mentioned fear as factors which had a negative impact on their ministries. This does not mean that the catalysts were working only in “safe” areas. On the contrary, many of them were working in precarious situations with dangers of backlash from Muslims or other religious groups.

On the other hand, persecution was mentioned by one of the catalysts as a positive factor in response to the previous question about factors that had positively impacted one’s ministry. He explained this by the following example:

We went back to a village where a brother had been martyred and we took with us food aid for families suffering because of the pandemic. This was distributed to families of all religions, not just the Christians. Later I spoke with the village leaders, who said that we were now welcome to go back there and preach. [South Asia; Catalyst]

Another catalyst, currently ministering in West Africa, commented: “Persecution does lead to tragedy at the personal level but it strengthens the movement. Persecution also builds camaraderie between believers.”

In other words, it is not only the presence or absence of opposition that affects ministry fruitfulness but also the way in which one responds to these factors. Sometimes these lie outside of one’s control but other cases offer the potential for turning a bad situation into an opportunity for evangelism. Perhaps this kind of quality – whether it is described as courage, persistence, or tenacity – may be one of the characteristics distinguishing catalysts from those in the control group.

#### 4.2.2.2. Significant Factors Impeding Movements: Societal and occult opposition

Eight of the catalysts and 13 of the control group mentioned societal opposition as a negative factor. Taking this category together with what was perceived as “occult opposition,” the aggregate numbers of nine catalysts and 18 in the control group, who mentioned one or the other of these items, were proportionate to their numbers in the overall sample of those interviewed. In other words, both catalysts and those in the control group face opposition of some kind or other but the control group tends to focus on government restrictions whereas the catalysts tend to focus more on the social opposition. It is difficult to measure either of these objectively because in any society there are those who oppose and those who are more receptive.

The online survey attempts to indicate receptivity by means of the Dayton scale and does not show very much difference between the average (mean) receptivity as perceived by the catalysts (-0.64) as compared with the control group (-1.20), with the receptivity of their society assessed only minimally higher by the catalysts.

At first sight this might be interpreted to mean that the control group is working in slightly less receptive areas, which might be a reason why they have seen less fruit. On the other hand, this scale has a subjective element to it: those who have seen less fruit may consider receptivity to be low, and vice-versa. The Dayton scale might not be a lens but a mirror. Moreover, the degree of receptivity often differs within a society – for example, with differences between younger and older people – but it may also depend on the ministry methods used and the kind of response they receive.

Some interviewees mentioned that their experience of pioneer ministry accentuated their awareness of demonic attacks and oppression of a kind they had not experienced elsewhere. One of the most detailed accounts is as follows:

Our next door neighbor was a renowned sorcerer... and was sought out by a witch doctors throughout [the country]. We didn't know that when we moved into the house but that was the cause of significant spiritual warfare...

Our family had malaria forty times as a family in four and a half years. ... Our infant was hospitalized with cerebral malaria, and our son was also hospitalized with cerebral malaria; he was seven at the time. We received a lot of curses. One curse was when my wife was pregnant with our last child and it was a curse against the pregnancy. She actually went into early delivery. We had to make a midnight rush to [the capital] and she ended up almost bleeding to death on the delivery table... but she got better and we went back to the village."

"In the first couple of years I think we didn't realize the depth of the spiritual darkness that was there. I used to walk around my yard and find curses on a daily basis and throw them in the fire pit, so I think because of that the spiritual darkness in the village was very strong and very physically felt. That caused a real recognition and reliance on needing to really pray and engage in the spiritual battle.

A voodoo doll was left for us. It was a doll mimicking my wife and my youngest daughter and that caused both of them to become very, very sick: my daughter got better quickly after about five days of severe malaria but my wife ended up with an undiagnosed illness, being hospitalized for a total of seventeen days in the ICU. It was very spiritual in nature in that it would mimic one thing and then they would test for it but it was negative. When she should be getting better then at night time the fever would come back and she would get sick again. We knew that she had got this voodoo curse and then it took a couple of months for her to recover. After her recovery we did go back to our village... and then that time I had the chance to really understand... The whole village knew that she was sick and we were in the hospital. I said, "You know she's been sick for a long time and we've now come back, so why do you think that she got sick?" Their response was she had a curse: "We know she was cursed and it was a curse from a really strong person so she should have died." Then I say, "But she didn't die - so why did she not die?" They said, "Well, you prayed in the name of Jesus. Jesus is the power about you." I said, "So you should follow Jesus because he has power." They think Jesus has power over their witchcraft, over their sorcery and over sickness. [East Africa; Control Group]

This man recognized that those with a Western worldview would seek to explain sickness in terms of, for instance, drinking contaminated water or being bitten by a malaria-bearing mosquito. However, he discerned a pattern to the illnesses which he believed to be indicative of spiritual attacks:

It was just weird: people would literally just come to my house and say, "I want you to tell me about this Jesus." I started to realize almost all of that would come about a week after we would endure some sort of suffering and some sort of spiritual battle. Almost always a spiritual battle would take place and then a week later somebody new would come to church. It was almost like, "OK, we're in this right now but, God, what are you going to do through this? Now who's coming?" I struggle with this from a theological standpoint but it almost started to feel like my family was suffering on behalf of what's going on in the spiritual world over somebody else. I don't quite know how to wrap my head around that but it seemed like we were almost representative of a lot of people and suffering on behalf

of a lot of people. Looking back, we realize really what we went there to do was to go to suffer - and that was that was our biggest witness there. I think that what our family went to do, without knowing it really, was we were called to go and suffer: we were called to just be representatives of Christ and suffer in this village. [East Africa; Control group]

There are parallels with the account of a family ministering in East Asia who said:

In the last two to three years [of ministry] the whole team was under spiritual attack and the whole team wiped out. I was the team leader and we had to leave when my son got leukemia. Others had to leave for various different reasons. [East Asia; Control Group]

Though these accounts are from very different cultures, one in East Africa and the other in East Asia, each of these interviewees also mentioned being aware of another form of evil presence. Their accounts, though from different continents, show some similarities:

**East Africa:** It was almost like one week every month there would be a strong, dark presence or force that was very felt, and that would keep me awake at night. It would be moving around outside in the dark and there would be a strong dark presence.

**East Asia:** We have experienced the demonic side of the supernatural. I would wake up and sense something evil in the room trying to oppress me. I prayed in the name of Jesus and told it to leave the house. This was multiple times a year and went on for years – three or four times a year for ten to twelve years. I'd then read through Psalms to calm down. I sensed demonic forces against me. There are strongholds that we are trying to penetrate.

Officially, this ethnic group in East Africa is Muslim whereas the Asian context is Buddhist. However, the experiences of those ministering in these different cultural and religious contexts indicate that the official religions could be regarded as a veneer behind which are similar kinds of occult spiritual powers.

It is probably impossible to attempt to quantify the extent to which demonic forces are operative within a particular culture, as these are based on what could be regarded as subjective reports that a sceptic might interpret differently. Nevertheless, it is a factor which may need to be borne in mind when evaluating achievements or effectiveness. 'Suffering for Christ' is not usually regarded as an achievement but in the case detailed above it appears to have been the price paid when there were breakthroughs and responses to the gospel. Taking up one's cross is not a trait or competency measured in this study (except indirectly, for example in terms of "persistence") but it is an essential ingredient in Christian discipleship.

#### 4.2.2.3. Significant Factors Impeding Movements: Lack of resources

Aggregating the categories for 'lack of finances' with 'money issues', we find that financial issues were mentioned by a third of the 15 catalysts and by the same proportion of the 30 in the control group. However, the items mentioned only by individual catalysts and not by those in the control group included the lack of a meeting place, the absence of scriptures in the local language and the lack of a cemetery (listed as 'other shortages'), which was significant in a Muslim context. The catalyst who mentioned this said that a common question raised by some people is: "If I become a Christian, who will bury me?"

#### 4.2.2.4. Significant Factors Impeding Movements: Character issues

This factor was mentioned by three catalysts but only two people in the control group, whereas one would expect about six such cases to be reported in the control group because twice as many people were interviewed in the control group as the number of catalysts interviewed. Categorization of a

problem as a ‘character issue’ is based on the opinion of the interviewee and we do not have the other side of the story. However, this does raise questions about why more catalysts seem to be critical of the failings or ‘character issues’ that they perceive in others. Does this imply that they have higher standards for a character of integrity, and hence notice and weigh character issues more? Possibly, it could also say something about the characteristics of the catalysts themselves. For example, a catalyst who ranks high on the trait of ‘*Drive to achieve*’ might regard himself as “focused” but be seen by others as inflexible or intolerant of alternative approaches. If each positive trait has a mirror-image with a negative loading – *i.e.* one’s strength can also be one’s weakness - the perception of each characteristic as either positive or negative has the potential for creating conflicts over ‘character issues’. Although it might be that character issues actually occur more frequently in the ministries of catalysts, if the category ‘character issues’ as a specific cause of friction is combined with the more general category of ‘team disunity’ then the numbers of catalysts and those in the control group mentioning such issues match the expected proportions.

#### 4.2.2.5. Significant Factors Impeding Movements: The influence of other Christian churches or organizations

Factors such as “outside interference” or “sheep stealing” (“leaders poached”) were only mentioned by catalysts but the numbers mentioning these are too small to draw meaningful comparisons. However, these can be regarded as individual aspects of a cluster of features relating to the influence of other churches. Interviewees in the control group, not catalysts, mentioned the problem of dependency on outsiders, whereas catalysts saw the problems more in terms of their leaders being attracted away by financial incentives offered by other Christian organizations, or other negative influences from fellow Christians.

#### 4.2.2.6. Cluster Analysis: Differences between catalysts and control group in clusters of factors

If presented in terms of percentages, the differences between the catalysts and the control group in terms of clusters of factors show some overall differences in emphases, as follows:

Table 46: Clusters Comparison

Factors	Catalysts (N=45)	Control Group (N=90)
External socio-political factors	24%	31%
External Christian factors	27%	9%
Internal factors	27%	46%
Lack of resources	22%	14%

The variation between the two groups is most marked for the second cluster – the negative influence of other churches, which is mentioned proportionately more frequently by catalysts than by those in the control group. By contrast, those in the control group tend to mention internal factors more commonly than the catalysts do. The differences in responses between catalysts and the control group for the entire table is statistically significant using the Chi-square test.

#### 4.2.2.7. Possible Interpretations of the Cluster Analysis

Although the statistics presented in Table 46 show a significant difference between the catalysts and the control group, the interpretation of these numbers is more problematic because it can easily be influenced by the researcher’s own prior expectations and assumptions. For instance, is it because

effective catalysts handle internal factors better than those in the control group that they might be less likely to report internal factors as being problematic? On the other hand, if the actual size of the movement is larger there are more people in it who could potentially quarrel between one other! Even some catalysts recognize that they face issues such as poor discipleship, disunity in the fellowship, lack of vision, poor leader development, lack of motivation and lack of prayerfulness.<sup>10</sup> It might be that the catalyst is successful in training the first generation of leaders, perhaps even the first few generations, but the skills of training and mentoring might not always be maintained throughout successive generations as the movement proliferates among various branches.

Are physical resources more an impeding factor to effective catalysts, if, on account of rapid growth, they need more such resources? This suggestion is problematic for a number of reasons, one of which is that most movements are based on house churches, which do not need buildings requiring upkeep and some of the other expenses faced by conventional churches. On the other hand, they do need resources for sending evangelists into new areas, in addition to needing scriptures in a language that local people can understand, and so on.

At least in terms of financial resources, some movements seek to be self-sufficient and not dependent on outside help while others receive substantial assistance from outside. However, both of these scenarios can also be found among those belonging to the control group. In fact, one of those in the control group, ministering in Latin America, commented that a factor in their growth was their teaching the local disciples to give generously: “In [the local] culture people think a missionary is there to give and to supply their needs. In our first meeting we spoke about tithes and offerings, no matter if it is just a Peso. When we left that place people had their own businesses, such as a bakery: it changed their mentality.”

Do those in the control group face more external impeding factors? Might this be one reason, among others, to explain why they do not see movements? The problem with this theory is that many of the catalysts are actually working in countries with restricted access, persecution, restrictive legislation, opposition from other religious groups, and so on. It is difficult to claim that they face fewer external impeding factors than the control group, as the majority of both groups are working in countries on the Open Doors World Watch List. It seems more likely that the differences in this regard between catalysts and those in the control group stem more from the attitudes and perceptions of the catalysts: rather than seeing external restrictions as barriers, they tend to see these as *challenges* which need to be faced creatively. In psychological jargon, this may point to an “internal locus of control” among catalysts, whereas those who are less effective might have a tendency to shift any sense of blame onto external factors beyond their control.

#### 4.2.2.8. Perspectives from the interviewees

The meaning behind the statistics presented in Tables 45 and 46 becomes clearer from some of the comments made by interviewees themselves.<sup>11</sup> These show that movements in different parts of the

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<sup>10</sup> The numbers are too small to draw meaningful comparisons but the first three features listed are approximately proportionate to the expected numbers, given that there are twice as many interviewees in the control group. However the latter three items are each mentioned once in each group, possibly hinting that such problems are even more common among the catalysts than among the control group..

<sup>11</sup> The quotations from interviewees cited in this report illustrate their own perceptions of the factors that have hindered their ministries. Anthropologists would call this the emic perspective, as compared with the perspective of an outside researcher (usually the anthropologist), which they call the etic perspective. Where the emic view is from the inside, bounded by the worldview and experiences of the local person, the etic perspective might be able to draw on knowledge or insights based on a broader range of information, or may be able to suggest interpretations more obvious to an outsider than to an insider. Most anthropologists consider both perspectives valid in their own way, and some are inclined to give more weight to the emic perspectives of those on the ground who know the local situation far better than any outsider.

world encounter the same kinds of problems. Moreover, these problems originate not in the actions of secular governments, Muslims, Buddhists or Hindus but actually from *inside* the broader spectrum of those who regard themselves as followers of Jesus Christ. The following quotations from effective catalysts in different parts of the world illustrate such issues:

*West Africa:*

Urban churches... are the biggest threat. Leaders can be bought off with Western money offering salaries, motorbikes etc. In 2019 two out of five key leaders were bought off. Other movements have plateaued because of other Christians: this is typical. Global agencies... also have a part in this. They need people with skills, who are prime targets of Western agencies.

[This catalyst stressed that a strength of the movement he is working with is that it is primarily rural, thereby protecting the disciples from being siphoned off by wealthier urban networks.]

*East Africa:*

Another ministry... heard about what was happening. They raised money in America and went into the area and said, "We're going to build you a church" but we had never talked of church: we talked about groups. They interfered: they wanted to claim the fruit for themselves and basically, you know, erect the building and demonstrate it as a status symbol that "This is our thing; now we're taking over."

*South Asia:*

I'm about to talk about research. I just don't want you to think I've got some hidden negativity here.... but we've had people... wanting to verify other work that they've funded... There's a legitimacy to that need but there's also a whole set of cultural issues as well as security issues how you go about communicating the need for verification.... When mission becomes kind of this organizational industry - which nobody intends it to be but we're operating in our organizations - our organizations have goals; organizations have donors who give to the goals; we need to show the donors we're really using the money. Once you get in that world, you're not the one who sat there for 10 or 15 years as this emerged and you've built... bonds of trust through shared sweat... and fear and stuff you've gone through together... Now how do you build trust? ...I don't think you can start building trust from a position of verification: I think you have to pre-build the trust, then talk about "Hey, you know organizations need X, Y and Z: how do we do that here?" ...So the impatience of the mission movement, I think, is a detriment sometimes to movements....

*Southeast Asia:*

Key third or fourth generation key leaders... easily get pulled away by all these sheep stealers. We do dramas and skits to inoculate them to those potential problems and show them why you shouldn't break a chain - and if your chain is broken then it's a disaster for the people down the line. Sheep Stealers: a lot of mission agencies do that, like a corporate takeover. They don't really start anything: they just come in and take over stuff with money and then say, "No, we started this work. We did two days of training now and that's our network now." It's like a corporate takeover mission strategy. I tried to warn our people but then it still happens because they just get desperate for help.

#### 4.2.3. The Role of Prayer

Interviewees were asked:

*(Question 9a) How much prayer have you and your team mobilized for your ministry in terms of how many people have been praying and the frequency of any prayer meetings?*

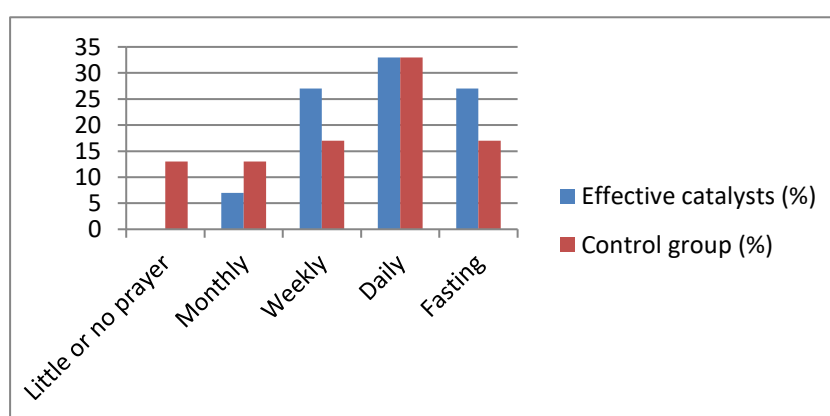
*(Question 9b) Are you aware of particular people who have been especially and consistently interceding for the people group among whom you are ministering, people that you have not mobilized to pray?*

It is very difficult, if not impossible, to measure the impact of prayer. Is it a matter of quantity or of quality? Or both? Many Christians would say that in principle it does not depend on either of these, because it involves interaction with God in the context of a relationship and cannot be reduced to a formula. On the other hand, in practice many Christians look for possible reasons why their prayers have not (yet) been answered. They may feel that they have not prayed enough (in terms of quantity), or not deeply enough (in terms of quality), or that perhaps they do not have enough faith or should have fasted more. These and other factors make it very complicated even to try to assess the impact of prayer on the formation of a movement.

In terms of quantitative measurements, interviewees often mentioned the frequency of personal prayer or of team prayer meetings, but it was difficult for them to say how often others whom they had mobilized to pray actually did so. They knew they sent out prayer letters or other forms of communications to various churches or individuals, but often they were unable to say how frequently people were actually praying, or how much they were interceding for the people group rather than praying mainly for the missionaries themselves.

A third of the catalysts and the same proportion of the control group said they prayed daily for the people among whom they were working. However, a greater proportion of the catalysts accompanied their prayer with fasting at times, often regularly, and also mentioned weekly prayer, often as a team. By contrast, monthly prayer meetings were more commonly mentioned by the control group than by the catalysts, and some in the control group – but none of the catalysts – admitted to little or no intercession for the people group among whom they were ministering. The following chart shows the comparisons, in which both groups peak at 33.3% praying on a daily basis. However, the catalyst responses are concentrated more to the right of the chart, indicating more frequent overall prayer, sometimes accompanied by fasting.

Figure 4: Frequency of Intercession



It is also possible that others besides the missionary team are also involved in intercession for the people group, although the frequency of their prayers may be hard to ascertain. Simply in terms of “Yes” or “No” answers to the second part of the question cited above, 100% of the effective catalysts were aware of others interceding for the ethnic group among whom they were ministering, whereas only 77% of the control group were aware of such intercession. This again indicates a



greater quantity of intercession for those ethnic groups among whom the catalysts were ministering. It should be pointed out that in some cases the catalysts said the intercession was coming from within the movement itself and they were not relying on sending churches outside the movement to provide such intercession. The quality of such intercession is more difficult to evaluate, except anecdotally. Nevertheless, it can be illustrated by some quotations from the interviews, which indicate something of the prayer lives of those within some of the movements and their depth of prayer.

The local leaders are people of prayer. They regularly have three days of prayer and fasting. At the beginning of the year they have seven days of prayer and fasting. It is normal to fast. [West Africa; Catalyst]

Pastors and church leaders all pray. The last Friday of every month in our ministry is a time of fasting and prayer. We start from 8:00pm and go on to midnight or sometimes until 1:00am. Every week from 7:00pm to 8:30pm there is also a prayer meeting.... We pray for the unreached, for our missionaries, etc. [West Africa; Catalyst]

Every day we pray when we wake up. Since 1997 we have also had a prayer group praying for Muslims. During Ramadan there are many people who are using the 30 days of prayer for Islam materials. Every morning a group of us get up early to pray before dawn and we call each other to wake one another up to pray. There are about 20 of us in our group committed to pray like that. [East Africa; Catalyst]

At one point we had up to about forty people that had committed to do that [*i.e.* intercede] every day based on whatever we told them. [South Asia; Catalyst]

One of the guys has, I think, 1,200 people praying for him from within the Muslims who have believed within his own area, so here's a prayer system within his own set of believer groups - and the others do too. [Southeast Asia; Catalyst]

You get a suicidal demon of the guy that cuts himself and he can't get set free so we have to fast and pray for, like, every other weekend: constant warfare, spiritual battles constantly keep you on your knees. [Southeast Asia; Catalyst]

#### **Examples from the control group further illustrate the quality of prayer:**

Prayer and fasting is a major contribution. For example, we prayed for some time that there would be at least one believer in each household of the village and now it is answered: in every household there is at least one believer. [West Africa; Control Group]

We do not have enough praying people right away. One of the trainings that we will give our team members is that each team member must have at least a team of twelve people who are committed to praying for them: some have more, some have less but we make it more likely that they must have some people praying for them.... We do pray every Wednesday when we have team meetings. We always spend some time in praying for the work and our different UPGs [unreached people groups]. Each team member has at least one day in the week when he is praying and fasting for his UPG. [East Africa; Control Group]

From 9:00am to 1:00pm my wife and six others pray together, for four hours at a time, each day from Monday to Friday. Then she may be praying again after 4:00pm. She is a real woman of prayer. I pray about one and a half hours a day but not as long as my wife and this prayer team because I have other things to do such as visiting and training. I pray for 45 minutes in the morning and again for 45 minutes in the evening. [South Asia; Control Group]

People in South America pray for us and have a special day each month to do so. [Middle East; Control Group]

There were prayer meetings once a week and also on Sundays... Once every two months we sent out prayer letters to our supporters. If there was anything urgent we would tell our friends. [East Asia; Control Group]

I'm not a praying person though I do have my own prayer time, praying for my family and the congregation. [Latin America; Control Group]

Many more examples could be cited, but the overall impression is that both the quantity and the quality of intercession are greater among the catalysts than among the control group. The catalysts are already involved in a movement and usually have a group of others with whom they are continuing to pray regularly. By contrast, those in the control group have a wide range of different church and team situations, so in this limited sample it is difficult to isolate the role of prayer from other factors. Nevertheless, there are hints that fruitfulness is often associated with frequent intercession, commonly accompanied by fasting. For example, the first quote above, from one of the control group in West Africa, stresses the role of prayer and fasting and is from someone whose ministry has planted over 1,670 house churches with an average of eight to 15 people in each, primarily from Muslim backgrounds.<sup>12</sup> By contrast, the person quoted at the end – who has been ministering among Hispanics and describes himself as “not a praying person” (though he does pray for his congregation), has been ministering for 25 years and has started seven churches, with a total of about 500 people in all. There are different cultural and religious contexts but the indications are that intercession by *somebody* – whether by the church planter or others – has some kind of influence which cannot easily be measured.

At least some of those in the control group tend to rely on intercession by those in their sending churches, whereas some of the catalysts speak more of the quality of intercession among those within the movements. Obviously, intercession by members of the local people group cannot be mobilized until there are believers among them. However, it appears that part of the discipleship process implemented by those who have been effective in catalyzing a movement includes an emphasis on prayer. If the local people are taught from the beginning to be people of prayer, so that prayer becomes a normal part of their Christian discipleship, it naturally generates intercessory prayer locally by those on the ground.

#### 4.2.4. Signs and Wonders – Responses to Question 10

Interviewees were asked:

*(Question 10a) In your experience, how often have you seen God do supernatural things in your ministry among your people group, for example Jesus appearing to Muslims in dreams or visions, or divine healings, or Muslims coming to faith by reading the Bible without any human agent involved?*

*(Question 10b) What would you say has been the impact of such supernatural interventions of God?*

*(Question 10c) Could you give a few of the most impactful examples of such supernatural interventions of God?*

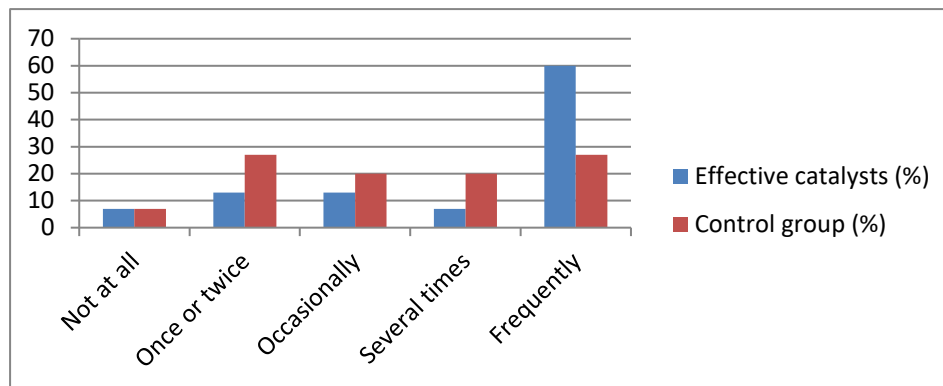
We attempted to quantify the frequency of these kinds of supernatural events, as well as to obtain qualitative data on the impact and kinds of experiences that people had. It was easier for informants to give an estimate of the frequency in terms of categories such as “Not at all,” “Once or twice,”

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<sup>12</sup> Owing to communication problems it was not possible to ascertain if these house churches had reached the fourth generation, so he had to be assigned to the control group rather than be counted as a catalyst, even though he referred to his network as a movement.

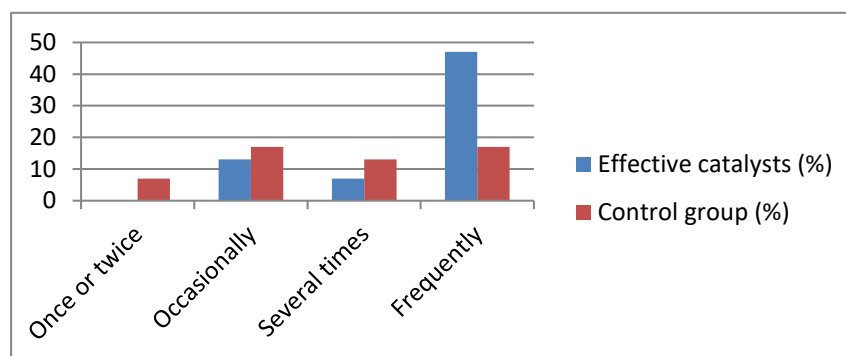
“Occasionally,” “Several times” and “Frequently.” Both among catalysts and in the control group, fewer than 10% of respondents reported that such events never happened in their experience. In the control group, all the other categories (from “once or twice” through to “frequently”) were each reported by between 20% and 30% of those interviewed. By contrast, among the catalysts, the incidence of those reporting such experiences “once or twice,” “occasionally,” or “several times” hovered a little above or below 10%. But then for the “frequently” category the responses shot up to 60%, as shown by Figure 5. This means that supernatural interventions frequently occur more than twice as often among the catalysts as among those in the control group.

Figure 5: Frequency of “supernatural” interventions



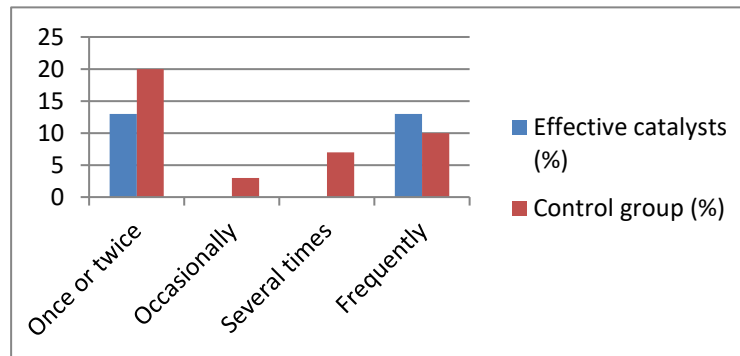
This finding implies that “signs and wonders” are commonly associated with catalyzing a movement. However, the question mentioned a spectrum of types of experiences, including healings, dreams, and visions. When asked more closely about their experiences and examples, informants tended to focus on those events that stood out in their minds and were more dramatic. However, it was the category of healings which most closely mirrored the trend shown in figure 5, as shown by figure 6 below. Here the difference between effective catalysts and the control group is even starker, with almost three times as many of the catalysts reporting healings as happening frequently in their ministry.

Figure 6: Frequency of divine healings



Visions, dreams, or other “supernatural” experiences were less commonly reported and showed a bimodal pattern, whereby among catalysts they were either reported “once or twice” or else “frequently.” In the control group, a few said these happened “occasionally” or “several times,” but again such events tended to be clustered around the low or high frequencies, as figure 7 shows.

Figure 7: Frequency of dreams, visions or other “supernatural interventions”



One possible explanation for this bimodal distribution might be that dreams and visions occur spontaneously and cannot be predicted, whereas workers in pioneer situations may often encounter sick people and offer to pray for their healing. However, in some situations, Christians regularly pray for God to reveal himself through significant dreams or visions to those in the community. If God answers such prayers, this may lead to more frequent reports of such events in some areas. For instance, a man who had been ministering among a Muslim people group reported:

Every time someone came to the church it was almost always because of having had a dream. For example, one man was a neighbor who had seen us meeting for three years. He had three dreams. In the first he was climbing a coconut tree and fell off it. In the second dream he was on his bed and his head was being cut off. Then in the third dream he saw a man in white – Jesus – who told him to come to him. Almost everyone in the church had had a significant dream. An old woman had a dream and then said she needed to go to church. She didn't know where a church was and asked a neighbor who pointed her to our home.... Almost everything God does is outside of us. People would come along to my house and ask me to tell them about Jesus. God was working in his way. [East Africa, Control Group]

Often the dream is one component in a process, though it may help to catalyze a decision for Christ, as in the next example.

The older brother was part of a more fundamentalist radical Islamic movement... and had memorized the Qur'an; he was a Hafiz – a serious guy. We saw the family kind of inching towards faith but the father in particular made a few comments at a family meal one night that set this young guy off. He said, "If this keeps going I will tell my religious leaders." We went out on a motorcycle ride the next day and just had a long talk... and we basically just made an agreement that we pray for each other for a year and just see what would happen - but what I didn't find out until much later was he was actually taking me out on the motorcycle that day to meet up with his religious leaders and kill me. I didn't know that at the time, and our conversation changed his mind; he just decided not to do that. A year later he had... got really disillusioned, ends up having a dream, sees Jesus. Jesus tells him, "I have a gift for you and your family: people are going to explain it and when they get there listen to them." We were actually travelling all that night to go to see him and he didn't know that, so when he woke up we were in the house! So from that, all that whole family ended up coming to faith because of that dream. They all came together – about 18-19 people with some girls who had married in... They promised that they would tell other people, and they did. They just started telling people and all we did was just keep studying scripture. [South Asia; Catalyst]

In this case there had been prayer for the person who had the dream.<sup>13</sup> Another possibly significant factor is a worldview which regards such dreams as meaningful and from God. Perhaps another factor was the fact that the person had previously been very religious, so might have actually been seeking God in his own way until, like Saul of Tarsus, a significant revelation of Jesus altered the person's spiritual course.

#### 4.2.4.1. The impact of "Signs and Wonders"

Although the above data attempt to quantify supernatural events, the meaning behind Figures 5-7 is best elucidated by qualitative data interpreted in the light of biblical precedents. There is the problem that all such data might be dismissed as anecdotal. However, the same charge could be leveled against Gospel accounts of miracles, which (at least in John's case) were deliberately selected for their value as being more convincing in helping people to have faith in Jesus (John 20: 30-31). Even in modern contexts where there is good medical documentation for cases of divine healing, it is very difficult to *prove* that a reported healing is actually "miraculous," because doctors may try to rationalize reports in various ways. Nevertheless there remain well-documented reports of healings following prayer in the name of Jesus Christ which are difficult or impossible to explain away from a medical perspective.<sup>14</sup>

A particular healing, dream, vision, or other supernatural event usually has some kind of impact on the individual concerned, and it may then influence the person's family, friendship network and, in some cases, the wider community. This depends not only on the nature of the supernatural event but also on other factors such as the depth of social bonds in the community or the extent to which the event is explicitly associated with a proclamation of the Christian message. Interviewees often said that the healing was one of the components in a conversion process, but they were sometimes unable to say how much impact the healing had as distinct from other factors which were also operative, such as the preaching of the gospel or other forms of ministry. Moreover, most of the accounts focused on the healings themselves and what God was doing, so often the informants were unable to say exactly what the impact was. Sometimes it could be inferred from the reactions of certain people or later testimonies of others coming to faith.

Sometimes the impact is not only on the person healed but also on the Christian ministering to that person, as illustrated by the following two cases. Both of these are related by missionaries whose denomination was, as one of them expressed it, "not into Signs and Wonders."

[A man] invited us to his house and we were talking until about 2:00am. His mother was sick in bed, with an I.V. bottle next to her. She had been sick for a week. A New Zealand guy and I both felt a burden for her. I laid hands on her and prayed and as I did so I felt a heat coming from my hands. That was it. We prayed for five minutes and then went to sleep. At breakfast the next morning this old woman who had been bedridden was there helping to cook the breakfast! She said she was feeling totally great. She didn't put two and two together but the New Zealand guy and I looked at each other. We found out that soon after we had prayed for her she had to get up to go to the W.C. and she pooped out a load of worms from

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<sup>13</sup> It is not always possible to say to what extent those who experience dreams or visions of Jesus had also been the subject of prayer by others but the influence of prayer cannot be ruled out: someone, somewhere might have been praying. It might even be a response to the person's own prayers – as was the case for Cornelius (Acts 10: 4).

<sup>14</sup> Some such cases have been examined from a medical perspective by Rex Gardner and from an anthropological perspective by David C. Lewis. See: Rex Gardner *Miracles of Healing in Anglo-Celtic Northumbria as Recorded by the Venerable Bede and his Contemporaries: A Reappraisal in the light of twentieth-century experience* (*British Medical Journal*, 287, 24-31 December 1983, pp. 1927-1933). Rex Gardner *Healing Miracles: A Doctor Investigates* (London: Darton, Longman and Todd, 1986). David C. Lewis *Healing: Fiction, Fantasy or Fact?* (London: Hodder and Stoughton, 1989).

her bowels. A lot of worms flowed out of her and she then felt good. That was the only healing I was a part of. [East Asia, Control Group]

Another case is related by a man whose prior professional training had been as a nurse:

One time I had my supervisor and his wife with me when we went to visit a village right outside of town that I had been going to about every month, staying with a local family. That day their niece came and she had her arm all wrapped up. She had hurt her arm and her shoulder and had gone to the doctor in town who did a CT scan of it and said that she needed to go to [another town] to have surgery. My supervisor and his wife asked me to lay hands on her and heal her. I thought I might get fired if I didn't, so I did pray. I confessed in my prayer that I don't have any power to heal anybody and "God, you are the great physician and if you designed to reveal yourself to these people in this way on this day then please heal this sister in Jesus' name." They thanked me. It was evening and I gave that sister some Panadol: I said, "If it still hurts, just take two of these every four to six hours." The very next morning the brother who hosted us and asked me to pray for his niece called me and he said that God answered the prayer. He said, "I could tell by the way you prayed you didn't know if God was going to do it or not but she was completely healed." Her arm was fine and she never had surgery. [East Asia, Control Group]

Even though one impact of these cases was the healing of a local person, in both these cases it appeared that another significant impact was an encouragement to the missionaries that God could work in 'supernatural' ways and could use them in healing people. To some extent, perhaps the second person's own nursing training could even have been a hindrance to his expecting God to heal the injury in answer to prayer.<sup>15</sup>

Many of the healings of Jesus were among people on the margins of society, whose handicaps in some cases reduced them to begging because they had no other employment opportunities open to them. In the same way today, many of the more dramatic cases of healing seem to occur among poorer people, especially those in developing countries with little or no access to medical treatment.<sup>16</sup> These are the very areas where many of those interviewed in this research have been ministering.

Often the impact of healings or other supernatural events seems to have been limited to a particular individual or family, as illustrated by the following examples:

I remember one time this man came to my house and he brought along his small boy. He was really crying. He had taken the boy to the doctor and the doctor couldn't do anything and didn't give him any hope that his boy will even live to see daylight. So he came with his boy – really listless – and asked me to pray. He went back home and the next day he came back to me: he was smiling. I asked what happened and he said, "Praise God! You know, God answered your prayer." The doctor didn't give him any hope. I can't remember [the child's condition] but it was like some complication with the lungs or something that really was not treatable or something like that. [Latin America, Control Group]

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<sup>15</sup> In a follow-up study of a Christian healing conference in England, Lewis (*op. cit.*, p. 67) noted that fewer cases of physical healing were reported by people with a higher education. He comments that "those whose academic backgrounds incline them not to expect healings are precisely those whose expectations are confirmed in their own experiences." On the other hand, the New Testament indicates that even those with little faith of their own can also be healed if someone else has faith for that person's healing: it might be the faith of friends (Luke 5: 20), a relative (Matthew 15: 28), or someone else. (In Luke 22: 51 probably the only person with faith for the healing was Jesus himself.)

<sup>16</sup> See, for example, Rex Gardner's book *Healing Miracles: A Doctor Investigates* (*op. cit.*), pp. 176-184.

A girl was born blind. It happened in our community. I found this girl playing with her toys but she was missing them because she was blind. I offered to pray for her and her grandmother said, "That's fine." The church also prayed for her. We also have doctors who come to our community once every three months. They said that they could operate on her. The church gathered money and by the grace of God she can now see. She is from the most conservative part of the village, where they send people to the madrassah [Quranic school] but she is the only one who comes to our church school. She can see very well and would like to become an optician. [West Africa, Control Group]

In this case, the Christian involvement also entailed conventional medical treatment but it was the loving concern of the Christians that had an impact.

Sometimes a healing or deliverance becomes so well-known in a community that it has an impact on a wider network of people, as in the following examples.

Our team... rented a house but the lady of the house was a well-known prostitute and drunkard. However, she was so transformed she gave up the prostitution and drinking. The news spread like wildfire in the community and people said, "Maybe let's do Christ's way." There was... a lot of impact in that particular place. [East Africa, Control Group]

I was walking across the village and there was a drunk man who wanted to fight with me, to stop me going further. I prayed for him in the name of Jesus and in the same moment the drunkenness disappeared. The next day a church started in his home. Today 95% of the people of the town go to that church where this former drunk is the pastor. Nobody in that town had been a Christian before that. It is one of the biggest churches in that area. More than 100 people are now in the church, in a village with a population of about 300 people. Most of the villagers are Christian now. [Latin America; Control Group]

For many of those interviewed, the supernatural events happen relatively infrequently, essentially when they encounter someone who needs prayer for healing or deliverance. In some ministries, however, they are an integral part of the ministry approach, as illustrated by the following account:

Deliverance ministry and other answered prayers have a big impact in a village. Most villages are filled with evil spirits and in every village there are witch doctors. All families have issues – whether sickness, marital conflict, problems with the children, unemployment, or whatever. They tell us their problems and we pray for them. It's just a simple prayer that can affect these people: "Jesus will heal you". It might only take a few minutes. Spiritual warfare is one of our methods. There are hundreds of evil spirits. When we pray with those who have evil spirits, there is deliverance. We pray for the sick and demonized and invite people to gospel meetings. We tell them to bring along their friends and relatives. Because they have seen miracles, they bring along others too. We share the gospel. These are village people, with a simple faith in Jesus. Where their problems have been solved they will believe in Jesus and come to the church. Slowly we teach them the gospel.... People come to Christ and after a few days may be baptized. We plant house churches which then develop into bigger churches. [South Asia, Control Group]

Over the last thirty years or so this man's network has planted about 100 large congregations plus about 500 house churches or small groups. He says that healing is happening all the time because "without it we can't reach people". In such cases, the healing and deliverance is accompanied by a proclamation of the gospel: the 'signs and wonders' are not a substitute for preaching but rather an accompaniment to it. This accords with passages in the New Testament which state that God

*confirmed* the preaching through the miracles that accompanied it (Mark 16: 20; Acts 14: 3; Hebrews 2: 3-4).

Although the above accounts have focused mainly on healing and deliverance, God works in other supernatural ways too. An example of this comes from a missionary working among indigenous peoples of the Amazon basin:

When I first began to work here [twenty years ago] and I arrived in a community where most of the people didn't speak Spanish, the principal leader [who did speak Spanish] said to me, "The shaman says you can't come here."

I said, "What authority does he have?"

He wouldn't answer but I said, "No matter what you say I will still come because of the One who told me to come here."

The shaman got mad at me. The leader was translating. I got out of the boat. The shaman began to dance. I could feel the darkness. I prayed in the authority of Jesus Christ and took seriously my own spiritual authority. Suddenly the shaman ran away! I had my eyes shut at the time. The leader said, "What did you do to him?" The shaman evidently saw something that I didn't see. I think he saw angels with swords out.

Then children – fifty of them – came out. I taught them a song, playing on my guitar, and sang the same song fifty times! It was 'Jesus loves me, this I know, for the Bible tells me so'. I finished and went back to where I had come from.

One month later the leader came to my office in [the town] and said, "Do you remember me? Do you remember the song you taught the children? Now the whole community is singing it – old people, women, everyone: even I'm singing it! But there are two words we don't understand. Who is 'Jesus' and what is 'the Bible'? Can you tell us what this means?"

The next week we took the boat back to that village. It was in February – the time of rains. When we got to the community we showed the Jesus film. They had never seen a movie before. There were 450 people watching it. At the end the leader understood the message and said, "Now I know who Jesus is. The shaman has no authority here: Jesus has authority." All the people responded to the gospel message *en masse*. Then they said to the shaman, "We don't need you any more. You have only brought us sadness and darkness. Jesus has brought us peace."

In each community there is always a witch doctor or shaman who dominates but the gospel has prevailed. Many shamans have come to the Lord and now serve God." [Latin America; Control Group]

It may have been noticed that all the above examples are taken from the control group, not from the effective catalysts. One reason is to show that God is working powerfully through those in the control group, not only through the catalysts. Among those counted as "effective catalysts," there are plenty of further examples that could be cited, but most of them simply reinforce the trends already mentioned. However, one case should be mentioned because it shows the difference that was made to a movement after the local people began to pray for healings and other miracles:

[We see 'signs and wonders'] every day – but not at the beginning. It didn't start out that way. Until I changed, nobody was really teaching that... but when we started commanding people to get healed that really flipped everything again.



This guy knew very little about the Bible, very little about church at that time but just whatever I taught, he did. We weren't seeing a lot of people get healed so we started adding this command "Heal the sick, raise the dead, drive out demons..." Just learning more how to humble myself and be willing to be humiliated but I can experiment here a lot easier than [in my home country] .... It just doesn't seem scientific to me to command people to be healed - that sounds like something [from TV] and I don't want to sound like that but we weren't seeing people get healed until I started to command people to be healed.... That's what Jesus did.... Jesus commanded trees and storms and mountains: he's not a Western scientist like we are. That was a big theological jump but, once I started to teach it, it all started to happen. That just added fuel to the fire: we already had a movement going before we started going in that direction; it was already going but that Holy Spirit stuff was just like fuel on the fire.

I think we went from about 200 to 1,500 house churches within a period of three years after we started to preach and teach on healing. It dramatically increased but it was not the key thing at the beginning. Now we have a movement of people who - mostly the women - love to lay hands on the sick and anoint people with coconut oil. We did a video interview of a lady that raised her husband from the dead. They can't keep the anti-venom refrigerated because there's no electricity so the guy died from a Russell's viper bite in the rice fields. His wife came out and found him: he was dead. In her interview... she says, "He was dead. I remember that training I got...." Her husband is being interviewed and says things like, "I was dead. My body died but the next thing I know my wife is shouting at me. I felt my spirit leaving my body and the next thing I know my wife was shouting 'Jesus' in my ear and I came back to life, so that's how I got raised from the dead." ... I've never even prayed over dead people but I taught them to do what Jesus wants them to do and they actually go out and do it. We've had three people raised from the dead. (Southeast Asia; Catalyst)

This testimony not only shows how a movement accelerated after the introduction of teaching about expecting God to work in supernatural ways, but it also points to an important application for other missionary contexts. Those ministering in many situations around the world base their strategies on the principle of finding a "man of peace" (Luke 10: 5-7). A similar passage in Matthew's gospel refers to finding a "worthy person" (Matthew 10: 11), but this is in the context of other instructions, in which Jesus tells his disciples to "Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons" (Matthew 10: 8) – the words referred to by the effective catalyst quoted above. Even though these words are omitted from the instructions recorded by Luke, those who were sent out evidently did the same kinds of things because when they returned they reported to Jesus, "Lord, even the demons submit to us in your name" (Luke 10: 17). One application of this insight is that the other instructions are part of the same package as the principle of finding a "person of peace," which should not be dissociated from its context.

Besides healings, significant dreams or visions, God also works in other ways that we do not expect. Some of those interviewed mentioned different types of supernatural intervention, an example of which follows:

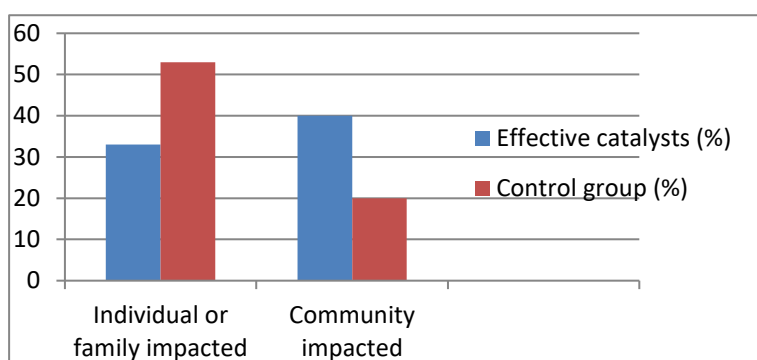
I've been in a village where all the dogs from the village just came charging at me. A crowd of people – like 50-60 people or a hundred people – were standing there and they were wondering "What's going on here?" All the street dogs were about to bite and about to charge me, and I just took the authority. I looked at the dogs and I said, "In Jesus' name I command you to go!" The dogs turned and went away, with about 50 or 60 people, or maybe more, watching this. Inside, of course, you are scared but outside you have to

recognize who you represent because you are in Christ. He promised that he is with me.  
[South Asia; Catalyst]

In these and many other ways God is showing his glory through his people in many parts of the world. One of the characteristics of a movement is that often its impact is on a whole community, not only on some of the individuals within it.

The following graph shows that the catalysts mentioned the impact on a community more frequently than on an individual or family, whereas with the control group it was the other way around.

Figure 8: The perceived impact of “supernatural interventions”



#### 4.2.4.2. Signs and Wonders: Summary of Applications

(1) In John’s Gospel, miracles are presented as “signs”: acting as catalysts in precipitating faith (e.g. John 2: 11; 9: 38; 11: 45) but also provoking further opposition among others (e.g. John 9: 16; 11:47-53). Signs and wonders do not constitute a magic formula for bringing people to faith, but they do help to catalyze decisions, either for or against Jesus.

(2) It often takes more courage and faith to pray for a non-Christian to receive healing than to pray for someone who is already a disciple of Jesus. However, God often acts in unexpected ways if we are willing to step out in faith by taking the risk of looking foolish.<sup>17</sup>

(3) Movements can be started, and churches can be planted, without any accompanying signs and wonders. However, the presence of such supernatural confirmations of the gospel may help to speed up the process.

(4) The role of signs and wonders in accelerating the process of church planting or catalyzing a movement needs to be accompanied by a culturally appropriate sharing of the gospel message, with the significance of the miracle clearly explained. (Compare Acts 3 with Acts 14: 8-20.)

(5) Training materials for movement catalysts and church planters that are based on Luke 10 and Matthew 10 should not overlook the role of healing and deliverance in those contexts.

#### 4.2.5. Traits and Competencies Essential for Ministry Fruitfulness

Interviewees were asked:

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<sup>17</sup> In his book *Healing: Fiction, Fantasy or Fact?* (op. cit.), David C. Lewis shows that there are mixed results when Christians pray for other Christians. Anecdotally, however, some of the more dramatic cases of physical healing were reported by those who were willing to pray for non-Christians (pp. 203-234).

*(Question 11) “What are some personal traits and competencies related to your ministry which you wish you had more of? By this we mean personal characteristics or qualities and abilities or skills or things you wish you had been trained in.”*

Many of those interviewed found it difficult to answer this question. Some said that they had never thought about it and answered in terms of practical skills such as mechanics or a greater facility in the language.

Some, including older catalysts, said they did not see any lack in their own traits and competencies. For example, we recorded replies such as the following:

Maybe when I was younger I would have had better answers for that question but I think I'm pretty comfortable: I feel like I really fit in this niche. I know some things I'm not as good at; it's not that I don't want to keep learning - of course I want to keep learning - and particularly I want to keep learning about how to build other peoples' faith because it seems like a really critical issue to me. [Southeast Asia; Catalyst]

I've never asked myself that question! Whatever I've needed, God has given as I have needed them. For example, at school learning Latin and German I had zero competency in languages but then I went to Thailand and spoke Thai imperfectly; after that I was in China. However, if you can empathize and communicate, it supersedes your actual language ability. God gives as it is needed! [West Africa; Catalyst]

Some people managed to think of only one trait or competency, or skill, that they lacked. A second item was mentioned by only 47% of the catalysts, contrasting with 83% of the control group. This difference does not seem to be related to the length of time they had been ministering because the average (mean) time that interviewees had been ministering was 20 years for the catalysts and 18 years for the control group. Perhaps those in the control group were more aware of skills that they lacked.

Nevertheless, the types of skills or competencies that people mentioned fell into a very disparate range. As most responses were mentioned by only one or two people, the numbers were too low for clear patterns to be discerned. When attempting to categorize responses according to the categories used for the online survey, we found that traits such as persistence and agreeableness, and competencies such as disciple-making and empowering, as well as the quality of knowing more of the power of God, were mentioned both by catalysts and members of the control group. Catalysts were more likely to acknowledge a need for greater personal flexibility. Might this be the “downside” of their passion for getting things done (*Drive to achieve*) which some of them only recognize in retrospect? On the other hand, a drive to achieve was one of the characteristics, along with a hunger for God, intercession, evangelistic zeal, and training in apologetics, which were only mentioned by those in the control group. Interviewees in the control group were also more likely than the catalysts to mention the need for more linguistic or cultural training.

Some other skills that were felt to have been desirable by certain interviewees included peacemaking skills (in dealing with conflicts in the team or church), storytelling skills, counselling, preaching, administration or relating to people. A few mentioned the need for practical skills such as mechanics or other secular life skills that would be useful in building relationships with people and finding an acceptable niche in society when going into a new area, especially when ministering among Muslims. One person mentioned that he would like to have training in how to deal with the post-Covid situation. The responses to this question are summarized in the following table.

Table 47: Traits or Competencies Felt to be Lacking

Traits or competencies felt to be lacking	Catalysts	Control Group
Flexibility	3	0
Empowering	3	2
Persistence	2	1
More language training	1	7
Agreeableness	1	2
Disciple-making	1	2
Power / Authority of God	1	1
Genuine love	1	1
Gift of administration	1	1
Internal locus of control	1	1
Confidence in God to use local disciples	1	0
Storytelling skills	1	0
Listening to God	1	0
Hunger for God	0	3
Fervent intercession	0	3
Peacemaking skills	0	3
Drive to achieve	0	2
Confidence in the Bible	0	2
Evangelistic zeal	0	2
Training in apologetics	0	2
Life skills (from secular training)	0	2
Preaching	0	1
Training in mechanics	0	1
Making friends easily	0	1
Inspiring shared vision	0	1
Individualized consideration	0	1
Greater knowledge of culture	0	1
Post-Covid 19 training	0	1
Self-discipline	0	1
Expectant faith	0	1
Counselling	0	1
Other	8	11

Among this wide range of answers, most of which are mentioned only once or twice, it is difficult to discern consistent patterns. Often the perceived lack of a skill or competency arose out of specific local situations: for example, the person who mentioned that training in mechanics would have been useful had been working in a part of Africa where, he said, there was no competent mechanic in that district.

At first sight, these responses appear to show areas where respondents believed they had scope for improvement. One might focus on certain items and claim, for instance, that those in the control group had less cultural or linguistic ability than catalysts, and from this jump to the conclusion that a factor in the catalyzing of a movement is having a good knowledge of the language and culture. Certainly those who themselves belong to an ethnic or linguistic group are at a great advantage in this regard, so it is highly relevant to note that in the online survey three-quarters of the catalysts but only half of the control group are from the same ethnic group as the one that they are seeking to reach. Likewise, 82.3% of the catalysts but only 57.5% of the control group were already fluent in the heart language of the people they were reaching at the beginning of their ministries.

In some cases, however, there is reason to doubt the accuracy of some of the responses to this question in the interviews. Some Christians, when asked about their own areas of weakness, can be overly modest or humble about their own shortcomings while others might regard these same people as being strong in those very same areas. For example, a man in the control group ministering in East Africa at first commented in response to this question, “I’ve not really thought

about it” but then said, “I wish I could be more prayerful. I find myself in this situation that I have my cup so full – all very positive things because it is very positive ministry commitments and responsibilities which then leave me with not enough time for prayer. So I wish that I was able to be more prayerful.” His reply was therefore categorized under “Intercession.” However, earlier in the interview he had mentioned weekly meetings at which they pray for unreached people groups, special days of prayer on the first Friday of each month, and a practice of each team member setting aside one day a week to pray and fast for their unreached people groups. From the perspective of many others, this man would seem to be highly dedicated to prayer already, but when asked about a trait or competency that he feels is lacking he mentions prayer. Likewise, another man in the control group who is ministering in West Africa also responded to this question by saying that he wished he had “more prayerfulness and time to read the Bible,” but he also had previously said in the interview: “From the beginning of the ministry we had a focus on prayer and fasting. We have days of prayer and fasting. For example, last Friday night we had a prayer night.” Therefore it seems that some of these replies may need to be taken with a pinch of salt as being overly modest and actually indicating strengths rather than weaknesses.

In other cases, if someone mentions an apparent “weakness” in a certain area, it may be accompanied by an explanation which clarifies the situation being faced, as in the following example.

“A woman had come to Christ and had made a visible declaration of her leaving Islam. That night after she had come to church her three-year old daughter was raped by a man as a punishment for the mother’s decision. Am I confident enough in the Scripture and the gospel that I’m willing to still share this and willing to still invite people to church and invite people to follow Christ knowing that their three year old daughter might get raped?” [East Africa; Control Group]

Accounts such as the above need not be interpreted as evidence of “weakness” or a lack of a competency. Rather, they testify to honesty and humility.

### 4.3. Concluding Comments

We may frame the statistics provided by the online survey as the bones that give structure and shape to a body. The interview analysis of this chapter can then be viewed as the flesh and blood that show many more individual features. Whereas the online survey gives the macro level, this chapter has given a micro level perspective. The interviews show the real-life situations that pioneers face and how they have adapted to these and learned from them.

It is possible to analyze ministry methods, obstacles to ministry, or personal traits and competencies on a human level, noting trends and comparing the catalysts with the control group. Certain patterns have been discerned. These are mostly tendencies rather than clear-cut differences between catalysts and the pioneers in the control group. There is also a divine element that is difficult to analyze, and this aspect is particularly pertinent when trying to assess the influence of prayer or the impact of signs and wonders. Sometimes we can do little more than observe what God is doing in a particular situation.

# 5. Chapter 5: Synthesis of Findings of the Online Survey and Interviews

## 5.1. Introduction

With 307 survey respondents and 45 interviewees we had a wealth of material to draw on for this study. The survey provided a broad range of information about each participant, and the interviews went into great depth and detail, providing us with plenty of both quantitative and qualitative data.

However, it proved challenging to synthesize the findings because of the differences between the two groups in terms of sampling, focus and content.

*Sampling:* The online survey was completed by a very diverse group of respondents, with translations available in French, Spanish, Hindi, Indonesian, and Swahili. By contrast, all the interviews were conducted in English, with two Spanish-speaking interviewees enlisting the help of an interpreter.

*Focus:* The written surveys primarily focused on traits and competencies and the factors that contributed to or impeded ministry fruitfulness, whereas the interviews sought to explore more of the social and cultural context in which respondents were working.

*Content:* Owing to the difference in focus, the two approaches varied not only in content but also in format. Whereas most of the online survey questions involved choosing how to rate a statement on a given scale, the interview questions were generally open-ended, allowing respondents to answer in whatever way they considered appropriate.

In spite of these challenges, useful comparisons can be made between data collected through the online survey and the interviews. These mainly involve (1) ministry approaches as factors – amongst others – that contribute to ministry fruitfulness, (2) factors that hinder ministry fruitfulness, (3) the role of intercessory prayer, and (4) the positive contribution of supernatural events. In each of these areas, the statistics provide a broad framework for comparisons between catalysts and the control group, while the interviews give glimpses into the realities of church-planting and disciple-making in the participants' various contexts.

## 5.2. Points of comparison

### 5.2.1. Factors contributing to ministry fruitfulness

Table 44 in the interview report listed the many items that were mentioned as contributing to ministry fruitfulness. In the online survey participants were asked to rate a long list of potentially contributing factors. Below are some that provided interesting comparisons between the catalysts and the control group.

#### 5.2.1.1. People have been open to the gospel

This raised many questions about the perceptions that non-Christians had towards the pioneers. Within any society there are differences according to gender, age, social status, and so on, and the receptivity towards any particular approach may vary accordingly. Moreover, in some societies receptivity may be influenced by whether or not the person sharing the gospel is younger or older,

better educated or lesser educated, and other factors. Although it is possible to transgress some cultural norms (as Jesus did with the Samaritan woman), in assessing “openness” it is important to know which approach was used, to whom and by whom, and in what language. Hence an assessment about how much “people have been open to the gospel” may actually be giving a subjective opinion on the extent to which the social sub-group they have been working with have been open to the gospel, as shared using particular approaches. Insofar as openness could be a response to those approaches, this assessment might in fact be a mirror reflecting the effectiveness of those methods. Whether the degree of openness is an objective fact or a subjective perception, according to the online survey this factor was seen by the control group as a greater impediment to their ministry: their average ranking of 3.76 being higher than the catalysts’ average ranking of 3.44 for this factor.

#### 5.2.1.2. We have received specific guidance from God

Sometimes specific guidance has been a motivating factor prompting someone to minister in a particular area or among a certain people group. For instance:

My prayer as a young man was that I want to go to a people group that has zero disciples. At that time I used ‘Operation World’ by Patrick Johnstone and I prayed, “Father, guide me.” I knew already I was going to go to the Muslim world: that was the religious bloc that was most neglected by Christians. So I prayed for one Muslim country after the other...

Then God gave me a dream... and showed me that he was going to do a great work, to the extent that it will be writing church history; that was a confirmation to me. [In the dream] Jesus was behind me and opened a book for me. I looked at the book and it had the title... “The history of Jesus’ Church” and then he opened the book and I saw the table of contents. Now in the table of contents there were main sections and their sub-sections and one of the main chapters was devoted to the [ethnic group among whom this man later ministered]. Bear in mind this was when there were five believers among about 7,000,000 people so humanly speaking a sheer impossibility. From that night on I believed that there would be a movement and we would see thousands and tens of thousands come into the Kingdom. [East Africa; Catalyst]

I came to be around here and the Lord said to me, “I want you here”. That’s where I had the urge to do something for God. It was while staying in the North that the Lord kept telling me to minister to the T. and N. people. The Lord made the connections for me. In 2014 I came across a missionary and we chatted. He was reaching the same people in 2014 and had a burden to reach those people so we began to do ministry together. The call was clearer when I started to minister too. The Lord spoke clearly through Isaiah 43:19 that he was going to do a new thing among the N. and T. At first I didn’t know what it was but God was saying about discipling the church and to make other disciples as well as planting other churches. I chose to minister here. [East Africa; Control Group]

For such people, a sense of divine guidance can be important in strengthening persistence in the face of discouragements or setbacks.

#### 5.2.1.3. Ministry Approaches

Question 12 of the online survey asked respondents to describe their approach to ministry. Various options were offered but the majority chose “Other.” A later question (22d) asked them to rank on a five-point scale the contribution to their fruitfulness that came from adopting the “right” ministry strategy or method. This seemed to be a strong factor among the catalysts, who on average ranked this item higher than the control group.

#### 5.2.1.4. Ministry Approach 1: We have done compassion ministry and met people's holistic needs

Many of those interviewed, among both catalysts and the control group, mentioned that they had been involved in some kind of compassion ministry. What this actually meant in practice is illustrated by the following examples:

[In the village where I was teaching] one of them had made it to high school but most of the people had never gone to high school so this was a big thing. I wanted to keep kids in school because if the girls are in school they had a much better chance of not going into prostitution. This is a huge thing. I had 6th grade students taken out to become prostitutes as you get big money at the lake - virgin, first night. So it was a really big deal to keep the girls in school. [East Asia; Control Group]

Just loving people no matter what, and accepting people into the congregation even though their life is still a mess... I think of one of the plants we had: it was very inner city. We had gay couples visiting the church (both gay couple men and women), we had drug addicts, children of the street – all of that in the church, and it was very hard for established people in a long term relationship with Christ for such people to come in and be part of our congregation; to minister to them and to love them was a huge, huge difficulty for many of them. I love seeing that happen – to open up doors so they could love people who were far from perfect, but we're all not perfect. [Latin America; Control Group]

I can share with you a very simple process: I call it community learning centers... The idea behind the community learning center is that you go into a community where the gospel is not preached and no-one has been there. ... Maybe other non-governmental organizations have that but they don't have a way of doing it; maybe the government has certain projects but they are too lazy and too corrupt and they're not doing it, so it's just a matter of how you approach it....

We contacted the government saying, "We will help you go house to house." The government thought we were a voluntary organization and we were helping them but what we were doing was we were using their platform to approach the people. [South Asia; Catalyst]

In addressing medical, educational, or other types of holistic needs, the compassion ministry is a tangible demonstration of the love of God. It is not merely a means to provide access to the community; more importantly, it can help gain access to people's hearts. The compassion ministry may provoke people to ask questions that can lead to opportunities to share about Jesus. Often people are willing to listen to someone who shows genuine care for them.

Helping people in their practical needs does not necessarily require specialized skills or funding for an aid project. Doors may open as Christians help local people in practical ways, as in the following examples.

I came to a village... and there was no other man because the men were working in the fields. A truck of cement had arrived, full of sacks of cement and there was no-one who could take it out. I took the responsibility to do it... Nobody else helped, but when the people knew about this – that I was able to do the work that the village required – it was a blessing for me. Before that, I had tried to build relationships and invite people to the church but people didn't want to go. However, after that, people began to assist and come along. [Latin America; Control Group]



There was a guy who wanted [the Christian] to spend some time with him but this guy was a farmer and they were planting tomatoes. [The Christian] wanted to say, “No, I don’t have time to plant tomatoes: I’m trying to do DMM work” but he felt compelled to go with the guy. So he went with the guy, helped him plant tomatoes and then in the process he met a bunch of the farmers who were planting tomatoes – and seven people were led to Christ and baptized, from just planting tomatoes! [West Africa; Catalyst]

Some might regard this as a form of “finding a person of peace” but it raises a wider issue because several interviewees mentioned the advantages of having a practical skill such as well-digging as a way to integrate into a community and to be accepted because one has something practical to contribute.

#### 5.2.1.5. Ministry Approach 2: We have adopted the right – movement – ministry strategy or method.

It is not surprising to find that the catalysts, who had seen a movement successfully launched, gave an average rating for this factor at 4.51 on a scale of 1 to 5, whereas the average rating for the control group, who had not yet catalyzed a movement, was 3.71. Those who had seen less abundant fruit in their ministry might be more hesitant about asserting that theirs was the “right” approach, even though at least some of them had consciously been using the same or similar methods as those used by some of the catalysts.

Watson and Watson, whose DMM approach is one of the answer options listed in question 12, comment: “what is right for a new church may be very different from what is right for a century-old church. Of course, this presumes we know the definition of *right*. There are certainly absolutes, but there are also situations where there are seasonal answers/responses.”<sup>18</sup> Moreover, the use of the definite article (“*the* right... strategy or method”) seems to imply that there is only one approach that is right. It may be that those giving a lower ranking to this factor are displaying a measure of humility.

Often a model for outreach is taken from the instructions given by Jesus to the Twelve and to the 70 (or 72), as recorded in Matthew 10: 1-16, Luke 9: 1-6 and Luke 10: 1-20. One of the catalysts stated:

We learned that Jesus actually heals people and raises people from the dead and if you command people to be healed and raised from the dead they'll actually do it. Poor uneducated [people] - they actually believe this stuff, so these people started commanding people to come back to life. We weren't seeing any healings happen until I changed and I started to teach it from the Word. That's a difference between what we're seeing happen and a lot of other CPM and DMM gurus. [Southeast Asia; catalyst]

In the interviews, both catalysts and those in the control group sometimes commented that a frustration with existing methods had led them to experiment with new forms of outreach. Courage is required to break free from the shackles of church tradition or to challenge traditional methods, especially in the face of opposition from other Christians. Finding a viable alternative also requires qualities such as being innovative, creative, flexible, and willing to learn from one’s own mistakes.

I said: “What is it that we're doing wrong? Why are they rejecting the gospel?” I looked at the culture and looked at the language and our dependency on Western money: it was so power-controlled and they were telling people what to do. I said, ‘How about doing it the other way round, and letting the people discover what to do by the help of the Holy Spirit?’ I was also thinking about the gender issue. At that time only men could baptize people.... Did

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<sup>18</sup> David Watson and Paul Watson (2014) *Contagious disciple making: Leading others on a journey of discovery* (Nashville: Thomas Nelson), p. 158.

Jesus give the Great Commission only to men or to all? Is obedience only for men or for all? In those days I had more questions than answers. If I asked anyone, people in the ministry were very defensive and no-one was willing to give me an answer. [South Asia; Catalyst]

What everybody else was saying “Don’t do”: that usually works in our case! [Southeast Asia; Catalyst]

These quotations illustrate how some catalysts are willing to fly in the face of established ministry methods and have the courage to try innovative approaches. This requires courage and creativity as well as some of the other traits highlighted by the online survey. What others had thought were “wrong” ministry approaches have proven to be successful in catalyzing movements. This is why the catalysts are now confident that their approaches, while varying among each other to some extent, have indeed been the “right” ones for their specific cultural contexts.

#### 5.2.1.6. Ministry Approach 3: We have used a contextualized ministry approach

In the online survey, there is no significant difference between the catalysts and the control group in terms of their using a contextualized approach. The only significant difference is that those from outside an ethnic group tend to attach greater importance to the use of a contextualized approach than those ministering within their own culture.<sup>19</sup> The latter are likely to contextualize their approaches naturally, without being so aware that what they are doing is actually a form of contextualization.

From the interviews, however, it became clear that people understood “contextualized approaches” in a variety of ways. For instance, some working with Muslims consider that they are being contextualized if they use Qur’anic terminology, such as referring to Jesus as “Isa,” or Moses as “Musa,” instead of the equivalent term prevalent among Christians in the language used for communication. In some cases, interviewees said that when speaking to Muslims they also used the Qur’an as an element of the culture which can be used as a bridge to sharing with Muslims about Jesus. Others see contextualization more in terms of the structure of church services, using local instruments in worship songs, or meeting on a Friday instead of a Sunday.

This principle is taken further by some who see no problem in using local forms of prayer of the other religion instead of imitating postures perceived to be “Christian” prayer forms. They see it as a question not of the form but of the content of the prayer. For example, a catalyst working in a Buddhist context in Southeast Asia asked about the meaning for local people of ringing a small bell and he was told “it means you’re talking to a good spirit.” He commented, “Just asking that question was a breakthrough.” Likewise, he said: “It’s radical [here] to pray with your hands up [above one’s head] but Christians using that form of prayer was also a breakthrough.”<sup>20</sup>

A catalyst in South Asia described how he would wake up early in the morning and walk with Hindu devotees, adopting the same posture of prayer as the Hindus but using it as a way to intercede for those around him. He commented that by doing it every day, prayer became an integral part of his life and they also began to see a breakthrough in that place. The principle of flexibility allows for great diversity in outward forms but people differ in the extent to which they apply this principle. Principles of contextualization apply in sharing the gospel with *anybody*, in terms of the types of language one employs or the metaphors one might use.<sup>21</sup> However, it is particularly noticeable when

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<sup>19</sup> This factor is ranked on average at 4.59 among expatriates as compared with 4.12 among those from the same ethnic group.

<sup>20</sup> He also remarked: “What everybody else was saying ‘Don’t do’: that usually works!”

<sup>21</sup> Watson and Watson (2014: 9-17) entitle one of the chapters in their book ‘Disciple-Makers Deculturalize, Not Contextualize, the Gospel’. Their approach is essentially to let the local disciples decide for themselves how in their culture

ministering to sub-groups within a culture, such as the illiterate, disabled, or marginalized. For example:

Two illiterate people took the Bible home but couldn't read it. The uncle was able to read, and that was helpful later on. My wife told them oral stories and developed a way of telling stories by drawing at the same time on paper or on the sand. She drew pictures – five or seven pictures that can encapsulate the story. She found that doing it in color was not reproducible so she then just did stick men but illiterate people could remember the pictures and this helped them to tell the story again to their own families. Only something like 10% to 25% of the people are literate. [East Africa; Control Group]<sup>22</sup>

Not only flexibility, but also qualities such as inquisitiveness, creativity, and a willingness to experiment with new approaches are among the characteristics needed in developing contextualized forms of evangelism. Inquisitiveness is needed in researching local practices and beliefs, including the attitudes of local people towards them; creativity is required in developing new ideas about how to incorporate such insights into evangelistic approaches; testing out such approaches involves a willingness to break with convention and to experiment with new ways of doing things. These qualities are found not only among catalysts but also among some of the control group.

#### 5.2.1.7. Ministry Approach 4: We use a discovery approach and discovery groups

According to the online survey, catalysts on average ranked the contribution of this factor toward their ministry fruitfulness as being just above “moderately” (at 4.16), whereas the average of 3.45 among those in the control group means that it was ranked between “somewhat” and “moderately.” In the interviews it became clear that not all catalysts use this method, and it is also employed and taught by some of those in the control group. The contribution of this particular method by itself may be hard for respondents to assess because it is one element in a package of different methods, as in the following example where it is supplementary to a miraculous healing:

God used the healing of a woman whose father was an imam. The lady was paralyzed and had not been walking for years. The team began to reach out in that village and came into contact with her. Over time she experienced a dramatic miracle: she could stand up and be on her feet. This gave access to the people, with more openness in the family and community. We did DBS, engaging people with the Word of God. This lady... is now leading two or three groups.  
[West Africa; Catalyst]

Some who use a discovery approach realize that it is not a formula for success as it stands; it may need to be adapted to specific contexts as well as being one tool alongside other forms of outreach.

I don't know if you're familiar with the DBS – Discovery Bible Study method. We've been trying to do that for years, and other people have been trying to do that, but a colleague was saying it's really hard when you tell a story and then ask people, “What does this teach

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they would pray, teach, sing, and so on, rather than to imitate models imported from outside (pp. 13-16). However, these examples from within the local Christian community have to do with the application of biblical concepts rather than contextualized evangelistic approaches in sharing the good news with non-Christians. When looking outward rather than inward, particularly in pioneer circumstances in which there are not yet any indigenous disciples, there are biblical precedents for finding contextualized points of contact within the local culture. The example most commonly cited is Paul's speech to the Areopagus in Athens (Acts 17: 16-34) but many of the same principles of using points of contact familiar to the audience can also be found in the teachings of Jesus. (See David C. Lewis “Jesus-style contextualization” in *Japan Harvest*, Summer 2018, pp. 8-9.)

<sup>22</sup> This example also illustrates reproducible disciple-making.

about Jesus?" or "What should you change in your life?" The way that it's phrased right now is kind of weird and people don't know how to answer that. I was just with a friend recently and he told me this word... that means "an important lesson that you learn from a reliable source." So I rephrase this question; instead of "What did you learn?" I say "What [important lesson from a reliable source] did you find?" Then people know how to answer the question. [Southeast Asia; Control Group]

We don't preach sermons; just tell Bible stories, just have questions and discussions. You don't have to have a formula to do that with: all these DBS and T4T people drive me crazy because they're saying, "Which camp are you in?" I'm not in any camp; I got trained outside of those camps but they're very insistent that these are the only movements that are happening if people use this - and I'm thinking "Come on: just tell Bible stories and ask questions". [Southeast Asia; Catalyst]

#### 5.2.1.8. Ministry Approach 5: We have implemented reproducible disciple-making

In the online survey, this item and the following one about raising up leadership were given almost the same average ranking by catalysts (4.52 and 4.55), while those in the control group tended to rank them lower (3.97 and 3.75 respectively). This was not a topic addressed as a specific question in the interviews but occasionally it was implied by interviewees, usually in the context of describing leadership training, as in the following example.

When we started out, [a local leader] divided the tribal territory into 12 segments... We got him a motorbike and [another leader] a motorbike and they both recruited a mentee (somebody to mentor). They went out, one leader into one segment, and the other into the other segment. We started with two segments; a year and a half later both of those mentees were trained well enough to select somebody else to mentor. The original two leaders could both select somebody else to mentor, so then they went to four new segments; now we're at all 12 segments....

The peer mentoring is set up in four levels, so you have you have the segment leaders (who have motorbikes) with somebody they're mentoring. Then you have the section leaders: each segment leader has ten section leaders. The section leader is for a smaller area: probably you should have at least a bicycle. The section leaders meet with ten subsection leaders and the subsection leaders are all within walking distance of the village leaders - the ten village leaders that they are over. We have village leaders only if there are multiple groups in the village. So [a local leader] shares with the segment leaders, who share with their section leaders; the section leaders share with their subsection leaders and the subsection leaders share with their village leaders. Those are all levels of leadership that [the local leader] has named and defined. You have to have a limited span of care or you'll burn people out, so we took a look at all the groups and then he could figure out how many segment, section and subsection and village leaders he needed.... A guy on a motorbike can't go around to every group so he has to identify leaders that he can share with, who will pass it on down to other leaders. [West Africa; Catalyst]

Approaches such as this entail face to face meetings which also facilitate greater personal mentoring than can be done, for example, by sermons in a church or classroom-type teaching sessions. Jesus provided a model of this in his interactions with his disciples, who learned how Jesus taught, healed, and cast out demons before they themselves were sent out to do the same. They also gave feedback on their results (Luke 10: 17). This combination of head knowledge with practical experience is also the approach of this same catalyst in West Africa, whose eight-day training sessions consist of two days of training, two days of modelling it in a village setting, two days of further training and another two days of practical experience. The mentors insist that those who participate must commit

themselves to the whole program, without skipping any parts, which weeds out those who “are just there for another class” but do not implement what they have learned. Having trained “hundreds of pastors who didn't do anything with it,” they decided it is better to have small numbers who are committed and willing to also engage in the practical ministry component.

This example shows how reproducible disciple-making is implemented in one local context. Insofar as a criterion used in this study for defining a movement stipulates that it has to reach the fourth generation, it is not surprising that catalysts give higher rankings for this item than the control group. Because the item was couched in the past tense – “We have implemented reproducible disciple-making” – and the online survey also asked how much this factor contributed to ministry fruitfulness, it was easier for catalysts to look back and say that it contributed very much. Some of those in the control group also have similar ideals but their rate of multiplying to new generations has been slower for various reasons. An example was cited in Chapter 4 from someone in East Asia who had planted one house group per year, one of which had grown to the third generation. The control group includes five cases of a network multiplying to the second generation and three cases to the third generation. Reproducibility is not cloning: there are family resemblances between different generations but there can also be some individual variations.

#### 5.2.1.9. Ministry Approach 6: We have raised up leaders effectively

Both the online survey and the interviews show that mentoring and raising up local leaders are considered to be more important by catalysts. A variety of methods are employed in doing this. An example of leadership training is as follows.

We have leadership retreats every quarter for three days and we will introduce a new series. [For example] ... over a three day period we'll take three Bible studies out of the 20 in the series and so they'll experience these three. I'll try to select the things that I think are particularly important for the leaders and that they might get more difficult questions on. It's also a way of marketing so that they are more likely to distribute this material. The movement leadership after about the fourth generation depends on the system of leaders' groups so we put a lot of effort into continuously trying to help them up their contributions into the leadership system. Whatever we do in the leadership system on the retreat that I lead (I only lead one level, the national level, then each of these 16 guys have their next level of leadership people) I hope they generally replicate what I do and I hope they also correct whatever I wasn't doing optimally, to fit better in their context. I think both things are happening: there's replication and there's local adaptation. Then that goes forward: we have leadership groups that I know of down to the 16th or 17th generation. [Southeast Asia; Catalyst]

This type of training empowers local leaders in each generation of the movement and may be one reason why in the interviews catalysts more frequently mentioned relationships that empower local disciples as a positive factor in their ministries. Many of those in the control group also seek to train and empower local leadership but they tend to use different methods to accomplish this goal.

Even when there is an organized program of leadership training, God can sometimes change the agenda, as in the next example.

At the first leadership training we did we had set some criteria for the leadership training: *a believer, you've been “washed” [baptized], you've led somebody to faith*. The second day of going through Luke this guy raises his hand and looks around the room and says, “Why are we here?” It turns out he had no idea what he was coming to: he just saw some friends getting on a bus.  
“Hey, can I go with you?” [he said].

“Yes.”

They didn't explain anything to him. He just shows up but he's polite the first day and then the second day [thinks] “I just can't do this any longer”. So at the end of the week his friends are asking him what he's thinking and he's saying, “I don't know”. Then he goes home. We do a similar training about a month later and he shows up with about 20 people and we're asking, “What happened?”

He had a dream and Jesus had said, “Come, follow me” and he started thinking, “What does that mean?” He started thinking about the Luke study: “I'll make you fishers of men.”

“OK, what does that mean?” [he thought]. Then he remembered that in the group people were talking about how they shared, how they brought people to meetings, how they were doing things.

“So, I guess that's what you: do you just bring people” [he thought].

None of these guys were believers that he brought: they were just people he brought! So we started saying, “All right, it is leadership training; that will be our focus - but whoever you guys want to bring, just bring! You know what you're doing: if you think it's safe and you feel comfortable, you bring them.” [South Asia; Catalyst]

The following quotations show how leadership development has been implemented by some of those in the control group.

Somebody had a short term Bible school for maybe two months or something, so they [the teenage girl disciples] went to that school anyway ... That school was really for leadership: it wasn't a Bible school; it was a leadership school for C.P. [church planting]. These are pastors and there were thousands of people in their church and stuff - and I've got these two little girls that have been about two months with some Bible and don't know anything about anything! So off they went to that school. When they came back again I didn't want this to be me so I sat them down and I said, “You have to do this thing. These are your people: how are you going to do it?” I was a motivator – “How are you gonna do it?” – and just working through them. So they then started doing Bible studies there and I'd say that's where the church was full.... I don't know the numbers but it kind of surprised me when the girls said that they started counting the number of people who believed and there were a hundred.” [East Asia; Control Group]

Developing an idea in pastors that their ministry is much larger than their local congregation.... the idea that they're there to pastor a community but to reach everybody in that community, not just the twenty, thirty or a hundred people that are part of their congregation: they are called to be part of changing their whole community and there are cultural changes. [Latin America; Control Group]

We wanted the churches to send three, not two by two but three, because invariably – we tried this before – they would send two people out but one of them couldn't handle it and would leave. Then it would leave one person alone; it wasn't healthy, so we wanted to send a team of three: that way, in case one person had to leave it left two. Then the three would come for one month of training and then go out to live near their UPG for three months. During that three months our national partners would go out and do site visits monthly and coach them. After three months they come back in for another month of training. Each month they came in we gave them over 100 hours of training which is basically five hours a day for four weeks. It included things like how to be the team leader, how to do member care, how to cook for each other, and so on.... We were just very basic but we were also teaching them church planting and cross-cultural communication. The goal was after one year you do one month in class, three months in the field, one month in class, three months in the field, one month in class, three months in the field, until that's a year. We set the

training up so that every four months when we were doing the one month of training new people could join in: it wasn't a linear training where we graduated the whole group at the end of the year. [East Asia; Control Group]

#### 5.2.1.10. Other Ministry Methods

Most of the methods mentioned above presuppose an ability to communicate with the local people in a language they can understand. Moreover, those ministering within their own ethnic group have a further advantage through their knowledge of the local culture. Both these advantages are borne out by the statistics in the online survey which show much higher proportions of catalysts (as compared with the control group) who not only speak fluently the language of the people they are seeking to reach but who themselves actually belong to that ethnic group.

The online survey does not include specific questions on the following topics but they are included here to give a broader perspective on some of the types of methods used by different interviewees.

#### 5.2.1.11. Finding persons of peace

Our online survey does not include a specific item about “Finding Persons of Peace,” though this is another core element of the DMM approach.<sup>23</sup> Some of those interviewed – both catalysts and those in the control group – mentioned the use of this principle in their ministries. For example, one of the control group described his training of local Christians in East Asia, who “were equipped to share the gospel and when they got there they looked for a person of peace.” Making contact with the person of peace is usually seen as an answer to prayer for God’s guidance. It can happen unexpectedly, as in the following example describing the experiences of local evangelists:

They pray intensively before they leave for people of peace. Then when they get on the outskirts of the village they pray again, somewhat fearful, not knowing what they’re getting into: their stories are how God introduces them to people of peace and, they say, miraculously. It’s just through the connections: they might meet somebody outside the village and they ask if they are going in the right direction. The person asks, “What are you doing?” and then says, “Talk to so and so” – and then Boom! They just walk around the village and people are drying [a root vegetable] over a fire and so they tell them a story... They share these stories and they sit around and they’re intrigued...

Somebody was walking by the front of the house and he came and knocked on the door. The host of the house answered the door and this man said, “Would you tell me why I’m knocking on the door? I could not walk by: I felt compelled that I had to knock on this door.” So he invited him in and he went through the training there.... Then they found that he was from [another country] and he said, “If I if I go back to [your country] would you guys come and let’s do a training?” So that’s how we got started in [that country]! All that came from somebody walking by outside the house. [West Africa; Catalyst]

One reason an indigenous person of peace is often such an integral part of starting a movement is that someone belonging to the same ethnic or linguistic group has certain advantages already. They not only know the language and culture but also have existing social networks within the people group.

#### 5.2.1.12. Working through social networks

Both catalysts and those in the control group referred at times to using existing social networks as channels for reaching communities. House churches are often focused around certain families: for

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<sup>23</sup> Watson and Watson 2014: 123-139.



instance, within one movement in South Asia most disciples “were within a larger extended family, so they would have been anywhere from 10 or 12 people to 20 or 25 people”. At the same time it needs to be noted that those same social networks can not only open doors but may also close some others. Once someone within a community (whether it be an ethnic group, village, or other form of social group) has accepted Christ, that person usually finds it easier to share the good news with others having a similar social background. Hence the first disciple in a community may be able to use existing networks of kinship, work, or neighborhood as channels for evangelism. This can mean that the movement or church network is then confined within that social class or ethnic group.

For example, one of the catalysts in South Asia mentioned that 98% of the converts in his movement are from a Hindu background and many of them are also from the lower castes and may not be literate. Although there can be exceptions, in many parts of the world those from higher social classes or with more education are less receptive to the gospel message if it is shared by someone from a lower social class or with lesser education.<sup>24</sup> Two of the catalysts described how they had tried to overcome this problem, and to make the good news more acceptable in the local community, by first focusing on the local leadership. In one case, seven prominent community leaders in South Asia formed the nucleus around which a movement developed.<sup>25</sup> The other case is as follows.

I realized there is receptivity: they're interested in talking about spiritual truth; they are interested in the version of the *Injil*; they are interested in hearing more about the person of Jesus and so I said, “Father, this is an opportunity: give me boldness - the boldness to take full advantage of this situation.” I prayed that for a period of ten days or so every morning in my devotions. One morning I was sitting in the courtyard - it was already daylight early at six - and I got up from my plastic chair on which I was sitting and said, “I'm going to be preaching to them.” Now this needs to be set in context: we were living in a fundamentalist Islamic country with Sharia law and other Christian ministries or NGOs had been expelled at any sign that they were proselytizing. We go into rebel held territories which means their rebel commanders with AK47s are just 50 meters away watching every step that the white man does. People had been Muslims for 500 years so this could cost us everything but I had the boldness in my heart to do this.

I went to the senior Sheikh and said, “You know, we've had these wonderful conversations about spiritual truth. How about you host a meeting and you invite all the other sheikhs from the wider area and then we take some hours of time and can go into depth?” He liked that idea and sent emissaries on donkeys and about a month later there were 55 of them who would come from all over the place.

I didn't want to call for an immediate response: I wanted to facilitate... group conversion so I wanted to steer the whole group of political leaders into the Kingdom as a group. So there was interest after the meeting and we repeated these meetings for several months. Obviously not everyone attended every time but I'd say most of them attended at least three meetings, so they were ready. I invited them to renounce Satan and all his works and to put their trust in Isa and become his followers and thereby enter the Kingdom of God - and they all did it. Then they said they wanted the message to come into their villages, so they asked us if we could come into their villages: schoolteachers or headmasters of schools or village schools said they wanted us to teach their children this message: “Can you equip us that we can train our children?” From there it went. There were – you could call it – “discipleship

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<sup>24</sup> On the other hand, where there has been a history of conflict between a minority ethnic group and a politically or socially dominant ethnic group it is easier for the gospel to be accepted if it is shared by someone from a similar type of ethnic minority rather than someone from the dominant ethnic group.

<sup>25</sup> This is quoted in the section on ‘Achievements’ in Chapter 4, page 73.



days” because of the logistics, where the team would go into a certain village for a day and everyone would come for storytelling all day long with the objective of disciple-making. When more people showed interest, they carried the gospel from there to other places; today we have churches more than 200 kilometers away from the first village and it has all travelled along relational lines. [East Africa; Catalyst]

#### 5.2.1.13. Use of media

A catalyst ministering in West Africa commented, “Some tribes have not yet had the Scriptures translated into their own languages: we are waiting for a Bible translation before we can engage them properly.” In this and other situations, Bible translation forms a foundation on which other ministries can build. Besides the Bible itself, literature, whether in printed or electronic form, is widely regarded as a valuable tool both for evangelism and teaching.<sup>26</sup> In some pioneer situations, media of one kind or another has apparently softened the ground for the gospel. Two of those interviewed, who are ministering in the Middle East, said that social media and Bible correspondence courses had been influential in making contact with those who wanted to know more about Jesus. The impact of radio in part of Latin America was described by one interviewee as follows.

How many towns or villages are there in a radius of 50 kilometers around the town where we were at? There's 150 , and I was asking the Lord for two per year! I'd have to live like Methuselah just to reach 50 kilometers from where we were working! So I said, “Lord, there has to be a more effective way to reach this whole region” because there were no missionaries, no pastors, no churches – and hundreds of villages and towns. I had worked in radio before and there was one radio station for the whole region. I heard the radio station all day long, walking on the street, going to the bank, going to the supermarket, my neighbor upstairs, the neighbor downstairs, the neighbor next door; everybody had that one radio station that was there. I thought, “This is where we should get in and then just put in a Christian program; 500 towns that were listening to that one radio station would hear about it.” .... There's a law that says that you cannot preach on the radio: no religious authority or religious organization is allowed to get on the radio (that includes the Catholics too), but this thing about the radio wouldn't go away. I'm walking downtown in this town that we lived in and I see a little sign that said it was the radio station. I said, “I want to talk to the owner of the radio station; I just want to congratulate him about the good radio programs he does.” I told him, “You’ve got a great program going. I've been living here in your town and I'm noticing the problems with alcoholism and drug addiction and family disintegration: I would like to see if I could put a program on: just give some good counsel to the people. I would like to have a 5-10 minute program on your beautiful, great radio station and bring hope to the people, bring some sound counsel – and I would like to use the Bible too for it because in the Bible we have a lot of good counsel on all these issues that society faces today.” He said, “Great! When would you like to start?” On Thursday we started with “Moments of Reflection” – just a daily life illustration that I would observe: the Indian planting corn and how he waited for that corn to produce... then a spiritual application to that illustration and a song that went along with that theme. I wouldn't mention the Catholic Church, I wouldn't mention the evangelical church; I just mentioned the Bible as a textbook. We had 500 towns to listen in the whole region. A lot of people loved it but a lot of religious leaders didn't want it anymore and they threatened the owner of the radio. So he calls me in and he tells me we have to stop: “Your programs were great – they're the best – but the religious leaders don't

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<sup>26</sup> The Bible itself is a tool for teaching and discipleship but the gospels are usually assumed to have been written for evangelistic purposes; John explicitly states that his gospel was written in order that the reader would believe that Jesus is the Christ and “have life in his name” (John 20: 31). If Theophilus was not yet a Christian, Luke and Acts are evangelistic works, although these and the other Gospels are also teaching resources for existing disciples.

want it. Why don't you go and see my brother: he has another bigger station that reaches about 1500 towns and villages; it's about ten times bigger than this." He picks up the phone and calls his older brother and then he tells him everything that's happened and... finally hangs up. Then he says, "Hey, you've got an open door: go take your programs there and once the waters have calmed down here you can come back here!"

Now ten to fifteen times more people were listening too! We were on the radio for another eight years until we moved from there to another city. I believe the radio opened the hearts of people in a lot of villages and towns and even to this day all around the whole region is a new work: there are churches and other pastors now. In the early 80s there was 1% evangelical population... but 15 years later some people put it at over 10% and now they're putting it closer to 15%: a tremendous change in church planting, mega-churches everywhere and people with a vision to multiply the works. [Latin America; Control Group]

### 5.2.2. Factors hindering ministry fruitfulness

The example cited above raises questions about why fewer movements have been catalyzed in Latin America of the kind which are reported from Asia and Africa. Perhaps a clue is given by an interviewee ministering in East Africa, who said:

We are operating in a very religious and churchy society that makes it difficult for innovation. The general population and even the government think they know what church is supposed to be like, so the moment we begin to tread on the edges of what a church is supposed to be like you are raising questions. For this multiplicative strategy which we are so excited about it is almost like you have to go under the radar to do it, because it's questionable to a religious system who think they know how church should be and how it should be ordered. It's a big problem for us. For example, if we started to work with a group somewhere, they're asking you when you are going to start church: "Where is your church? What is the name of your church and what do you believe? What do you do?" If you don't answer those questions, they just walk out and they say, "We don't trust you." That way they put a big question on your integrity and they just dissociate with you. That has been the biggest challenge. [East Africa; Control Group]

In other words, movements of a "house church" type can easily be regarded as sects or cults in cultural contexts with existing established churches (including Roman Catholic and Orthodox churches). Both the online survey and the interviews noted that catalysts, in particular, experience opposition or other hindrances to their ministry from within the Christian community. It may be in the form of movement leaders being attracted by the funding offered by wealthier Christian organizations, but sometimes it can be a deliberate undermining of what the catalyst is seeking to accomplish.

Slander: people being used by Satan to try to undermine our reputation with donors and with Bible translation agencies and saying, "Don't work with them." They just come up with all this kind of silly, silly stuff – nothing that's even like theological stuff or nothing like an integrity issue but that's really just a detriment to the work – Satan's accusations and attacks.... I've noticed that in the pattern of revival history this is the normal thing: whenever there's a move of God then there's people who start slandering. [Southeast Asia; Catalyst]

The online survey asked about some other factors that might impede the catalyzing of movements, in particular government opposition and persecution by society. There is not much difference

between the catalysts and the control group in the rankings given to these factors.<sup>27</sup> Perhaps this is partly because the majority of respondents, both among the catalysts and the control group, are operating in countries where there is opposition of some kind or other, whether political or social. That opposition may vary from time to time or from one place to another, but it could be regarded as a relatively constant background factor.

Most of the other impeding factors asked about in the online survey, such as internal conflicts or time constraints, show relatively little difference between the catalysts and the control group in their online survey responses. An exception is the perception that people are not open to the gospel, which is regarded as a more significant hindrance by those in the control group than by catalysts. To some extent this may be because the catalysts have, by definition, already seen substantial fruit in their ministries, so they may feel that any apparent lack of openness is something that can be overcome. On the other hand, it is less clear whether an apparent lack of openness is attributable to the methods used in reaching the people or is an expression of deeper spiritual bondages. Some pioneers, both catalysts and those in the control group, are ministering in parts of the world having multiple political, social, and spiritual factors hindering their ministry.

Financial impediments to the ministry were mentioned in one form or another by both catalysts and those in the control group. In the interviews, financial issues were mentioned by a third of each group, while in the online survey different categories of financial impediments were ranked higher or lower by catalysts or those in the control group. Money is a double-edged sword which can be used to help or hinder a ministry. In some cases it helps with gaining access to a community by providing the resources to engage in some form of humanitarian aid. But the negative side of having access to external funding can come in the form of internal disputes over resources, or key leaders being attracted to leave a movement in order to work for a Christian agency that offers a higher salary.

### 5.2.3. The Role of Intercessory Prayer

Both the online survey and the interviews show that intercession for the people among whom one is ministering is more frequent among the catalysts than the control group. However, the interviews to some extent shed light on the relatively high figures given by some of the survey respondents about the amount of time they spend in prayer. If the biblical ideal of continual prayer (1 Thessalonians 5: 17) refers to an ongoing communing with God in one's daily life, it is a feature of the life of local Christians in Africa and Asia as described by certain catalysts.

It is normal for the local leaders to fast one day a week. For the local leaders, prayer and fasting is a regular normal part of their life. Christians who regularly pray and see healings, and regularly pray and see deliverances, is a normal part of the repertoire of most of our leaders. [West Africa; Catalyst]

“Need to meet God, in desperation. God speaks to us and gives wisdom.... There is no formal prayer emphasis but the local people pray all the time and spend time with God daily. They may pray for someone over a cell phone; they ‘pray without ceasing’ [Southeast Asia; Catalyst]

Individuals among both the catalysts and the control group also mention times when they themselves fast and spend time in fervent intercession. However, when intercession for the

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<sup>27</sup> For government opposition the rankings are 3.02 among the catalysts and 3.13 among the control group; for societal opposition the rankings are 3.29 and 3.43 respectively. In other words, the rankings for both groups are on average in the middle of the scale.

unreached, perhaps accompanied by fasting, becomes a “normal part” of the spiritual lives of local disciples it is not surprising to see large numbers of people coming to faith in Jesus.

#### 5.2.4. The Positive Contribution of Supernatural Events

Two questions on the online survey ask about supernatural aspects of respondents’ ministries. The first referred to “conversions without human involvement” and gave examples such as “Jesus appearing to people in dreams or visions.” Another question asks about “signs and wonders accompanying proclamation,” which is somewhat broader than the first question. In the interviews, a question on this topic also mentioned specific examples such as healings or dreams and visions. Many examples could be given (some of which are included in Chapter 4) but the following is typical.

In one village a few years ago we were giving people John’s Gospel and preaching that Jesus will heal you. One of the fanatic young leaders came up to us and challenged us to heal a well-known local woman who was mad. We said, “Bring her here.” She’d never had a bath and was often disturbing people. We took her to the church and prayed for her. After three days she had complete healing. She was mad because of witchcraft, powered by evil spirits, but she was healed. After that 70 people came to Christ in that village. We planted a church and now there are 350 people in that church. [South Asia; Control Group]

When answering the more open-ended question on the online survey, the word “supernatural” can evoke many other types of phenomena in respondents’ minds, not only healings, dreams, or similar events. Some of these wider connotations are revealed in some of the interviews.

I don’t know if it is supernatural or not but once when I was in the university and there were many students – it was lunchtime – I wanted to give a Bible to a student who had wanted one but I couldn’t find him. I thought, “God, how do I reach this guy? Help me to look for him.” Then I saw him! [East Asia; Control Group]

I was visiting the capital city... and I was in a group of expats meeting in a hotel for a church and they were closing down.... A lady said, “I’m looking for someone who will baptize a radical fundamentalist leader.” I said, “I think that’s me you’re looking for; I’ve been praying for this person for a long time.” What’s the chance of this happening?... It turned out he’d been a mujahedin fighter and she was going after the jugular: she wanted to get him baptized today. She was just driving at him in every way possible and I just was very uncomfortable with this approach: it was too aggressive. He had some reason he wasn’t wanting to be baptized, though she told me he was already a believer and wanted to be baptized. So I said, “Well, let’s consider an alternative: is there an alternative? Like could we study the Bible together and then you can see what God is saying to you, and if there comes a point where God tells you to be baptized...?” That’s the way I offered an alternative but the lady turns to me and she said, “You’re a stubborn man!” She starts after me and I thought, “Man – Lord, you know I’m really in the gym up here; you know, I just need you to intervene in some kind of unexpected way” and suddenly I felt like the Lord said to me, “Just admit it but you’re stubborn.” So I said, “You’re a very wise woman: you’ve known me only an hour and you’ve already discovered I’m very stubborn. My father was stubborn, my grandfather’s stubborn and I’m really sorry it’s bothered you.” She looked at me and the next thing most surprisingly was that she started bawling. Now this could be as dramatic as a woman can cry! The guy and I are sitting looking at each other trying to figure out what we are going to do with this lady! Apparently this issue of me just saying “Oh, I’m really sorry” was just that she didn’t have anything to fight against anymore and she got really upset. She started softening and the Islamic leader could hardly believe what was happening.

I asked him about a year later, “Why did you decide to start meeting with me?” [to study the Bible]. I thought we'd blown it: you know, we spent all this time in conflict and helping this Christian leader and he said, “Well you gave me your phone number and told me to call you and I was just praying every day. I decided there was something really mystical in what happened and there must be something about this guy that is close to God or this mystical thing would not have happened with this lady. So I should meet with him.” It was just a different way of persuading him than I would have attempted to do but God sort of upended the table and came in a different way and convinced him to start meeting with me. On top of that, he told me he spent the first year trying to cause me to fall. I thought we were just having fun with studying the Bible and he kept telling me all Islamic jargon and over time he started coming towards Christ through the Bible reading. I was told he was a believer so I didn't even know I was evangelizing him! So it's all kind of a mixed-up miracle to me about how God had this happen. Yes, there was deep transformation happening and unusual things happening. We have seen more things like healing a lot but for me this was a watershed event. [Southeast Asia; Catalyst]

I was riding my horse to go a meeting. The miracle was that my horse refused to go on that road I was supposed to go on! I had to take another, roundabout route. After I got to that village I learned that a group of men with guns had been waiting to kill me and stop me entering the village – but God saved me. [Latin America; Control Group]

In these and many other ways, God is at work and reveals himself through supernatural encounters.

#### 5.2.5. Traits and Competencies of Pioneers

Although this is a key focus of the online survey, it was beyond the scope of the interview to investigate personal qualities. If catalysts are distinguished from the control group not by certain distinct characteristics but rather by a combination of various different traits and competencies, then such bundles of traits are better discovered through statistical analyses. Nevertheless, a question at the end of the interviews and also the online survey asked about traits or skills that the interviewees wished they had more of. In response, some catalysts admit to a lack of flexibility. Moreover, according to the survey results, *flexibility* is one of only three traits and competencies in which members of the control group rate themselves higher than the catalysts. Flexibility is a very important trait for those ministering outside of their own cultures and comfort zones, so it is often regarded as a highly desirable quality for cross-cultural missionaries.

One trait that some of those in the control group feel that they are weak in is their *drive to achieve*, one of the characteristics only mentioned by those in the control group as traits or competencies that they wished they had more of. It may be that these two traits (a *drive to achieve* and *flexibility*) are to some extent the converse of each other. Does a strong drive to achieve make one prone to be less flexible, and vice-versa? This might only be recognized in retrospect. Here the cultural and social context could be a determining factor: what could be a strength in some pioneer situations might turn out to be a weakness in others.

Wherever possible, we attempted to categorize the rather specific interview answers in terms of the more abstract categories for traits and competencies used in the online survey but in practice relatively few responses could be put into such categories. *Hunger for God*, a *drive to achieve*, *intercession* and *evangelistic zeal* were only mentioned by those in the control group as traits and competencies they wish they had more of. Traits such as *persistence* and *agreeableness*, and competencies such as *disciple-making* and *empowering*, as well as the quality of *knowing more of the power of God*, were mentioned both by catalysts and members of the control group.

## 6. And now, what? Benefits of this Study for the Missions World

### 6.1. Conclusion - Comparing These Findings with Previous Publications

This study verifies most traits and competencies that have been proposed repeatedly in the pioneer leadership and movement literature. The literature review identified a number of leader traits and competencies that have a certain degree of consensus among publications. All of these were verified to some extent by this study, as exhibited by effective movement catalysts. The following traits were fully verified: *hunger for God, love, an evangelistic heart, tenacity, and persistence*. Several traits were verified in part: *having vision* is an aspect of *inspiring shared vision*, a competence verified by this study; *a praiseworthy character/integrity* is contained in *inspiring personality*; *being a perpetual learner* is in part verified by *openness to experience*; *being Bible-driven* is verified as *confidence in the Bible*. A few traits were identified for the first time in the predecessor of this study by Prinz's empirical research (2016; 2021), and these are again verified in this study: *drive to achieve, creativity, sociability, and confidence in local disciples*.

In terms of the competencies, a similar pattern emerges. All competencies frequently referenced in the publications have been verified in this study. These are: *(the gift of) faith, intercession, and discipling*. A couple of competencies already presented in previous publications were verified in part: *delegation/equipping* and *recognizing/catalyzing gifts*, both included under the broader competence of *empowering*.

Several traits and competencies that the data of this study demonstrate as exhibited by effective catalysts are identified for the first time. These include: *openness to experience, conscientiousness, internal locus of control, assertiveness, listening to God, and empowering*.

In summary, it can be said that overall the empirical findings of this study affirm the intuitive insights of the traits and competencies of pioneer leaders highlighted in previous publications. Such insights had been based on individual intuition, exposure to multiple movements, and at best an analysis of case studies, but not proven through rigorous empirical research. The present study fills this gap and validates much of the intuitive understanding. In addition, it presents as significant several traits and competencies that had not received any attention in the previous literature and have now been identified for the first time.

### 6.2. The Person of the Catalyst is more important than the Methodology

The emphasis in Christian pioneer leadership and church planting movement literature has been on the spiritual traits of the pioneer leader combined with the right methodology. Just looking at the titles and sub-titles of several of the most influential books indicates a preoccupation with methodology. David Garrison emphasizes characteristics of church planting movements as well as methodology. The subtitles of his main publications are telling, as both refer to the methods in the word "how": "Church planting movements: How God is redeeming a lost world" and "A wind in the house of Islam: How God is drawing Muslims around the world to faith in Jesus Christ." Garrison

ascribes a crucial role to the pioneer leader (Garrison 2004:255), stating that “God has given Christians vital roles to play in the success or failure of these movements” (Garrison 2004:26). In DMM the right methodology is emphasized as well (Watson 2011; Watson & Watson 2014; Trousdale 2012) Once more it is telling that the subtitle of Trousdale’s *Miraculous Movements* is: “How hundreds of thousands of Muslims are falling in love with Jesus.” David Watson regards the role of the external leader as critical, since he is the one who sparks the process of a church planting movement (Watson 2011:114). The main traits and competencies that Watson highlights are listed in Tables 3 and 4, most of which are either verified directly in this research or appear under competencies identified by this research.

Smith and Kai (Smith and Kai 2011; Kai and Kai 2018) with T4T likewise emphasize methodology. Smith also considers the person of the pioneer leader (Smith 2014). Based on multiple case studies of dozens of practitioners, Smith’s summary of the traits and competencies of effective catalysts is that “each of them possesses a healthy combination of a set of characteristics” (Smith 2014:38). Most of those characteristics were verified by the empirical data of this present research.

The overall emphasis in Christian pioneer leadership and church planting movement literature has been on the right methodology, with some attention to leader traits and competencies of the pioneer leader, particularly traits of a spiritual nature. However, the findings of this research go beyond the commonly established insights among movement thinkers. The data clearly points to the idea that a particular methodology is far less significant in the catalyzing of movements than it may have been assumed or publicized to be. The data of this study demonstrate that certain traits and competencies are correlated with the effective catalyzing of movements, along with certain other contributing factors. Interestingly, all these factors are internal in nature, which means they can be influenced directly or indirectly by the pioneer. The person of the catalyst is demonstrated to be the single most significant factor - even more significant than “the right method.”

This perspective has been voiced by only a few, most notably Neill Mims and Bill Smith, who concluded, based on their more than 20 years of research into movements, “At the end of the day, it is the man and woman of God and not the method that God blesses” (Mims & Smith 2011:8). Bill Smith put this in even stronger terms: “If someone says to me, give me the method or give me the curriculum, I know that they have not understood that this [the catalyzing of a movement] is accomplished through persons rather than methods” (quoted in Addison 2015: 19). Simply put, the right leader will develop the right methodology. A pioneer with traits such as *internal locus of control*, *openness to experience* and *creativity* who also possesses the necessary socio-influential competencies, is a leader who is competent to develop or adapt the most effective methodology and implement it for the context in which he or she is operating. However, a person who is handed a certain methodology but lacks the traits and competencies identified in this study will not be capable of applying this methodology and is very unlikely to be effective. This is in stark contrast to the conclusions of the vast majority of publications on movements, and the wider discussions among thought leaders, that center around methods and principles — not on the person of the catalyst.

*The overwhelmingly clear data of this present research should jolt movement thinkers into a paradigm shift in the field.*



### 6.3. Conclusion for Movement Praxis

The findings presented in this report have relevance for everyone who is serious about movements. Christian ministries committed to a movement approach will see helpful applications for various ministry departments and functions.

Note that some of these findings may need to be adjusted to fit the local cultural context.

First, mission mobilizers who take a deep long look at the profile of effective movement catalysts identified in this study can train their intuition to spot potential movement catalysts because they already exhibit the needed traits and competencies even though at an early stage.

Second, those tasked with screening candidates can make good use of the list of traits and competencies, which in HR language constitute the combination of a personality profile and a competence model. The list provides the predictors of movement effectiveness of aspiring pioneers. They are summarized in the following Table 48.

Table 48: Personality Profile and Competence Model of an Effective Catalyst

DIMENSION	TRAIT OR COMPETENCY
PERSONALITY	Openness to Experience
	Conscientiousness
	Persistence
COGNITIVE	Internal Locus of Control
	Creativity
MOTIVATIONAL	Drive to Achieve
	Evangelistic Zeal
SPIRITUAL	Hunger for God
	Listening to God
	Expectant Faith
	Fervent Intercession
	Confidence in Local Disciples
	Confidence in the Bible
SOCIO-INFLUENTIAL	Agreeableness
	Tangible Love
	Assertiveness
	Inspiring Personality
	Influencing Beliefs
	Inspiring Shared Vision
	Disciple-Making
	Empowering

A useful assessment tool could be developed based on the constructs presented in this report. A trial version of this already exists and can be checked out at <http://www.dmmdna.com/> by mission educators and trainers in Bible colleges, seminaries and mission training institutions. It can also be investigated by in-house candidate training in mission organizations, who now have a definitive guide that will enable them to focus their training. This applies both at the pre-field level and also for ongoing in-service training. Every trainer faces the reality that a myriad of spiritual qualities and ministry competencies could be included, and wrestles with the question of what to concentrate on.



This list of the traits and competencies that are predictors of effective movement catalyzation will provide them with the areas around which to build their training curricula.

Finally, movement mentors and those responsible for field oversight of missionaries will find help in focusing on key areas in their mentees' development. Typically their time is very limited, raising the question of how they can make the best use of this valuable opportunity. The profile this study has identified offers twenty-one key traits and competencies as a menu from which to choose.

## 6.4. Recommendations for Practitioners

On the basis of the findings of this research, we recommend the following possible approaches by which different kinds of ministries could improve their current practices. Training needs to reorient itself around the formation of catalysts, not the formulation of methods.

### **Missions organizations and ministries**

#### *For mission mobilizers:*

Making themselves familiar with the catalytic qualities model of effective movement catalysts until they have internalized it, to enable them to spot the potential of emerging catalysts.

#### *For personnel department staff:*

Making use of the catalytic qualities model of an effective catalyst in the candidate screening process.

Thinking in terms of teams and not just individuals. If individual candidates do not embody all the catalytic qualities and appear to be a long way from exhibiting them strongly, they may never become a primary catalyst but may be better suited to serve alongside a catalyst, in order to complement the latter's pioneering ministry.

Facilitating a team building process where primary catalysts are teamed up with those who have complementary skills and qualities.

#### *For pre-field preparation coaches:*

Making use of the catalytic qualities model as a blueprint for pre-field mentoring and coaching efforts.

Providing opportunities for candidates to engage in practical disciple-making ministry as an essential part of their pre-field preparation, where competencies can start to be developed with intentionality (for example, in expressing tangible love, disciple-making, empowering or compassion ministry). Emphasizing the importance of intercessory prayer for a people group, and having candidates begin to intercede on behalf of their people group as soon as they know where they will be serving. This would help them grow in the competence of intercession, building their expectant faith on what God has revealed.

Facilitating communal prayer where the passion and faith of those who are already strong in prayer rub off on others.

Guiding candidates towards people groups and population segments that show indications of being receptive to the gospel.

Equipping candidates to select tentmaking jobs that are not too time-demanding but require only a limited time commitment and are conducive to ministry.

#### *For trainers:*

Using the catalytic qualities model as a blueprint for pre-field training and mentoring curricula and evaluating current training to assess the extent to which the needed catalytic qualities are integral. Does it stir up a deepening hunger for God? Are trainees learning to listen to God?

Considering how current training programs need to be upgraded to develop all the catalytic qualities.

## **Christian seminaries, mission colleges and Bible schools**

The catalytic qualities model can be used as a blueprint for their curriculum development, to ensure that their education equips their students with such qualities.

### **For movement practitioners**

Since all catalytic qualities can be developed to a significant extent, movement practitioners should be encouraged that they too can develop these qualities, even if they exhibit them only partially at present.

The data also show that all catalytic qualities can be developed irrespective of age, life maturity or length of time in ministry. Based on the level of innate gifting, developing these qualities depends on the amount of deliberate and intentional practice that goes into growing them further.

Related to this, since it is not entirely in the hands of a catalyst to make a movement happen, but each one is fully in charge of his or her own personal growth and development, practitioners should place a whole new emphasis on the development of their catalytic qualities, not simply on an application of movement methodology.

This includes all 22 catalytic qualities identified by the research, but practitioners will want to focus on developing those qualities that are correlated with movement breakthrough, namely *intercession, assertiveness, and influencing beliefs*.

The data suggest that a movement can potentially be catalyzed anywhere at any time. Catalyzing a movement is not contingent on the overall population's receptivity to the gospel, or on the amount of gospel proclamation by others previous to the catalyst, or the time that the catalyst has spent in ministry among the people. Nor is it prevented by society's opposition to the gospel. All these factors are less significant for the catalyzing of a movement than the person of the catalyst. This should bolster expectant faith among practitioners that a movement breakthrough may happen at any time, provided that they share the gospel boldly and lovingly.

One of the practices that clearly correlates with movement breakthrough is that of practitioners praying for many hours on a weekly basis. While this must not be viewed legalistically, as if it is the number of hours that matters, it points to the catalysts' deep hunger for God and listening to God as essential qualities for a pioneer to be used by God to start a movement.

In particular, effective catalysts do not allow any "busyness" to keep them from spending extended times in prayer.

While effective catalysts are marked by *evangelistic zeal* (referring to their motivation to see all people in their community reached with the gospel), catalysts are, at the same time, recommended to *pass on* the primary evangelistic role as soon as possible to the first local disciples. These insider-innovators often share the gospel more effectively than an outsider-change agent. Once local disciples are equipped to share the gospel, the effective catalyst channels his or her evangelistic zeal toward shadow-pastoring and empowering them.

This study uncovered what appears to be a keystone competence and practice of movement breakthrough: *influencing beliefs* – regularly communicating one's most important values and beliefs, whether to those outside the kingdom, to teammates, or to ministry partners.

### **For movement trainers**

We recommend that movement trainers use the catalytic qualities model as a blueprint for their training and evaluate current training with regard to the extent to which the needed catalytic qualities

are integral. Does it stir up a deepening hunger for God? Are trainees learning to listen to God? It is relevant to consider how current training programs need to be upgraded to develop all the catalytic qualities.

**For movement overseers, mentors and coaches**

It is recommended that movement overseers, mentors and coaches focus their mentoring and coaching conversations on developing the catalytic qualities of their mentees that are predictors of catalyzing a movement, rather than many other “good but not best” topics. Time together is often limited, so this way it can be used to maximum effect.

# 7. Appendices

## 7.1. Appendix 1: Review of Secular Leadership Trait Theory Literature

In the following review of the literature, the field of leadership trait theory is examined from its first known publication in 1904 (Terman) to the present day. Due to the wealth of more than 500 empirical studies on leader traits, it is impossible to consider each individual publication within the scope of this research. Instead, this literature review focuses on the meta-analyses and qualitative reviews of these trait studies. Special consideration is owed to the meta-analyses of the trait literature. They include those conducted by Lord, De Vader, and Alliger (1986) and by Judge, Bono, Ilies, and Gerhardt (2002), Ensari et al. (2011), Deinert et al. (2015), Joseph et al. (2015), Wang et al. (2016), Tuncdogan, Acar, and Stam (2017), Mumford et al. (2017), and to bring it up to date most recently, Finkelstein, Costanza, and Goodwin (2018) These provide a statistical analysis of a large number of empirical studies on effective leader traits. In addition, all major qualitative reviews are analyzed, which include those by Stogdill (1948; 1974), Mann (1959), Kirkpatrick and Locke (1991), Yukl (Yukl and Van Fleet 1992; Yukl 1998), Hogan, Curphy, and Hogan (1994), House and Aditya (1997), and finally Zaccaro and colleagues (Zaccaro 2001; Zaccaro, Kemp and Bader 2004).

In synthesizing the findings of these studies, it became clear that due to a lack of uniform nomenclature it is not possible to compare every trait identified. However, consensus has been reached on a number of universally valid leader traits associated with leadership effectiveness that have emerged over time. These traits, presented below, became the foundation of the empirical research of this study.

As described at the beginning of Chapter 1, “Trait theory is as old as leadership itself,” with the *Great Man* theory holding that a leader was a person with natural charisma and capabilities who would automatically rise to leadership. Formerly such leader traits were seen as innate; today’s trait theory allows for the idea that they can also be acquired and taught.

Leader traits were first formally studied in the first decade of the 20<sup>th</sup> century (Terman 1904; most likely the very first article that was published on the topic). The most significant shaper of trait theory for almost an entire century was leadership theorist Ralph Stogdill, with his direction-pointing qualitative reviews and his own research contribution (1948; 1974). Other most widely received qualitative reviews of publications on leader traits have been Lord et al. (1986), Judge and associates (Judge, Bono, Ilies and Gerhardt 2001; Judge et al. 2002), and in most recent years Zaccaro (Zaccaro, Foti and Kenny 1991; Zaccaro 2001; Zaccaro, Kemp and Bader 2004; Zaccaro 2007; Day and Zaccaro 2007). A number of other authors have studied effective leader traits and published their own trait lists. These include, in order of publication: Kirkpatrick and Locke (1991), Hogan et al. (1994), House and Aditya (1997), Bass (1990; 2008), Ensari et al. (2011), Deinert et al. (2015), Joseph et al. (2015), Wang et al. (2016), Tuncdogan et al. (2017), Mumford et al. (2017), and finally Finkelstein et al. (2018).

Stogdill (1948) was the first researcher to conduct a comprehensive review of trait studies, considering all such studies on traits published up until 1948 and identifying 128 studies in total. His review identifies the following traits “with the highest overall correlation with leadership [...] in approximate order of magnitude of average correlation coefficient” (Stogdill 1948:63): originality, popularity, sociability, judgment, aggressiveness, desire to excel, humor, cooperativeness, liveliness,

and athletic ability. Additional traits correlated with leadership found in more than 10 of the studies included (Stogdill 1948:63-64): intelligence, scholarship, dependability, activity and social participation, socio-economic position, initiative, persistence, knowledge, self-confidence, alertness, adaptability, and verbal facility.

In conclusion Stogdill summarized his review with the following statement, quoted verbatim because of the history of its reception and impact:

“The total weight of the evidence in this group of studies suggests that if there were general traits that characterized leaders, nonetheless the patterns of such traits were likely to vary with the leadership requirements of different situations” (Stogdill 1948:61).

Stogdill then goes on to quote two other reviews (Jennings 1943; Newcomb 1943) to say that their “authors concluded that these findings provided ‘devastating evidence’ against the concept of the operation of measurable traits” (Stogdill 1948:65). Stogdill’s conclusion is that both individual traits and the right situational approach of leadership contribute to effective leadership, as does the interaction between the two. This finding means that a set of specific traits is required for a person to exercise effective leadership in any particular situation.

Stogdill’s article changed the history of leadership research. After its publication, researchers began to disregard leader traits in leadership theory, resulting in the consequential demise of trait theory in favor of other leadership theories for a few decades. Stogdill’s summary was misinterpreted by some authors to mean that leader traits were to be considered a relatively insignificant factor in effective leadership (Judge et al. 2002; Zaccaro 2007; Bass and Bass 2008). Zaccaro et al. describe that henceforth “trait explanations of leader emergence are generally regarded with little esteem by leadership theorists” (Zaccaro, Foti and Kenny 1991:308). It was not until the 1980s that the significance of leader traits was rediscovered and recognized due to a re-examination of the data of Stogdill’s (1948) review by Robert Lord and colleagues (Lord, De Vader, Alliger 1986). This led to the resurgence of publications on traits between the mid-1980s and today (Judge et al. 2002; Bass 2008:81).

As researchers moved away from trait theory, little progress was made in the decades following Stogdill’s review. One of the few reviews produced during that time was by Richard Mann (1959), who analyzed all studies on the relationship between certain personality characteristics of individuals and their leadership effectiveness, as well as their popularity, task activity, social-emotional activity, and conformity, particularly in small groups. Identifying over 500 different measures of personality in the various studies, Mann, as the first leader trait researcher, grouped these measures into different dimensions of personality. Leaning on the psychological personality dimension common at that time, the seven dimensions Mann developed were: intelligence, adjustment, extroversion-introversion, dominance, masculinity-femininity, conservatism, and interpersonal sensitivity. Mann found the following traits were positively correlated with leadership performance in a high percentage of studies examined: Intelligence (in 88% of all studies), adjustment (80%), interpersonal sensitivity (74%), dominance (73%), extroversion (72%), and masculinity (71%). While reporting these high percentages of studies showing positive correlations, Mann stressed in his summary evaluation that he considered the overall correlation between these leader traits and leadership performance to be relatively low: “In no case is the median correlation between an aspect of personality covered here and performance higher than .25 and most of the median correlations are closer to .15” (Mann 1959:266). Mann disregarded the correlation between those leader traits identified in the empirical studies and leadership performance.

In 1974 Stogdill conducted another qualitative review of 163 trait studies that had been published since his 1948 review (Stogdill 1974). His later review identifies characteristics that meet any of

these three qualifications: they “differentiate (1) leaders from followers, (2) effective leaders from ineffective leaders, and (3) higher echelon from lower echelon leaders” (Stogdill 1974:81). Of those characteristics, the following are supported by 10 or more studies: Physical activity/energy, education, social status, intelligence, knowledge, fluency of speech, adjustment, assertiveness/aggressiveness, dominance, emotional balance/control, nonconformity, originality/creativity, self-confidence, achievement drive/desire to excel, drive for responsibility, enterprise/initiative, task orientation, administrative ability, and sociability/interpersonal skills. To sum up, Stogdill confirms the outcomes of his earlier (1948) review and upholds that “personality is a factor in leadership differentiation” (Stogdill 1974:82), although situational factors play a mediating role.

Robert House and Mary Baetz likewise re-analyzed Stogdill’s 1948 review, ignoring the data from those studies involving non-adults (House and Baetz 1979). With this approach, they identified the following leader traits: intelligence, prosocial assertiveness (or dominance), self-confidence, physical energy, task-relevant knowledge, and adjustment. House and Ram Aditya (1997) report on these six traits again, with prosocial assertiveness (or dominance) now named prosocial influence motivation. House and Aditya’s review adds four more traits: achievement motivation as a trait verified by research into achievement motivation theory (McClelland 1987), as well as power social influence motivation (measured as power motivation) from the research into Leader Motivation Profile theory (McClelland 1975), and finally, flexibility and social sensitivity, from the research body of Kenny and associates (Kenny and Zaccaro 1983; Zaccaro, Foti and Kenny 1991).

In the first meta-analysis on leader traits, Robert Lord, Christy De Vader, and George Alliger (1986) re-examine the reviews by Stogdill (1948) and Mann (1959), consistently applying validity generalization procedures to the same data reviewed by Stogdill and Mann. Rather than drawing conclusions mainly from the low medians, as Mann did, Lord et al. reach different conclusions in their analysis, suggesting that trait literature has too uncritically absorbed Mann’s interpretation. In addition, they review twelve trait studies published between Mann’s 1959 and 1977 studies, which confirm their findings: “In short, personality traits are associated with leadership perceptions to a higher degree and more consistently than the popular literature indicates” (Lord et al. 1986:407). Lord et al. confirm the traits of intelligence, extroversion, dominance, and masculinity as “significantly related to leadership” (Lord et al. 1986:402), even to the extent of “indicating that contingency theories of leadership perceptions may not be needed” (Ibid). This conclusion suggests that the four leader traits identified tend to transcend the particularity of situations and enable effective leadership regardless of context.

Organizational behavior scholars Shelley Kirkpatrick and Edwin Locke (1991) provide a qualitative review which they summarize as follows:

“Key leadership traits include: drive (a broad term which includes achievement, motivation, ambition, energy, tenacity, and initiative), leadership motivation [...], honesty and integrity, self-confidence (which is associated with emotional stability), cognitive ability, and knowledge of the business” (:48).

Gary Yukl and David Van Fleet (1992) jointly published a review that listed emotional maturity, self-confidence, high energy level, stress tolerance, and integrity as leader traits. Yukl (1998) later updated and enlarged this review, basing it on studies published between 1965 and 1992, with a special focus on findings for traits “that contribute to managerial effectiveness and advancement, rather than on traits that predict who will emerge as leader in an informal group” (Yukl 1998:234). In other words, Yukl’s focus is on leadership effectiveness, not leadership emergence, which had been Mann’s (1959) emphasis. In his synthesis, Yukl lists the following traits as “predicting leadership effectiveness” (Yukl 1998:244): high energy level and stress tolerance, self-confidence, internal locus

of control, emotional maturity, integrity, socialized power motivation, achievement orientation, and a low need for affiliation.

Robert Hogan and colleagues (Hogan, Curphy, and Hogan 1994) conducted a general review of leadership theory, in which they specifically examined the correlation of personality and leadership effectiveness. They contend that the Stogdill (1948) studies, which Mann (1959) merely replicated with his qualitative review, as well as the findings of Stogdill's 1974 follow-up review, all "easily map onto the big-five model of personality structure" (Hogan, Curphy and Hogan 1994:496). The *Big Five* model of personality had summarized all personality traits into five personality dimensions, which include: openness to experience (or intellectance), conscientiousness, extraversion (or surgency), agreeableness, and neuroticism (or emotional instability). The model has received widespread acceptance among personality researchers (Goldberg 1981; Costa 1985). According to the review of Hogan et al., more recent studies reach similar conclusions (Hogan et al. 1994:497), that four of the traits of the Big Five personality model, "measures of surgency, agreeableness, conscientiousness, and emotional stability can be used to predict the leadership potential." The fifth measure of the Big Five model — intellectance, or openness to experience — also correlates with leadership effectiveness, according to Hogan et al. The personality dimension of intellectance includes the traits of being cultured and openness to experience (Hogan et al. 1994:503-504). Under the personality dimension of surgency or extraversion, the traits identified in the studies reviewed by Hogan et al. include need for dominance, capacity for status, social presence, need for power, sociability, and assertiveness. Agreeableness includes likeability, friendly compliance, need for affiliation, and love. The dimension of conscientiousness consists of the traits of prudence, ambition, will to achieve, need for achievement, dependability, constraint, and hard-working. Under the dimension of emotional stability are: neuroticism, negative affectivity, and affect.

Management researcher Timothy Judge and colleagues (Judge et al. 2002) conducted the most comprehensive meta-analysis of trait studies, using the Big Five personality model as an organizing framework. They found that three personality dimensions are positively correlated with leadership: extraversion (correlation of 0.31), conscientiousness (0.28), and openness to experience (0.24). Agreeableness shows no correlation, whereas the dimension of neuroticism is negatively related to leadership (-0.24). The opposite trait to neuroticism is emotional stability, which includes the aspects of self-esteem and self-confidence, good emotional adjustment, and little experience of insecurity, anxiety and hostility (Judge et al. 2002:767). Emotional stability is thus positively correlated with leadership.

A third meta-analysis (Bono and Judge 2004), at the intersection of trait theory and transformational leadership, examined studies on the correlation between personality and transformational leadership, using the Big Five personality model as a framework. The Big Five personality dimension of extraversion was the strongest correlate of effective transformational leadership, while the other four dimensions showed only modest correlation. Due to the breadth of trait categories, Bono and Judge's conclusion was that the "results suggest that a continued use of the Big Five traits may not be fruitful in revealing the dispositional bases of transformational and transactional leadership" (Bono and Judge 2004:907). Although

"a broad personality taxonomy, such as the Big Five, can be a useful framework for accumulating research results, it appears that more narrow or specific traits may be relevant in predicting and understanding transformational and transactional leadership (:908)."

Key findings of the study were: (a) that extraversion was the only trait verified as relating to transformational leadership, and (b) the recommendation that less broadly defined traits should be used for effective trait research.

In recent years, Stephen Zaccaro has become the most influential researcher in the field of leader traits (Zaccaro 2001; Zaccaro et al. 2004; Zaccaro 2007). Insisting that studies need to “consider how the joint combinations of particular leader characteristics influence leadership behavior” (Zaccaro 2007:6), he argues against applying limited frameworks such as the Big Five model. In his leader trait model he considers situational factors and distinguishes between permanent “trait-like individual differences” and temporary “statelike individual differences” that may change with leaders’ circumstances (Zaccaro 2007:6). Zaccaro has proposed the use of a broader definition of leader traits, going beyond some of the traditional definitions which restrict them to personality attributes, to include any “qualities that differentiate leaders from non-leaders” and also “motives, values, cognitive abilities, social and problem-solving skills, and expertise” (Zaccaro 2007:8). Zaccaro groups the leader traits in his reviews into six categories, as follows: (i) Personality attributes include the traits of adaptability, extraversion, risk propensity, and openness. (ii) Motives and values include the need for socialized power, the need for achievement, and motivation to lead. (iii) Cognitive abilities include intelligence, cognitive complexity, and creativity. (iv) Social appraisal skills include social and emotional intelligence, persuasion skills, and negotiation skills. The last two categories of leader traits, as defined by Zaccaro, are (v) problem solving skills and (vi) relevant expertise/tacit knowledge (Zaccaro et al. 2004).

Researchers Ensari, et al. (2011) conducted a meta-analysis of 45 studies on leadership emergence in leaderless group discussions. They identified a number of traits predictive of leader emergence, which include four of the Big Five dimensions: extraversion, emotional stability, openness to experience, and conscientiousness. They further include the following traits: masculinity, antagonism, authoritarianism, leadership experience/potential, self-esteem/efficacy, intelligence, social skills, and creativity. The strongest predictors of leadership emergence among them were, in order: authoritarianism, creativity, extraversion, masculinity and intelligence.

The group of Deinert et al. (2015) conducted another meta-analysis of 58 studies, examining the transformational leadership sub-dimensions and the Big Five personality traits and how they relate to leadership performance. Their results affirm a correlation of all of the Big Five dimensions with effective leadership performance. They describe them as having “indirect effects on leader performance via transformational leadership” (Deinert et al. 2015: 6). Their analysis provides evidence for the proposition that leader traits (Big Five) enacted through particular competencies (transformational leadership) and actualized in particular behaviors cause the effect of leader performance and outcomes.

The work of Joseph et al. (2015) is a meta-analysis of leader trait affectivity, or the disposition to express positive emotions, and both leadership emergence and leadership effectiveness. Results are that leader positive affect is positively related to leadership emergence and effectiveness, whereas negative affect, or expression of negative emotions, is negatively related to both. Their analysis reveals that the trait is mediated and operates through the exercise of transformational leadership behaviors. The study further verifies extraversion and emotional stability as predictors of leadership emergence and effectiveness.

Wang and colleagues examined the contribution of CEOs in their companies’ performance (Wang et al. 2016) in a meta-analysis of 308 studies, looking in particular at the role leader traits play with current strategic action and future performance of the companies. The study verifies CEOs’ leader traits that correlate with current strategic actions of the entire company, and that are associated in turn with future performance, as the following: tenure, formal education, career experience, and their category of positive self-concept. Under this last category they list: core self-regard (or - evaluations), charisma, need for achievement, positive affectivity, risk orientation, need for power, promotion and prevention focus. The study further verifies a number of personality traits as traits of



effective CEOs, specifically charisma again, and low in humility, as well as the Big Five traits: extraversion, agreeableness, conscientiousness, openness to experience and low in emotionality.

Tuncdogan, Acar and Stam (2017) organize publications on leadership individual differences from different fields (e.g. psychology, sociology, human biology), attempting to develop more common language and categories. They consider genetic factors, which according to most studies explain between a quarter to a third of leaders' role occupancy, and report the following genetic factors to contribute to leadership: gender (male), the rs4950 marker on the neuronal acetylcholine receptor gene CHRNA3, and the dopamine transporter DAT1 resulting in a more proactive personality and leading to moderate rule-breaking, and intelligence. Drawing from psychology, they report that certain physical attributes contribute to leadership, including: physical height, masculine facial appearance, older-looking facial appearance, attractiveness of the face, width-to-height ratio of the face, symmetrical facial features, symmetrical bodily features, attractive and deep voice. Drawing from neuroscience, brain structures explain decision-making tendencies (moderate risk-taking) and decision-making capabilities, which are strong predictors of leadership. Neurology also explains sub-components of intelligence, including: attention control, (positive) emotions, emotional reactivity, emotion recognition, metacognitive ability, which are all strongly linked to self-regulation, which is a leadership predictor. Endocrinology, the study of hormones, shows that high levels of testosterone combined with high levels of cortisol influence dominance, which is a leadership predictor, and high dopamine levels lead to high empathy, which also can be a leadership predictor. From psychology, the personality differences of the Big Five traits (extraversion, agreeableness, conscientiousness, neuroticism, and openness to experience) all explain leadership effectiveness. Under the category of intelligence, studies identify both general and emotional intelligence to be correlated to effective leadership. Lastly, they report self-regulation as a leader trait.

Mumford et al. (2017) identify nine cognitive skills that leaders employ when applying their knowledge to relevant situations. This application in fact determines the effectiveness of the leader's performance." These skills are: problem definition, analysis (both cause/goal and constraint analysis), planning, forecasting, creative thinking, idea evaluation, wisdom, and sensemaking/visioning.

Finkelstein, Costanza, and Goodwin (2018) develop a model that explains leader designation, leader success and the predictors of leaders in their "potential" and describes how these realities interrelate. The indicators of potential, and at the same time predictors for leadership success they report, fall under the categories of cognitive abilities, social competence, personality, and growth and learning competence. Under the category of cognitive abilities that they list from other studies: general cognitive ability, cognitive complexity, decision making, and strategic thinking. Under the rubric personality, they confirm all five dimensions of the Big Five model to correlate with leadership, as well as the factors of core self-evaluations (CSE): internal locus of control, self-esteem, emotional stability, and self-efficacy. They further report the traits of dominance, need for achievement, sociability, and interpersonal skill. Under the compound construct of social competence they detail: extraversion, warmth, social influence, social insight, social openness, social appropriateness, charisma, and political skill. As overlapping terms, they also report emotional intelligence and social intelligence, while at the same time pointing out their lack of construct clarity. Under growth and learning competencies, Finkelstein et al. identify: learning agility, developmental readiness, and intellectual engagement.

The No. 1 reference work on leadership, *The Bass Handbook of Leadership* (Bass [1990] 2008), successor of *Stogdill's Handbook of Leadership* (Stogdill [1974] 1981), still contains the complete

original Stogdill studies (1948; 1974), but does not provide its own updated review. Bass (1990) counted 43 traits that have emerged in various qualitative reviews of the studies on the correlation of leader traits and leadership emergence or effectiveness.

## 7.2. Appendix 2: Pre-Test Reliability and Validity Testing

The pre-test comprised 125 questions (25 traits and competency constructs with 5 questions each). A total of 181 persons completed the test, and all responses were accepted as valid.

First, the **reliability** of the survey instrument was tested. Reliability refers to the accuracy of measurements when the measurements are repeated. The reliability of each trait and competency was tested by computing the **Cronbach's alpha**, which is a measure of internal consistency. It measures how closely a set of questions correlates in measuring a trait and competency construct.

Each trait and competency construct was measured through five questions. If respondents ranked all five questions for a particular trait or competency construct in a very similar range, this resulted in a high Cronbach's alpha, meaning that each question indicated the overall value for a trait or competency in a consistent way. If respondents ranked questions for a trait or competency all over the place (including both lowest and highest ratings), this resulted in a low Cronbach's alpha, indicating low internal consistency for the measurement of that trait and competency construct.<sup>28</sup> Prior to the analysis, questions with negative response scales were inverted so that all response scales were positive, pointing in the same direction.

As a first step, an XLSTAT Reliability Analysis was performed for each trait or competency individually, which yielded Cronbach's alpha (CA) scores for each trait or competency as a whole. The test output also indicates whether the total Cronbach's alpha score changes when individual questions were removed. Based on this, several questions were removed prior to performing the Exploratory Factor Analysis (EFA). Cronbach's alpha values were interpreted as follows: 0.7 to 0.9 = good, 0.6 to 0.7 = acceptable, 0.5 to 0.6 = poor, below 0.5 = unacceptable.

Based on the Reliability Analysis and related Cronbach's alpha scores, the following trait and competency constructs were not included in the subsequent Exploratory Factor Analysis:

- 1.4 *Conscientiousness* (Cronbach's alpha score of only 0.41)
- 1.5 *Internal locus of control* (Cronbach's alpha score of only 0.50)
- 1.7 *Agreeableness* (Cronbach's alpha score of only 0.56)
- 2.6 *Tangible Love* (Cronbach's alpha score of only 0.35)
- 2.7 *Confidence in Local Disciples* (Cronbach's alpha score of only 0.31)
- 2.8 *Confidence in the Bible* (Cronbach's alpha score of only 0.30)
- 3.2 *Assertiveness* (Cronbach's alpha score of only 0.41)
- 3.3 *Inspiring Personality* [MLQ] (Cronbach's alpha score of only 0.48)
- 3.6 *Individualized consideration* [MLQ] (Cronbach's alpha score of only 0.36)
- 3.8 *Empowering* (Cronbach's alpha score of only 0.40)

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<sup>28</sup> Many methodologists recommend a minimum alpha coefficient between 0.65 and 0.8 (or more); those below 0.5 are usually considered as unacceptable. Source: XLSTAT handbook. Other scales: 0.6 to 0.7 = acceptable, 0.7 to 0.9 = good, 0.5 to 0.6 = poor, below 0.5 = unacceptable.

A separate Exploratory Factor Analysis for only the four MLQ trait and competency constructs (3.3, 3.4, 3.5 and 3.6) resulted in very poor results, confirming the removal of two of them for the final analysis.

Second, the **validity** of the survey instrument was tested. Validity refers to the ability of an instrument (the survey) to measure what it is supposed to measure (i.e. the right concept). This was assessed through a factor analysis.

**Exploratory Factor Analysis (EFA)** establishes the underlying dimensions between measured variables and latent constructs and provides construct validity for self-reporting scales (such as the Likert scales used in this survey). It is suitable for the early stages of instrument development, helping to identify survey questions that do not empirically belong to the intended construct and which should therefore be removed from the survey.<sup>29</sup>

Authors have suggested widely varying minimums of 60 to 300 participants for Exploratory Factor Analysis, or 5 to 20 responses per question, although both these rules of thumb have been disputed.<sup>30</sup> Larger sample sizes help ensure lower measurement errors, more stable factor loadings, more replicable factors, and more generalizable results. For this analysis, the Exploratory Factor Analysis was performed with 181 responses and 37 questions, resulting in a ratio of 4.9 responses per question, which meets the minimum recommended criterion.

The suitability of the Exploratory Factor Analysis was assessed through the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy, as well as the correlation matrix.<sup>31</sup> Common methods to identify the number of retained factors included scree plot, variance explained by the factor model, and the pattern of factor loadings.<sup>32</sup> Questions with higher factor loadings (>0.40) on more than one factor, and those that failed to load on at least one factor at >0.30 were deleted.<sup>33</sup> The final Exploratory Factor Analysis run reported a KMO of 0.854 and a Cronbach's alpha of 0.92, both excellent results.

Overall, several iterations of Exploratory Factor Analysis test runs using the above methods and criteria eliminated a number of questions and resulted in a 6-Factor solution shown in Table 49, with these factors explaining 46.7 percent of the variance found in all 37 questions.

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29 See e.g. <https://www.lifescied.org/doi/full/10.1187/cbe.18-04-0064#i27>.

30 Source: Williams, B. Exploratory factor analysis: A five-step guide for novices. <https://ajp.paramedics.org/index.php/ajp/article/view/93>

31 Kaiser (1974) recommends not to accept a factor model if the KMO is less than 0.5. If the KMO is between 0.5 and 0.7 then the quality of the sample is mediocre, it is good for a KMO between 0.7 and 0.8, very good between 0.8 and 0.9 and excellent beyond (source: XLSTAT handbook). Then, it is recommended to inspect the correlation matrix (often termed Factorability of R) for correlation coefficients over 0.30. Hair et al. (1995) categorized these loadings using another rule of thumb as  $\pm 0.30$ =minimal,  $\pm 0.40$ =important, and  $\pm 0.50$ =practically significant (source: Williams, B. Exploratory factor analysis). Inter-item correlations for items measuring the same construct should be moderate but not high, between 0.30-0.60

32 <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6004510/>

33 <https://natajournals.org/doi/pdf/10.4085/1947-380X-6.1.36>

Table 49: Exploratory Factor Analysis Test Result: 6-Factor Solution

F1	F2	F3	F4	F5	F6
2.3 Evangelistic heart 2.5 Fervent Intercession 2.4 Faith in God	1.2 Creativity 1.3 Drive to achieve	2.1 Hunger God 2.2 Listening God 2.4 Expectant Faith [s] 2.8 Confidence in the Bible [s]	3.1 Extroversion 1.8 Flexibility	1.6 Persistence 1.8 Flexibility 1.9 Emotional Stability 2.6 Tangible Love [s]	1.1 Openness to Experience [s] 1.7 Agreeableness [s] 3.3 Inspiring Personality [s] 3.4 Influencing Beliefs

Each factor had at least an adequate Cronbach's alpha result (results for each factor were: D1 = 0.87, D2=0.85, D3=0.75, D4=0.74, D5=0.84, D6=0.67).

Table 50 shows the full list of all 37 trait and competency questions contained after the final Exploratory Factor Analysis (with Varimax Rotation). Factor loadings are shown in the columns labelled D1 to D6. (While factors are normally labelled F1, F2 and so on, they are labelled D1, D2 etc. after a Varimax rotation.) The table indicates that except for the question TC1-1-1 "*Others would describe me as someone who is open-minded and always willing to learn*", the questions within each trait and competency construct loaded on the same factor.

Table 50: Final Exploratory Factor Analysis

	D1	D2	D3	D4	D5	D6
TC1-1-1 Others would describe me as someone who is open-minded and always willing to learn.						<b>0.34</b>
TC1-2-1 Others would say that I easily come up with new and original ideas.		<b>0.50</b>				
TC1-2-2 When faced with new challenges, I am the one who comes up with new approaches.		<b>0.50</b>				
TC1-3-1 Others would describe me as an achievement-oriented person.		<b>0.65</b>				
TC1-3-3 Once I set a goal, I am motivated to work until I have attained it.		<b>0.74</b>				
TC1-3-4 Setting and achieving goals motivates me.		<b>0.70</b>				
TC1-3-5 (i) I don't care much about achieving goals.		<b>0.66</b>				
TC1-6-2 When things get hard, I am tenacious and push through until the job is done.			<b>0.52</b>		0.35	
TC1-6-5 (i) I tend to stop trying when things get very hard.			<b>0.46</b>			
TC1-7-2 I am characterized by pleasant conversation and companionship.						<b>0.49</b>
TC1-8-2 When circumstances change or challenges arise, I quickly find a way to adapt.			<b>0.40</b>	0.33		
TC1-8-4 (i) I find it hard to adapt to change.			<b>0.60</b>	0.35		
TC1-8-5 (i) I find it hard to cope with unexpected changes and the stress that they can cause.			<b>0.55</b>			

TC1-9-3 When others frustrate or offend me, I do not respond with anger but control my emotions.	0.30		<b>0.42</b>			
TC1-9-4 (i) When I experience a challenging situation, my behavior becomes controlled by my emotions.			<b>0.61</b>			
TC2-1-1 Others would say that I love God passionately.	<b>0.68</b>					
TC2-1-3 Deep down, I feel a hunger to know God more and to be closer to His heart.	<b>0.60</b>					
TC2-1-5 (i) I follow God, but I do not feel that I desire Him deeply.	<b>0.63</b>					
TC2-2-1 Others would describe me as a person who is strongly dependent on God for my life and ministry.	<b>0.82</b>					
TC2-2-2 I regularly spend time seeking God's guidance.	<b>0.67</b>					
TC2-2-4 (i) I am too busy with other things to wait on God and listen to Him.	<b>0.57</b>					
TC2-3-1 Others would describe me as a person who is passionate about seeing as many people as possible saved.	0.34				<b>0.64</b>	
TC2-3-2 I am driven by the urgency to see the Good News brought to all those I'm trying to reach.	0.34				<b>0.63</b>	
TC2-3-3 I regularly think about more effective ways we can share the gospel.					<b>0.60</b>	
TC2-3-4 I am highly motivated about sharing the gospel with others.					<b>0.68</b>	
TC2-4-3 I regularly exercise faith that God is going to show His incredible power through my life and ministry.	<b>0.52</b>				0.39	
TC2-5-3 Being "too busy" does not keep me from interceding for those we are reaching.					<b>0.45</b>	
TC2-5-5 [coded] On average, I spend this many hours per week praying by myself or with others on behalf of our adopted people: ____	0.33				<b>0.43</b>	
TC2-6-2 It is my ministry approach to take a genuine interest in the lives and welfare of the people I reach out to.			<b>0.35</b>			
TC2-8-1 Others would describe me as someone who has a deep confidence in the power of the Bible for discipling and ministry.	<b>0.56</b>					
TC3-1-2 I start conversations with people I have never met				<b>0.64</b>		
TC3-1-4 (i) I tend to be more quiet in social settings.				<b>0.55</b>		
TC3-1-5 (i) I usually do not initiate conversations with others I don't know well.				<b>0.77</b>		
TC3-3-1 People have said that they are proud of being associated with me.						<b>0.33</b>
TC3-4-1 I regularly talk about my most important values and beliefs.						<b>0.67</b>
TC3-4-4 I regularly communicate my most important values and beliefs to others.						<b>0.64</b>
TC3-5-3 To those around me, I express confidence that our goals will be achieved.	0.35	<b>0.39</b>				
<i>Values in bold correspond for each variable to the factor for which the squared cosine is the largest</i>						

In addition, it was decided to choose one question from each of the seven trait and competency constructs that were eliminated in the above testing procedure (1.4, 1.5, 2.7, 3.2, 3.5, 3.7, 3.8). These were chosen based on high Reliability Analysis scores and on their theoretical significance. They were included in the final survey in order to represent each trait and competency construct with at least one individual question. The final survey therefore consisted of  $37 + 7 = 44$  questions related to Traits and Competencies.

Table 51: Final Survey Instrument

Domain	Trait or Competency Construct	Question code	Survey Question [(i) = inverted question]
Section 1: Individual traits and competencies ("Big Five" domain)	<i>TC1-1 Openness to Experience</i>	TC1-1-1	Others would describe me as someone who is open-minded and always willing to learn. Qn33
	<i>TC1-2 Creativity</i>	TC1-2-1	Others would say that I easily come up with new and original ideas. Qn54
		TC1-2-2	When faced with new challenges, I am the one who comes up with new approaches. Qn57
	<i>TC1-3 Drive to achieve</i>	TC1-3-1	Others would describe me as an achievement-oriented person. Qn35
		TC1-3-3	Once I set a goal, I am motivated to work until I have attained it. Qn32
		TC1-3-4	Setting and achieving goals motivates me. Qn38
		TC1-3-5	I don't care much about achieving goals. Qn4 (i)
	<i>TC1-4 Conscientiousness</i>	TC1-4-2	I have a strong sense of obligation to fulfil my duties and keep my promises. Qn9
	<i>TC1-5 Internal locus of control</i>	TC1-5-3	I believe that my life is largely determined by the choices I make. Qn31
	<i>TC1-6 Persistence</i>	TC1-6-2	When things get hard, I am tenacious and push through until the job is done. Qn34
		TC1-6-5	I tend to stop trying when things get very hard. Qn50 (i)
	<i>TC1-7 Agreeableness</i>	TC1-7-2	I am characterized by pleasant conversation and companionship. Qn40
	<i>TC1-8 Flexibility</i>	TC1-8-2	When circumstances change or challenges arise, I quickly find a way to adapt. Qn45
		TC1-8-4	I find it hard to adapt to change. Qn41 (i)
		TC1-8-5	I find it hard to cope with unexpected changes and the stress that they can cause. Qn5 (i)
		TC1-9-3	When others frustrate or offend me, I do not respond with anger but control my emotions. Qn27
	<i>TC1-9 Emotional stability</i>	TC1-9-4	When I experience a challenging situation, my behavior becomes controlled by my emotions. Qn8 (i)
Section 2: Spiritual traits and competencies ("Spiritual" domain)	<i>TC2-1 Hunger for God</i>	TC2-1-1	Others would say that I love God passionately. Qn52
		TC2-1-3	Deep down, I feel a hunger to know God more and to be closer to His heart. Qn37
		TC2-1-5	I follow God, but I do not feel that I desire Him deeply. Qn4 (i)
	<i>TC2-2 Listening to God</i>	TC2-2-1	Others would describe me as a person who is strongly dependent on God for my life and ministry. Qn60
		TC2-2-2	I regularly spend time seeking God's guidance. Qn39
		TC2-2-4	I am too busy with other things to wait on God and listen to Him. Qn51 (i)
	<i>TC2-3 Evangelistic Zeal</i>	TC2-3-1	Others would describe me as a person who is passionate about seeing as many people as possible saved. Qn3

		TC2-3-2	I am driven by the urgency to see the Good News brought to all those I'm trying to reach. Qn28
		TC2-3-3	I regularly think about more effective ways we can share the gospel. Qn43
		TC2-3-4	I am highly motivated about sharing the gospel with others. Qn29
	<i>TC2-4 Expectant Faith</i>	TC2-4-3	I regularly exercise faith that God is going to show His incredible power through my life and ministry. Qn42
	<i>TC2-5 Fervent Intercession</i>	TC2-5-3	Being "too busy" does not keep me from interceding for those we are reaching. Qn 66
		TC2-5-5	[coded] On average, I spend this many hours per week praying by myself or with others on behalf of our adopted people: ____ Qn47
	<i>TC2-6 Tangible Love</i>	TC2-6-2	It is my ministry approach to take a genuine interest in the lives and welfare of the people I reach out to. Qn30
	<i>TC2-7 Confidence in Local Disciples</i>	TC2-7-2	I am confident that God grows and uses new disciples - He can use them as much or more than He can use me. Qn55
Section 3: Social Influence traits and competencies ("Socio- Influential" domain)	<i>TC3-1 Extroversion</i>	TC3-1-2	I start conversations with people I have never met Qn59
		TC3-1-4	I tend to be more quiet in social settings. Qn58 (i)
		TC3-1-5	I usually do not initiate conversations with others I don't know well. Qn49 (i)
	<i>TC3-2 Assertiveness</i>	TC3-2-2	I am motivated to influence and bring change, wherever I go. Qn3
	<i>TC3-3 Inspiring Personality</i>	TC3-3-1	People have said that they are proud of being associated with me. Qn70
	<i>TC3-4 Influencing Beliefs</i>	TC3-4-1	I regularly talk about my most important values and beliefs. Qn2
		TC3-4-4	I regularly communicate my most important values and beliefs to others. Qn53
	<i>TC3-5 Inspiring Shared Vision</i>	TC3-5-2	I articulate a compelling vision of the future. Qn5
		TC3-5-3	To those around me, I express confidence that our goals will be achieved. Qn61
	<i>TC3-7 Disciple-making</i>	TC3-7-1	My disciples give me the feedback that me discipling them has led to character formation and greater obedience to God. Qn48
	<i>TC3-8 Empowering</i>	TC3-8-1	Others would describe me as someone who empowers others and develops their potential. Qn44



### 7.3. Appendix 3: Online Catalyst and Pioneer Surveys

The survey that forms the foundation of this research (shown in full below) was uploaded to Survey CTO where most participants completed it online in English, French and Bahasa Indonesia. It was also available in fillable form in the same three languages and in Hindi and Swahili.

The survey took two different forms: **Effective Catalysts Survey** and **Pioneer Church Planters Survey**.

At the beginning of the Effective Catalysts Survey, respondents were asked,  
Can you confirm that:

✓ You have catalyzed a movement with churches that have multiplied to the 4th generation

If not, they were directed to the Pioneer (=Control Group) survey.

Those about to fill out the Pioneer Church Planters Survey were asked,  
Please read these statements and confirm whether they apply to you.

✓ You have been engaged in ministry among your people group for at least four full years

✓ You have been doing ministry consistent with the goal of seeing a church planted or a movement catalyzed

The two surveys consisted of identical questions which were modified as needed for the pioneers who had not catalyzed a movement. For example, the question “To what extent has prayer contributed to the catalyzing of your movement?” became “To what extent has prayer contributed to your ministry fruitfulness?”

Both groups were asked,

- How many have become followers of Jesus among your people group through your ministry?
- How many fellowships of Jesus followers have you and your team been able to start among your people group?

The catalysts were then asked how many groups had reproduced themselves to the second, third and fourth generations.

The control group was asked, based on the questions about numbers of followers and fellowships, How likely is it in your assessment that you will see a movement with fourth generation groups catalyzed within the next twelve months?

At the end of the survey, both groups were asked to list up to three personal qualities or skills related to their ministry that they wished could be improved.

Catalysts were asked two additional questions,

- Which other competencies or skills of yours do you assess to have significantly contributed to catalyzing the movement? Please define each of them briefly.
- Which other traits or attributes of yours do you assess to have significantly contributed to catalyzing the movement? Please define each of them briefly.

Because the questions were the same in both surveys, other than the few exceptions just noted, only the catalyst survey is included here.

It begins with the following introduction, which was slightly adapted for the control group.

Dear colleague in the harvest,

Thank you for your willingness to participate in this research on the profile of effective movement catalysts. We would like to find out what kinds of traits and competencies characterize those who have been effective in catalyzing a movement. Your contribution will help the worldwide movement community understand better who God uses to start a movement and what these people are like.

This questionnaire consists of 73 questions in total, which will probably take you about 20 minutes to complete. It is best if you can fill it out at one sitting.

Your first, quick impression is usually the best answer. If none of the response options exactly describes your situation, choose the one that you think comes the closest.

Before you begin, we need to ensure that the inclusion criteria for this research apply to you. Can you confirm that:

✔ You have catalyzed a movement with churches that have multiplied to the 4th generation

Does this description fit you? \_\_\_\_ Yes, this description fits me fully.

\_\_\_\_ No, this description does not fit me fully.

(If the description **doesn't fit you**, please contact the survey administrator David Lewis at [DCLresearch@bethanygu.edu](mailto:DCLresearch@bethanygu.edu) before continuing.)

### SECTION 1: Please tell us about your background.

**Please note: All the information you supply in this survey will be treated with the strictest level of confidentiality.** If you prefer, you need only give us your initials rather than your full name. The information about your country of service and the name of your people group will only be seen by the four members of the research team. In any research report only codes will be used, for example: "Participant 1 in country A in South Asia." Beyond this, **no specifics will be revealed to anyone without your expressed written permission.**

1. Today's date is: \_\_\_\_\_
2. My name is: \_\_\_\_\_ (or "My initials are \_\_\_\_\_" if you prefer)
3. My gender is: Male ☐ Female ☐
4. My age today is: \_\_\_\_\_ (please enter a whole number)
5. My home country is: \_\_\_\_\_
6. The name of the people group among which I have catalyzed a movement is:  
\_\_\_\_\_
- 6a. I am from the same people group myself Yes \_\_\_\_\_ No \_\_\_\_\_

6b. I was fluent in the heart language of the people group at the time I began my ministry among them Yes \_\_\_\_\_ No \_\_\_\_\_

6c. (If not from the same people group) I am from a people group in the same country near the people group where I have catalyzed a movement. Yes \_\_\_\_\_ No \_\_\_\_\_

6d. (If not from the same people group or from a nearby group) I have included on my team/partnered with nationals from a people group in the same country near the people group where I have catalyzed a movement. Yes \_\_\_\_\_ No \_\_\_\_\_

7. The country of my ministry residence is: \_\_\_\_\_

8. The number of years that our team has been ministering among the people group since taking residence is: \_\_\_\_\_ (please enter a whole number)

## SECTION 2: Please tell us about those you serve.

9. Before you and your team started ministry in residence among your people group, **for how many years previously** had there been any proclamation of the Good News by a ministry team in residence among the people group? \_\_\_\_\_

(Please enter a whole number. If you were the first apostolic effort in residence among the people group, and there had been none before you, write "0")

10. Before you and your team started ministry in residence among your people group, **how many different apostolic efforts** (teams, ministries, or churches) in residence among the people group had been active in the proclamation of the Good News? \_\_\_\_\_

(Please enter a whole number. If you were the first apostolic effort in residence among the people group, and there had been none before you, write "0")

11. On the receptivity scale below – called the Dayton Scale – how would you rate the overall receptivity of your people group toward the Good News at the time when you first took residence among them?

(Please put an x in the box that applies)

Strongly opposed		Somewhat opposed			Indifferent			Somewhat favorable		Strongly favorable
-5	-4	-3	-2	-1	0	1	2	3	4	5

## SECTION 3: Please tell us about your ministry.

12. Which of the following best describes your approach to ministry?

(Please put an x in the box that applies)

	Adding new believers to existing Christian background believer churches
	Planting of new churches consisting only of believers from the same religious background
	CPM as described by David Garrison (The emphasis is on the rapid and deliberate reproduction of healthy house churches.)

	DMM as described by David Watson (The emphasis is on discovery, both in evangelism and discipleship, usually using a Discovery Bible Study approach.)			
	T4T as described by Steve Smith (The emphasis is more on evangelism and teaching than discovery)			
	Other (please describe briefly)			

14. To what extent have you experienced conversions without human involvement contributing to your fruit, for example Jesus appearing to people in dreams or visions, or people coming to faith by reading the Bible without any human agent involved?

Mark with an 'x'

Not at all significantly	Not very significantly	Neutral	Somewhat significantly	Very significantly
1	2	3	4	5

15. To what extent has prayer contributed to the catalyzing of your movement?

Not at all significantly	Not very significantly	Neutral	Somewhat significantly	Very significantly
1	2	3	4	5

16. To what extent have signs and wonders accompanying proclamation contributed to the catalyzing of your movement?

Not at all significantly	Not very significantly	Neutral	Somewhat significantly	Very significantly
1	2	3	4	5

17. To what extent has government opposition impeded the catalyzing of your movement?

Not at all significantly	Not very significantly	Neutral	Somewhat significantly	Very significantly
1	2	3	4	5

18. To what extent has persecution by society impeded the catalyzing of your movement?

Not at all significantly	Not very significantly	Neutral	Somewhat significantly	Very significantly
1	2	3	4	5

19. To what extent has time limitation due to tentmaking impeded the catalyzing of your movement?

Not at all significantly	Not very significantly	Neutral	Somewhat significantly	Very significantly
1	2	3	4	5

20. To what extent have time limitations due to family challenges impeded the catalyzing of your movement?

Not at all significantly	Not very significantly	Neutral	Somewhat significantly	Very significantly
1	2	3	4	5

21. Has your team been helpful or unhelpful in the catalyzing of your movement?				
Strongly unhelpful	Somewhat unhelpful	Neither helpful nor unhelpful	Somewhat helpful	Strongly helpful
1	2	3	4	5
<p>Many factors can contribute to or impede the catalyzing of a movement. The next few questions will ask you to what extent each factor on the following list has <b>contributed to</b> the catalyzing of your movement.</p> <ul style="list-style-type: none"> <li>a. People have been open to the gospel</li> <li>b. We have received specific guidance from God</li> <li>c. We have done compassion ministry and met people's holistic needs</li> <li>d. We have adopted the right – movement – ministry strategy or method</li> <li>e. We have used a contextualized ministry approach</li> <li>f. We use a discovery approach and discovery groups</li> <li>g. We have implemented reproducible disciple-making</li> <li>h. We have raised up leaders effectively</li> </ul>				
22a. People have been open to the gospel				
How much did this factor contribute to the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
22b We have received specific guidance from God				
How much did this factor contribute to the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
22c We have done compassion ministry and met people's holistic needs				
How much did this factor contribute to the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
22d We have adopted the right – movement - ministry strategy or method				
How much did this factor contribute to the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
22e We have used a contextualized ministry approach				
How much did this factor contribute to the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
22f We use a discovery approach and discovery groups				
How much did this factor contribute to the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5

22g We have implemented reproducible disciple-making How much did this factor contribute to the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
22h We have raised up leaders effectively How much did this factor contribute to the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
22 Have any other factors contributed to the catalyzing of your movement? If so, please specify (limit = two)				
Other contributing factors - 1				
22-1 How much did this factor contribute to the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
Other contributing factors – 2				
22-2 How much did this factor contribute to the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
Many factors can <b>impede the catalyzing of a movement</b> . The next few questions will ask you to what extent each factor on the following list impeded the catalyzing of your movement.				
a. We have had personal character issues that held back the work b. We have had conflicts on the team or with ministry partners c. We have had issues with money misuse or money corrupting character d. We have had a lack of funding e. Key workers have been recruited away by better paying organizations f. People have not been open to the gospel				
23a We have had personal character issues that held back the work How much did this factor impede the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
23b We have had conflicts on the team or with ministry partners How much did this factor impede the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5
23c We have had issues with money misuse or money corrupting character How much did this factor impede the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5

23d We have had a lack of funding How much did this factor impede the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5

23e Key workers have been recruited away by better paying organizations How much did this factor impede the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5

23f People have not been open to the gospel How much did this factor impede the catalyzing of your movement?				
Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5

23. Have any other factors impeded the catalyzing of your movement? If so, please specify (limit = two)-

\_\_\_\_\_

Other impeding factors - 1

23-1 How much did this factor impede the catalyzing of your movement?

Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5

Other impeding factors – 2

23-2 How much did this factor impede the catalyzing of your movement?

Not at all	Slightly	Somewhat	Moderately	Very much
1	2	3	4	5

24. How many have become followers of Jesus among your people group through your ministry?  
\_\_\_\_\_ (Please enter a whole number, being as specific as you can)

25. How many fellowships of Jesus followers have you and your team been able to start among your people group? \_\_\_\_\_

26a. How many groups have you and your team been able to start among your people group that have reproduced themselves to the second generation? \_\_\_\_\_

26b. How many groups have you and your team been able to start among your people group that have reproduced themselves to the third generation? \_\_\_\_\_

26c. How many groups have you and your team been able to start among your people group that have reproduced themselves to the fourth generation or beyond? \_\_\_\_\_

SECTION 4: Please tell us about yourself.

You will now read a series of statements which you will rate on the extent to which each one applies or doesn't apply to you. If you wonder about the relevance and application to pioneer ministry of a few of them, don't be surprised. This research examines some correlations which are not typical for missions studies. Just choose the answer that comes the closest.

27. When others frustrate or offend me, I do not respond with anger but control my emotions.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
28. I am driven by the urgency to see the Good News brought to all those I'm trying to reach.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
29. I am highly motivated about sharing the gospel with others.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
30. It is my ministry approach to take a genuine interest in the lives and welfare of the people I reach out to.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
31. I believe that my life is largely determined by the choices I make.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
32. Once I set a goal, I am motivated to work until I have attained it				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
33. Others would describe me as someone who is openminded and always willing to learn.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
34. When things get hard, I am tenacious and push through until the job is done.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
35. Others would describe me as an achievement oriented person.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
36. I am motivated to influence and bring change, wherever I go.				



Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

37. Deep down, I feel a hunger to know God more and to be closer to His heart.

Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

38. Setting and achieving goals motivates me.

Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

39. I regularly spend time seeking God's guidance.

Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

40. I am characterized by pleasant conversation and companionship.

Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

41. I find it hard to adapt to change.

Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

42. I regularly exercise faith that God is going to show His incredible power through my life and ministry.

Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

43. I regularly think about more effective ways we can share the gospel.

Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

44. Others would describe me as someone who empowers others and develops their potential

Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

45. When circumstances change or challenges arise, I quickly find a way to adapt.

Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

46. I follow God, but I do not feel that I desire Him deeply.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
47. On average, I spend this many hours per week praying by myself or with others on behalf of our adopted people: ____				
48. My disciples give me the feedback that me discipling them has led to character formation and greater obedience to God.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
49. I usually do not initiate conversations with others I don't know well.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
50. I tend to stop trying when things get very hard.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
51. I am too busy with other things to wait on God and listen to Him.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
52. Others would say that I love God passionately.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
53. I regularly communicate my most important values and beliefs to others.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
54. Others would say that I easily come up with new and original ideas.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
55. I am confident that God grows and uses new disciples - He can use them as much as or more than He can use me.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me

1	2	3	4	5
56. I find it hard to cope with unexpected changes and the stress that they can cause.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
57. When faced with new challenges, I am the one who comes up with new approaches.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
58. I tend to be more quiet in social settings.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
59. I start conversations with people I have never met				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
60. Others would describe me as a person who is strongly dependent on God for my life and ministry.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
61. To those around me, I express confidence that our goals will be achieved.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
62. I regularly talk about my most important values and beliefs.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
63. Others would describe me as a person who is passionate about seeing as many people as possible saved.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
64. I don't care much about achieving goals.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5

65. I articulate a compelling vision of the future.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
66. Being "too busy" does not keep me from interceding for those we are reaching.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
67. Others would describe me as someone who has a deep confidence in the power of the Bible for discipling and ministry.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
68. When I experience a challenging situation, my behavior becomes controlled by my emotions.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
69. I have a strong sense of obligation to fulfil my duties and keep my promises.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
70. People have said that they are proud of being associated with me.				
Definitely doesn't apply to me	Probably doesn't apply to me	Partially applies to me	Probably applies to me	Definitely applies to me
1	2	3	4	5
70. Which other competencies or skills of yours do you assess to have significantly contributed to catalyzing the movement? Please define each of them briefly.				
71. Which other traits or attributes of yours do you assess to have significantly contributed to catalyzing the movement? Please define each of them briefly.				
To end the survey, one last question: What are some personal qualities or skills related to your ministry that you wish could be improved? You can list up to three.				
73-1 Personal quality or skill number 1				
73-2 Personal quality or skill number 2				

73-3 Personal quality or skill number 3

The survey ends here. Thank you once again for giving your precious time to contribute to this research!

If you have not yet been interviewed for this study via Zoom or by phone, would you be willing to contact BRI researcher Dr David Lewis at [dclresearch@bethanygu.edu](mailto:dclresearch@bethanygu.edu) to set up a time? David lives in the UK.

As a participant of this study, we will update you about the findings once it is completed. We are also happy to share with you resources that we will produce based on this research, which may be beneficial for your own further growth or for your training of other movement catalysts.

Yours for movements among all peoples,

The Bethany Research Team

## 7.4. Appendix 4: List of interview questions

Variants with asterisks are the ones for catalysts, those without asterisks for the control group.

- 1) Which is the primary people group among whom you are ministering?
- 2) What were the reasons that made you choose to minister among this particular people group?
- 3) How many years have you been ministering among this people group?
- 4) What would you consider have been the main achievements of your ministry? [Focus on up to three main ones.]
- \*5) What do you consider have been the main factors that have significantly contributed to the catalyzing of your movement? Please name the three most significant ones.
- 5) What do you consider have been the main factors that have positively impacted your ministry fruitfulness? Please name the three most significant ones.
- \*6) Can you describe how [\_\_\_\_\_ factor] has contributed significantly to the catalyzing of your movement?]
- 6) Can you describe how [\_\_\_\_\_ factor] has contributed significantly to your ministry?]
- \*7) What have been the main factors that have inhibited the catalyzing of your movement? Please name the three most significant ones.]
- 7) What have been the main factors that have negatively impacted your ministry fruitfulness, hindering you from achieving your vision? Please name the three most significant ones.
- 8) Can you describe how [\_\_\_\_\_ factor] was very inhibiting?
- 9a) How much prayer have you and your team mobilized for your ministry in terms of how many people have been praying and the frequency of any prayer meetings?
- 9b) Are you aware of particular people who have been especially and consistently interceding for the people group among whom you are ministering, people that you have *not* mobilized to pray?
- 10a) In your experience, how often have you seen God do supernatural things in your ministry among your people group, for example Jesus appearing to Muslims in dreams or visions, or divine healings, or Muslims coming to faith by reading the Bible without any human agent involved?
- 10b) What would you say has been the impact of such supernatural interventions of God?
- 10c) Could you give a few of the most impactful examples of such supernatural interventions of God?
- 11) What are some personal traits and competencies related to your ministry which you wish you had more of? By this we mean personal characteristics or qualities and abilities or skills or things you wish you had been trained in.

## 7.5. Appendix 5: Interview Coding Rationale

In general, two different coding procedures can be used – either a deductive approach (in which codes are developed before seeing the data, then classifying the findings accordingly), or an inductive approach (in which codes are formulated on the basis of the observed findings). The choice of which approach to take in a research project depends not only on the nature of the research questions asked and what kinds of answers are being sought, but also on how predictable those answers might be. If a finite list of possible answers can be predicted in advance, it is simpler to develop the codes prior to viewing the data and then insert those predetermined codes into the data. This is the preferred approach in looking at “traits and competencies,” because of the desirability of comparing the research findings with other studies and having compatible categories. Moreover, the present study had a finite list of traits and competencies being examined, so at first glance it would seem to have been a simple task to assign the interview answers to such predetermined categories.

However, other questions asked in the interviews addressed less predictable topics, such as the factors which helped or hindered a person’s ministry. Specific cultural features are also less predictable in advance. Therefore cultural anthropologists generally tend to prefer to let the data speak for itself and to present the emic perspective (what people actually say) rather than the categories imposed by outsiders (the etic perspective). They therefore prefer to allocate codings after the data has been collected or as they go along, modifying the codes if necessary in light of new data. This would have been a suitable method for some questions in the interviews, in response to which respondents talked about their own experiences – for example, cases of divine healing or of God speaking to non-Christians through dreams or visions.

Even so, the codings used in the present study were initially formulated in advance of the interviews. This was partly because the present study focused on a finite list of traits and competencies, which were expected to fall into certain types of categories which could be predicted in advance. This allowed a clear set of predetermined categories to be formulated. Any unexpected types of answers could then be put into an “Other” category, reviewable at a later date to see if such responses merited the creation of any additional codings.

For most of the questions, this approach was satisfactory. However, in one case several responses did not fall into the predetermined categories. This question asked interviewees about traits and competencies that they felt were lacking in their ministry. This revealed that some respondents tended to couch their answers in less abstract and more practical terms than those used in describing many traits and competencies in other literature. For example, some mentioned the desirability of having greater competency in motor mechanics, plumbing, house maintenance, accountancy or other such skills which they discovered were needed on the mission field but were not in the curricula of Bible schools. These practical issues of daily life were felt to be important to respondents from an emic perspective. Therefore they did not mention the kinds of etic concepts used by researchers, who may use categories such as *drive to achieve*, *influencing beliefs* or *Internal locus of control*.

In practice, it has been necessary to adopt an inductive approach alongside the deductive approach, whereby new categories were provisionally assigned alongside the “Other” category for review in the analysis stage, to determine their suitability for inclusion as possible additional categories.

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