

SATURATION CHURCH PLANTING, TOWARDS A NEW DANW?

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Abstract:

Whole-Nation Saturation Church Planting strategy (SCP) was the “Cadillac” of missions strategy in the late 1990s. Heralded by C. Peter Wagner as “The best and most effective delivery system for getting church growth principles to the grassroots on an international scale” and by Ralph Winter as “The most basic strategy of all strategies,” SCP was in full motion within the WEA, Lausanne and AD2000 movements. Dawn Ministries, founded by Jim Montgomery, carried the task to promote SCP across continents. Although the movement collapsed in the 2000s, the global church is once again experimenting with SCP strategies through initiatives like Global SCP, Christ Together, and National Church Planting Process. This paper will explore the genesis of SCP, review the current SCP praxis and offer four trends in SCP which might very well become new markers for missions practice in the future years.

Keywords: Saturation Church Planting, DAWN, National Initiative, Church Planting

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Many will remember Ralph Winter's famous ten-minute presentation at the 1974 Lausanne

Congress that gave shape to a renewed reading of Jesus' commands in Matt 28:19:

Winter clarified for us that the scriptural references to nations actually refers to the "*panta ta ethne*" or people groups. He and others began to speak of the idea of missiological 'closure' among these people groups. This simply refers to the idea of finishing. Their idea was that the irreducible, essential mission task of making disciples in every people group was a completable task. In fact, it was one of the only tasks given to God's people that had a completable dimension to it.¹

During the same era, another missiologist gave a more practical reading of Jesus' command. His name was Jim Montgomery, founder of the DAWN (Disciple a Whole Nation) movement. For Montgomery, discipling a nation in a geopolitical sense was also a way to reach all peoples within predetermined geographical, ethnic, and cultural spaces. He wrote:

Are these competing ideas for world evangelization? DAWN has placed particular emphasis on the idea of mobilizing the whole Body of Christ for making disciples of all the people groups within the borders of a whole country. Its concern is that there might be a witnessing congregation in every village and city neighborhood for every ethnic, linguistic, and social group, for every class and kind and condition of man in the country. By definition, then, DAWN is designed to reach all the unreached peoples of a nation. . . . In this respect, DAWN is right in the flow of the unreached people's movement.²

In other words, if Winter understood Jesus' command as a bottom-up disciple-making movement (from *ethne* to nation), Montgomery saw it as a top-down church planting saturation movement (from nation to *ethne*). The two missiologists were friends and shared office space at the Center for World Missions, along with Peter Wagner, who labeled DAWN as "the best and most

¹ Paul Eshleman, "World Evangelization in the 21st Century," <https://lausanne.org/content/world-evangelization-in-the-21st-century>," accessed June 16th 2021.

² James Montgomery, "How DAWN tackles the Great Commission," *DAWN Report* 6 (March 1988), 9.

effective delivery system for getting church growth principles to the grassroots on an international scale.”³

This paper will explore the historical and missiological impact of the Whole-Nation Saturation Church Planting strategy (SCP) as it relates to the current conversation regarding mission strategies. Although DAWN disappeared from the missions grid in the late year 2000, there is a resurgence of SCP strategies in different parts of the world. What does the Spirit say to the church? How can we reconcile the top-down SCP approach with bottom-up Disciple Making Movement (DMM) practices? Are the two profoundly antagonistic, or is there apostolic genius in keeping the two in healthy tension? What if Winter and Montgomery were arguing for convergence of apostolic and institutional energies, which would reflect the dynamic of early church movements where these two lines of ministries were operating in full convergence?⁴

Historical Development of Saturation Church Planting

Montgomery started his missionary life studying the explosive growth of the Four-Square Movement in the Philippines. The goal was to map out the denominational strategy that could, in turn, inform other denominations on church growth principles. Through a series of careful interviews with local, regional, and national leaders of the movement, Montgomery found that the Four Square growth resulted from sensitivity to the authority and strategy of the Holy Spirit, no missionary control, no dependence on paid workers, training and use of the laymen,

³ James H. Montgomery, *DAWN 2000: 7 Million Churches to Go* (Pasadena, CA: William Carey Library, 1989), 11.

⁴ David Bosch offers the following insight: “At an early stage, there were indications of two separate types of ministries developing: the settled ministry of bishops (or elders) and deacons, and the mobile ministry of the apostles, prophets, and evangelists. The first tended to push early Christianity toward becoming an institution; the second retained the dynamic of a movement. In the early years in Antioch, there was still a creative tension between these two types of ministries. Paul and Barnabas were at the same time leaders in the local church and itinerant missionaries, and apparently, they resumed their congregational duties as a matter of course whenever they returned to Antioch.” *Transforming Mission* (Maryknoll, NY: Orbis Books, 2008), 51.

acceptance of small results before a larger response is expected, desire to take full advantage of the response of receptive peoples, and emphasis on multiplying churches rather than institutionalism.⁵

This study settled the foundation for future DAWN thinking. First, the idea was formed that careful study of church growth principles in one area, whether geographical or denominational, could provide valuable insights to the church at large to further expand its reach. Second, Montgomery emphasized the need for ongoing systems to further church planting, even if they were not perceived at first as a “predetermined strategy.”⁶

The Birth of DAWN

The Discipling of a Nation (1980) was Montgomery’s first attempt to put his vision in writing, with the added voice of Donald McGavran. It was here that the concept of DAWN emerged:

Early in 1966, while traveling in the midday heat by Banca (outrigger canoe) for three hours between two islands of the Philippine archipelago, I was suddenly overwhelmed by the conviction that the peoples of this nation could be disciplined. This had been my hypothesis since studying at the Institute of Church Growth (then in Eugene, Oregon) the year before.⁷

Montgomery unpacked his thesis using the Philippines as a case study and advocating for other nations to join the movement: “We trust that in all those regions and nations where discipling the whole is clearly possible, our proposal becomes a rallying point. We pray that the vision will spur all missionary-minded Christians on to bold, courageous action.”⁸ Montgomery identified

⁵ James H. Montgomery, *Fire in the Philippines* (Carol Stream, IL: Creation House, 1975), 130–4.

⁶ Montgomery, *Fire in the Philippines*, 42.

⁷ James H. Montgomery and Donald A. McGavran, *The Discipling of a Nation* (Milpitas, CA: Global Church Growth, 1980), 13.

⁸ Montgomery, *The Discipling of a Nation*, 170.

the need to make a theological case for DAWN, but it was McGavran who finally penned the rationale:

The question of whether the discipling of a whole nation is God's will must be answered. For Christians, it is supremely important. Unless discipling a whole nation is God's will, Christians will not begin it. If it is, they will spend life and treasure to complete it. Is discipling a whole nation God's will? That is the key consideration.⁹

Surveying both Old and New Testament passages, McGavran concluded that "The discipling of all the peoples that comprise each whole nation was clearly God's will according to the scriptures."¹⁰ As a result, Montgomery challenged the global church to embrace Saturation Church Planting as the means to "work systematically toward the completion of the command 'to make disciples of all nations.'"¹¹

To the often-heard argument: "Hasn't Saturation Church Planting always been the approach since the time of Carey?"¹² Montgomery pointed to McGavran's research that showed how far too often breakthroughs in SCP resulted in the church giving too much attention to issues arising within its own structure, hence derailing the original objective of SCP. Montgomery assumed that adopting SCP on a national scale required dramatic changes in the way evangelical groups operated, including in-house policies regarding finance, evangelistic methods, training of ministers, and releasing of laypeople. Montgomery advocated for greater alignment of political structures within organizations as well as operational strategies that served the sole purpose of SCP within a nation. In short:

Research on a larger basis must be continuously carried out by denominations and service agencies on regional and country-wide bases to discover larger groupings of unreached peoples and communities. Denominations must set challenging church planting goals, not

⁹ Montgomery, *The Discipling of a Nation*, 17.

¹⁰ Montgomery, *The Discipling of a Nation*, 21.

¹¹ James H. Montgomery, "Can We Disciple Whole Countries," *Evangelical Missions Quarterly* (January 1984), 3, <https://emqonline.com/node/1280>, accessed October 2, 2017.

¹² Montgomery, "Can We Disciple Whole Countries," 3.

only in terms of their size but also in terms of the task that remains in saturating their area or country with churches. Then they must devise plans and allocate resources insufficient strength to reach their goals.¹³

In 1989, Montgomery released *DAWN 2000: 7 Million Churches to Go*, a definitive treatment on the DAWN movement. In the foreword, Peter Wagner predicted that the book “will certainly take place as one of the premier missiological works of the closing years of the twentieth century.”¹⁴ Here, the roots of DAWN were more clearly expressed:

DAWN has picked up where Gerber left off. Using more advanced church growth technology, more extensive research, a broader base of coordination, a longer-term and more demanding process, and an extensive accountability system, Jim Montgomery represents a second generation that has added many improvements to Vergil Gerber’s basics. Goal setting, for example, remains a key internal dynamic of DAWN.¹⁵

According to *DAWN 2000*, another source of inspiration for the framework was the Only Way Movement in the Philippines, which was an Evangelism in Depth (EID) strategy that Montgomery helped launch in 1970. Yet, he claimed that his model went beyond previous strategies since:

DAWN (1) is built on thorough contextual and institutional research, (2) is a long-range strategy of up to twenty-five years or more rather than a one- or two-year program, (3) emphasizes completing the task of the Great Commission in a country rather than just proclamation or growth, (4) includes the more recent understanding of people groups and the discipling of the still unreached groups in a given country, (5) mobilizes the whole body of Christ around a nationwide goal rather than a number of set activities, (6) focuses on saturation church planting rather than saturation evangelism, (7) puts denominations and local churches to work in their own backyards rather than pulling resources out of the Church into unified projects and (8) encourages parachurch organizations to work truly alongside churches in developing their evangelism and church planting ministries.¹⁶

Montgomery argued that DAWN “worked” because:

It divides the world into manageable segments, does the necessary research, mobilizes the whole body of Christ around an appropriate goal for its segment, and distributes the work

¹³ Montgomery, “Can We Disciple Whole Countries,” 4.

¹⁴ James H. Montgomery, *DAWN 2000: 7 Million Churches to Go* (Pasadena, CA: William Carey Library, 1989), vii.

¹⁵ Montgomery, *DAWN 2000*, viii.

¹⁶ Montgomery, *DAWN 2000*, 92.

to effective structures already in existence. We feel DAWN puts together in a synergistic relationship twelve powerful ingredients that combine to make it a mighty force for the planting of 7 million more churches and ultimately for the completion of the Great Commission.¹⁷

By “manageable segments,” Montgomery referred to the “harvest force” on the one hand (the whole body of Christ) and the “harvest field” (all the nations of the world that need to be disciples)¹⁸ on the other hand. The concept of “harvest field” and “harvest force” were driving factors in future DAWN research.¹⁹

Then the End Will Come (1996) was the last book written by Montgomery on the DAWN strategy.²⁰ Twenty-two years had passed since the first DAWN project in the Philippines. The vision was now shared across one hundred nations, covering eighty-five percent of the world’s population. The *DAWN 2000* book had been translated into ten languages. The momentum was strong. Montgomery, more than ever, believed that:

. . . DAWN strategy comes from the heart of God, that it is based on solid biblical and missiological principles, that the churches and nations of the world are ripe for such an approach, and even that this is a primary strategy for the completion of the Great Commission and the end of the age.²¹

With the AD2000 National Initiative Movement, the Joshua Project, and the Beyond Movement fully embracing a DAWN-type strategy at the end of 1995, and with DAWN receiving the endorsement of the three major international evangelical bodies concerned for world evangelization, the Lausanne Committee for World Evangelization, the World Evangelical

¹⁷ Montgomery, *DAWN 2000*, 99.

¹⁸ Montgomery, *DAWN 2000*, 107.

¹⁹ “In order to be good stewards of God’s grace, we must have the facts – see the true picture. Yesterday’s truths are often today’s fiction. Accurate, up-to-date information about ourselves (the Harvest Force) and our context (the Harvest Field) is needed,” Bob Waymire, Foreword in Roy A Wingerd Jr. *The DAWN Research Handbook* (Colorado: Dawn Ministries, 2001), vii.

²⁰ Montgomery would later publish *I’m Gonna Let it Shine: 10 Million Lighthouses To Go* (Pasadena: William Carey Library, 2001), a Mission America Lighthouse movement project to encourage each home to become a missional community. Montgomery believed that this micro-strategy for evangelism, centered around house units, could be the way to implement DAWN in North America.

²¹ James H. Montgomery, *Then the End Will Come* (Pasadena, CA: William Carey Library, 1996), xi.

Fellowship and the Global Consultation on World Evangelization,²² it seemed that nothing could stop the movement: “With the worldwide Body of Christ united on an Saturation Church Planting strategy like this, we could have this whole task wrapped up well before AD 2010.”²³

Saturation Church Planting Thinking after DAWN

Montgomery passed away in 2006 and Dawn Ministries, which supported the DAWN vision across the world, closed its door two years later.²⁴ But SCP thinking continued to be developed across the world, especially through Saturation Church Planting Global, Christ Together, and National Church Planting Processes.

Saturation Church Planting Global and the Concept of Antioch Church

Saturation Church Planting Global (SCPG) was pioneered in 1996 by Dwight Smith, a protégé of Jim Montgomery. SCPG was an attempt to improve missiological gaps within the DAWN model:

SCPG was asked by national church leadership in the UK and Spain to follow up on DAWN efforts. As we carried out those efforts, I noticed several things about the DAWN strategy that initial euphoria can ignore. A few important criteria affect whether the discipleship of a whole nation is realistically achievable in the short run, and these principles became embedded in my philosophy of saturation church planting.²⁵

SCPG is currently involved in fifty-five countries around the world, with the aim to see by 2060 a developed network of “Antioch churches²⁶” in ten regions around the world, primarily

²² Montgomery, *Then the End Will Come*, 188.

²³ Montgomery, *Then the End Will Come*, 195.

²⁴ For a complete reading of the reasons behind the close of the Dawn Ministries, see Raphael Anzenberger, “Whole-nation SCP: Towards a new Dawn?” (Ph.D. diss., Columbia International University, 2020), ProQuest Dissertations & Theses Global.

²⁵ Dwight Smith, “SCP Story,” <https://www.scpglobal.org/story>, accessed October 25, 2019.

²⁶ By “Antioch Church,” SCPG means seven characteristics: (1) target driven, (2) measurable incarnate values, (3) people empowerment intensive, (4) laterally postured, (5) interdependent leadership, (6) Antioch related to other churches, and (7) telescoping, a posture of missions directed at facilitating indigenous leadership in distant locations.

focusing on pivot nations, that is, countries that have geographic influence in the midst of a significant number of contiguous nations. In order to accomplish this vision, SCPG sought to repurpose or plant gospel-centered churches, exhibiting seven characteristics of “Antioch churches” and having the ability to carry the vision of Saturation Church Planting across a state or region of that nation with the aim of telescoping into neighboring countries. Each pivot nation would define how many “Antioch churches” were needed across districts/cities/regions. For instance, India has twenty-nine states, and SCP aimed at twenty-nine “Antioch churches,” one per state. In the United States, it was to be implemented along city lines as opposed to state borders, in partnership with Christ Together.

Christ Together and the Concept of Gospel Saturation

Christ Together was championed in 2011 by Jerry Gillis, a protégé of Dwight Smith. Christ Together represents a third-generation development of SCP strategy since DAWN. Rather than working at a macro-country level, Christ Together aims to unify the church in a given city (*meso*-level) to consistently demonstrate and communicate the gospel of Jesus Christ to every man, woman, and child. It uses the strategy of gospel saturation, which encourages local churches to own the lostness of an identified people in a defined place, ensuring that every man, woman, and child within that group has repeated opportunities to see, hear, and respond to the good news of Jesus Christ.²⁷

In order to fulfill this vision, Christ Together pursues four priorities: mobilization: God’s people taking responsibility for the lostness of a defined people in a defined place; transformation: God’s people transformed into the image of Christ, resulting in gospel-renewal of lives, communities, and cultures; multiplication: God’s people continually reproducing

²⁷ See <https://christtogether.org/>, accessed October 25, 2017.

disciples, leaders, and churches for the Gospel Saturation of a place; and collaboration: God's people partnering with all the expressions of his church for the gospel saturation of a place.

In his conversation with this author,²⁸ Gillis gave more insights into his model. Gospel saturation is preferred to church planting saturation because church planting can often miss the missional impulse of evangelizing all peoples within a definite area. In other words, evangelism is at the forefront as opposed to church planting. Christ Together also uses the Saturation Church Planting Global "circle of accountability" language to educate local churches on the importance of "owning the lostness of the people within their reach." Christ Together moves into a city whenever they identify an apostolic leader whose heart aches for the spiritual lostness of his or her city. This leader is keen to use his or her church as a resource for other churches to seek gospel saturation of their first circle of accountability. This church qualifies as a Saturation Church Planting Global "Antioch church."²⁹

National Church Planting Processes and Continental Process

At the same time that Christ Together developed SCP strategies in North America, a group of church planting leaders from seven European nations has met regularly to share best practices on national church planting processes in Europe. Out of these gatherings, a framework³⁰ was established to help develop National Church Planting Processes (NC2P) across Europe. The goal of NC2P in a given nation is to work towards a reality in which the majority of the body of Christ cooperates with one another for the purpose of seeing churches multiplied in all of the nation's geographic, ethnic, and cultural spaces.

²⁸ Interview with Gillis, Feb 1st 2019, Nice, France.

²⁹ SCPG will refer leaders to Christ Together in the United States to carry out an SCPG strategy.

³⁰ More on the NC2P framework at nc2p.org, accessed May 20, 2021.

NC2P is usually propelled by vision casting, then it moves towards consensus building and momentum in new strategic activity until it reaches a tipping point. This results in measurable progress in church planting through evangelism, winning people for Christ. The tipping point takes place when a process is underway involving collaboration and momentum, church planting is helping cause net growth in new evangelical churches and total evangelical attendance nationally and in each of its geographic, ethnic, and cultural spaces, and there is a cooperation of the majority of evangelical denominations and agencies.³¹ NC2P involves mutual learning, shared training materials, and common information through research.

Empirical research and focus group conversations carried out from 2011 to 2017 have revealed four mission-critical components, vital to the implementation of a national church planting initiative in Europe: a national leader for whom the initiative is a top priority, motivating information and communication about the national process, a gathering place to foster and implement the vision at the macro and meso-level, and ongoing church planting systems for recruiting, assessing, training and coaching church planters. Nineteen European countries have joined the movement, and five are in conversation to enter the process.

The Missiological Implications of Saturation Church Planting Strategy

In a sense, Saturation Church Planting strategies have matured. Saturation Church Planting Global saw the need to develop a *meso*-level to achieve micro saturation, Christ Together preferred using gospel saturation rather than Saturation Church Planting terminology to ensure missional engagement of local churches towards saturation, and NC2P sought to better integrate church planting systems in its model. Overall, four trends in Saturation Church

³¹ At least seventy percent of the evangelical body of Christ.

Planting can be extrapolated from the emergence of these new SCP strategies.

To Whom: From Reaching the Unreached People Groups to Reaching the Cities

Whereas Lausanne I raised awareness about unreached people groups, Lausanne III identified the next “missions challenge” as reaching the cities of the world:

Cities are crucially important for the human future and for world mission. Half the world now lives in cities. Cities are where four major kinds of people are most to be found: (i) the next generation of young people; (ii) *the most unreached peoples* who have migrated; (iii) the culture shapers; (iv) the poorest of the poor.

We discern the sovereign hand of God in the massive rise of urbanization in our time, and we urge church and mission leaders worldwide to respond to this fact by *giving urgent strategic attention to urban missions*. We must love our cities as God does, with holy discernment and Christlike compassion, and obey his command to ‘seek the welfare of the city,’ wherever that may be. We will seek to learn *appropriate and flexible methods of mission that respond to urban realities*. (Cape Town Commitment II.D.4, italics added).

Here, the link between unreached people groups and citywide urban strategy is clearly stated: by reaching out to cities, the church will reach to some of the most unreached peoples of this world. It is of no surprise, therefore, that numerous movements have begun establishing strategies and “methods of mission that respond to urban realities” like City to City, Movement Day movement, and City Gospel Movement, to name some of the most global. In fact, Gillis from Christ Together notes that some movements place unity at the center of their strategy, while others focus on social causes, prayer, or church planting. He argues that the most effective way to reach out to the city is through gospel saturation, namely through the local church taking responsibility for the lost people living in its circle of accountability. Church planting might be the means to reach out to them, but it is not the only necessary means. For Gillis, movements that only put church planting at the center of their agenda miss the mark of reaching out to all people.

With Whom: from Information to Collaboration

For DAWN, a congress was where shared research and goal setting was brought to the forefront. Today, the trend is towards greater collaboration among Saturation Church Planting players. Cross-institutional partnership for the sake of missions became the driving force behind CT and NC2P, where “learning together” is a core aspect of the task of missions.

In a sense, the question in the 1990s was what is to be done to finish the task (information-based)? The question today becomes how could we, the church, finish the task? The reason for this shift may reside in the fact that missions, particularly in the West, raise more challenges than opportunities. The difference between church planting and SCP is saturation. In other words, it is one thing for each denomination to plant a church in each city of a nation, but it is another to plant churches to achieve saturation of that same city. SCP requires a higher degree of research, methodology, shared training, and praxis. Learning Communities in NC2P, for example, help church denominations to come together and to look for solutions together, acknowledging the reality that no one has yet found the way to saturate all spaces.

This trend towards collaboration is to be celebrated for it fosters greater unity in the evangelical body and beyond. Yet if DAWN's “research” acted as a prophetic message and “goal-setting” as faith, where does one find the same impetus today? There is a growing skepticism towards goal setting as if the obligation of the church should not be framed around goals but rather around the means to achieve those goals. In other words, the question becomes what does the church need to do in order to create the conditions necessary to achieve those goals. As Smith would often ask in his SCP consulting, what does God want? What would it look like if God did what he wanted to do?

In a certain sense, one could argue that alignment with *Missio Dei* has replaced goal-setting. The emphasis nowadays is more on “how do we join God in his mission” (God-focused) rather than “how do we accelerate missions?” (church-focused). This shift also reflects a shift from church growth theory (1960–1990) to missional theology (2000–present). However, keeping the two in tension might be a new way forward. Missional theology should not be afraid to ask research questions and for goals to be set in order to continually keep the vision of finishing the task at the forefront of world missions.³²

How: from Top-down Systemic to Bottom-up Organic

If DAWN was the product of sound “engineering thinking,” the trend today is towards greater flexibility and agility of systems and processes. This shift influenced DAWN itself. The rise of Church Planting Movements (CPM), and later DMM, shifted the emphasis from systemic SCP (thirteen steps towards a DAWN movement) to organic SCP thinking (four necessary components towards an NC2P2 movement). The goal has always been to provide the impetus for movement, but the path has changed.

This shift in strategy and thinking can be explained in terms of generational differences. Indeed, church growth proponents were fluent with systemic thinking. It also fitted their generational bent. With the philosophical crisis of Cartesian epistemology and the gradual collapse of Western missions, the need to look and learn beyond the West has brought fresh impetus to modern missions. The solution was sought from where the growth is happening, which is the majority world. CPM strategies have emerged from Africa and Asia and have been applied with a variety of successes in the West.

³² To what degree does the fact that the Lausanne Movement, which has included the former AD2000 objectives – the Gospel for every person, a Church for every people – into its new missions objectives, confirm the need to balance mission with missions for the sake of God’s purposes?

In a sense, the move from top-down systemic rational to bottom-up organic thinking in missions is clearly a move from rationalism to pragmatism. Yet, both thought processes reach the same limitations: if all rationalized processes cannot be applied everywhere, then not all local successes can be implemented globally. What missions needs are more reflective practitioners who can assess experiences with sound missional thinking, always keeping in mind that scriptures should remain the main foundation. Furthermore, the gap between top-down and bottom-up thinking must be compensated for by developing the *meso*-level, as is the case in Saturation Church Planting Global and Christ Together. The *meso*-level will act as the logical place where reflective practitioners can act with one foot in praxis and the other in theory. The *meso*-level also allows for the development of experimental models that can be tested before being used at the macro level.

Who: from Institutional to Apostolic

The fourth and last trend in Saturation Church Planting is the move from institutional to apostolic leadership. This author recalls a conversation with Chad Smith, son of Dwight Smith, who piloted an SCP process in Ukraine. After many attempts, Chad Smith came to the conclusion that institutional leaders were not the key to unlocking SCP in a given country. The key rather was finding and empowering apostolic leaders, who were often found operating on the margins of the institution. Mobilizing these leaders, along with the resources of their “Antioch church,” would provide greater impetus towards SCP than simply relying on national leaders, who were often either corrupt or too far removed from the reality of their base to provide the necessary leadership. This “wake-up call” constitutes the general backbone strategy for Saturation Church Planting Global today.

It is of no surprise that apostolic leaders tend to emerge at the *meso*-level, having gained

enough traction at the *micro*-local level to raise awareness of their “success” at the regional level while staying away from the *macro*-national and institutional levels (which are often perceived “corrupt” or “irrelevant” to the task of missions). Yet, apostolic movements need the institution if they are to last. Moreover, institutions need apostolic movements to revive their thinking and praxis. This author believes that it is the task of SCP to create a space where these two types of leadership can meet for mutual edification. *Macro*-institutional leaders often overestimate their capacity to lead SCP at the *micro*-local level, while *meso*-apostolic leaders often overinflate their actual capacity to lead SCP at the *macro*-national level.

Conclusion

These four trends (reaching the cities through bottom-up collaboration under apostolic impulse) in SCP are the markers of missions today. It might explain why the World Evangelical Alliance (WEA), under the leadership of Bishop Efraim Tendero, who led DAWN 2000 in the Philippines,³³ sought to initiate and strengthen SCP projects in each nation globally. It might also explain why the Lausanne Movement Church Planting Issue Group³⁴ recently adopted SCP as a way forward in promoting global missions strategy. Surely, a movement that is now taking place in eighty countries around the world cannot be taken for granted. What is the Spirit saying to the church? Is this the dawn of a new DAWN? Did the grain have to fall in the ground and die before giving birth to a new impetus of Saturation Church Planting strategy? Will it grow thirty, sixty, one-hundred fold in the years to come? May the Spirit continue to lead us in his ways.

³³ Efraim M. Tendero, “The Philippines Model,” AD2000, <http://www.ad2000.org/gcowe95/tend.html>, accessed August 23, 2017.

³⁴ Lausanne Movement, “Church Planting: The Most Effective Evangelistic Methodology Under Heaven” <https://lausanne.org/networks/issues/church-planting>, accessed May 20, 2021.