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A Strategy for Revitalizing St. Clair EMC through Authentic Practice of Worship, Stewardship, Fellowship, and Discipleship

Enoch Kwan

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A STRATEGY FOR REVITALIZING ST. CLAIR EMC THROUGH AUTHENTIC PRACTICE OF WORSHIP, STEWARDSHIP, FELLOWSHIP, AND DISCIPLESHIP

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE SCHOOL OF THEOLOGY
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IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF MINISTRY

BY
ENOCH KWAN
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ABSTRACT

A Strategy for Revitalizing St. Clair EMC through Authentic Practice of Worship, Stewardship, Fellowship, and Discipleship
Enoch Kwan
2008
School of Theology, Fuller Theological Seminary

This ministry focus paper presents a strategy to revitalize St. Clair Evangelical Missionary Church through authentic practices central to both personal spirituality and ministry, namely worship, stewardship, fellowship, and discipleship.

St. Clair Evangelical Missionary Church (SCEMC), established in 1953 in Scarborough, Ontario, thrived for thirty years, growing to over two hundred members in 1983 with multiple staff, vibrant Sunday worship services, and a Sunday school bus. Since then, the church has lost momentum and experienced conflict. In 2002, Sunday service attendance averaged below thirty-five. Two years ago, the annual offering fell below $30,000, forcing the interim pastor to leave. The board became more concerned with constitutional rather than scriptural guidance. The much smaller Sunday school, an after-service birthday cake, a small men's breakfast group, and a small Wednesday evening prayer group remained. SCEMC became very weak institutionally, lacking evangelism and spiritual vitality.

This paper presents a strategy and action plan to revitalize SCMEC. It contains three major sections. The first section analyzes the rise and decline of SCEMC amidst its changing context. It reveals the loss of ministry and spiritual vitality, and describes recent efforts to turn the church around.
The second section establishes biblical support for the centrality of worship, stewardship, fellowship, and discipleship (“four ships”). It demonstrates how the authentic practice of these “four ships” can bring unity to Christians’ personal lives and ministries and can spawn a culture of personal spiritual vitality, clear ministry direction, relevant strategy, and effective programming.

The third section presents strategy and working plans, outlining the resources and curriculum for nurturing personal spirituality. The pastor is to become the primary model, practicing the “four ships” and cultivating disciples who in turn cultivate other disciples. The plan includes implementation timelines, utilizes all channels of influence, and enlists teachable leaders, engaging them in coaching and mentoring processes. It proposes a new ministry structure, reconstitutes small groups, and employs evaluation and correction processes for sustained qualitative and quantitative growth.

Theological Mentor: John Hull

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INTRODUCTION

The purpose of this ministry focus paper is to present a strategy to revitalize St. Clair Evangelical Missionary Church (SCEMC) by advocating “four ships,” authentic spiritual disciplines that are central to both personal spirituality and ministry. The “four ships” include: worship, stewardship, fellowship, and discipleship. The paper’s thesis is that SCEMC may be revitalized through the authentic practice of the “four ships” by the congregants.

SCEMC was founded as a church-planting project in 1952 in a burgeoning new suburb near Scarborough, Ontario. The original group built the main sanctuary in the first year and purchased a three-room parsonage with financial help from the denomination. At that time, the denomination believed: “If we built it, they will come.”

The church thrived for thirty years, and it grew to nearly two hundred adults and children before the 1980s. It had vibrant Sunday morning and evening services and a bus ministry that brought many students to Sunday school. Since 1980, the church has experienced internal problems and lost momentum. Numerous conflicts have followed. In 2002, the denomination appointed a denominational staff and two leaders from another church to strengthen the church board. In 2003, Sunday service attendance averaged below thirty-five, and the annual offering fell below $30,000. The interim pastor left because the church could no longer afford to pay his salary. At that time, SCEMC
became very weak institutionally and lacked spiritual vitality. Therefore, a plan for revitalization is urgently needed.

This paper presents an analysis of the SCEMC ministry history, provides a purpose-driven turnaround strategy, and describes an action plan to achieve revitalization. The strategy is based on the cultivation of the authentic disciplines of God-centered worship, Lord-honoring stewardship, loving fellowship, and evangelistic discipleship.

The first section includes chapters 1 and 2. Chapter 1 describes the establishment of St. Clair Evangelical Missionary Church and its fifty years of growth and decline in ministry. It presents an analysis of the socio-cultural changes in Canada as well as the local community. It also describes denominational attempts since 1998 to strengthen the church for survival and revival. This chapter gives a description of the church’s recent ministry, programs, and membership spirituality.

Chapter 2 identifies and discusses key factors that explain why the church flourished in its formative years. It traces the later impact of secularization, post-modernism, multiculturalism, materialism, and other sociological changes in its ministry context. In describing the church’s decline in spiritual vitality amid this cultural confusion, the chapter also demonstrates that the lack of truth and depth in crucial Christian practices was a cause of the church’s decline.

The second section includes chapters 3 and 4 and describes the biblical foundations for the proposed SCEMC revitalization. Chapter 3 provides the basis for the revitalization strategy. It begins by drawing a parallel between the confusion caused by the proliferation of contemporary spiritual theories with the Pharisees in Matthew 22:34-
41. It establishes the biblical support, based on Jesus’ answer to the Pharisees’ inquiry, for the centrality of worship, stewardship, fellowship, and discipleship in personal spirituality and ministry. The model for this approach is the “four ships” framework developed by the author of this paper.

Chapter 4 highlights how the “four ships” framework provides an integrated foundation on which individuals can build God-pleasing lives regardless of education level, gender, religion, or age. It explains the connection between personal spiritual practices and the church ministry modularization because they are built on the same foundation. This chapter describes how the “four ships” focus eradicates gaps and closes schisms that Christians experience in their personal lives and church participation. Lastly, it discusses how the “four ships” framework will strengthen church growth and church health.

The third section includes chapters 5 through 7. They present the preparation and working plan required to initiate a “four ships” culture at SCEMC. Chapter 5 establishes the new foundation based on the “four ships” framework for Robert Logan’s leadership farm system.\textsuperscript{1} It also establishes how Christian Schwarz’s eight essential qualities and “biotic principles” in the Natural Church Development strategy\textsuperscript{2} can be used to actualize the “four ships” culture.

\textsuperscript{1} Robert Logan and Neil Cole, \textit{Raising Leaders for the Harvest} (Carol Stream, IL: ChurchSmart Resources, 1995).

This strategy described in chapter 5 requires the pastor to become the primary model, demonstrating an authentic practice of the “four ships.” The church leadership must practice the same, and they in turn must cultivate other disciples using the model introduced by Neil Cole in *Cultivating a Life for God: Life Transformation Groups*. This chapter includes timelines for implementation, evaluation, and correction that ensure sustained qualitative and quantitative adherence to the “four ships”-based direction.

Chapter 6 presents the first phase of the action plan for engaging in the renewal process. It describes the steps needed to create “four ships”-based ministry modules and job descriptions. It also describes the methods to promote membership participation in the “four ships” based ministries.

Chapter 7 describes how SCEMC can engage in developing a church that practices the “four ships” model authentically. It outlines the steps for the pastor to use in cultivating an atmosphere that saturates all communication channels with the “four ships” model. It will describe a Christian education system based on the “four ships” framework in the SCEMC Christian education curriculum.

Unless otherwise specified, all Scriptures used are from the New International Version of the Bible. The term “four ships” will be used without quotation marks in the rest of this paper.

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PART ONE:

MINISTRY CONTEXT
CHAPTER 1
A BRIEF HISTORY OF ST. CLAIR EVANGELICAL MISSIONARY CHURCH (SCEMC)

SCEMC was born when the fire of the Methodism movement fueled the rapid expansion of many denominations.¹ SCEMC and a nearby sister church were planted around the same time as a part of this rapid expansion phenomenon. The first recorded purpose found in this church’s records stated that the church was gathered “for the purpose of organizing a class.”² The parent denomination of SCEMC, the Evangelical Missionary Church, was a 1992 amalgamation of the United Missionary Church and the Evangelical Church. Both denominations have roots in the Mennonite and Brethren Methodist traditions,³ traceable back to the time of the American Civil War.

During the American Civil War, groups of German Mennonites from Ohio and Pennsylvania moved to Canada to avoid involvement in the war. Some immigrants settled in Vineland in the Niagara region and along the north shore of Lake Erie in the Waterloo region. Eileen Lageer writes, “A colony of German-speaking pioneers was established, of whom Benjamin Eby became bishop. ‘Ebytown’ became known as

² First Annual Meeting Minutes of 1953 indicate the presence of the Methodist classes and home prayer meetings.
³ Ibid., 3-25.
‘Berlin’; and so it remained for over a century, until World War I when its name was changed to ‘Kitchener.’”

The Mennonite immigrants established churches wherever they settled. At the same time, Methodist itinerant preachers traveled from Ohio and Pennsylvania, preaching and leading Methodist classes and prayer meetings in these new settlements. The United Missionary Church and other denominations found that, if they had preachers and church buildings in the new settlements, the churches would soon fill with worshippers, and a resident pastor could be appointed when the congregation stabilized. This approach was adopted as a strategy for a denomination’s rapid expansion and for evangelism as they established churches coinciding with their members’ migration. While the fires of Methodism swept over North America, the United Missionary Church established headquarters in Kitchener where leadership facilitated “church growth by extension.” In one wave of this church extension project, SCEMC’s mother church was established in Toronto on Jones Avenue prior to World War II.

**Scarborough - The Suburb East of Toronto in the 1950s**

Due to Toronto’s deep-water harbor connection to the St. Lawrence Seaway transportation system, the city was a major trading and industrial hub. This economic

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4 Lageer, *Common Bonds*, 16.

5 Ibid., 3-25.

6 This is reflected in the present organizational structure of the denomination. Tracing of the denomination “Annual Reports” shows that the Department of Evangelism and Church Extension existed in the denomination as late as 1998. The financial report reflects that the department had no more activity in 1999. The District Superintendent affirmed in the 2003 East District Conference that the idea of “extension—when we build it, they will come” is now replaced by discipleship multiplication and church planting.
position drew many industries to the city before the Second World War and was a
destination for many workers from Europe after the Second World War, in particular,
great numbers from Great Britain. Many of these immigrants found affordable housing
in the suburbs.

By 1950, Toronto and its spacious suburbs were home to industries manufacturing
garments and parts for automobiles and airplanes. The government provided the
veterans money to establish homes and communities. Toronto was a preferred urban
center with a substantial market for goods. It was supported by an extensive
transportation and industry infrastructure. The returning soldiers married and had
children. One long-time resident reported to the author of this paper that: “Hospitals were
dominated by pregnant women giving birth to post-war babies.”

The city expanded its boundary to accommodate people and businesses. To the
west beyond Etobicoke Creek, a new suburb called New Toronto was built and later
renamed Etobicoke. North York was established to the north and the township of
Scarborough to the east. The completion of the Bloor Viaduct Bridge in 1919 allowed for
the ready transportation of passengers and goods to Scarborough, east of the Don Valley.

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9 Ibid.
10 Ibid.
11 Jean Felstead, who became a mother in the late 1940s, commented about her baby delivery experience at the Toronto East General Hospital.
New subdivisions were developed to accommodate returning soldiers in all these new developments, including Scarborough. The Scarborough neighborhood where SCEMC is located is built on a slightly rolling landscape sloping down towards the south, and streets are laid out in a grid pattern. As new housing developments mushroomed, the need for new churches in Scarborough grew. St. Clair Evangelical Church was established in 1953 in the township of Scarborough, east of Toronto, on the north shore of Lake Ontario.

Scarborough residents report to the author of this paper that the returning soldiers found work in Toronto and that their new homes were built over former farmlands. Though half a century has passed, many of the simple, barrack-styled houses built for the post-World War II boom\(^{12}\) are still recognizable around SCEMC. In those days, automobile owners welcomed the newly built roads, especially in the suburbs. Many people enjoyed a leisurely drive, visited country clubs, and played golf in Scarborough on Sunday afternoons. Canadians dreamed the “American Dream” in the 1950s.

In the 1950s, the population in Canada was largely from European descent, and Canada was very much a Christian country. The law designated Sunday as “The Lord’s Day” and restricted business from opening. Students were required to recite the Lord’s Prayer before school started each day, and, during ceremonies granting Canadian citizenship, each new citizen was given a Bible. Church life was an important part of

\(^{12}\) Lorne Hunter, *Community Profile Demographic Analysis Report for SCEMC Based on 2006 Census Data* (Delta: BC: Outreach Canada, 2008), 8. The analysis report indicates that 8,719 houses existed in Scarborough before 1946. 34,491 houses were built between 1946 and 1980, with the highest peak period of 1946-1960 with 15,988 built.
normal social culture, and churches became important community social centers.¹³

People had confidence in church and religious leaders, and pastors were highly regarded as people of wisdom and spiritual insight and as models of moral standards. As the population increased in the new suburban settlements, the need for new churches to serve these growing communities increased.

Starting of SCEMC

Church records report that SCEMC changed its name during its first fifty-three years of history. The original church, called St. Clair United Missionary Church, was part of a twin church-planting project in 1953. This project established the congregation to serve the new community near the intersection of St. Clair Avenue East and Victoria Park Avenue. The denomination bought a small plot of land in 1952 in anticipation of the new church, and the congregation began Sunday school in a nearby legion hall to the south. The next year, the denomination approved the first phase of the church’s building project and provided a grant. In 1954, the church completed a twenty-one-hundred-square-foot basement with eleven hundred square feet of worship space. The church began a Sunday morning worship service and continued the flourishing Sunday school. At that time, the United Missionary Church as a denomination believed: “If we built it, they will come.”

Church records indicate the original congregation included a core group led by Curtis and Nodaine Bender with eleven charter members. The Rev. Cecil Brown came in July 1953 as the pastor. There were twenty-two members when Pastor Clive Winger took

¹³ Anisef and Lanphier, The World in a City, 378. The authors claim that 85 percent . . . attended a Protestant church.
over leadership in 1957, and the membership grew to twenty-four in 1958. In 1960, an adjacent three-room bungalow was purchased for a pastoral residence. Sunday school was one of the successful programs.\textsuperscript{14} The official Sunday school enrollment in 1953 was twenty, by 1954 it was 109, and it was 117 in 1955 and 1956.\textsuperscript{15} The congregation included dedicated young people with strong church backgrounds who became missionaries and pastors. Some Emmanuel Bible College students came to the church for training and internships.\textsuperscript{16}

Many more Christians from the new neighborhood worshipped in the church and brought their families, but did not become members. Church records indicate the membership of the church started to increase after 1965 and climbed steadily for ten years. In 1972, the highest new member addition was recorded: twenty-one people were registered on the church’s new membership roll. The great increase of new membership coincided with the strong door-to-door outreach and evangelistic efforts of Pastors David Illman and Ivan Preston, with the help of the church leaders and congregants.

The church rented the lobby of a nearby apartment on the weekends for youth programs through the late 1970s. Current elderly members report that a sense of joy, excitement, and expectation permeated the church. A person considered oppressed by a

\textsuperscript{14} Nordain Bender, “Service bulletin insert” the 50\textsuperscript{th} anniversary of the St. Clair Evangelical Missionary Church, April 2003. Church record shows the late Curtis Bender, husband of Nordain Bender, was the class leader who was appointed to start the first meetings at St. Clair EMC.

\textsuperscript{15} Former member Mr. Ellis Lageer supplied numbers of Sunday school attendance. He helped to obtain the statistics from the Emmanuel Bible College archives.

\textsuperscript{16} Ellis Lageer was one of the church’s earliest organists. He became the president of Emmanuel Bible College in late 1970s. His daughter Nancy Lageer became a board member and later a missionary to Mexico.
demon was delivered from the possession during a prayer service, and the church became known for successful exorcisms. Members raised money to support dedicated missionaries in international mission fields. The membership grew as the population increased in the community. In the mid-1970s, the church operated a school bus to carry congregants to the church. Pastor David Illman’s family moved from the parsonage to make room for the Sunday school.

**Decline since the Late 1970s**

Church records report that, by the late 1970s, the church included a large number of gifted musicians, and Sunday services were lively. New people joined the congregation as other people moved away. Although the ninety-seat sanctuary was filled for Sunday services through 1980, the church’s records report no new membership throughout 1979. At one point, SCEMC purchased a school bus to revive the Sunday school operation, which had been successful in the past. The program operated for only a few years before the buses were sold due to liability and operational issues. In 1981, an unresolved pastoral conduct integrity issue triggered SCEMC’s decline. A division then surfaced causing the pastor’s departure the next year. An interview with a long-time member explained that the controversy concerned a particular moral issue that was never resolved. After the incident, many people left, and the pastor started a new congregation nearby. Figure 1 depicts the pattern of new members added to the congregation from 1963 through 2003 in five-year increments. The line chart shows increases from 1953
through 1968 with declines registered after 1968 for all but two five-year periods, those ending in 1983 and 1993.

![Number of New Membership Joining SCEMC in each 5 years period](image)

Figure 1. New SCEMC members in five-year increments.

Until the early 1980s, the church actively reached out to the neighborhood, and personal spiritual growth was emphasized. A systematic discipleship program was virtually absent until Pastor Steve Hahn’s short tenure between 1986 and 1988. Long-time members can name only a few outstanding, gifted leaders who were elected from the congregation to serve as church leaders and on the board.

After 1980, church records indicate the new membership growth rate never exceeded eleven people in a given year. Many people, especially youth, left the church as controversies arose between 1980 and 1990, and one pastor caused intense friction in the early 1990s. In less than two years, the church’s financial strength plummeted, and at least one board member resigned to protest of the pastor’s “illegal practices.” Older
congregants report many people lost trust in the church board and leadership, and they left dissatisfied.

SC EMC brought seventeen new persons to the Christian faith and received another six who transferred membership to us between 1993 and 2002. When Pastor Edwin King became ill in 1997, the church’s strength was depleted in areas including administration, outreach, discipleship, and preaching. A key board member divorced a deacon in the church, and Pastor King retired in 1999. King’s successor became an instant controversy that injured the already weak church. The newly appointed pastor was removed through the denomination’s intervention. SCEMC was in a very sad state.

Between 2000 and 2002, board records report that Pastor Eric Wedseltoft and Pastor Wilson Clarke led as interim pastors. SCEMC spent much time and energy dealing with leadership issues and internal power struggles, and very little attention was given to its mission. The chronic deficiency in spiritual disciplines, power struggles, and ministry conflicts eventually sent the church spiraling downward. Twenty adults and ten children now make up the congregation. All of the skilled and experienced leaders have left the church.

In 2002, none of the five elected board members could lead the board, and none of the board members could organize the church’s ministry. The board secretary, who did most of the work in 2002, had an eighth grade education, and the head deacon had attained only grade four. One deaconess had finished high school. Two other board members were high school graduates with a few community-college-level technical courses. The district office finally appointed a person to lead the church as board chair.
Besides the chair, district officials appointed a pastor and an elder from a sister church to provide strength and wisdom so the board would not be overrun by ministry issues and sensitive relationships.

According to church accounts, finance became a grave concern in 2002 because SCEMC had very few members. Gross annual income from donations fell below $28,000. The annual expenses included $16,000 to maintain the $900,000 property. Since 2000, some members have become tenants in the parsonage, but only one of them paid rent faithfully. The board spent almost a year evicting a tenant who had previously held multiple roles on the board. SCEMC rented its basement to a daycare operation for $500 a month to make ends meet. An attempt to secure a permanent pastor failed, mainly due to lack of financial resources.

In 2002, one person was responsible for all Sunday service responsibilities except the sermon. This person coordinated pulpit supply because the church had no pastor. She designed and produced the weekly bulletins, chose announcements, selected the music, opened the service, and spoke with and prayed for the children before the children left for the children’s program. The same person counted the weekly offerings, recorded all income, organized the celebrations, cooked for the men’s group, cleaned the church, and made most of the purchases.

The once-envied group of musicians disappeared. Congregational singing was a cappella. Other ministry leaders were left without instruction concerning their responsibilities. The children’s Sunday school became a babysitting service to isolate
their noise from the sanctuary. By 2003, SCEMC had lost its direction and energy, and it was on a course towards institutional collapse.

In and around the Church

Around the SCEMC neighborhood, the author of this paper contacted people in the church and neighborhood and found that many people have experienced emotional injuries due to marital or relational crises. There are many broken families and single mothers with multiple children. Some in their single-family homes care for their next two generations: their unwed daughters and grandchildren. Five people have walked into the church asking for bus money, six for food, and five were given temporary shelter in the parsonage in the last four years.

Presently, the church has fifty-nine people on the active roll, including children. Only twenty-three among the fifty-nine live within the three-km neighborhood, and eighteen among these twenty-three are newcomers within the last five years. The average Sunday attendance in 2005 was thirty-four. At least ten of the twenty-one seekers attend regularly. In 2002, fewer than ten congregants served actively in the church in various ways. The remainder were seekers who attend only the Sunday service. In 2005, at least eighteen people shared some responsibilities in ministry. The congregant who has Christian teaching training is an eighty-five-year-old woman who is also the oldest member.

Today, SCEMC offers a Sunday service at 11:00 each week. Service attendance ranges from thirty-two to fifty-two, with an average of forty. Regular attendees include
people from the Caribbean (28 percent), China (26 percent), Africa (14 percent),
Mexico/Latin America (12 percent), Anglo Saxon white (20 percent), and the Philippines.
Eighty percent of the congregation can speak fluent English, and 90 percent understand
conversational English. Mandarin is the next most understood language after English
with 18 percent of the congregation capable of participation in a conversation in
Mandarin. Eight percent speak Sri-Lankan, 5 percent Hindi, and 5 percent speak an
African language. All the Spanish-speaking people in the congregation can speak
English. Ninety percent of the young people were born in Canada, but all have immigrant
parents.

Among the twenty-one faith seekers on our list, eight are adults between thirty
and sixty years of age, nine are teenage boys, two are teenage girls, and the rest are
children. Ethnically, nine people are Chinese, eight come from the Caribbean, two are
from Mexico and two come from the Philippines. They are brought to the church by other
attendees.

Changes in the Neighborhood

Demographic changes began in the mid-1960s that would have a profound impact
on the church. The 2001 Canadian census data estimate the family count within a one-
kilometer circle around the church at 4,223 with 15,191 persons. A three-kilometer circle
includes a few high-rise apartment buildings and increases the family count to 37,329
with 136,628 persons. The family count in a five-kilometer circle is 94,543 with 349,740
persons. This part of the city is dotted with strip malls, small shops, and a few large franchise grocery stores.\footnote{Hunter, \textit{Community Profile}, 26-27.}

Many original World War II veteran residents have moved, found bigger and better homes in the newer suburbs, or passed away. Scarborough now has a satellite campus belonging to the University of Toronto and several community colleges. Housing around SCEMC consists of a mixture of post-World War II bungalows with older low-rise and high-rise apartments. Though limited in numbers, some adjacent pairs of older post-war homes were sold, torn down, and replaced with larger modern houses built on double lots. A retired school board employee reported that the services offered by the school system changed because the number of children in each household decreased. This same woman, who gave birth to four children in the 1950s, also witnessed how hospitals have adjusted their services. They are now equipped for an older population, rather than dealing with the high volume of births in the 1950s. Children no longer play on the streets as often as they did in the 1950s.

This area once populated by new country clubs, golf courses, and places for Sunday afternoon drives is now fully developed as a favorite urban settling place for many new, young immigrant families from Asia, the Caribbean, Africa, the Middle East, India, Sri Lanka, and Europe. Many of these new residents lacked Christian roots. Typically, these new immigrants do not own a car. They enjoy the conveniences of low-rent, high-rise apartments that are close to the subway and bus systems. People in the
church’s neighborhood reported that they travel either by foot or by public transit.\textsuperscript{18}

There are seldom traffic jams around SCEMC during rush hours because the number of cars on the road is relatively low.

**Denominational Leadership and Influence**

Many changes have also happened denominationally in the last fifty years. The latest change occurred in 1992 when the Missionary Church of Canada merged with the Evangelical Church and became the Evangelical Missionary Church of Canada (EMCC). There are two districts in the EMCC: the East District and the West District. Churches in and east of Manitoba are associated with the East District, and the rest of Canada with the West District. Since 1998, the East District superintendent has challenged churches to focus on one mission: making disciples based on the Great Commission and Great Commandments. This emphasis has not changed for the last eight years. Churches, pastors, and leaders have come to understand the mission’s meaning and embrace it.

At the annual district conference in 2006, the district superintendent announced that the age of, “If we build it, they will come” was over. EMCC executives recognized that Canada is a mission field because many people from the world’s mission fields now live in Canadian communities. With that understanding, many Evangelical Missionary churches in the East District have recovered from their declines, and some new churches have been planted.

\textsuperscript{18} Hunter, *Community Profile*, 50. Figures show that only 46\% of the working people within the 3 km circle drove to work, with 6\% of the working people as their passengers. The rest depended on public transit or got to work on foot.
The denomination has a clearer mission and has organized pastoral networks for mutual support, coaching, and cross training. All these are pursued so that pastors stay focused on their ministries and maintain healthy personal lives. Forty pastors and church leaders are trained through the certified coaching network program based on John Whitmore’s book *Coaching for Performance*.¹⁹

The denomination also actively supports weakened churches. From late 2000 until mid 2003, the SCEMC board and pastoral leadership were weak due to the pastor’s health. None of the congregants had leadership skills or experience. The denomination office appointed an administrative staff member who acted as chair of the SCEMC board. Under the leadership provided by the denomination, SCEMC improved administratively. A new constitution was adapted from a template provided by the denomination, and election procedures were clarified.

With the help of the denomination, SCEMC called a new part-time pastor to lead the church in the middle of 2003. The non-paying tenants were removed from the parsonage in late 2003, and new tenants were found. A rental agreement was signed with a daycare operation that utilized the church basement and increased revenue. By 2004, SCEMC had achieved financial and institutional stability, and it called a pastor with the help of the denomination. That pastor is the author of this paper.

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Recent Ministry

In 2002, SCEMC had one adult teacher who led a Bible study each Sunday morning from September to June every year. The Sunday school for children had one teacher who supervised the children while listening to the sermon through an intercom system. A men’s group meets once a month on Saturday mornings. Three SCMEC members are regular attenders from our church, and others come from time to time. The men enjoy breakfast, discuss issues, engage in topical studies, and pray for each other. A Wednesday evening Bible study and prayer meeting includes about six people.

In the last three years, the writer of this paper has attempted a few experiments. At Christmas and Easter, a choir involved eager participants, and the youth and faith seekers were especially enthusiastic. There were great expectations until schedules became very busy, and the choir quietly dissolved in 2004. The church began a youth group in 2004 with four boys who focused on Bible reading, sharing, and prayer. The program was directed by an intern in November 2004, but ended when the intern left at the end of 2005.

Back in 2002, all decisions were made by the board in the presence of the denominationally appointed officers. In 2004, the board was strong enough and released the two people appointed by the denomination. Before 2003, SCEMC had no control of reimbursements paid to the people who worked for the church, but in 2004, SCEMC had procedures in place and recorded income and expenses systematically.

By early 2005, a brave person with a teachable heart to took the position of board chair as a trainee, replacing the denominationally appointed chair. Two other people from
the congregation joined the board with the pastor’s support. They demonstrated leadership and the ability to handle their responsibilities. During 2005, the board reviewed the draft of a new ministry structure, including a division of labor with job descriptions for each department.

SCEMC has not practiced evangelism for many years. The author of this paper became its pastor in 2003. He has begun a visitation ministry and shared the Gospel with newcomers. Two people were baptized in their new faith and two others were baptized for their confession of faith in Jesus because of the evangelism work.

Total revenue from all sources was about $35,000 in 2002 and $45,000 in 2004. There is no endowment or subsidy from the denomination. In 2002, 60 percent of the overall expense was for the part-time salary of the pastor, 30 percent for building maintenance, and 10 percent for office expenditures and ministry needs. In 2005, more funds were available for ministries because revenues rose to $55,000 with the pastoral salary on a part-time basis.

**Emotional, Cultural, Spiritual, and Ministry Dynamics**

SCEMC has been on a positive journey in the last three years. The congregation experienced grief from disputes, injuries, and power struggles between 1999 and 2003. The church board has been in transition since 2003. Some board members spoke with excessive authority, and others were followers. Attitudes of seeking attention, power, positions, and boosts of self-image in the past are gradually giving way to a sense of
humble service and spiritual leadership. Territorial struggles diminish as congregants follow the denomination’s focus on the Great Commission.

More can be accomplished at SCEMC. This paper provides a plan for continued growth, improvement, and positive ministry focus. It is based on the thesis that the effective practice of four disciplines by congregants will revitalize SCEMC. The four disciplines are: worship, stewardship, fellowship, and discipleship. Chapter 3 describes the biblical and theological bases for this thesis statement. The next chapter analyzes why the strategy, “build it and they will come,” initially worked but finally failed.
Chapter 1 outlined the rise and decline of SCEMC during its fifty-year history. The 1976 combined-average Sunday morning attendance was 252, including the cradle roll. The church was growing so well and was so active that it needed to rent rooms in a nearby Roman Catholic school and to vacate the parsonage for Sunday school use. Mid-1970s ministries included a Women’s Missions Society, a Boy’s Club, a young adult ministry, a men’s group, the Pioneer Girls program, and an impressive “flame-bus”\(^1\) ministry. Between 1981 and 1986, however, this seemingly successful ministry, like many churches in the neighborhood, experienced gradual decline. This chapter describes and analyzes the factors that contributed to the rise and fall of the ministry as a basis for a new SCEMC growth strategy.

**Factors That Supported Past Growth**

The post-World War II church building program was the last wave of the “growth by extension” strategy.\(^2\) At the turn of the century, the Protestant church was at the center of Torontonian life, and Sunday morning church attendance was a part of Canadian life.

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\(^1\) There was a picture of a shooting flame painted on the side of the Sunday school bus.

\(^2\) The denomination built the present SCEMC building and the Grace Memorial Church in the 1950s as the extension of the small church on Jones Avenue, but it has not used the funding from the Evangelism and Church Extension Department to build new churches in Toronto since then.
culture before the 1950s. Reginald Bibby claims that over 80 percent of the general population belonged to either a Roman Catholic or a Protestant church, and over 53 percent attended church weekly in Canada as late as 1957. A current SCEMC member who had moved to Toronto in 1957 recounted that Toronto’s business district looked like a ghost town on Sunday because the shops were all closed and everybody went to church.

Annual reports after 1960 suggest that the church’s value system leaned heavily towards running the church’s various programs and maintaining facilities rather than training congregants to win souls for Christ. Church members expected a familiar order of service with hymns and sermons on Sundays. They welcomed occasional visits by the pastor, and they wanted the pastor available when they needed comfort. This coincides with trends described in at least one research of the Canadian faith landscape. Before the social changes of the 1960s, Canadians were content in a church-going culture, and the church was the prime authority for moral, faith, and religious matters. In a place like Scarborough in the 1950s, any church led by a responsible pastor functioned also as a social center where trusted and safe relationships developed in the community.

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enjoyment of the fellowship and safe contacts in the community were good reasons to be involved in a church, besides the spiritual dimension of worship and expression of faith.

**The Dying Christendom Paradigm**

Attendance performance was not a problem at all in the 1950s as most Canadian Christian families brought their families to church. Adults and children would hear of the Gospel many times. Most evangelism occurred through the families’ connections with Sunday schools as there were relatively few non-Christians in the community. Parents were not involved in the evangelism of their children because the church fulfilled that role. The understanding and focus for evangelism and discipleship included mainly overseas missions work. The average ratio of financial spending for foreign missions compared to the combined local evangelism spending in the period between 1953 and 1980 was $47,105 to $11,446, a ratio of roughly 4:1. The financial records show that SCEMC did not spend money budgeted for local evangelism or outreach between 1973 and 1977.

Annual reports demonstrate the pastor’s personal evangelism and its results, but they do not mention programs for personal evangelism or training. At SCEMC, pastors were trained to give leadership and evidence personal involvement in evangelism. The church records reveal the church officer positions never included leadership or assistance to outreach or evangelism ministries. Members were not usually involved with this area.

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8 As reflected in the SCEMC church records.

9 This is reflected in the actual disbursement report at least in the 1973 and 1977 annual general meetings.
of ministry. Christians did not believe they needed to be concerned because they thought it was the pastor’s job. The congregation’s involvement in local evangelism was mainly in bringing people to church to hear the Gospel. They expected evangelism funds to be used for one or two annual evangelistic meetings, when powerful speakers would be brought in to give motivational sermons and altar calls. This is understandable because, until the 1970s when Canada admitted many immigrants from other countries, only a minority of the population had not heard the Gospel.

There was a widespread trend existing between the 1950s and 1980s in which churches placed more emphasis on Sunday worship and foreign missions than on local evangelism, discipleship, and leadership training. Anderson points out in The Effective Pastor that a subtle tradition gradually formed over the first half of the twentieth century due to the tension pastors felt between the need to serve the congregation and the mission of evangelism. The understanding was that churches led by pastors existed to minister to Christians. Christian countries such as Canada were expected to bring the Gospel to foreign lands by giving money and sending missionaries.

In 2003, concepts such as training for personal evangelism, discipleship, and leadership were found totally unfamiliar to SCEMC leadership, including the deacons. Only one board member could recall two former pastors who offered small group

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10 Reported by a family who attended SCEMC since the first day.
12 The term is used in the church budget and disbursement reports.
13 Anderson, The Effective Pastor, 231.
14 Ibid.
leadership training. Church records confirm this testimony: it shows that these programs were held only five out of fifty-three years. Church officers were elected mainly to help run Sunday services and maintain facilities in order to honor God’s name. As a result, SCEMC never developed disciple makers. However, SCEMC, like many Canadian churches, flourished despite critical ministry deficiencies. The cultural momentum built up in the nineteenth century drove people to attend church but faded after the 1950s. The church may have continued to expand if Canadian society had remained unaffected by cultural changes, but the world and Canada changed. After World War II, the Canadian culture changed as a new generation grew up. This new generation raised questions that were not answered by teachings based on the Christendom paradigm. As a result, many people, young and old, lost their faith in the church.15

Cultural Changes between the 1950s and 1970s

Before SCEMC peaked, a number of significant changes appeared in Canada and challenged this ministry. The war accelerated scientific and technological developments, and these competed with matters of faith for people’s attention. After Word War II, portable radios and televisions became widely accessible,16 bringing mass entertainment and news programs into many homes. The Korean War, Vietnam War, Cold War, the Space Race, strikes, threats of Communism, nuclear arms, civil rights demonstrations, anti-war demonstrations, drugs, and political scandals dominated the airwaves. News


about science and technological achievements, such as super computers, the moon landing, satellite stations, medical breakthroughs, and other educational programs commanded the public’s attention. The public news media also directed attention to social issues such as women’s liberation, legalizing marijuana and abortion, environmental concerns, and separation of church and state, and moved these issues to the forefront of North Americans’ minds. A short survey of some topics covered by John Stott in *Decisive Issues Facing Christians Today* reflects the same pattern.\(^{18}\)

The media accelerated the boom in North American materialism. Radio and television marketing encouraged listeners and viewers to pursue “the American Dream.” Deep values in North America shifted as people processed the information they received and discussed the latest news, television series, fashion trends, and commercial products. The media demanded attention and time and competed with the church. As the media and materialism occupied more of peoples’ hearts and minds, Protestant churches no longer stood at the center of Canadian life.\(^{19}\)

Increased access to a wide variety of knowledge deeply affected Canadian life. With the further availability of audiocassettes and videotapes in the 1970s, a library of recorded programs became widely available. Competing forms of media caused newspapers to increase in size to maintain market share. In the workplace, computers and photocopiers produced many reports with large amounts of information. Knowledge,

\(^{17}\) Kallen, *The Baby Boom*, 98.


\(^{19}\) Kallen, *The Baby Boom*, 27.
news, information, and stimulating issues invaded the lives of Canadians at a high speed and started to overwhelm their minds.

Christian values were favored before the 1950s, but that changed due to the impact of global wars. Many Canadians recognized that the two world wars were fought in Christian countries. These Christian countries were the ones who invented “scientific butchery,” and used weapons of mass destruction, including poisonous gas, aerial bombers, and the atomic bomb. Christians and Christian leaders had difficulty answering the critics about this painful and ugly history.

A great division also occurred in the 1960s between evangelicals and the mainline churches. While the evangelicals focused on the salvation of souls, mainline churches focused on Christians’ social responsibilities. The demand for explanations about evil and injustice fueled the fires sparked by liberal theology. Posterski and Nelson write:

By the end of the ‘60s, mainline and evangelical churches lived in the same country, but they were neither relating to each other nor speaking the same religious language. . . . Instead of realizing their common enemy in rampaging secularization, mainline Christians and evangelical Christians were trapped in the tragic divisiveness of distrusting and judging each other.  

This great divide created a serious stumbling block. Non-Christians did not identify with either side of the theological debate, and this made mainline and evangelical Christians less effective as truth bearers. The faith and enthusiasm of Christians from both sides were dampened. Fractures and divisions occurred within local churches over speaking in tongues, the social gospel, liberal theology, fundamentalism, fundamentalism,

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21 Posterski and Nelson, Future Faith Churches, 49.
denominationalism, and the ecumenical movement. The confusion caused by these issues caused Christians and seekers to stumble and stirred in Christianity’s critics negative sentiments that still reverberate today.22

At this time in North America, large churches broadcast services over television and radio, and Christian leaders presented their messages and views over Christian and commercial media. Some programs were produced to answer the prevailing queries of the public. Great apologetic and Gospel messages spread through the airwaves; however, speakers had varied answers based on different theological standpoints.23 The media broadcast ill-informed comments from listener call-ins and speakers. Ideas were sometimes misunderstood or untrue, causing more doubts among the public, raising more issues, hardening hearts, and undermining interest in the Gospel.

The anti-war movements of the 1960s sparked an influential counterculture in North America and raised widespread challenges against established institutions.24 Young people protested on the streets in North America against social injustice and promoted love and peace instead of resolving international conflicts by war. Demonstrations used slogans such as, “Make love, not war,” aided by rock and roll music. A powerful concert event near Woodstock captured the attention of Americans and Canadians. That event introduced the dream of a new utopia called, “Woodstock

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22 Stott, Decisive Issues Facing Christians Today, 6-8.
24 Ibid., 69-96.
young people became attracted to these ideas. Though the Hippies were a minority group in America, their influence captured the hearts of an entire generation of Americans. The Woodstock concert mixed drugs and free love with the music, and this era saw sexual liberation and increased use of marijuana and LSD. These events shocked the church and gave church leaders a new challenge as young people became attracted to these ideas.

Common law relationships, trial marriage, premarital sex, divorce, and birth control in the name of personal freedom of choice also increased drastically after the 1960s rocked the institution of marriage. Individuals focused on the self rather than conformity. Parenting attitudes shifted and emphasized the personal life over parental responsibility. Within shifting social norms, chastity and marriage fidelity faced unprecedented challenges, even in Christian families.

Many new gospel songs were written during this time of cultural change. For example, Ralph Carmichael wrote “I Looked for Love” in 1968:

I looked for love in a red rose so small, I looked for love in a green tree so tall
But the red rose had its thorns, and the green tree was a cross
And my searching for love was a total loss

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25 Ibid., 22.


27 Ibid., 122.

28 Posterski and Nelson, Future Faith Churches, 50.

29 Kallen, The Baby Boom, 123.

30 Ralph Carmichael. In an e-mail exchange with Mr. Carmichael in 2008, he wrote: “I originally wrote ‘I Looked For Love’ in 1967 for a Youth for Christ film called ‘The Searching Generation.’ It has appeared in numerous publications but was first published by Lexicon Music in 1968. . . .The lyrics were written in regard to the Hippie Movement and Woodstock.”
I looked for love in a friendly face so true, I looked for love in a creed I once knew
But my friend just called me friend, And he said “I’m searching too”
And the creed only told me what I couldn’t do

Then One day I heard a story of love like I’d never known
How God gave His Son to save me, and wanted me for His own,
And now, I know what it means to belong,
Not lost in a crowd, swept along by the throng
But to Him who gave His life every longing to fulfill
And I know that He loves me, and He always will.

This song reflects the popular secular culture’s search for love. The red rose can suggest romantic love, the green tree environmental concerns, and the friendly faces of people peaceful demonstrations. This song became a favorite of the author of this paper because it touched the hearts of young people. During the 1960s, young people struggled with issues of love, faith, new ways of friendship, and concerns for the environment. The Christian witness provided answers to these issues of young people, and this song points out that the popular culture was not the answer.

Songs like “I Looked for Love” were in a folksong style more in sync with the popular culture, and they used the guitar for accompaniment rather than the piano or organ for traditional hymns. Young people favored this new music style while church leaders debated about sacred music and sacred instruments. Tensions grew in North American churches; in many cases old and young generations divided and split. Young people were torn between choosing the conservative ways taught by the church and the ways taught by popular culture. Church leaders and pastors were challenged to preserve
unity as the younger generation and some of its sympathizers left the churches because they were criticized by other church members.\(^{31}\)

Peaceful eastern religions entered North America during the 1960s, including Hare Krishna and Buddhism. The 1970s New Age movement offered solutions to the North American spiritual quest, and the once-dominant Christian culture took a step back as alternative ways to pursue peace, love, and harmony with nature rose in popularity. “The power of peace and the call to love became a signature of alternative subcultures rather than the rallying cry of Christians.”\(^{32}\) Canadian society became more and more secular, individualistic, and materialistic. Many entertainment options for affluent Canadians demanded more of an individual’s time; knowledge and scientific advancement changed humanity’s relationship to God. The time of modernity slipped away and the postmodern era began.\(^{33}\)

Canada has changed a great deal in the last fifty years. The pains have increased that are caused by divorce, domestic violence, murders involving guns, drugs, sexually transmitted disease, child abuse, poverty, miscarried justice, natural and man-made disasters. Economically, Canada is affected by international competition as communication and transportation costs have decreased. These issues have increased

\(^{31}\) The author witnessed this phenomenon in his own church experience during the 1970s in Toronto. This concern was a topic of concern during a conference held at Trent University 1977 known as the East Canada Chinese Christian Youth Conference (ECCCYC, also known as Camp Trent) with over 300 university students.


stress levels. Today, though people may have fewer dependents, they find it much more difficult to achieve economic and social satisfaction. Canada has embraced multiculturalism and received many immigrants since the early 1970s. Religious culture, strongly Protestant Christian in the past, has been diluted by demographic changes and immigrants coming from all around the world, including countries where state policies promote atheism and persecution of Christians. In 1940, 50 percent of the Canadian population claimed attendance of a Protestant service regularly. In 1950, 40 percent made the same claim. By the 1990s, this dropped to slightly more than 20 percent. The numerical phenomenon was nearly the same in the Roman Catholic Church in Canada: 80 percent of Roman Catholics attended church regularly in 1960 and only 30 percent in 1990. Meanwhile, mosques, Hindu temples, and Buddhist temples were built and attracted sufficient numbers to function.

Religious diversity is the new norm in Canada. Since the 1982 passage of the Charter of Rights and Freedom in Canada, an increasingly secularized and religiously diverse population has contested institutionalized Christian practices in government legislation and public spaces. Today, students cannot be obligated to say the Lord’s Prayer at the beginning of the school day, and the Lord’s Prayer is used only as a literary reading. Bibles are no longer distributed at citizenship ceremonies. In addition, many television evangelists and Christian leaders have been involved in scandals, and many people have lost faith in the church and its leaders. Too many questions were not

answered by the teaching based on the Christendom paradigm, and the people lost faith in Christianity. The attitude of the previous “conformity to the way the minister led” in the former residents was replaced by a demand for deeper explanations and relevance in light of the issues faced by the postmodern mixed population.

The author of this paper has seen the Buddhist temple, which was built north of the city of Toronto in the late 1970s. He had also witnessed Hare Krishna monks roaming the streets in Toronto around that same time. By the mid-1970s, Scarborough was home to many new immigrants as a result of Canada’s attempt to create a multicultural society.

**The Present Community Context**

Locally, the once suburban Scarborough near the SCEMC neighborhood is now fully developed with housing units and many amenities. Many of the original residents who could afford to move away did so, and many who did not achieve economic success remained. The new cultural mix no longer reflects the previously Christian, family-based cultural values. Though some of SCEMC’s original congregants remained, the church ministered to a different population. The population became mixed ethnically and socio-economically as more rental vacancies were filled by new immigrants. In 2001, 48 percent of the population consisted of immigrants, among which 30 percent had arrived between 1996 and 2001. Only 40 percent of the population within the 3-km neighborhood

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37 Hunter, *Community Profile*, 2, 8, 16. According to the 2006 census, 48% of the 128,621 people live within the 3 km circle around SCEMC are immigrants, plus 6% of the population has moved into the area from another province and 2% are non-permanent residences.

38 Ibid., 16.
was of British origin, 31 percent from continental Europe, and the remaining 29 percent are made up of immigrants from the rest of the world. See figure 2 below.

Figure 2. Major immigrant proportions by place of origin in 2001.39

According to the same community demographic analysis figures, 59 percent within the 3 km neighborhood are of European origin, a drop from the 71 percent in 2001. Chinese and South Asian languages are the dominant spoken home languages, while Arab, African, Latin America, South American and Caribbean are the major categories polled, making up 13 percent of the population.

The neighborhood around SCEMC in Scarborough housed wage-earning, blue-collar workers for years starting the 1950s. It has now become a community in transition.40 Large-scale shopping malls were built in the last ten years, and many smaller businesses have closed due to competition. St. Clair Avenue is no longer busy as 41 percent of the working population relied on public transit to get to work according to the

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40 Ibid., 20. Forty six percent of the population had moved between 1996 and 2001 according to Stats Canada 2001 figures.
2001 Stats Canada figures.⁴¹ People no longer welcome knocks at their doors because of security concerns. There is a rise in drug-related and violent crime, including the use of knives and firearms.

According to Stats Canada 2006 figures, 47 percent of the 51,065 dwellings in the 3-km circle around SCEMC are rental units. Single-parent families, those recently released from prison, and marginalized people⁴² including the chronically ill are attracted by the low rental rates. Many immigrants treasure the opportunities to meet people of their own kind, but are open to friendship with people from different countries because they experience similar difficulties. Those who are marginalized, however, seek relationships but ironically tend to hide from people.

Amenities in the Immediate Neighborhood

There are four small churches similar to SCEMC in the one and a half kilometer circle, and two churches that can seat more than two hundred worshippers. According to the statistics provided by the denomination, the total number of people who attend church regularly is estimated at two thousand in a two-kilometer circle. They are served by seven churches of different sizes including the Catholic church across the street from SCEMC, which serves 75 percent of the two thousand with multiple masses each Sunday.

Religious backgrounds of the population around SCEMC are diverse. In 2001, only 26 percent of the population claimed an affiliation with the Protestant faith; among

⁴¹ Hunter, Community Profile, 73.

⁴² Four people with imprisonment experience and at least six people with chronic mental condition have been among our roster at SCEMC in the last 5 years.
them only 38 percent have an actual church association. Another 26 percent claimed Roman Catholic affiliation. In the same year, 16,645 people representing 12 percent of the population within a 3 km circle around SCEMC claimed the Muslim faith, an increase from the 7,895 people representing 6.4 percent in the same area ten years before in 1991.\textsuperscript{43} According to Lorne Hunter, a demographic researcher at Outreach Canada, an estimated 24,968 persons would have claimed the Muslim faith in 2006, representing a proportion of 19.3 percent. We have met middle-aged adults who have never entered a church and have never heard the Gospel. We have met some who attended church before but have left the church for various reasons. We have also met some who demonstrate deep theological knowledge.

According to the 2001 Stats Canada figures, the derived average income of a working person in the 3 km neighborhood is about $33,160 with 42 percent of the families having an annual income of less than $40,000; among those, 17 percent received less than $20,000. In 2001, 13 percent of the total income in the 3km neighborhood was from government social benefit transfers.

Efforts in Coping with the Decline

SCEMC’s pastors and leaders were not oblivious to the declining attendance. Sunday school average attendance dropped from one hundred to eighty in the early 1970s, and the church purchased a bus to transport students and launched a door-to-door visitation program headed by the pastor. The Sunday school fluctuated between ninety

\textsuperscript{43} Hunter, \textit{Community Profile}, 51. Hunter reported this based on Stats Canada 1991 and 2001 figures.
and one hundred for eight years, and the visitation program brought in new people. Sunday service attendance improved, but membership continued to decline.

From the church’s inception until 2002, the structure of leadership had remained the same. The church had no officer for leading the ministry of evangelism, discipleship, spiritual advancement of adults, or leadership training. There was no specific or strategic direction. Adult Bible studies were unconnected with any meaningful purpose towards changing lives or evangelism. SCEMC continued to have weekly programs, but they became less and less relevant or attractive. Attendees no longer saw the meaning of being at church, and they felt spiritually empty.

Small group discipleship programs introduced by two successive pastors were short-lived because the pastors did not stay more than two years. Another pastor made no deliberate efforts to advance the small group program. SCEMC attempted some church renewal programs of the 1980s and 1990s that included the use of contemporary music, worship teams, and a more modern worship style. In the early 1980s, SCEMC established a new “people’s representative” position on the church board as people had difficulty communicating their ideas or suggestions to church leaders. SCEMC was open to accepting members of different ethnic backgrounds. Despite these changes, more member families were moving out of the city than new people were being reached, brought to faith, or accepted into SCEMC as new members. Figure 3 demonstrates the dwindling of new membership joining SCEMC.

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44 As shown in the church records.
Figure 3. The dwindling of new membership.

Records also show that the incoming transfers of membership were roughly equal to the number of baptized new Christians for the first twenty years. The fruit of evangelism is very noticeable in 1978 and 1980 as one pastor introduced fifty-three new converts. This revival was short lived because little growth by baptism occurred in the following four years. Figure 4 below demonstrates that the active membership continued to drop from 1972 to 2000 because of the negative balance of incoming and outgoing membership.

Figure 4. Continuing decline of membership since 1972.
The struggle to maintain attendance failed around 1980 when the church faced an unfortunate pastoral conduct issue. Figure 5 below shows that Sunday services and Sunday school attendance declined sharply after that event. The same attendance was never reached for more than twenty years.

![Figure 5. Attendance 1974 to 2000.](image)

In 1992, a new pastor introduced changes to the church facilities, including replacing the pews with movable chairs and changing all the windows from stained glass to modern commercial style. The church board did not support the changes. The pastor’s tenure was short, the church lost its reserve money, and the denomination removed the pastor. The next pastor was a father-like figure who emphasized spiritual care, prayer, and healing, but his poor health prevented him from reversing the church’s decline. He retired after ministering to the congregation for eight years, and the church continued to decline in numbers and spirit. Attendance records were not available for the last few years.

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45 According to the church records, the board had asked the pastor to resign. The pastor resigned and started a new church and invited a number of SCEMC’s congregation to join the church.
years of his ministry. At his retirement, he appointed a successor without board involvement, and he offended the board and many congregants. The denomination intervened in 2000 and escorted the successor off the premises in front of the congregation.

**Analysis of the Factors of Growth, Plateau, and Decline**

SCEMC was founded during the church extension wave, which was propelled by the fading momentum of Methodism. It flourished when Canada was a Christian country, when most people attended church and relatively few questions were raised to challenge the Christian faith and church. Church attendance in new suburbs grew without much attention needed for evangelism and discipleship. Pastors were hired as chaplain-evangelists\(^{46}\) rather than as leaders and equippers who prepared their congregations to fulfill the Great Commission. The church’s ability to evangelize and make disciples depended almost solely on the pastor’s performance. During that era, Christian discipleship meant faithful church attendance and keeping one’s conduct respectable in the community; discipleship was expected for only a few elite congregants. At that time, church health was measured by attendance numbers, the quality of facilities, and the programs available to church members.

For the initial two decades, SCEMC fulfilled only the needs of the largely Christian community by being a community gospel chapel. The study materials in the archive agree with John Stott’s conviction about the evangelicals from 1920-1970: “For

approximately fifty years, (c. 1920-70) evangelical Christians were preoccupied with the task of defending the historic biblical faith against the attacks of theological liberalism, and reaction against its “social gospel.”

SCEMC had never acquired the strength to become a body of evangelical believers because that vision of making new disciples did not exist. SCEMC focused on maintaining programs, and the church had little emphasis on carrying out the Great Commission locally. The flourishing numbers produced by a favorable Christendom culture masked a lack of vitality and vision for the Great Commission. SCEMC was a church unprepared for the Great Commission and, therefore, much worse for changes that came. It failed to nurture and to teach Christians to participate in evangelistic efforts, making new disciples for Christ, and it also failed to multiply by planting a daughter church.

Twenty years of changes in the society placed SCEMC in a very different cultural and spiritual environment. The spiritual thirst of postmodern people, inside and outside the church, requires deep and relevant answers that older traditions and dogma do not satisfy. Instead of strengthening the vitality of the Christian faith and translating it into relevant directions for its generation, SCEMC focused for the next thirty years largely on programmatic and institutional experiments based on the outdated Christendom mindset. These efforts lacked spiritual vitality, clarity of vision, and mission and social impact. Doing more of the same thing only brought more of the same result of decline. The lack

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of Christian spiritual depth at the end of the decline around 2003 was evident in the state of the church’s board. Instead of creating harmony, board members fought in ways that indicated a lack of Christian spiritual discipline.\textsuperscript{49} In 2002, the board chairman was divorced by her husband. She continued holding the offices of board chair and treasurer at the same time. She lived in the parsonage but failed to pay rent for at least six months and had to be evicted in 2003 after long negotiations with the church.

When the author of this paper arrived as the new pastor in 2003, the board was only maintaining basic church programs with the aid of three people installed by the denomination. The denomination helped the church adopt a new constitution so that the institutional integrity of the church would not collapse while conflicts and power struggles continued. The remaining leaders demonstrated little spirit of Christian fellowship. The situation reminded the author of this paper of the Apostle John’s words: “If anyone says, ‘I love God,’ yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen” (1 John 4:20-21), and also Jesus’ words in Matthew 22:34-40 which asserted the greatest commandment is to love God and one’s neighbors with all one’s heart, soul, and mind.

Apart from the lack of fruit in making disciples, the poor fellowship in the church, even among the leaders, cast doubts about the authenticity of their worship and stewardship toward the task Christ had entrusted to them. Spiritual vitality is difficult to trace in a community that was called to be a witnessing body representing Christ and His

\textsuperscript{49} As testified in the interviews and the author had personally witnessed such conflicts.
presence in the world. With so many conflicts and issues, SCEMC has not been effective in reaching out with the Gospel in the challenging times after the 1980s.

Eddie Gibbs writes concerning the situation of the North American mainline denominations:

Those who have turned to Christianity and churches seeking truth and meaning have left empty-handed, confused by the apparent inabilities themselves to implement the principles they professed. Churches, for the most part, have failed to address the nagging anxieties and deep-seated fears of the people, focusing instead upon outdated or secondary issues and proposing tired or trite solutions.\(^{50}\)

In 2003, SCEMC looked like a church institutionally and programmatically but lacked spiritual vitality as the body of Christ. The church’s growth was consistent with Posterski and Nelson’s claim, “The phenomenal church growth of the [1950s] was in large part a result of demographics.”\(^{51}\) Using Christian A. Schwarz’s approach, a SCEMC leadership retreat in November 2005 informally assessed the ministry, and the church scored below thirty-three in each category.\(^{52}\)

**Conclusion**

SCEMC experienced a diminishing momentum for discipleship, which eventually vanished. After 1970, pastors did not provide a new vision, biblical purpose, or a renewed driving motivation for ministry. Because church leaders lacked Christian maturity, they stumbled, hurt each other, and injured the congregation as they performed church

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\(^{50}\) Gibbs, *Church Next*, 16.

\(^{51}\) Posterski and Nelson, *Future Faith Churches*, 43.

\(^{52}\) A very general comparison with an NCD ministry quality assessment of another church and giving it a strictly subjective assessment by the observation of the pastor.
business and handled conflicts and issues. SCEMC did have active programs, and many people came to faith in Christ, but SCEMC did not demonstrate its commitment to love God with all the heart, soul, and mind or mobilize the congregation toward fulfilling the Great Commission. The church lost both its way and spiritual power among the myriad trends and mega-trends that influenced the hearts of Canadians. The effects of programmatic and institutional renewal would prove to be limited unless they were combined with authentic spiritual renewal based on deeper biblical principles.

The cultural changes were drastic, and the church could not survive as the Christendom environment retreated. The undeveloped nature of the church facilitated continuous decline. The author of this paper believes SCEMC’s decline does not imply that the Christian faith has failed in postmodern society but that SCEMC has failed to be authentic in expressing the Christian faith. Chapter 3 explores the principles provided in the Scriptures that give guidance for effective ministry and can help SCEMC rediscover its purpose.
PART TWO:

THEOLOGICAL FOUNDATION
CHAPTER 3

BIBLICAL FOUNDATION FOR REVIVAL AND TURNAROUND

The thesis of this paper is that, though St. Clair Evangelical Missionary Church has lost its direction and mission among the confusing elements of the times, it may be revitalized by practicing authentically God-centered worship, Lord-honoring stewardship, people-loving fellowship, and soul-saving discipleship. The concept of these “four ships” results from an accumulation of ministry analysis, inspiration, and scriptural confirmations received over a ten-year period since 1989 in response to challenges while participating in a variety of ministries. The initial core emphasis of the “four ships” was developed very much independently¹ from the influence of the writings of some contemporary church-growth strategists including Rick Warren, Bob Logan, Neil Cole, and Christian Schwarz.² However, it was discovered later that this concept is consistent with these strategists, sharing a common pivot around the Great Commandment and the Great Commission. When the author later took up an interim pastor role in 2001 at the Mississauga Chinese Evangelical Missionary Church, he also found that the Evangelical

¹ See appendix A for a more detailed history of the formation of the “four ships” concept.

² Including Rick Warren and his book The Purpose Driven Church (Grand Rapids, MI: Zondervan, 1995) and other subsequent material in the Purpose Driven series; Bob Logan and Neil Cole in their joint work, Raising Leaders for the Harvest; and Christian Schwarz’s work Natural Church Development.
Missionary Church of Canada as a denomination\textsuperscript{3} emphasized the Great Commandment and the Great Commission (GC2).

The need for revival in personal spiritual life and commitment to the Great Commission is not a new phenomenon. After the Renaissance, Christians rediscovered their identity through the Reformation.\textsuperscript{4} Afterwards, churches also dealt with decline and confusion, and a subsequent need for revival developed throughout the nineteenth and the twentieth centuries.\textsuperscript{5} In the Old Testament, the Israelites drifted repeatedly from God’s commandments as attested by the repeated prophetic calls to return to God.\textsuperscript{6} In Jesus’ time, passionate religious leaders\textsuperscript{7} had good intentions, but over time they were diverted by the traditions developed from earlier reforms. SCEMC has over the years also fallen into a tradition that deviated from Christ’s calling to be a church. There is a need to return to the Bible to rediscover the purpose for its existence, the focus, and priorities. A foundation for the ministry renewal must be built on a solid base of Scriptures from both the Old and New Testaments.

\textsuperscript{3} According to the mission statement found on the EMCC’s official website (http://emcc.ca). The shared foundation in GC2 between EMCC and the author’s concept of “four ships” is arrived at separately and independently of one another.


\textsuperscript{5} Ibid., 428.

\textsuperscript{6} The book of Judges from 2:10 onward records that the Israelites failed to remain faithful to God, God reminded them of their failures by using their enemies, and God sent the judges to save them when they turned and called on the Lord. Here are a few instances of prophetic messages to illustrate the point of repeated corrective actions: Isaiah 1:1-31; Jeremiah chapters 2-10; Micah 1:1-7, 6:1-14; Malachi 3:7.

\textsuperscript{7} Douglas, \textit{The New International Dictionary of the Christian Church}, 772.
The Essential Question of Focus and Priority

Religious confusion did happen during Jesus’ time. The Pharisees meticulously followed traditions expanded from the Mosaic Laws, while the Sadducees focused on the priesthood lineage, temple worship, and orthodoxy. The Pharisees’ traditions had become complicated for their followers. Jesus referred to them as people who “tie up heavy loads and put them on men’s shoulders, but they themselves are not willing to lift a finger to move them” (Matt 23:4). In Mark, Jesus admonished the Pharisees because they “let go of the commands of God and are holding on to the traditions of men” (Mark 7:6) and lacked the authenticity based on Isaiah 29:13. The Sadducees did not accept the Pharisees because they had a different foundational authority: They were limited in their understanding of resurrection by their theological foundation, which was based on the lineage of the priesthood. They were certain resurrection was impossible and challenged Jesus by posing a question concerning marriage after the resurrection.

A third major religious force, the Essenes, was a sect that promoted a communal practice of holiness and strict ethics. Confusion was present from the unresolved differences among the religious groups within the same faith based on the same Mosaic Law, and each of their respective emphases drew them off track. Leaders from each sect wanted their orthodoxy proven correct and attacked the other to prove their superiority.

Jesus’ teachings challenged the three rival sects. At one instance, the Pharisees challenged Jesus with the issue of paying taxes (Matt 22:17-22), while the Sadducees

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8 Eliade, *The Encyclopedia of Religion*, vol. 11, 270, and vol. 12, 564. The two references give a brief history concerning the Pharisees, Sadducees, the Essences, their beliefs and relationship dynamics.
challenged Him on the resurrection (Matt 22:23-28). In either case, Jesus led them to approach these questions from a new perspective and defused both challenges. Despite Jesus’ insights, these faithful religious leaders did not recognize Jesus as the Son of God. After failing to defeat Jesus with their challenges, the Pharisees met to formulate a new question: “Which is the greatest commandment in the Law” (Matt 22:34-36)?

Jesus separated his answer in two parts, but his summary, “All the Law and the Prophets hang on these two commandments” (Matt 22:40), joined these two parts into an illuminating unity. Jesus’ answer to this question was more ready and direct compared to His answers to the taxation and resurrection questions (Matt 22:15-32). Though Jesus did not select any single commandment, he immediately provided an answer that could be traced back to the Scriptures. The words, “Love the Lord your God with all your heart and with all your soul and with all your mind” (Matt 22:37), resemble closely the decree in the book of Deuteronomy: “Love the Lord” (Deut 6:5) and differ in only one word in the translation in the New International Version of the Bible. Though the words used vary among the Gospels, scholars agree that the repetition of the word “all” meant the total, vehement involvement of the whole person. Jesus’ answer summarizes the commandments given to the Israelites at Mount Sinai (Exod 20:1-20, Deut 5:1-6:6).

The Deuteronomy decree affirms that respectful love is the most important relationship between God and humanity (Deut 6:5). Jesus qualified His answer and

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10 Mayes, Deuteronomy, 306.
stated, “This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments” (Matt 22:37-40). The second part of Jesus’ answer echoes the words of Leviticus 19:18: “Do not seek revenge …, but love your neighbor as yourself…” and has no clear connection to Deuteronomy 5 and 6. However, the last five Commandments and the love for neighbors are unified in the book of Romans:

The commandments, “Do not commit adultery,” “Do not murder,” “Do not steal,” “Do not covet,” and whatever other commandments there may be, are summed up in this one rule: “Love your neighbor as yourself.” Love does no harm to its neighbor. Therefore love is the fulfillment of the law (Rom 13:9-10).

The contextualization of both parts of Jesus’ answer demonstrates that His answer was based on the Ten Commandments and that He may have expected the Pharisees to make the connection.

**The Commandments: Standard for All Time**

Many individuals resent imposed restrictive limits to their freedom. Opposition to the Ten Commandments came from outside and inside the Christian Faith. In *Liberating Limits*, John A. Huffman asks concerning the Ten Commandments: “Why so much talk about the Law? Aren’t we living in an age of grace?”\(^{11}\) The author of this paper studied under a New Testament professor who claimed that the Old Testament Law and the Ten Commandments are no more binding on New Testament Christians because “if we are led by the Spirit, we are not under the Law” (Gal 5:18). Jesus defended against such

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misunderstanding in His Sermon on the Mount: “Do not think that I have come to abolish the Law or the Prophets” (Matt 5:17).

Paul warns in Galatians 5:18 about achieving righteousness by keeping the commandments perfectly rather than relying on Christ’s fulfillment of the requirements of the Law. If the grace and salvation given through Jesus’ death and resurrection abolished the stipulations of the Law and the Ten Commandments, no one should be found guilty; and without a measurement for sin, no one need believe in Jesus to receive salvation. The fact that Jesus fulfilled the requirements of the Law (Matt 5:17-19) and the Prophets rather than abolishing the Law affirms their validity. People still fall short of God’s standard of behavior and need salvation through Christ. When Jesus stressed the priority of loving God and neighbors completely, he did not invent something new for the New Testament Church. He used the old instructions found in the Ten Commandments.

The Ten Commandments are the Hebrew standard that guides an individual’s relationship with God and humanity. God wrote the tablets for Moses twice, but the contents were recorded once (Exod 32:19, 34:1, 28). Jesus upheld the commandments: “Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven” (Matt 5:19).

**Liberating Limits: Boundary and Agenda**

The tone and language in the Ten Commandments, apart from the commandment to honor one’s parents, are negative and restrictive. The words limit actions. However,
the language used to summarize the commandments in Deuteronomy and Leviticus is different. Instead of using restrictive negativity, the language affirms what needs to be done: love God and others (Deut 6:5-6).

This dynamic appears in Old Testament history and the prophets. The Israelites repeatedly failed to live within the boundaries of the commandments. God sent the judges and prophets repeatedly to call them to return. Micah’s words summarize well: “He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God” (Mic 6:8), and put together very well the crucial question and the summary answer.

The Ten Commandments are like the rules in the sport of baseball. In baseball the rules and boundaries restrict how the game is played, but do not prohibit the sport’s objective to score runs. Baseball’s rules allow freedom for the players to strategize, train together, and become effective. Similarly, the Ten Commandments are the boundaries within which individuals can exercise freedom and live their lives loving God and others.

Love can be understood in many ways, and the required action of loving God and neighbors may seem too broad a guide. The Church must, therefore, understand the requirements of loving God and neighbors so it can guide contemporary people to obey the commandment. The following sections revisit the Ten Commandments and demonstrate the categorical distinctions that can be observed.
Worship: The First Three Commandments

The first three commandments relate directly to God and His honor, and they set the boundaries of what individuals can do before God. The first commandments states: “I am the Lord your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me” (Exod 20:2-3). This commandment emphasizes that there is only one God who created and sustains the universe including human existence. It demands all people have an attitude of gratefulness as they receive life. Further, it affirms that God is the only one who elected and gave special favor to His people. As chosen people, Israelites and Christians alike should worship and keep their faith and allegiance to their creator-elector God alone. It is absolutely unacceptable for God’s people to shift their allegiance and honor other gods, persons, or things.

The second commandment states:

You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments (Exod 20:4-6).

God sets a perimeter through the second commandment and demonstrates how humans can know Him. God wants human beings to understand His spiritual nature, His transcendence beyond the realm of physical existence, and His omnipresence within creation. Attempts to use earthly objects to represent God’s image misrepresent Him and communicate untruths about God’s nature. This commandment is an introductory education to God’s greatness, and its apparent negativity introduces a deep subject.
Within these boundaries, those who seek God can share the understanding of His transcendent existence.

The third commandment, “You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name” (Exod 20:7) prohibits misuse of God’s name. Using God’s name in vain is like forgery. Human beings can be tempted to misuse the authority behind a name for selfish gain or to impress. Using a person’s name to do something the individual does not desire is an insult and offense and can damage the credibility or reputation of the misrepresented individual. Using an individual’s name without permission can damage a friendship or allegiance. Misusing a name is a serious offense amid human relationships and injures an individual’s relationship with God. Names liable to be misused are generally valuable, great, and worthy. People are tempted to use God’s name to support their own choices; however, this prohibition requires respect for God’s honor just as friends respect each other.

The first three commandments are worded as prohibitions and demand that individuals give God proper honor, respect, and worship. They define the boundaries and provide freedom for worship though humans may freely choose their mode of expression. The writer of Deuteronomy suggests that individuals should love God with all they have (Deut 6:5). This worship must be appropriate and given freely as a response to God’s nature and work.
Stewardship: The Fourth Commandment

The writer of the fourth commandment states:

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy (Exod 20:7-11).

This commandment focuses on keeping the Sabbath holy (Exod 20:9).

The word Sabbath means desist, rest, intermission, or the ceasing of work (Exod 20:8-10). The first mention of rest in the Bible is in the creation account and concerns God’s creation work (Gen 2:1-3). The first use of the word Sabbath in the NIV translation appears in Exodus 12. It concerns the sixth day the Israelites receive manna in the desert (Exod 16:23).

The Bible makes little reference to the concept of Sabbath in other cultures, and it is uncertain if societies observed the seven-day work and rest cycle before the Israelites’ manna experience (Exod 16:1-33). Noah waited seven days (Gen 8:8) between the two instances of releasing the dove, and Jacob worked in seven-year cycles (Gen 29:18, 27), but these examples are weak reflections of pre-Exodus practice. A. D. H. Mayes claims: “The case of the Sabbath commandment is considerably complicated by uncertainty with regard to the history of the Sabbath.” All the examples involve work, not only rest. The

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13 Mayes, Deuteronomy, 168.
The following section examines human work up to the time of the exodus in order to contextualize the practice of a seven-day work and rest cycle.

**The Origin of Work and Hard Work**

God shared a part of His image with human beings in the ability to work, rule, and manage the earth (Gen 1:26). According to this Genesis verse, work was ordained for humans before creation and is, therefore, a meaningful part of human existence. This Genesis account does not explicitly describe individuals working for daily needs, but implies that God provided for humanity:

Then God said, “Let us make man in our image, in our likeness, and let them rule.” So God created man in his own image, in the image of God he created him. . . God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.” Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food” (Gen 1:26-29).

God provided for Adam in the beginning. Adam had fruit, plants, and trees with seeds for food. Man’s work was to manage the earth, not to plough fields for the harvest. Before the Fall, Adam relied on God for his provisions and had no specific compulsion towards hard labor. After the fall, Adam experienced hard work tending crops because thorns and thistles hindered the harvest. God said:

Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground (Gen 3:17-19).

In this passage, God now demands hard work to a point of “painful toil” for Adam to have enough food for his needs. While God is still the God of the harvest, Adam’s own
effort must be added in this new provision formula. Instead of a pure reliance on God, there is now added a measure of self-reliance. Under this new circumstance, man’s efforts to produce an adequate harvest and his usual reliance on God’s provision became a tension he needed to balance generation after generation. Man’s desire to work could have pushed God to the fringe as work became man’s focus. Eventually, work became his master and enslaved him as he worked to survive.¹⁴

The effects of the curse caused the danger of physical and emotional burnout as humans worked to survive. Furthermore, hard work may make humans forget that God is the true provider behind the harvest. Self-reliance worked against Adam’s trust in God and threatened his fragile relationship with God. This process can occur today when an individual matures gradually, becomes independent, and feels more and more self-sufficient. Michael Horton asserts: “This process is familiar to many of us who have seen family members and friends—maybe even ourselves—go from a Christian home, to a disregard for the things of God, and then, finally, to a complete rejection of Christ, in practice if not in theory.”¹⁵

The fourth commandment suggests that the Sabbath provides a regular cycle of physical and emotional rest and recuperation. Emphasizing the sabbatical day for the purpose of remembering the Lord preserves the individual’s identity as a servant-
manager under God’s Lordship. The above analysis demonstrates that both of these
distinctive and practical functions of the Sabbatical commandment are clear and crucial.

**Sabbatical Rest, God’s Lordship, and Stewardship**

Humans understand the need for rest from physical work and the heart’s emotional burdens. The reason for rest and recuperation in Exodus 20 is less explicit compared to the instruction given later in Exodus 23: “Six days do your work, but on the seventh day do not work, so that your ox and your donkey *may rest* and the slave born in your household, and the alien as well, *may be refreshed*” (Exod 23:12, emphasis added).

The original command to observe the Sabbath focused on keeping the day “to the Lord” (Exod 20:11). In addition to the need for rest, the prohibition to work was inaugurated so the Israelites would keep the day apart and focus attention on the Lord as “a day of sacred assembly” (Lev 23:3). During the required holy assembly on the Sabbath, the people were to remember God as the creator and Lord who ordained work, and they recalled His provision through the harvest. These assuring thoughts worked to relieve humanity’s burden, strain, and stress produced by work.

God does not tire or need recuperation from His creative activity. By human standards God’s work to sustain and rule over creation is immense, but He needs no rest. God ordained sabbatical rest for human welfare.

Although much attention is given to the idea of rest in the fourth commandment, rest is only part of the commandment. In addition, the commandment provides instruction on activities during the other six days: “Six days you shall labor and do all your work”
(Exod 20:9). God ordained work at the design stage of human creation. The meaning of the work and responsibilities that God assigned did not diminish with Adam’s fall. The Lord is Lord of the Sabbath and Lord of human work and responsibilities for all seven days.

Focusing on rest alone creates an unbalanced view of the fourth commandment. The reason for the Sabbath decree is theological, and it teaches about God’s lordship and human stewardship. Willing submission to keep the Sabbath requires humility that demonstrates faith (Psa 37:7, 46:10). Being faithful and trusting pleases God. God’s heart unites in fellowship with humans when they work hard and keep the Sabbath. J. I. Packer writes about Christian worship and stewardship:

“That we must honor God not only by our loyalty (first commandment) and thought-life (second commandment) and words (third commandment), but also by our use of time, in a rhythm of toil and rest; six days for work crowned by one day for worship. God’s claim on our sabbaths reminds us that all our time is his gift, to be given back to him and used for him…. That Christians are stewards of the gifts and money that God gives them is a familiar truth nowadays; that we are stewards of the time we are given is less stressed, but just as true. . . . making the most of the time, because the days are evil” (Ephesians 5:15ff.; cf. Colossians 4:5). . . . it is for us to make every minute count for God.

Thus, the first three commandments address God’s holiness, supremacy, and dignity. The fourth commandment addresses God’s lordship. In the context of Jesus’ summary, these four commandments address the two identities of Lord and God.

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16 Horton, The Law of Perfect Freedom, 118.
Commandments to Love Our Neighbors

The last six commandments are concerned with human relationships. Instructions are given to show humans how to relate to their neighbors:

Honor your father and your mother, so that you may live long in the land the LORD your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not give false testimony against your neighbor. You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor (Exod 20:12-17).

Jesus’ quote from Leviticus 19:18 summarizes the six commandments, and a similar summary appears in the New Testament: “The commandments, ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not covet,’ and whatever other commandment there may be, are summed up in this one rule: ‘Love your neighbor as yourself’” (Rom 13:9-10). These six commandments do seem restrictive; however, there lies underneath an agenda of love and respect.

The fifth commandment is the starting point for a man learning to live in harmony with his neighbors. It is much easier to honor and love one’s parent as the parents are the first ones from whom a person receives love for the years when he or she is still under their care. Returning love to one’s parents is an effective way to practice love before an individual begins to establish relationships with other people.

The last five commandments protect individuals from acts of violence and mistreatment; maintaining such boundaries and responsibilities in interpersonal relationships must start with mutual respect: “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matt 7:12).
They suggest a common love among all humanity. The foundation of these commandments assumes the equality of individuals under God’s fatherhood. Expressions of mutual respect and common bonds are included in the concept of fellowship. Fellowship in the name of God pleases Him just as parents are pleased when their children relate well to each other in family relationships. Christian fellowship demonstrates the significant bond among God’s people in Christ.

From Prohibitions to Agenda

The Ten Commandments are like the guardrails on a highway that define the safe operating area for automobiles. The Deuteronomy 6 and Leviticus 19 summaries are similar to the signs and lane markings that provide guidance for proper driving. God’s spiritual highway has ten guardrails. As there are only nine prohibitions, the number of limiting rules is extremely minor compared to the freedoms offered individuals who love God and their neighbors in many different ways.18

The command to love God and to love neighbors is neither a trivial commentary nor a clever pick from one of the commandments, as the Pharisees may have expected. They are principles embedded in the Ten Commandments, given once and for all to guide and to inspire. They are the essential principles on which the “Law and prophets hang” (Matt 22:40). They need no updating. The instructions given Christians in the New Testament are rooted in the same principles. The essential agenda items revealed in the

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18 Refer to the baseball analogy earlier in this chapter.
Ten Commandments are to practice God-centered worship, practice faithful stewardship, and extend brotherly fellowship in God’s name.

**The Mission**

The encounter between God and Moses at Mount Sinai established the Hebrews’ mission and strategy. This mission was recorded in Exodus 19, and obedience to the Ten Commandments and the mission were inseparable because one was required for the other: “Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation” (Exod 19:5-6a).

The mission of this priestly kingdom was to demonstrate God’s greatness and glory. First Peter echoes these ideas:

> Now to you who believe, this stone is precious. But to those who do not believe, “The stone the builders rejected has become the capstone,” and, “A stone that causes men to stumble and a rock that makes them fall.” They stumble because they disobey the message—which is also what they were destined for. But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy (1 Pet 2:7-10).

Peter refers to the deserved praises of God’s salvation in Christ because He called the Christians out of darkness into God’s light (1 Pet 2:8-9). The content of this declaration is the blessings found in the Gospel of Jesus Christ. God commanded the Israelites to attract people to Him, and He commanded Christians to make disciples and baptize people from all nations in His name: “Then Jesus came to them and said, ‘All
authority …. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you…” (Matt 28:18-20).

God provided a mission for His people in the Old and New Testament times. God declared His being and His work. He favored the Israelites giving them a mission. Jesus announced His authority over creation and called the Church to engage in the Great Commission. God guided the Church and gave it a mission to achieve through the Ten Commandments and the Great Commission.

Fundamental, Central, and Comprehensive

The sequence of the Ten Commandments outlines priorities beginning with whom to worship and how to perform authentic worship. This eventually affects an individual’s attitude toward the responsibilities and mission received from God, and these worship issues affect the way individuals relate to neighbors. The Ten Commandments include an important sequence. God instructed the Israelites concerning other gods: “Do not worship them” (Exod 34:14, Judg 6:10, 2 Kings 17:35-38). God also gave warnings against being tempted to worship other gods in Deuteronomy 4:28, 8:19, and 11:16. The Temple, ceremonies, and priests were installed for the primary purpose of worship because humanity’s relationship with God is the foundation of life.

Human failures began with worship – listening to someone else other than God. Adam and Eve listened to and obeyed the tempter instead of God (Gen 3:1-6). The pattern continued among the chosen people and resulted in repeated calls to repentance.
by the judges and prophets. The primary messages of the judges and prophets to the Israelites were calls to return to God and correct worship practices. Micah’s concluding words emphasize this theme: “He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God” (Mic 6:8). A lack of humility caused humans to elevate themselves, accepting no higher authority, and thus they failed in granting mercy and justice.

The same failures from the first to the last of the Ten Commandments appear throughout human history from Eve and Cain (Gen 3:1-6, 4:1-8) until today. None of God’s charges against His people came from outside of the Ten Commandments. The Ten Commandments were also the only measure God ever required by which the inability of people to achieve perfection and holiness was demonstrated. They are the foundation on which God declared that the whole of humanity would need a savior. When humans are not living like the intended model, they have already failed his mission of declaring God’s glory and would not be able to make disciples for Him.

Every requirement for humankind in the Bible surrounds the practicing of the principles of worship, stewardship, fellowship, and discipleship. These four “ships” reflect the unity of God’s requirement for His people in both Testaments. Humans’ failure to keep the commandments can thus be traced to one or more failures in the four ships. The principles found in the Ten Commandments and the Great Commission are central, sufficient, and comprehensive in building ministry in God’s eternal enterprise.
Authenticity and Enthusiasm Matter

Churches today and the Old Testament Israelites had similar experiences. As a part of the New Testament Church, St. Clair Evangelical Missionary Church is commanded to live according to principles based on the Ten Commandments as were the Old Testament Israelites. As a part of the New Testament Church, God gives SCEMC the task of bringing people into God’s Kingdom through Jesus Christ and training disciples, just as the Israelites received the commission to demonstrate God’s presence. Like the Israelites who had called for the Sabbatical assemblies and conducted worship, SCEMC congregants worshipped, offered vibrant Sunday schools, taught proper doctrines, adhered to the denominational traditions, and raised young people in the faith.

Unfortunately again, SCEMC, like the Hebrews, failed to follow God in authentic spiritual essence.

God was indignant with the Old Testament congregation’s inauthentic worship. He spoke through the prophet Malachi: “Oh, that one of you would shut the temple doors, so that you would not light useless fires on my altar! I am not pleased with you . . . and I will accept no offering from your hands” (Mal 1:10). God has not revised His requirements or instructed His people to change their religious obligations, despite their failures to love and worship Him. The prophetic message had been consistent and called for repentance based on the requirements of the original Commandments and their mission because God had never given any new requirement. Thus, worshipping in truth and in spirit means expressing authentic worship and respect for God, being faithful in
the responsibilities He has given, loving one’s neighbors, and being messengers of God’s grace.

**Institutional, Programmatic, or Faith Essential Reforms**

New programs and approaches to ministry are good, helpful, and even necessary to match the appetite of the seekers and Christians alike today in this culture characterized by competition, consumerism, and affluence.¹⁹ Some church growth and renewal approaches use new methods and trendy programs. Much attention is given to the effective use of need or interest-based social dynamics that resemble contemporary marketing approaches. However, there is nothing that can replace the authentic practice of God-centered worship, Lord-honoring stewardship, heart-warming fellowship, and Great Commission-spirited discipleship.

Renewal efforts that focus on institutional and programmatic reform may miss the central issue of an individual’s relationship with God. There are at least two examples in the Bible that illustrate this assertion. One is in the Israelites’ request for a king so they could resemble other nations: “You are old, and your sons do not walk in your ways; now appoint a king to lead us, such as all the other nations have” (1 Sam 8:5). Another example is the priests of the temple who sold sacrificial animals in the temple courts—dishonoring the Temple in the name of Temple economy (Matt 21:13). For many years, the congregation at SCEMC was just like the chosen people in Malachi’s times (Mal 1:10). The church considered itself a church and ran programs like a church but was not

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in a manner approved of by God. SC EMC faced the same prophetic words and risked having to close its doors for the last time, just like many churches in North America.  

There are impressive contemporary approaches to church growth or renewal, including “Purpose Driven” and “Natural Church Development,” that emphasize the Ten Commandments and the Great Commission. The basic discipleship training program of Life Transformation Groups (LTG) introduced by Neil Cole within Bob Logan’s *Raising Leaders for the Harvest* shares the common emphasis. LTG’s eleven accountability questions and the evangelism prayer concerns demonstrate a value system based on the Ten Commandments and the Great Commission. Rick Warren’s emphasis of the Great Commandments and the Great Commission in his Purpose Driven books, and Christian Schwarz’s list of eight essential qualities of a church’s ministry, both resemble the four “ships” proposed in this chapter: worship, stewardship, fellowship, and discipleship. The methods converge, although the author of this paper derived his theory through scriptural study while Schwarz developed his work via scientific statistics. Table 1 below demonstrates that Schwarz’s list of the eight essential qualities can all be mapped to the four disciplines in the 4-ships concept.

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22 Schwarz, *Natural Church Development*. Natural Church Development is a church health and church growth approach introduced by Christian A. Schwarz and is being implemented around the world.

Table 1. The “4 Ships” agenda compared to Schwarz’s “Essential Qualities”

<table>
<thead>
<tr>
<th>The “4-Ship” Agenda</th>
<th>Schwarz’s List of Essential Qualities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship</td>
<td>• Inspiring Worship Services</td>
</tr>
<tr>
<td></td>
<td>• Passionate Spirituality</td>
</tr>
<tr>
<td>Stewardship</td>
<td>• Empowering Leadership</td>
</tr>
<tr>
<td></td>
<td>• Gift based Ministry</td>
</tr>
<tr>
<td></td>
<td>• Functional Structure</td>
</tr>
<tr>
<td>Fellowship</td>
<td>• Holistic Small Groups</td>
</tr>
<tr>
<td></td>
<td>• Loving Relationships</td>
</tr>
<tr>
<td>Discipleship</td>
<td>• Need Based Evangelism</td>
</tr>
</tbody>
</table>

However, there are also differences between the methods: both Logan’s discipleship multiplication strategy and Schwarz’s Natural Church Development deal with church health and growth, and are church-oriented, while the four “ships” approach deals with all aspects of a Christian’s life including church, home, career, abilities, potential, and day-to-day relationships outside the church network.

**Conclusion**

Many Canadian churches wander in a changing culture, pulled by influences from the secular world. Ministries may suffer decline while they maintain their traditions and follow popular church renewal movements. The author of this paper believes churches must ask God: “Lord, which is the most effective approach to fulfill your plan in ministry among all these church renewal efforts?” Jesus will be happy that we asked, and His answer would probably be: “Love the Lord your God with all your heart and with all your soul and with all your mind” (Mat 22:37-40), and “go and make disciples of all nations,”

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*24 Schwarz, *Natural Church Development*, 22-44.*
baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matt 28:19-20).

The Ten Commandments and the entrusted mission are God’s unchanging requirements. The four-fold emphasis of worship, stewardship, fellowship, and discipleship provide churches an agenda to implement ministries in line with God’s heart. The four “ships” principles and values translate God’s desires for the way individuals should live and brings them closer to effective action plans. This concept, however, does not lock activities into context-dependent mechanical programs. Unlike many program-oriented church growth and health proposals, the four ships model emphasizes a holistic and balanced agenda designed to achieve God’s commandment and direction.

The thesis of this paper is that the cultivation of passionate and authentic God-honoring worship, Lord-pleasing stewardship, loving fellowship, and life-enriching discipleship is the foundation for effective renewal methods and programs at SCEMC. The agenda of a Great Commandments- and Great Commission (GC2)-based, four ships-driven culture must form the priority goals and essential targets of ministry. Authentic ministry growth and renewal approaches must cultivate individual Christians and the entire Church so they reflect God’s core values. Chapter 4 explores how the cultivation of a culture based on the four ships solves issues Christians and churches encounter.
CHAPTER 4
STRENGTH OF THE FOUR SHIPS STRATEGY

The thesis of this paper is to propose a turnaround strategy for SCEMC based on the “four ships” concept. The theological foundation of the “four ships” concept was presented in the previous chapter. The “four ships” concept provides an expanded understanding of the Great Commandment and Great and the Great Commission (GC2). It is of strategic importance to elaborate the GC2 summary to layout the principles and the basic agendas in a simple structure within which specific programs can be developed. Such balance of elaboration and summary is seen in Deuteronomy 6:1-5, as it does not summarize the Ten Commandments and decrees calling them the Great Commandment, but expands on the statement which Jesus quoted in Matthew 22:34-40. Rick Warren also expanded the Great Commandments and the Great Commission as illustrated in his listing the five areas of objectives in Saddleback’s ministries. This is helpful to keep ministry on track with the purpose. Individual programs within a ministry can also be kept in focus and in balance\(^1\) with the other programs in the ministry. Programming and evaluative efforts that skip this middle step of the “four ships” principles may be more challenging because of the relatively blurred objective or focus in GC2. When GC2 is expanded, the God-centered worship, Lord-honoring stewardship, people-loving

\(^1\) Gibbs, *Church Next*, 232. Successful programs in a ministry can grow and become runaway traditions that tip the balance of the otherwise healthy overall church ministry.
fellowship, and disciple-making evangelism could become the principles against which all programming is evaluated and balanced.

The history of this concept of the four ships is young and needs time to become mature. Its limited circulation among church communities has not drawn the synthesis of the churches’ collective wisdom in order to have programs deliberately created and designed with a basis in the four ships. However, through the Doctor of Ministry Program study at Fuller Theological Seminary, the author learned of programs and strategies including *Natural Church Development*, \(^2\) Purpose Driven strategies, \(^3\) and *Raising Leaders for the Harvest* \(^4\) that are found to be in line with the four ships direction. Though some of these programs may seem unrelated, or not even claim their alignment with the Great Commandment and the Great Commission, they can be demonstrated to share the GC2 foundation when analyzed using the four ships concept. These excellent existing programs will prove useful in implementing the four ships strategy.

This chapter will discuss the merits of each of these programs. It will be demonstrated how the four ships concept can strengthen them, how they are related to the GC2 direction, and how their mutual inter-connectedness can be seen when viewed through the lens of the four ships concept. This chapter will also present the contribution of the four ships concept in bridging some of the schisms felt in the church ministries and religious life of many Christians.

\(^2\) Schwarz, *Natural Church Development*.

\(^3\) Including *The Purpose Driven Church* and *The Purpose Driven Life*, by Warren.

\(^4\) *Raising Leaders for the Harvest*, by Logan and Cole. Special attention will be given to Neil Cole’s Life Transformation Group program.
Strengthening the Foundations of Other Church Growth Proposals

The Four Ships-driven Strategy and Natural Church Development

The four ships spiritual model is not the only theory regarding the essential elements for church health and growth. Christian A. Schwarz’s *Natural Church Development* (NCD) actually has a list similar to the elements in the four ships approach. Table 2 below lists the eight essential qualities in the NCD concept reorganized and correlated with the four ships.

Table 2. Eight essential qualities in the NCD concept correlated with the four ships

<table>
<thead>
<tr>
<th>Passionate</th>
<th>Spirituality</th>
<th>Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inspiring</td>
<td>Worship</td>
<td>Worship</td>
</tr>
<tr>
<td>Empowering</td>
<td>Leadership</td>
<td>Stewardship</td>
</tr>
<tr>
<td>Gift Oriented</td>
<td>Ministry</td>
<td>Stewardship</td>
</tr>
<tr>
<td>Functional</td>
<td>Structure</td>
<td>Stewardship</td>
</tr>
<tr>
<td>Holistic</td>
<td>Small Groups</td>
<td>Fellowship, Discipleship</td>
</tr>
<tr>
<td>Loving</td>
<td>Relationships</td>
<td>Fellowship</td>
</tr>
<tr>
<td>Need Oriented</td>
<td>Evangelism</td>
<td>Discipleship, Fellowship</td>
</tr>
</tbody>
</table>

While the mathematical process of the NCD concept is an exact science and useful for quantifying quality for evaluation, the definition of health and success remains vague and runs the risk of mistaking “social strength for spiritual vitality.” Even the list of elements in NCD theory is based only on incidental “successes” of ministries surveyed.

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5 Gibbs, *Church Next*, 20. Schwarz, *Natural Church Development*. Schwarz’s terms “quality” and “growing,” as discussed in Schwarz’s *Natural Church Development* have unclear definitions. These so-called qualities in the church survey are based on sociological elements, like opinions and common church language, other than biblical, prescriptive guidance. This may reflect a statistic that is sociologically sound but may or may not conform to the Scriptures.
and lacks inspirational and scriptural affirmation.6 This is where the merit of the four
ships model lends its strength. Based on the similarities, the four ships principles validate
the NCD list of essential qualities as being scriptural and on target.

Thus, before the evaluative and remedial work, the four ships holistic guidance
should be applied prescriptively to develop people’s spiritual lives, based on the
Scriptures. With the back up of the four ships concept, there is added confidence in
applying the NCD assessment process to track ministry performance and balance.
Remedial programs may be formulated, then, according to the NCD biotic principles to
achieve or maintain church health.

The Four Ships-driven Strategy and the Strategy by Logan and Cole

The author of this paper believes the strategy of Raising Leaders for the Harvest
proposed by Logan and Cole is useful for multiplying disciples, Christian leaders, and
churches. Logan and Cole’s central emphasis is on basic spiritual growth and numerical
multiplication7 of quality disciples, towards fulfilling the Great Commission. Neither
Cole nor Logan discussed at length a relationship that actually exists between the Life
Transformation Groups and the Ten Commandments. They claim only that the LTG
discipleship process is traceable to the Methodists8 and is an accidental discovery.9 On

6 Schwarz, Natural Church Development. See above note.

7 Logan and Cole, Raising Leaders for the Harvest, Overview page, 5-42. Logan listed and
discussed an Incarnation Learning Grid. The grid could have been used as the core spiritual foundation for
their strategy, but, as it is, this grid occupies a less significant role in their strategy. This grid contains all
the four ships elements and can be regrouped according to the four ships principles.

8 Cole, Cultivating a Life for God, 60. On pages 55-62, Cole outlines his discovery of the LTG
method of discipleship in a practical process, rather than through a reflective process based on Scriptures.
closer examination, it is easy to see the Life Transformation Group’s mutual accountability query process has a direct link with Scripture:

These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates (Deut 6:6-9).

The four ships model points out that the accountability question is a way to implement the above command from Deuteronomy. Conversations around the questions in Life Transformation Groups (see table 3) promote direct obedience to both the Ten Commandments and the Great Commission. Life Transformation Groups are crucial for carrying the four ships genetic (DNA) in the discipleship multiplying process. Table 3 compares the Life Transformation Group questions with the Ten Commandments and the Great Commission.

Table 3 demonstrates that the Life Transformation Group question set helps to keep disciple clusters in line with the Ten Commandments and the Great Commission. The reading program and built-in, evangelism-oriented activities all add together to make Life Transformation Groups a quality discipleship program, cultivating Divine Truth, Nurturing Relationships and Apostolic Mission (acronym: DNA)\textsuperscript{10}, according to Cole.

\textsuperscript{9} Logan, \textit{Raising Leaders for the Harvest}, 33. Logan described Cole’s discovery as “accidental.”

Table 3. LTG questions compared to Ten Commandments and Great Commission

<table>
<thead>
<tr>
<th>LTG Questions</th>
<th>Question Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Have you been a testimony this week to the greatness of Jesus Christ with both your words and action?(^{11})</td>
<td>Great Commission</td>
</tr>
<tr>
<td>2. Have you been exposed to sexually alluring materials or allowed your mind to entertain inappropriate thoughts about someone who is not your spouse this week?</td>
<td>8(^{th}) Commandment: dealing with adultery</td>
</tr>
<tr>
<td>3. Have you lacked any integrity in your financial dealings this week, or coveted something that does not belong to you?</td>
<td>7(^{th}) and 10(^{th}) Commandment: dealing with stealing and covetousness</td>
</tr>
<tr>
<td>4. Have you been honoring, understanding and generous in your important relationships this week?</td>
<td>5(^{th}) Commandment: dealing with honoring of one’s parents. The question is put in a way that helps to extend the importance of relationships with parents to relationships within the home — like spouse, siblings, and children. This is valuable as not everyone lives with his or her parents.</td>
</tr>
<tr>
<td>5. Have you damaged another person by your words either behind their back or face-to-face?</td>
<td>9(^{th}) commandment: dealing with false witnesses or lies</td>
</tr>
<tr>
<td>6. Have you given in to an addictive behavior this week? Explain.</td>
<td>This can be seen as a contemporary way of “serving another god,” yielding to sensual temptations.</td>
</tr>
<tr>
<td>7. Have you continued to remain angry with another person?</td>
<td>6(^{th}) Commandment: dealing with murder. This question serves as an early warning before anger develops into stronger emotions that could eventually lead to harming or killing another person.</td>
</tr>
</tbody>
</table>

\(^{11}\) Cole, *Cultivating a Life for God*, 64.
Table 3 continued

<table>
<thead>
<tr>
<th>LTG Questions</th>
<th>Question Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>8. Have you secretly wished for another’s misfortune so that you might excel?</td>
<td>10&lt;sup&gt;th&lt;/sup&gt; Commandment: dealing with some success, which might have otherwise belonged to another person.</td>
</tr>
<tr>
<td>9. Did you finish your reading this week and hear from the Lord? What are you going to do about it?</td>
<td>First 4 Commandments: dealing with worship and keeping the Sabbath TO THE LORD. Willingness to spend time reading the Bible and hearing God’s voice in personal devotion and personal worship are fundamental spiritual disciplines keeping God at the forefront and center of our lives. The act of obedience is an integral part of private or public worship.</td>
</tr>
<tr>
<td>10. Have you been completely honest with me?</td>
<td>The 9&lt;sup&gt;th&lt;/sup&gt; Commandment: dealing with honest testimony.</td>
</tr>
</tbody>
</table>

DNA is originally the acronym for deoxyribonucleic acid, which is commonly understood as the genetic code embedded in the cells in living organisms. Thus Life Transformation Groups cultivate not only Divine Truth, Nurturing Relationships, and Apostolic Mission in the disciples according to Cole, but also build into the lives of the disciples another kind of DNA: the four ships core values of worship, stewardship, fellowship, and discipleship based on GC2. When this multi-faceted genetic quality is passed on and multiplied through the LTG network and Logan’s leadership farm system, a four ships-driven culture will be achieved. Thus, Logan’s leadership farm system, including Cole’s LTG discipleship program, can be applied with confidence on top of the strong four ships foundation in order to fulfill GC2.

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12 Merriam Webster Dictionary, 11<sup>th</sup> ed., s.v. “DNA.”
The Four Ships-driven Strategy and the Purpose Driven Concept

Another significant contribution to the improvement of the contemporary church health and church growth movement comes from Warren’s Purpose Driven concept. His original work was studied and analyzed widely before he published his own book, *The Purpose Driven Church*. Warren claimed, however, that the journey was a long series of experiments. Warren said the purposes of fellowship, discipleship, worship, ministry, and evangelism listed in his book were established based on Acts 2:42-47, Matthew 22:37-40, and Matthew 28:19-20. Warren’s initial intention focused on making sense of church ministry. The idea of Purpose Driven Life is only a subsequent development, obviously an expansion from the realm of church life toward a more holistic coverage. The key concept of “purpose drivenness” stemmed from a description of a model with the admirable result: “And the Lord added to their number daily those who were being saved” (Acts 2:47), and not a prescriptive direction as found in Matthew 22:37-40 and 28:19-20, Exodus 19-20, Deuteronomy 5-6, or Leviticus 19:18, 34. Warren does use these two Matthew passages later in his conceptual development, but neither this passage nor the Old Testament root of this passage is fully leveraged to give fundamental support for his stated purposes. It is safer to base a strategy on prescriptive instructions, as is the case with the four ships concept, than on descriptive reports of incidental

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14 Ibid., 49, 102.
15 Ibid., 102.
16 Ibid.
success. Thus, the four ships concept lends extra strength to Warren’s strategy by supplying this prescriptive foundation.

On the one hand, this section has exposed the weakness of the purpose driven concept. On the other hand, it agrees with and supports the purpose driven concept as they both hold similar values. These similarities are certainly appreciated. Table 4 demonstrates the comparison.\textsuperscript{17}

Table 4. Four ships and Purpose Driven key concepts compared

<table>
<thead>
<tr>
<th>Four Ships Key Concepts</th>
<th>Purpose Driven Key Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship</td>
<td>Worship</td>
</tr>
<tr>
<td>Stewardship</td>
<td>Ministry</td>
</tr>
<tr>
<td>Fellowship</td>
<td>Fellowship</td>
</tr>
<tr>
<td>Discipleship</td>
<td>Evangelism, Discipleship</td>
</tr>
</tbody>
</table>

The four ships concept is slightly, but crucially, more comprehensive than Warren’s concept because, right at the beginning and based on the foundation of both Testaments, it integrates core values of a holistic,\textsuperscript{18} personal, spiritual cultivation and corporate ministry orientation. It also leans more heavily on being in a personal relationship with God and on-going spiritual cultivation, rather than involvement in activities. As the Purpose Driven ministry concept has seen God’s blessings and enjoys

\textsuperscript{17} Warren, \textit{The Purpose Driven Church}, 103-107.

\textsuperscript{18} Involving all aspects of a person’s life.
approval among Christians around the world, the four ships concept, based on prescriptive passages of Scripture, may strengthen the already successful movement.

**Four Ships Concept Bridges Certain Discontinuities**

The four ships thought structure not only contributes to strengthen the above church growth and church health strategies. It can also help to alleviate certain traditional issues faced by Christians and ministries. These include the discontinuity between personal and collective ministry agendas; the discontinuity in spiritual disciplines between seekers and new Christians and advanced (or very spiritual) Christians; and the discontinuity of ministry approaches between big and small churches.

First of all, there are challenges in bringing Christians together in a church working together toward the common mission. Personal and corporate mission discontinuity existed even with Moses’ ministry. God appointed Israel, as a chosen nation, to demonstrate His holiness and carry out priestly functions as God’s treasured people, distinct from any other nation. Israel was to be a sign for the rest of the world to understand God’s presence and grace. The chosen people and the rest of the world are invited to be in relationship with the creator God: “Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation” (Exod 19:5-6a).

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19 Warren, *The Purpose Driven Church*, back cover. This book has been circulated around the world in seventeen languages with more than 500,000 copies sold by 1995.
The nation was to pursue the mission collectively, but God gave the Ten Commandments as action instructions to individuals. To honor God is a personal spiritual exercise. It is an individual decision to create images to represent God, or to refrain from doing that. Merchants who are not idol worshippers must not profit from manufacturing images of God. The proper use of God’s name, honoring one’s parents, not stealing, not murdering, and the other commandments require individual choices.

Though the commandments seem to be intended for the individual to follow, they are supported by national laws. 20 God not only gave the Ten Commandments, but also gave detailed ceremonial requirements, civil laws, and the system of public sacrifices. 21 The tabernacle, sacrifices, Ark of the Covenant, the choosing of priests and Levites, festivals, and all other ceremonies are national corporate rituals. They work together to form and support a culture, guiding God’s chosen people as individuals so the collective people could achieve God’s mission. 22 The cultivation of worship, stewardship, and fellowship, and the assimilation of Gentiles into the worshipping community form an agenda for Israelite individuals and the Hebrew nation.

The call for the New Testament Church is similarly personal and collective as Christians work individually and together for God’s mission (Matt 22:37-40; Matt 28:19-20; 1 Pet 2:8-9). Both the Old Testament and New Testament agendas can be translated into contemporary terms, authentic God-centered worship, Lord-honoring stewardship, 

20 From Leviticus chapter one forward, religious Law was given, and it was merged into the civil Law in 24:17 forward.

21 Ibid.

22 Ibid.
loving fellowship, and evangelism-oriented discipleship. Local churches and the worldwide Church can thus establish ministries that help individual Christians flourish in their expression of the four ships: worship, stewardship, fellowship, and discipleship. The universal church can have a single God-ward culture of individual and corporate obedience to Christ’s mission using the four ships way of thinking.

Like people of the Old Testament times, many individual Christians live lives that deviate from the four ships due to heretical influences. As in biblical times, Church ministries can also drift off course as leaders follow unorthodox ways. The thesis of this paper is that when leaders lead and individual Christians follow according to God’s eternal instructions as seen in the four ships concept, together they can fulfill God’s mission as the new chosen people. The focus on the four ships brings the whole people together and resolves the tension that exists between individuals and the mission of the church in the postmodern church.

The Four Ships Unify Personal Spirituality and Ministry Structure

Contemporary Canadian culture was shaped by many influences. A tide of rebellious attitudes spread through the freedom movements in the 1960s in the United States and Canada. Liberalism later flooded the society through voters’ beliefs and actions, and this affected government policies. The country embraced multiculturalism,

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23 Issues dealing with wrong teachings are found in the books of: 1 John, Romans, Hebrews, and Galatians.

24 One example concerns the use of tongues in 1 Corinthians chapters 12-14. Another is Peter’s separation from the Gentiles in Galatians 2:11-14.

and tolerance increased through the widened door for non-European immigrants. Immigrants and others cherished the shift and embraced cultural elements of their former homelands, including religious beliefs, without feeling out of place in Toronto. It is the observation of the author that news about those groups, as well as emphases on gay rights, women’s rights, workers’ rights, and the rights of youth and individuals, has received much attention and sympathy as the news media have tried to be politically correct. Traditional, Christian-based values were thus sidelined to accommodate the changing culture. Individualism and consumerism have overtaken the previous collective social values of the common good.

The entertainment industry reduced censorship, and many sensual stimuli became acceptable. The tide swept across the society through the media. Christian leaders and pastors were not responding quickly enough to slow down the cultural flood. Christians and Christian thought were put into a defensive position when the Canadian Government promoted multiculturalism and equality. The secular world seemed to have won the people away from the churches and faith. People pursued their Canadian dreams more than living lives of loving God and His Kingdom. When the author of this paper was working as a programmer in the 1980s, politics and religion were areas discouraged in

\[26\] Brian Seim, Canada’s New Harvest: Helping Churches Touch Newcomers, 2nd ed. (Toronto, ON: SIM Canada, 1997), Preface iv. Seim claims that 75 percent of the population in Toronto consists of immigrants and their children.

\[27\] Kallen, The Baby Boom, 78.

\[28\] Legislative acts that reflect Christian values like the Lord’s Day Act and the required recitation of the Lord’s Prayer in schools were challenged and removed.
conversations. Political correctness took center stage\textsuperscript{29} at the work place. Canadian church-goers expected the church to serve them instead of serving God.\textsuperscript{30}

Meanwhile, churches struggled to maintain attendance. Different churches responded in different ways, including softening the message, renewing their music, changing the worship service, upgrading their buildings, and providing more variety of services to the community.\textsuperscript{31} SC EMC practiced some of these fads in the last few decades. In the process of attempts to stop decline, confusion in the church’s ministry grew.

The emphasis on the cultivation and practice of the four ships is an effort to call church ministries and individual Christians back to the original purpose of being God’s people who carry out God’s mission. It revisits the Great Commandments and the Great Commission using the four ships terms to make sense of contemporary minds. While not being program specific, the four ships concept emphasizes the being and spiritual disciplines, and stresses the accomplishment of ministry tasks. The unchanging core values have strong biblical support and provide flexibility for contemporary creative programming.

Within the four ship framework, the church creates environments where authentic worship can occur. People are taught the greatness and worthiness of God and are led to respond based on their growing knowledge and experience. The church ministry teaches

\begin{itemize}
\item \textsuperscript{29} Gibbs, \textit{Church Next}, 22-23.
\item \textsuperscript{30} Ibid., 42-43.
\item \textsuperscript{31} Ibid., 45.
\end{itemize}
authentic stewardship principles and encourages individuals to take their responsibilities seriously, fulfill their duties for God’s pleasure, and keep the sabbatical rest. Church programming about fellowship provides a dimension of spiritual awareness that Christians please God when they practice love and relate to each other in harmony in the name of Christ. Church ministry and individual Christians are called to fulfill the mission of spreading the Gospel.

The four ships emphasis calls ministry leadership and people back to basics. People and church ministry leaders are united and work toward the same purpose and values against the pressure of worldly culture. The four ships ministry model can be structured so that the worship department promotes Sunday worship, prayer meetings, personal worship, and personal devotion. The stewardship department may promote resource management about finance, church buildings, and meeting facilities, and it teaches the congregation to cultivate personal stewardship beyond church life. This department emphasizes work, rest, and keeping the Sabbath as a day of rest and worship. Fellowship functions are led by the fellowship department. This department promotes healthy, Christ-centered relationships in the church through small groups and care groups. The discipleship and evangelism department oversees and promotes people and outreach networks, and the Gospel message is spread through relational connections as well as organized evangelistic functions.

The traditional small groups and Sunday school classes can operate with the values of the four ships. For example, discipleship is emphasized as people are taught scriptural truth and their lives are transformed. In Sunday school, seekers learn the
Gospel and grow in Christian faith. Fellowship can occur in Sunday school classes as people teach each other, grow together, and honor God through obedience to His word. This causes spontaneous worship experiences. Christians can internalize the truth and carry out and pass on sound doctrines as good stewards.

The four ships ministry modularization unifies the church leadership team. Each member will hear the same basic language of values in all ministries. These common expressions of loving God and neighbors inside and outside of church bring the churches’ ministries and Christians’ individual lives into unity.

**Four Ships for Faith Seekers and Spiritual Masters**

Human nature is God designed: God gives each individual different levels of ability to worship, care for God’s gifts, fellowship, and practice discipleship. Each individual can follow and serve God’s ultimate cause continually and consciously making God the center of his life. Individuals, however, may unconsciously allow material wealth, pleasure, relationships, children, or even church and ministry to become central in their lives. Each of these may be allowed to replace God as the center of individuals’ lives, although they may not admit to it or be conscious of it. Some people place money and material wealth, finding pleasure, security, and motivation in material gain as the center of their lives; materialism becomes their religion. They may organize their resources for the accumulation and handling of wealth. Materialists love to be with people of their own kind and do not hesitate to welcome people to join them. Likewise, those who allow golf, children, or other pleasures to occupy their lives’ thrones may
worship their gods, align their resources towards their gods, fellowship with people like themselves, and assimilate others into their group.

The Ten Commandments and Christ’s mission are in sync with the nature and ability God built into humanity. The proper use of human nature is to worship God, practice good stewardship to God, fellowship in His name, and reconcile people to God through Jesus. People who allow non-gods to occupy the throne of their lives misuse their God-given natures consciously or unconsciously.

Individuals have different lengths of days in their spiritual journey. Spiritual masters can maintain and deepen worship practices just as new Christians can turn from idols and dedicate themselves to God. Spiritual masters are expected to be faithful in their Christian stewardship and all they are entrusted with, just as novice Christians can show kindness, love, and acceptance. All Christians, whether mature or less experienced, are called by the Lord to participate in unique ways and with their own gifting to make disciples for Jesus Christ. Christians can help non-Christians to apply their God-given, innate abilities to Jesus Christ and his mission. Despite their circumstances and whatever milestones they have reached in the spiritual journey, all persons are called to walk in Christ’s pathway in the same direction practicing the four ships with varying enthusiasm and effectiveness. This is different from the picture observed in the contemporary church, in which some people value objective achievements such as tithing, maintaining daily devotion, leading a small group, teaching a Sunday school class, leading public prayer or meetings, or having a position on the board.
Turning away from itemized objectives and toward the pursuit of excellence in worship, stewardship, fellowship, and discipleship may liberate individual Christians from the possible mentality of comparison and competition in the church. This attitude frees Christians from the spiritual caste culture in which “holier than thou” attitudes can fester while people focus on some spiritual ladder. The cultivation of the four ships levels the playing field, and all can turn their eyes toward their common relationship with God, His work, honorable relationships, and the mission of discipleship. Instead of allowing castes to develop in the church, this unifies spiritually advanced Christians with new believers. By God’s grace, each Christian can participate in any activities or ministries pursuing the essential value of the four ships.

**Four Ships Ministry Structure in a Variety of Churches**

Eddie Gibbs describes the changing North American church in a number of aspects in *Church Next* and suggests church leaders have responded in various ways to their congregations’ changing needs. While some leaders chart their own paths, some pragmatic church leaders use methods adopted from flourishing churches designed to advance church growth or to stop the decline of their ministries. 32 In *The Purpose Driven Church*, Rick Warren introduces principles that have produced his church’s growth performance. He believes there are dangers if people copy methods from more successful churches, and he warns that those methods or programs may not always work because of

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ministry context differences.\textsuperscript{33} The phenomenon of copying successful methods and programs was observed by the author of this paper when he worked in a bookstore. Customers asked “Would this program work if my church were . . . ?” The author encountered similar questions at church growth conferences featuring specific how-to programs.\textsuperscript{34}

Focusing on the disciplines of the four ships, worship, stewardship, fellowship, and discipleship, can positively impact churches of various sizes or cultural diversity. Local churches are smaller units of the universal Church and share the same calling as individual Christians. Churches should not blame their inability to follow this call on their size, and every church can adjust its ministries so that they conform to the fundamentals. While the four ships fundamentals are not programs that produce church growth, they are the foundation on which programs and methods can be built. Churches of any size can connect directly or indirectly with the values and spirit of the four ships. On the other hand, any program or activity that does not connect with the values should be terminated or eliminated in its conceiving stage. Churches of all sizes can design programs or copy other church programs and build ministries that fulfill their call as long as they endeavor to practice the four ships thus fulfilling the GC2 values.

Warren asserts that church ministries should be designed and evaluated around a stated purpose.\textsuperscript{35} Ministry designs in churches of any size or culture may succeed if they

\textsuperscript{33} Warren, \textit{The Purpose Driven Church}, 27.

\textsuperscript{34} The author of this paper attended several of these programs hosted by the Willow Creek Association and the Purpose Driven Church.

\textsuperscript{35} Warren, \textit{The Purpose Driven Church}, 93-94.
are built on unchanging basic tenets. Whether simple or extravagant, church ministry structures can balance the elements of the four ships. For example, the ministry to promote God-centered worship can be any size – in small group meetings at private homes or in full sanctuaries seating thousands.

The worship ministry can include other kinds of activity beyond the usual Sunday service. Prayer groups and revival meetings that promote personal devotion and other spiritual disciplines are meaningful functions and can be led by the worship department. To promote proper stewardship, the church may create an organizational structure to handle finances, building and facility resources, and other units that support church ministries. Programs that focus on teaching about spiritual gifts, personal resources management, or the cultivation of people’s willingness and eagerness to serve can be promoted under the stewardship ministry banner.

The fellowship ministry can organize activities to create healthy environments and organize and promote Christ-centered functions where people interact. These activities can include different kinds of small groups that bring people together. Sharing testimonies in small groups, as well as in written form published in the church’s media, helps people to know one another and build relationships. Christian education classes provide small group environments where people interact and learn from each other.

The discipleship ministry may include outreach and training phases. This ministry may train, organize, and promote outreach and evangelism teams that bring not-yet-believers to Jesus Christ. This ministry can spearhead the Christian education program and promote Christ-like discipleship through the Sunday school system and other small
groups, too. Disciple maturity and multiplication will be the main purpose of Christian education and small group ministries. This ministry concept can be implemented in any program, yet stay within the framework of the four ships.

**The Four Ships Framework Used to Analyze Culture and Behavior**

The Ten Commandments and call to mission, as read in Exodus 19, are in sync with the human nature, which God designed. The author of this paper believes the nature of the four ships works at all times in any person’s life because of this nature in the design, and that a person’s behavior can be evaluated, therefore, by the realization of God’s purposes in the design. One may argue that it is difficult to quantify the God-centeredness of a person’s worship, the Lord-honoring of a person’s stewardship, the warmth of a person’s fellowship, and how a person has witnessed publicly for the Gospel. Yet, the messages in both Testaments are full of such evaluation and even judgment concerning the performance of the chosen people (Hag 1:5-8; Mal 1:6-8, 11-14; 1 John 2:15-17; Matt s 5-7). In the Malachi case, the expressions and language used in a person’s conversations over an extended time frame reveal a measure of the person’s respect for God. Similarly, the four ships framework can be used to evaluate commitments and performance in our stewardship (1 Cor 4:6-7; 6:19-20; James 4:13-14), fellowship (John 2:9-11), and mission.

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36 See earlier discussion in this chapter under heading: Four Ships for Faith Seekers and Spiritual Masters.

37 All our behaviors will be evaluated by the teachings of both Testaments. We can evaluate our performances in each of the four ships by comparing how we treat God and neighbors with how we treat other people and things.
Similarly, by tallying and analyzing the tone of speech, vocabulary, and focus of conversations at home, at work, at church, and in any other social relationships over a period of time, the real core values of a person can be identified. This is true not only with individuals but also with groups of people and even a whole nation. Thus, the cultural value of an individual, a community, or a nation can be identified. The degree of conformity or alignment of the group to God’s demand in Scripture for worship, stewardship, fellowship, and discipleship can be assessed and evaluated. Any needs for repentance and corrective actions may become clear (Hag 1:5-8). By tracing an individual’s resource application, friendships, and assimilation habits, the god he or she is serving can identified. The gods identified in such process should, it is hoped, be truly God. However, they may also turn out to be the gods of health and wealth, the American (Canadian) Dream, specific church traditions, building, missions, their pastor, one’s children, a hobby, or any unknown gods. Identity of the god one serves, in reality, may be the most crucial issue in the evaluative process, as attested in the history of the chosen people.38

The author of this paper believes the four ships approach can become a commonly accepted standard measurement of faith and ministry used by theologians and Christian leaders to assess a group’s spiritual values. This method can help individuals and

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38 The author of this paper believes stewardship, fellowship, and assimilation processes align naturally and logically with the object of worship. The Old Testament call for repentance involved largely the calls to turn back to Jehovah. Once the proper person sits on the throne of one’s life, the rest should naturally follow.
churches return to the path God laid out since the beginning of His call to worship in Moses’ time.

**Engender a Unique God-Ward Four Ships-driven Culture**

The transmission and spread of a leader’s beliefs, practice, style, or any other characteristic to his followers shapes the culture of that community. The conscious and deliberate practice of convictions in a pastor’s own life and the cultivation of the same in the followers’ lives fit perfectly within Merriam Webster’s definition of culture:

2: the act of developing the intellectual and moral faculties especially by education 3: expert care and training 4 a: enlightenment and excellence of taste acquired by intellectual and aesthetic training . . . 5 a: the integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations b: the customary beliefs, social forms, and material traits of a racial, religious, or social group; also: the characteristic features of everyday existence (as diversions or a way of life) shared by people in a place or time c: the set of shared attitudes, values, goals, and practices that characterizes an institution or organization d: the set of values, conventions, or social practices associated with a particular field, activity, or societal characteristic. 39

By the same definition, any culture can be eventually formed in time by the leader’s modeling and teaching of any principles. As discussed earlier the four ships model puts Christians and non-Christians on a similar conceptual plane and spiritual path. According to the concept, Christians and non-Christians share the same spiritual nature in behaving according to the God or god(s) they serve, differing only in the identity and worthiness of the ultimate authority of the persons or things they worship. An individual’s religion, especially whom or what a person worships, is at the forefront of an

individual’s daily choice. A non-Christian who serves money wholeheartedly has a money-ward, four ships-driven life and fits into a money-ward, four ships-driven culture; while a Christian who serves God wholeheartedly has a God-ward, four ships-driven life, and finds himself or herself being happy in a God-ward, four ships-driven community. Thus, a pastor who authentically practices the four ships wholeheartedly to love God and his or her neighbors will start to spawn a God-ward, four ships-driven culture in the church. When many people journey together in a uniform, God-ward, four ships-driven direction, God-centered worship, Lord-honoring stewardship, heart-warming fellowship, and evangelism-oriented discipleship will become their cultural characteristics.

The people in such God-ward, four ships-driven communities can be filled with joy and hope. They can become energized agents for leading and cultivating people to live according to these principles. Such a community can focus on objectives inspired by God’s will, rather than allowing traditions to become their religion. God-ward, four ships-driven churches are free to design contextualized programs that fit individual needs, and they are always fulfilling God’s will. When this cultural formation happens in more churches, it may gather momentum worldwide. The four ships model can be understood by the society outside the church and can allow people in the world to reflect on their own lives regarding their own religious foundations. The worldwide, God-ward, four ships-driven culture fulfills the Exodus 19 call effectively: God’s people living in a holy way in obedience to God, and God’s presence and blessings demonstrated by God’s people.
Health and Productivity Redefined

According to the four ships concept, any Christian who practices the God-ward, four ships model authentically and passionately is healthy, productive, and most likely a disciple-reproducing Christian. Any local church that conforms to the four ships fundamentals grows and functions productively in spiritual disciplines and multiplying disciples. The authentic practice of God-centered worship, Lord-honoring stewardship, heart-warming fellowship, and good news-spreading discipleship contributes to and produces growth and health. As proponents of church health and growth bring their concepts together, the biblical, four ships-driven culture model provides a promising foundation to affirm the relationship of the two.

The four ships concept builds a platform on which popular church growth and health movements can identify their similarities, gives a common support, strengthens their foundation, and confirms them as valid models to revitalize SCEMC. The four ships concept also connects personal, spiritual practices and church ministry modularization, supporting both on the same scriptural foundation. The four ships approach bridges some of the schisms that Christians feel in the tensions among their church-work-social balance.
PART THREE:

IMPLEMENTATION STRATEGY AND PLANS
St. Clair Evangelical Missionary Church must identify a simple solution to improve its ministry and find a meaningful purpose based on God’s calling. Scripture provides many examples of such turnarounds based on relationships with God rather than on programmatic or institutional innovations. Every call to the Hebrew people recorded in the Bible deals with issues of worship, stewardship, fellowship, or the mission of bringing God’s glory among the nations. For example, in Micah 6:8, the prophet calls: “He has showed you, O man, what is good. And what does the LORD require of you? To act justly (stewardship, fellowship) and to love mercy (fellowship) and to walk humbly with your God (worship).” Some cases, such as the removal of Aaron’s golden calf (Exod 32:4), false prophets killed on Mount Carmel (1 Kings 18:39-40), and renewal of the institution by rebuilding the temple and city walls of Jerusalem (Neh 7-9; Hag 2) required programmatic and institutional changes.

The call for SCEMC to change is based on Scripture. Dwelling on preaching authentic, doctrinal messages to maintain church growth without making disciples will only lead to the extinction of a church in one single generation. While some Christians must know Scripture well enough to verify doctrines, not every congregant has the God-given ability to process theology. Doctrines and theology are necessary for keeping the
church’s faith on track, but can be overly complicated for average SCEMC congregants. God did not intend for all Christians to have and use the same gift (1 Cor 12:28-31). Those called to study theology and doctrines in depth must do so, but others must simply learn enough to live out the Great Commandments and the Great Commission.

Through the four ships process, SCEMC will reestablish an efficient and purpose-driven curriculum for the discipleship process. The curriculum begins with a basic discipleship program for new members. It nurtures disciples to engage in worship, stewardship, fellowship, and evangelism actively and authentically. The four ships model will spread as new people work through the basic program. Individuals particularly adept at the four ships models will be led forward according to their gifts, to engage in ministry while receiving guidance and training. The emerging and advanced leaders will be commissioned to take up various ministry leadership roles as they grow.

**Great Commandment- and Great Commission-Based Disciples Multiplication**

The stress on worship, stewardship, fellowship, and discipleship emphasizes fulfilling the Great Commandments and the Great Commission (GC2) for people at all spiritual levels. This theologically sound expansion of the GC2 into the four ships model supports and guides church members who build programs according the church’s ministry context. Existing strategies, concepts, and programs can also be used to build on this foundation. As explained in previous chapters, strategies compatible with the four ships include Logan’s and Cole’s *Raising Leaders for the Harvest*, Schwarz’s *Natural Church Development*, and Warren’s Purpose Driven concepts. Among these, Logan’s
Raising Leaders for the Harvest is the most important strategy in leading SCEMC toward its goal.

Bob Logan’s strategy of Raising Leaders for the Harvest emphasizes multiplication of disciples in contrast to the Life Transformation Groups (LTG). LTGs’ accountability questions can be modified based on the four ships values, and it encourages individuals to keep the Commandments in their hearts and conversations (Deut 5 and 6) and to keep the Great Commission (Matt 28:19-20). The three items of agenda in LTGs are reading large portions of Scripture, mutual confession around God’s standard for living, and praying for the lost. Discussion around the Commandments and confessing to each other are practices demanded by God and are not culture specific. The practice can be done in any language and contextualized in even mixed cultures. The further development of emerging leaders among LTG veterans with GC2 qualities and exposure to Scripture supports a farm system¹ for building the proper core values. These are also universal, biblical, and independent of culture. The principle of cultivating multiple levels of leadership and multiplication (instead of addition) through a relationship network in Logan’s leadership farm system was used by Jesus Himself. It employs a largely relational style of life-influencing-life, rather than a knowledge-based, classroom style of Christian education that was familiar to the North American, typically Anglo, churches in the last century. Though Logan’s strategy was developed in America,

¹ Logan and Cole, Raising Leaders for the Harvest. A leadership farm system is a discipleship and leadership training program that provides training for the complete spectrum of disciples of all levels—from faith seekers to those who are mature and reproducing new disciples.
it is timelessly, scripturally sound and should fit usefully in SCEMC’s culturally-fluid\(^2\) environment, with programmatic tailoring where needed.

Schwarz’s Natural Church Development (NCD) strategy was developed and has been applied internationally.\(^3\) Its core values are not bound to a specific culture, and they coincide with the four ships model. NCD works around the idea of balancing the essential qualities of church ministry using biotic principles and a set of action steps,\(^4\) freely adaptable to different cultures. Thus far, NCD seems to be the best, most usable process for assessing and balancing SCEMC’s ministries. As well, NCD is accompanied with sound principles.

From Rick Warren, the church can learn to be purpose driven and to focus on the Great Commandment and the Great Commission. SCEMC must apply efforts to maintain focus around the GC2 while being free to implement its own program to achieve the four ships core values. Warren’s Purpose Driven Church principles will be reflected in the redesign of SCEMC’s ministry structure, in its use of purpose-driven programs, and in its maintaining courage to eliminate purposeless programs. Future strategies can be applied as long as they fit in and enhance SCEMC’s adherence to GC2.

Unlike the above strategies and programs that have been developed by dynamic leaders with successful ministries, the four ships concept has yet to be caught by other

\(^2\) The mix of culture in SCEMC is in a dynamic state. People inside and outside of the church are all changing constantly as people adapt the culture and become a part of the dynamically mixing and changing culture. After all, the mixing of cultures still happens in a North American mixing pot.

\(^3\) Schwarz, *Natural Church Development*. 18.

\(^4\) The author’s summary of Schwarz’s book *Natural Church Development*. 
leaders to further its development. It is anticipated that much more work, as well as the
development of programs by a wider spectrum of talents in God’s Kingdom, will bring
the four ships ministry philosophy to maturity. However, every new concept must have
some beginning and connection with the past. The use of existing excellent programs is
necessary to provide the continuum linking the previous and ongoing development to a
new phase in ministry philosophy that can be adapted globally. The lessons learned in the
strategies and programs of Logan, Cole, Schwarz, and Warren will be combined for now
in SC EMC’s four ships-driven ministry. The direction of the path and ministry strategy
for SC EMC’s ministry turnaround is as follows. GC2 is the purpose; four ships-driven
disciples are multiplied through LTGs; and ministry is tracked by NCD process. It is thus
important to fully understand first what each of the four ships translates into in terms of
ministry and personal spiritual pursuit. Figure 6 demonstrates the four ships as they relate
to spiritual disciplines and ministry focus.

Figure 6 shows worship on top of a three-dimensional pyramid. Stewardship,
fellowship, and discipleship are each core values that contribute to an individual’s
obedience and submission to God and contain the values of worship. This diagram
emphasizes that individual efforts are not for the purpose of establishing church programs
or establishing a glorious institution, but rather for the substance of the Christian faith.
When SC EMC successfully employs the four ships revival process, the church will be a
community of people at various stages of maturity in the areas of worship, stewardship,
fellowship, and discipleship that exhibit the four ships-driven culture.
The four ships concept emphasizes the human-God relationship and the individual’s heart-journey. People can practice the four ships in their daily lives based on the four ships values and their relationships with God. With the correct and authentic human-God attitude, sinful behaviors will most likely stop and righteous practices will appear (Matt 12:34-35).

In this context, individuals discontinue traditional church activities that are not clearly linked to, or do not positively contribute to, the four ships core values. The general curriculum is focused on teaching basic truth on how to live a godly and Kingdom-productive life, rather than promoting biblical scholarship or theoretical, but
The master plan of discipleship includes a curriculum that can be administered through many different channels.

**The Master Plans of Discipleship: Evangelism and Christian Development**

The master plan of discipleship is comprised of two major parts: evangelism and Christian education, both built on the four ships core values. Figure 7 illustrates the SCEMC’s master plan of evangelism. This diagram reads from the bottom up because the ministry must be built like a physical building. The foundation is built through prayer and understanding of the mission, and this helps ministry leaders keep the end in mind from the beginning. The middle section of the figure requires a careful strategizing process that includes the study of SCEMC’s evangelism context. Leaders must be sensitive to the target group’s religious, cultural, and educational background as they formulate the outreach approach. The upper layer of the foundation represents the program’s planning and execution.

The three columns illustrate lists of possible purpose-driven activities that bring people from the shallower (left side of the figure) toward deeper commitments to Jesus Christ (right side). People connect through social contacts and activities, including those listed in the left column. When trusting relationships are solidly formed, leaders guide the seekers to the middle column’s objectives and activities. The middle column’s activities represent possible ways through which leaders can convey the Gospel of Jesus Christ. Leaders in these ministries encourage individuals to accept Jesus as Savior as the leaders
observe their readiness. The follow-up stage is the Christian discipleship process, which is discussed later in this chapter.

Figure 7. Master plan of evangelism.\(^5\)

Activities listed in the columns allow creativity in programming. The labels on top of the columns explain how leaders should understand the state of seekers at each level and how resources are spent and replenished. Participation in the evangelism

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\(^5\) This Evangelism Ministry Strategy diagram was originally created by the author of this paper in the late 1980s while participating in planning for an evangelism event in the Mississauga Chinese Baptist Church, Ontario, Canada. E.B.S means evangelistic Bible study. The blank boxes the left and center columns can be any other activity that fits the need to fulfill the function of that stage in evangelism.
ministry does not require start-to-finish involvement in bringing a person to Christ. In fact, leaders can participate in any one or more elements and exercise their gifts according to God’s leading.

Master Plan of Christian Development

SC EMC needs a master plan for Christian development that is more flexible and comprehensive than the traditional Sunday school system. Biblical knowledge is the beginning of the process as individuals cultivate godly lives. Figure 8 depicts this approach.

The outline of a face that separates the two parts of the circle in figure 8 represents SCEMC’s goal of cultivating lives that reflect Christ’s image. The three arrows represent the three-dimensional approach that ensures balance, focused studies, and an effective learning process. Specifically designed courses and programs will focus on the ultimate goal and balance the vast subject with limited resources.

Figure 8. The dimensions in Christian education. 6

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6 The Dimensions of Christian Education figure was designed by the author of this paper in 1994 while serving as the Christian Education Pastor at the Toronto Chinese Community Church.
Figure 9 demonstrates that Christians must build their spiritual lives on biblical truth and affirm their faith on the Bible’s claims. They can dispute false teachings and heresies with scriptural truth, and their daily lives must reflect biblical teachings, God’s will, and work through the Bible. By growing deeper in the knowledge of biblical truth, Christians can understand spiritual insights and be at peace with all life’s circumstances (Phil 4:11-14; Eccles 1:13-15; 12:13). Biblical truth is the most important component of SCEMC’s plan.

![Figure 9. The four-aspect emphasis of Christian education.](image)

Second, SCEMC must nurture character development. We are aiming at not only the dissemination of knowledge but also the trainers’ living examples to inspire and stimulate the desire to learn by their would-be disciples. Christians can be inspired by others and learn from those who exhibit positive spiritual qualities. A spiritual mentor can be a teacher, coach, or small group leader who works through the Holy Spirit and

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7 Same as above note.
influences others through his or interactions. A network of mentors can encourage habits of quiet time, regular prayer, daily devotion, self-reflection, confession, and pursuit of spiritual renewal. Mentors encourage Christians to pursue God’s approval and reward. They practice love, acceptance, appreciation, and mutual respect. Without character development, pride and other defects can cause havoc in a church community and consume precious resources for their solution (James 3:8-18).8

Third, SCEMC must promote commitment that brings meaning to life in spite of life’s challenges. Christians must be challenged to face life with faith in their relationships with God, family, friends, careers, and social and civil responsibilities. They must commit to love their neighbors and fulfill the Great Commission. Authentic commitments made by God’s good stewards please Him (Matt 25:14-30). Without commitment to ministry and action, little work can be done to advance the Kingdom (Matt 25:14-30).

Fourth, Christians must discover and develop their gifts for ministries. SCEMC should encourage everyone to participate in ministry so that they experiment, cross-train, and develop their abilities. Skills learned are valuable in an individual’s daily life and career. Learning and applying gifts fulfill Christian stewardship (1 Pet 4:10). Involvement in ministry without proper skills results in low quality work and poor results.

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8 One example is the lack of discipline with pride and the tongue. This can cause great problems as the author of this paper has witnessed many times.
Biblical knowledge, nurturing character formation, promoting commitment to God, and skill training are necessary aspects for developing the four ships as SCEMC programs lead Christians towards maturity. The next section of this paper presents a curriculum designed to realize the four ships model. The curriculum is based on this paper’s thesis is that the effective practice of the four ships disciplines will revitalize SCEMC. The four disciplines are: worship, stewardship, fellowship, and discipleship.

**The Curriculum**

The curriculum, designed by the author, is divided into four levels: The Faith Journey, the Hope Journey, the Love Journey, and the Teachers’ Journey. The four levels’ course list is described in Appendix B. Faith seekers and new Christians enroll in any of the F100-F130 Faith Journey courses to gain an understanding of the Christian faith. They are encouraged to participate and ask questions in the classes. The membership class F139 is designed for people preparing for baptism.

The Journey of Hope courses concentrate on basic Christian ideas and present entry-level biblical knowledge. H201 introduces the four ships core values, and practical applications are included in each course. The thematic scriptural studies provide a foundation for meaningful church participation and daily life activity. Over a three- to five-year period, each student is encouraged to take one course in the H200 series, six courses in the H300 series, and three courses from the H400 series.

The course selections in the Journey of Love series reflect the breadth and depth of the four ships model design. Many of the courses are similar to curricula used by
churches studied by the author of this paper. The courses are not exhaustive, and more course offerings can be added at any time. Not everyone is expected to take all the courses, and the courses are taken as needed. Members are encouraged to come with a heart of stewardship and a desire to develop their potential and prepare themselves for God’s service. The three-tier system (Journeys of Faith, Hope and Love) will hopefully bring the congregation to better maturity and lead individuals to balanced Christian growth.

Teacher training is the foundation for the entire Christian education process. The teacher training courses provide a deeper and broader view of important issues potential teachers can consider as they design and teach their courses. The structure provides a balance of development in biblical foundation, theology, church history and practical teaching skills.

**Identifying Channels for Transmitting a Four Ships Culture**

A variety of important aspects are involved in developing and maintaining the four ships disciplines. Yet, nothing is more important than the pastor’s own practice in living out the essential spiritual qualities that are to be transmitted through the discipleship multiplication network. The pastor’s and other leaders’ personal disciplines exercised through worship, stewardship, fellowship, and discipleship affirm the core values of the collective spiritual journey. Congregants will witness and imitate their

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9 The author had participated in curriculum design, promotion and teaching in an inter church Christian Education Teacher’s training program between 1995 and 2000. The program organized by the China Graduate School of Theology Canadian Extension Program offering adult Bible teachers education to the Greater Toronto Area.
leaders’ spiritual walk, and effective discipleship results in the replication of the masters’ disciplines, character, and mission. With the pastor already being the example for the congregation, he can utilize all the channels of influence to pass on the essence of Faith both by examples and by teaching.

Sunday Sermons, Sunday School, Mid-Week Prayer Meetings and Bible Study Groups

The sermon is the most widely accepted teaching time at SCEMC. A rotating and four ships balanced preaching program will be described in the next chapter. Repetition of sermon topics is necessary because people tend to miss Sunday services.

The Sunday school class and mid-week Bible study and prayer time are key focal points where members gather for study and prayer. These weekly gatherings provide the opportunity for four ships-oriented discipleship. The pastor and other leaders can teach the group interactively and clarify misunderstandings. Sunday school classes will mainly follow the curriculum set out in the master plan of discipleship.

Home Bible Study Groups

Home Bible study groups are led by volunteers in congregants’ homes. Leaders are trained, and their groups are established by board approval. This program parallels the church’s mid-week Bible study prayer meeting, and congregants are encouraged to attend either meeting. The objective is to provide a small group environment for people to belong, give, and receive care. Small groups allow people to expand their relationship network and provide opportunities for outreach and evangelism. Christians may exercise their gifts to lead and minister in the small group environment.
Home Bible study group members are encouraged to invite new people, expand the group, and nurture new leaders. Each group will be divided into two groups when the group grows in size. The home Bible study groups may be the most effective route for new people to enter and be absorbed into SCEMC’s church life. Home Bible study groups are encouraged to consider following the master Christian education curriculum, and fellowship, stewardship, and discipleship are active elements in home Bible study groups.

The Weekly Sunday Bulletin and The Quarterly Church Magazine and Web Site

The weekly bulletin includes a two hundred- to three hundred-word space for communication and teaching. This publication space can be used to give pastoral insights that address frequently asked questions in the spiritual journey. The pastor can evaluate issues in terms of the four ships concept and aid in building the four ships mind-set.

The pastor can also use the publication space in the church’s magazine and web site to make quarterly statements that reflect the church’s state or progress in light of four ships values. The pastor can write articles that stimulate right thinking, and other congregants can submit responses expressing their insights. As part of the editing team, the pastor can direct and screen the submissions and establish the church’s value system through these important media channels.

Visitation, In-Church Greetings, and Friendship

When visiting congregants’ homes, the pastor and church leaders become more transparent and personal. This allows people to look more deeply into their leaders’ lives
and understand their core values. Fellowship occurs in visitations, and people learn the four ships values through their leaders’ example. Greeting and conversations can have similar effects. Leaders can spend time deliberately befriending and speaking with people on any occasion. Visitation builds the church by exercising the core value of fellowship.

The Annual Church-Wide Ministry Advancement Day Conference and Special Projects

SC EMC has conducted a church-wide ministry conference for several years. It is the official opportunity for the congregation to participate in reviewing and planning the next year’s ministry. The entire congregation and sister church members are invited to this conference.

Additionally, special projects can help encourage four ships values. For example, the author of this paper organized a choir although the church lacked skilled musicians. SC EMC was without a choir for fifteen years, but a choir can be trained and present messages through music for Christmas and Easter celebrations. Choir training is a vigorous process, and a choir must understand the music’s message. Non-Christians can participate in the choir and can learn the music’s message along with the Christians. As choirmaster, the pastor has the opportunity to frame messages around the four ships core values during practice and the less formal times before and after.

Correspondence Relating to Personal and Church Business; Directives and Proposals During Board Meetings; and Special Meetings, Events, and Conferences

All personal and business communications can include and uphold the four ships values. Notes, e-mails, and other forms of correspondence can promote the spirit of
worship, stewardship, fellowship, and discipleship through these communication channels, and this can influence recipients’ hearts.

The pastor can provide guidance at church business and ministry meetings. The pastor sets the example for attendees by practicing fellowship and making business decisions based on the four ships model. The pastor’s interactions with and coaching of church leaders must include core four ships values.

The pastor can identify special conferences that are harmonious with the four ships ministry philosophy and promote attendance among SCEMC’s leaders. The pastor can lead attendance so that he and the participants can discuss the four ships mindset based on material from these events.

The Leadership Farm System

In addition to the techniques described in this chapter, the most important program used to multiply disciples is a leadership farm system adapted from Logan’s and Cole’s *Raising Leaders for the Harvest*.  

This model combines Logan’s and Cole’s system with the clarity of purpose and qualitative essence of the four ships model. The leadership farm system consists of four major foci.

Board Level Discipleship

The first focus expands the disciple base and employs Cole’s Life Transformation Groups (LTG) program. The LTG program motivates participants to form habits of

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11 Cole, *Cultivating a Life For God*. 
Bible reading, accountability in personal behavior, inner reflection, mutual confession of sin, sharing concerns, and active evangelism. One major difference in the SCEMC version of LTG is that the design of the confession questions reflects the four ships values. The second deviation is the amount of required Scripture reading. SCEMC’s LTGs require approximately twenty chapters weekly while Cole’s book, *Cultivating a Life for God*, recommends thirty chapters each week.

The SCEMC LTG involves regular meetings of two to four people of the same gender, who meet regularly at a mutually convenient time and place. Each meeting lasts fewer than seventy minutes; however, participants can choose to meet for longer periods. Appendix C includes the meeting agenda and the SCEMC version of the accountability questions.

Coaching and Mentoring Emerging Leaders

SCEMC trains leaders in the four ships values to nurture a purposeful culture. Emerging leaders are often identified from among those who have demonstrated discipline in worship, stewardship, fellowship, and discipleship through multiplying LTGs. Roles in small group leadership areas, including cell groups, home Bible study and prayer groups, worship song/music leaders, choir, and Sunday school classes are assigned on a trial basis.

Potential leaders must lead between four and twenty people as they develop into first level leaders. The new leaders are assigned and agree to receive supervision by the

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pastor or other coaches. No predefined programs are necessary or enforced as they learn
the necessary skills experientially. These leaders will be led by coaches using Logan’s
and Cole’s training manual, *Raising Leaders for the Harvest*. The objective of coaching
is to cultivate emerging leaders to lead small group ministries and pursue personal and
spiritual growth as they serve in these roles.

Emerging leaders require skill development and character and spiritual formation. The coach partners with potential leaders in their spiritual formation towards the GC2
standards through the four ships orientation. SCEMC does not require a leadership course
before a potential leader is assigned to a role due to the accountability issue. In the past,
some SCEMC leaders became qualified through a course, and then demanded leadership
roles and rejected the authority of ministry supervisors. The future coaching and
mentoring of emerging SCEMC leaders involves the coach and supervisor, who identify
potential leaders. These candidates are invited to commit to some leadership roles under
supervision through the coaching relationship.

The coaching process involves a relationship in which a coach and the emerging
leader meet regularly. They reflect on issues from their experiences, and the coach listens
carefully and actively to the leader and explores the leader’s God-directed path. The
coach helps the leader focus on God’s leadership and identifies where the leader needs to
learn, minister, and grow. Coaching meetings include time for the coach to question the
leader and help him or her discover and use available resources. This Reflect-Refocus-
Resource process cycle helps the leader form a self-initiated learning habit. The coach
can recommend appropriate seminars or courses inside or outside the church.
The skills gained through the coaching process are on-the-job and just-in-time. The preferred method of instilling a new skill by the coach uses modeling behavior. The coach supervisor invites the emerging leader to watch how a particular ministry was performed. The emerging leader watches and learns, is given opportunity to help the coach, and gradually assumes more responsibility. Eventually, the coach assists the leader and allows the leader to perform the task.

The coach steps aside and encourages the newly trained leader to find an emerging leader to coach. The coach leaves the formal coaching relationship and seeks a new ministry role that repeats the discipleship process. New leaders need continuous guidance when they assume coaching roles. They are encouraged to interact and consult as fellow ministers. The new leaders will eventually mature in an environment created by the loving care of coaches and fellow leaders. Appendix F includes a comprehensive sample skills list from Logan and Cole’s training manual to help coaches track emerging leaders’ growth.

Fellowship, stewardship, and discipleship occur throughout the coaching and mentoring process. The core value of worship is not as evident in this process; therefore, the coaches and emerging leaders must pay special attention to their heart journeys and

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13 Logan and Cole, *Raising Leaders for the Harvest*, 4-6. The just-in-time learning concept means that people learn the knowledge or skill when they need it, only when they can be applied immediately. This is in contrast to the concept of just-in-case education system in which people are taught many things ahead of time in case they need the knowledge. People may never use most of the things learned in the just-in-case system, thus wasting a lot of the ministry time and resources in teaching and learning the unused things.

avoid the spiritual pit fall of high-mindedness. Worship is an exercise of the heart in these processes.

Coaching and Mentoring Leaders of Leaders

Leaders of small groups and ministry units can mature spiritually and acquire deeper skills. Some can shoulder heavier responsibilities, and further coaching and mentoring can help them become leaders of leaders.

The coaching and mentoring processes are similar while the objective for growth involves training in leader of leaders’ skills. In the first level, leaders direct small groups of people and master the issues within that specific scope of ministry. The leader of leaders learns a wider skill set and exercises “bi-focal vision,”\(^{15}\) which involves attention to the business at hand and consideration of long term objectives. This visioning can be projected beyond the leader’s immediate ministry. Keen, deep, and insightful observation of the rising leaders of leaders allows them to formulate ministry strategies. This level of coaching and mentoring helps them develop skills, lead people to carry out ministries, and bring changes to existing ministries. These leaders of leaders may practice the overseer role (1 Tim 3:1-13; Titus 1:6-9) and keep watch for a healthy, growing church.

Leaders of leaders in the SCEMC farm system are encouraged to exercise the four ships values in their minds, hearts, and lives. Their spiritual style and activities influence the leaders they lead and permeate the church. A leader of leaders can lead between ten

\(^{15}\) Logan and Cole, *Raising Leaders for the Harvest*, 4-22.
and fifty people. They share much of the pastor’s ministry in training and leading the congregation.

**Multiplication of Apostolic Leadership**

The habit of life-time learning for leaders of the leaders is encouraged from the beginning. They gain many skills from their skills check-list\(^{16}\) and are encouraged to advance in spiritual disciplines and ministry beyond the local church. This leads to an expansion of the leader’s harvest field. While coaching and mentoring, these emerging apostolic leaders may take formal ministry preparation classes, including seminary courses or even a Christian ministry degree program.

The vision of church planting is part of the leadership farm system. Emerging apostolic leaders are linked to denominational regional staff and experience an expanded relational network. Church planting is not limited to the same form practiced by SCEMC. It can also include smaller units or less formal forms, such as a house church, but the leaders must practice four ships core values and promote a healthy spiritual culture.

The leadership farm system at SCEMC utilizes an open, flexible strategy. The goal is to multiply disciples who practice the four ships qualities and who work toward fulfillment of the Great Commandments and the Great Commission.

**The Four Ships-Driven Ministry Starter Library**

The early church was founded two thousand years ago and was able to spread the faith. Early Christians brought many to Christ and transmitted the Gospel of Jesus to

\(^{16}\) Logan and Cole, *Raising Leaders for the Harvest*, 4-21.
subsequent generations without the resources available today. The practice of scriptural Truth by the disciples and leaders was the crucial resource.

The Bible is SCEMC’s main source for spiritual growth. In addition to the Bible, SCEMC has an operating library. The four ships driven ministry starter library is a special collection of materials listed in Appendix G. New materials are included as they become available in a variety of formats including audio-cassette tapes, CD, DVDs, and downloadable MP3s in the Library server computer. As more information and resources become available on the internet, SCEMC leadership will give guidance to such resources on the church web site.

**Conclusion**

This chapter establishes the new foundation for SCEMC’s turnaround. Logan’s and Cole’s strategy of raising leaders and disciples provides the method on which we in the church may cultivate the four ships cultural DNA in disciples of all levels. The eight essential qualities introduced by the Natural Church Development assessment and corrective strategy should constantly be kept in the foreground of personal spiritual pursuit and church ministry as the church follows the basic Christian Development curriculum.

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The curriculum and the few graphic presentations of the concepts in the evangelism and discipleship ministries will provide maps for the pastor and everyone involved. This mapping will keep the implementation of the four ships cultivation on course towards SC EMC’s turnaround.
CHAPTER 6
ENGAGING AUTHENTIC FOUR SHIPS PRACTICES

It has been explained in chapters 3 and 4 that the authentic practice of God-centered worship, Lord-honoring stewardship, people-loving fellowship, and life-transforming discipleship can cause St. Clair Evangelical Missionary Church to turn towards a purpose-driven and productive ministry. Chapter 5 has laid out the curriculum, the discipleship, and leadership multiplication system. While there is a clear starting point for congregational renewal, the growth of the church must never end. In time, plan and program changes will occur in response to unpredictable dynamics and events. This chapter describes the plan to engage SCEMC and move congregants toward health and growth through worship, stewardship, fellowship, and discipleship.

Bill Hull writes, “The Crisis at the heart of the church is a crisis of product.”¹ In the past, SCEMC, like many evangelical churches, failed to fulfill its mandate to make disciples for Jesus Christ.² The pastor’s role in this once flourishing church currently resembles a single missionary working at a mission post with an emerging group of disciples. SCEMC has a healthy and productive future as a result of several renewal efforts. First, through the efforts in our preparation discussed in chapter 5, SCEMC has a renewed understanding of its purpose in making and multiplying disciples for Christ.

² Ibid., 23.
Second, the church has implemented a biblical foundation and strategy for qualitative discipleship. This is supported by a comprehensive Christian education curriculum and a leadership farm system that supports GC2 discipleship.⁵ Third, the ministry structure accommodates the GC2 mandate.

These factors are, however, insufficient unless a leader, compelled by love for God and passionate in the mission of discipleship, emerges and actually engages in the action of discipleship. SCEMC has no record of deliberate disciple-making efforts by an individual in the past decade. The disciple-making pastor would be the key person to initiate the discipleship process. The author of this paper believes that the pastor’s willingness to live a four ships life and reproduce disciples with the same qualities will set into motion SCEMC’s turnaround.⁴

SCEMC’s new journey is spiritually engaged to glorify God⁵ and honor His ownership of the church, rather than being busy with good-sounding programs while missing the spiritual engagement. The journey is an actualization of the church’s being a lively, spiritual, biotic⁶ entity. This biotic and organic nature will cause SCEMC to grow and reproduce, rather than remaining a static organization. In this spiritually alive church,

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³ See chapter 5.
⁵ Ibid.
⁶ Schwarz, *Natural Church Development*, 62.
members can choose to achieve God’s Kingdom purpose rather than satisfying personal needs or institutional success.7

SCEMC still lacks the resources to launch programs and sustain a quality discipleship ministry at the same time. It is tempting for the pastor to copy from great evangelists, drawing in many new converts all by himself so he looks successful on record. However, the quick mass addition attempt may consume his energy and resources, which might otherwise be available for the more time-consuming process of quality discipleship. In the beginning, the quantitative growth of an evangelist-based evangelism, which draws attendees to program activities, is often faster than a quality, multiplication-oriented discipleship program.

The exponential growth benefit of discipleship multiplication is much more noticeable only after the eighth year when the crossover occurs. Figure 10 below illustrates the comparison of the numerical growth between an evangelist who can bring twenty people to Christ each year and a disciple-maker who trains a disciple who can make only one disciple like himself every year.

SCEMC will have missed the goal of doing GC2 if it focuses only on program statistics but lacks individuals who demonstrate the four ships spiritual qualities. The program would also be considered a failure if many people in SCEMC claimed possession of great spiritual qualities while only very few seekers found faith in Jesus Christ through them. We must persist and aim for both the four ships quality and quantity. The return of SCEMC to spiritual health, quantitative growth, and the

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7 Schwarz, Natural Church Development, 24.
fulfillment of its God-given mandate is expected to be a gradual process before the momentum builds up in time.

Figure 10. Comparison of evangelist-based addition and discipleship multiplication.

The Action Plan

The plan begins when key leaders spread excitement about the vision and the rich meaning of the renewal journey. Leaders must sow the four ships seeds and grow four ships-driven disciples. This chapter describes the plan to keep the church vitally involved in the four ships model by employing the Natural Church Development (NCD) evaluative and corrective principles and processes.8

Table 5 is a master activity schedule that demonstrates a tentative time line for implementation of the four ships-based turnaround journey. The importance of prayer

8 Schwarz, Natural Church Development, 36-39.
cannot be over emphasized. Prayer is a key component to the master schedule so leadership remembers that God is an active part of the journey.

Table 5. Master Activity Schedule

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<thead>
<tr>
<th>Activity</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
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<tbody>
<tr>
<td>Getting Ready: 2007/03-2009/12</td>
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<tr>
<td>Vision Clarification and Preparation</td>
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<td>Praying: Following God’s Work</td>
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<td>Preparing for Leadership Farm System</td>
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<td>Preaching the Introductory Sermons</td>
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<tr>
<td>Cultivating an Atmosphere of Excitement</td>
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<td>Continued to Preach around the Core Values</td>
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<tr>
<td>Planting the “4-Ships” Seeds</td>
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<tr>
<td>Saturating the Excitement in All Channels</td>
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<td>Engaging the Basic Discipleship Process</td>
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<tr>
<td>Establish Personal Commitment &amp; Example</td>
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<td>Establish Simple Reproducible Process (LTG)</td>
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<td>Establish Follow-up for Mature Converts</td>
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<td>Establish Groups Following the CD Curriculum</td>
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<td>Engaging Emerging Leadership mentoring</td>
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<td>Review Leadership Training Objectives</td>
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<td>Select Leaders, Determine Training Approach</td>
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<td>Engage the Coaching and Mentoring process</td>
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<td>Encourage Multiplication</td>
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<td>Engaging the Training of Leaders of Leaders</td>
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<td>Identifying Emerging Leaders</td>
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<td>Determine Skills Leaders Needed</td>
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<td>Schedule Regular Training Opportunities</td>
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<td>Engaging Natural Church Development</td>
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<td>Introduction of NCD Concept</td>
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<td>Church Multiplication Movements</td>
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<td>Networking for Church Planting</td>
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<tr>
<td>Cultivate Vision</td>
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<td>Evaluate Systems and Principles</td>
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Cultivate an Atmosphere of Excitement for Advancement

Readying the church with preparatory work will not bring turnaround for SCEMC if members are not motivated and do not join the movement. Earlier efforts will have established a changing coalition among the board members and the deacons, who will support the next phase of communication and promotion. The congregation will hear about the coming changes and will understand the need for and meaning of the GC2 journey. At this point, the congregation will be familiar with the vision.

Changing habits in an established church culture is like rowing a boat upstream, and issues may pull members back downstream. Without effective leadership, congregants will not have the initiative to make the transition. The onus is on SCEMC leaders to create and maintain inspiration.9 An exciting atmosphere is needed for the congregation to understand, absorb the vision, and join the new journey eagerly.

The plan is to saturate the church’s communication channels with excitement and remind people of the core values. Leadership will exert deliberate efforts to ensure people do not forget the core values,10 and will plant and nurture seeds so that the four ships grow towards fruition. Sunday messages will always be aligned with the transformational plan to motivate, clarify, and support heart journeys. Most importantly, the pastor and

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9 Hyde, *Dedication and Leadership*, 30.

10 Ibid., 12.
new disciples will carry out four ships disciplines in their ministry’s attitudes and interactions.

**Saturate the Four Ships Emphasis**

Chapter 5 described SCEMC’s communication channels that can communicate and create a supportive atmosphere for a new beginning. These channels include the design of the Sunday services, sermons, and announcements, as well as decorations in the sanctuary, weekly bulletins, the quarterly magazine and the website. The wording and direction of conversations among leaders will emphasize the four ships core values. The messages containing the four ships seeds are sown constantly and will enable germination, growth, and fruition.

**Sunday Services**

Sundays provide the prime opportunity to influence the SCEMC’s congregation. The services’ design, execution, and messages must be done effectively and exert the greatest impact. Two major tracks of sermon series will be used. The first track is dedicated to focus on four ships themes. This track will start in the last quarter of 2008 and will be preached on alternate blocks of weeks, special occasions excepted. Care will be given to balance the four ships categories. To ensure a sense of joy and meaningfulness along the journey, the sermons will always emphasize how God is pleased when individuals live out the four ships disciplines: worship, stewardship, fellowship, and discipleship.
Teaching applications require few new religious actions as long as congregants practice spiritual consciousness in their daily lives. For example, a prayerful tooth brushing is good stewardship when individuals are conscious of the action as maintaining the temple of the Holy Spirit (1 Cor 6:19). Another example is daily greetings. Members can greet each other in sincere love while prayerfully recognizing God’s presence and His blessing (1 Cor 16:20). A third example is an individual’s daily work. The application of four ships disciplines in daily life removes Sunday Christian symptoms and builds character towards a four ships-driven life.

Music and Scripture reading selections, an article on the back of the bulletin, and announcements during the service will reinforce the four ships focus each week and emphasize the theme and message. The thinking process behind the service’s design will follow the four ships philosophy and will influence the words spoken in the services. The principles of worship, stewardship, fellowship, and discipleship will permeate the vocabulary. Congregants are encouraged to contribute articles and thoughts about what they are learning in the four ships framework, and these will be published in the bulletin.

The sermon application notes area in the bulletin will include the key question: “How do I apply this teaching to my worship, stewardship, fellowship, or discipleship?” The back page space of the Sunday bulletin will follow each week’s sermon, explain the points, or approach the message from a different perspective.
Visual Communication Program

Financial support for the spiritual emphasis program will be included in the church’s worship department budget for promoting disciplines in daily devotion and worship. Art, murals, and word pictures can stimulate memories of those who already know the message. They are also useful to rouse curiosity for those who are new to the idea. The congregation will be invited in early 2008 to submit designs for a prize competition related to the four ships model. This will cause people to think while they are creating designs, and more thinking will happen when people look at the finished designs. Fellowship will happen in the church when people associate the designs with the designers. This visual display program will select respected congregants and include outside Christian leaders as judges. We hope to see a chain reaction beyond producing and displaying the designs. The visual communication program will include the selection of one or two designs for use as displays on church walls and printed on lapel buttons, refrigerator magnets, and stickers. As explained in chapters 3 and 4, people can practice worship, stewardship, fellowship, and discipleship anytime and anywhere. These reminders will be effective in keeping spiritual consciousness alive in people’s daily activities.

The visual program will be re-launched in 2009 with the celebration of the New Year. Each wave of the campaign will last six weeks and will be repeated with new designs after six months. While the four ships will remain the primary message, different themes will be used to refresh the idea.

See sample graphics in appendix H.
Other Communication Channels

The Wednesday evening Bible study and prayer meeting, youth group, and adult Sunday school are small groups of fewer than ten people led by the pastor. Including regular visitations and phone calls, these are effective contact points for pastoral interaction with the people. The pastor’s mindset, words, and attitude can become infectious to those he contacts.

The leadership promotes congregational thinking and experiences around the four ships core values. Leaders encourage individuals to share their testimonies on how they found joy and meaning in their new heart journeys. Their stories may be shared in the Wednesday evening prayer meetings, Sunday school classes, and other small group gatherings. Congregants can write articles for Sunday bulletins, the quarterly magazine, and church website if recommended by the pastor and deacons.

Engage the Discipleship Process

The Life Transformation Groups (LTG) will be the more visible program launched in 2008, and the pastor and deacons will be the driving force behind the program. The motto “People who desperately need Jesus”\(^\text{12}\) will start the next LTGs. The pastor and deacons will meet regularly and exchange notes on who are in the groups and who has been identified to join the groups. The first goal is to start two adult LTGs by the middle of April 2008 with three people who have not been in the discipleship process previously. LTGs in SCEMC may be different from those described by Cole because

SCEMC’s participants understand the theory’s spiritual root. The motivation for starting LTGs is the understanding that SCEMC does God’s will, seeks His way of leading daily lives (Deut 6:1-2), and follows God’s will in the Great Commission (Matt 28:19-20; 1 Pet 2:8-10). The author of this paper believes LTGs will gradually build and strengthen discipleship because of the four ships model used in the process. Combined with the other actions taken towards the same objective, the low profile actions of the LTGs may be the tipping-point that will change SCEMC’s culture.

SCEMC has a shortage of leaders, but leadership reports seeing people growing spiritually in the last two years. Apart from improved cooperation and deeper trusting relationships, a more functional team of leaders is forming. Five out of the thirteen people baptized in the last four years have assumed leadership positions, and two have been in LTGs, served on the church board, and served as trustees. Board membership is an opportunity to express love for God in the four ships disciplines. While the board has high expectations for personal and spiritual growth, LTG is one important program that will continue contributing to this dynamic.

LTGs will be promoted in and among SCEMC’s youth. The youth group currently has six boys and no girls. These boys will be included in LTG orientation sessions to guide and demonstrate how to start LTGs. The pastor and youth group leaders will be a part of the groups formed by the teens. Leadership aims at getting all the boys to start LTGs and to pray for and invite their friends. The LTG program will be considered

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13 This concept was explained in chapter 4 of this paper.

in its infancy until one of the groups multiplies. Efforts will dwell on the need to expand the groups and actively involve them in evangelism, prayer, and other actions.

Interactions with people are another way SCEMC leaders can engage the four ships discipleship process. Actions speak louder than words. The classic way of teaching by the modeling of the teacher is effective (John 13:15; 1 Cor 11:1; Phil 3:17; 2 Thess 3:7 1 Tim 1:16, 4:12). In the process of exercising leadership, the pastor will connect with people and influence them. Encounters will happen in formal meetings and in informal and personal contacts. The pastor will have contact opportunities in personal visitations, while listening to problems or complaints in working with leaders, during conflict resolution, and in fellowship meetings. Since worship, stewardship, fellowship, and discipleship encompass all of life, people have opportunity to see the pastor’s example (1 Tim 4:12). The pastor will seek every opportunity to associate with disciples to make meaningful and significant impacts.15

Although people may not be able to articulate their observations, sinful acts and the fruit of the Holy Spirit (Gal 5:18-25) are easy to distinguish. It is our hope that the fruit of the Spirit will become evident when the pastor practices authentic worship, fellowship, stewardship, and discipleship. Deep positive impressions lead to appreciation, and appreciation leads to imitation that reproduces the pastor’s qualities (1 Tim 4:12).

How Leaders Are Trained

It must be noted that the paradigm of schooling that depends on the teacher teaching in classrooms to produce knowledgeable experts needs to give way to a different paradigm of training. The schooling concept needs to gather students of the same interests to listen to a teacher. The students may or may not have a commitment toward using their newly acquired skills or knowledge but take the training just in case they might need it one day. Though teachers can teach, learning is an action taken by the student. The students may learn better when they see someone using knowledge and are thus inspired to see their own need for the knowledge or skill.16 Thus, knowledge and skills are often caught rather than taught.

SC EMC cannot afford to spend energy and manpower to do “just-in-case” training. There are just neither enough teachers available to teach, nor enough students that may have the same needs and interests to form classes held “just-in-case” the students may one day use what they learn. SCEMC needs to focus on an alternative scheme of “just-in-time”17 training described in Logan’s *Raising Leaders for the Harvest Manual*.

Thus, LTGs will be the starting point of discipleship and training. Anything like this would still be the simplest form of following the biblical instruction of talking about and keeping God’s requirements and mission fresh in the minds of His people (Deut 6:2, 6-7; Prov 3:1, 3). It is not for God’s people to ask if this would work. It is the Christians’

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17 Ibid., 4-7.
duty to commit to this sacred discipline. The conviction by faith at SCEMC is: LTG’s must go on for every committed Christian.

Ministry and leadership training will mostly be done in a “life-lane situation” rather than in “parking-lot safety”; “on-line” instead of “off-line”; and on-the-job rather than in a classroom situation. SCEMC may not take the time to train a person unless there is a commitment to apply the knowledge or skills immediately. This new paradigm simplifies the assessment of training: effective training produces leaders functioning well in their ministries. Dysfunctional leaders or ministries reflect ineffective training, indicating a need for improving the training process or trainer-trainee relationships.

On-the-job, Just-in-time Learning

Like all organizations, the board deals with issues and problems among people and regarding tasks. Under the leading of the pastor, decision-making will be based on the SCEMC value system; the principles of worship, stewardship, fellowship, and discipleship will lay this foundation for board decisions. The pastor’s four ships values will be revealed in careful and deliberate words, attitudes, approach to discussions, and silence in the board meetings. People can catch the pastor’s ministry core values in board meetings.

Admiration leads to imitation. The pastor will be careful to set a good example, especially in interaction opportunities with the board members. The godly, loving intentions, the logic, and the biblical principles applied will be used in explaining to the board as a part of their training, and will be used intentionally to inspire imitation. The
pastor, along with the board chairman, will constantly encourage everyone on the board to address any deviation from four ships values and principles. Mutual discipleship will occur while the church takes inner heart journeys consciously in board meetings. Stewardship and fellowship can be active while the board carries out ministry tasks together. Leaders and the pastor must act deliberately in the fellowship and stewardship mode and demonstrate love for Christ and each other. Diligent co-laboring for the Lord produces joy through the congregants’ knowledge of the Lord’s pleasure in the church’s stewardship and fellowship. The board members will enjoy the on-the-job spiritual discipleship. They will learn and grow through their positive experience while serving on the board.

All these actions need no new programming. They are going to be the most important engagement of SCEMC’s on-going spiritual reality (1 Tim 4:7-16). These deep changes accumulate and become the church’s collective spiritual quality with minimal appearance in any classroom, training course, or Bible study groups. The heart’s discipleship brings renewal from the inside out (Matt 12:35) while doing ministry. Board members will also practice the same process when they lead their own ministry teams. This approach, when combined with LTGs, may prove effective in closing the gaps between learning, growing spiritually, and practicing biblical truth while committing to ministry.19

18 Logan and Cole, *Raising Leaders for the Harvest*, 4-6. “Just-in-time” training is given on the job. According to Logan, the appointment of the leader should happen before the training so that the leader is prepared to absorb and learn. Logan’s sequence is: orient, involve, and then equip.

19 See figure 8 and its explanation in chapter 5.
Actions speak louder than words. Similarly, it is more valuable to see effective involvement in ministry and lives demonstrating the GC2 principles, than it is to complete a course or earn multiple certificates. The purpose that drives this unfamiliar approach to discipleship is to cultivate people, ever growing in knowledge, living in, and ministering in the spiritual disciplines of the four ships. It is crucial to understand that this system may not produce many church-goers or teach a systematic understanding of any Bible book, much less produce those few Bible experts needed for SCEMC. Those traditional objectives are still embraced and can be achieved through the optional Sunday school courses, Bible study groups, guided reading, and seminary courses. Yet, SCEMC aims to nurture Christians to realize spiritual vitality and raise leaders for multiplying the harvest of bringing the lost into Christ’s Kingdom under the guidance of the master trainer. Leaders for a healthy ministry will become available through leadership multiplication and will apply biblical truths where and when needed.

SCEMC is to become a productive family of God and a church for accomplishing Christ’s commission for His church. It is our hope that, when combined with some of the Bible study groups\(^{20}\) and Sunday school, the church will grow in size as people join the new spiritual journey and share joy and fulfillment, just as in the Apostles’ times (Acts 2:41-47). Spiritual disciplines and advancement are an integral part of church growth at SCEMC, apart from attendance. People who show qualities in initiative, love for God, faithfulness, availability, and teachability (ILFAT) will be included on a roster for

\(^{20}\) Including the Wednesday evening Bible study prayer meeting and other home Bible study groups.
follow-up and enlisted for coaching and mentoring. It is likely that the pastor will remain the main master trainer for SCEMC at this stage because this process requires leaders who lead and influence, and it requires people with organizational and business skills to keep the church orderly and efficient. Deacons and elders must also be raised from the congregation in time to fill their roles as prescribed by the Apostles (1 Tim 3:2, 8; Titus 1:5).

There is no shortage of tasks at SCEMC. In the past few years, the pastor washed dishes, cleaned washrooms, shoveled snow, salted walkways, installed the sound system, and renovated a room in the parsonage because members lacked skills, time, or motivation. He is also the only one trained to lead any small group, teach adult Sunday school, lead the mid-week prayer meeting, and do all the discipleship as well as evangelism work. As ILFAT people emerge from the LTGs or assigned tasks, some of the needed work will be assigned to them. Meetings with these individuals will be initiated when trust is built and relationships prepared, and further ministry involvement will be explored, especially in the primary ministries.

Ministry skills will be imparted through an on-the-job training process. Skill training will depend on the trainees’ gifts and outstanding ministry needs. SCEMC has developed and approved a ministry guide booklet for board positions and major ministry committees. A full description of each board position as well as in each ministry committee, along with the required work and skills to function successfully in these

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21 Refer to the basic curriculum in chapter 5.

22 See Appendix J.
positions is documented in that booklet. Logan has also published a job skills check-
list. These lists will be used as a guide for the pastor to give coaching and training for
the emerging leaders. The performance of each department and committee member can
be measured against the church’s ministry guide. Effectiveness of the board members’
training will be reflected in the board members’ competency in their departmental
ministries, as well as their ability to recruit and train new leaders.

Training in acquisition of skills and church involvement will emphasize the
expression of love for God through stewardship. The individual will first be approached
with the SC EMC vision, and the ministry role and the value of the ministry results will be
explained. In most cases, in the next few years, no pre-assignment classroom course will
be assigned, but the person will be placed in a position as a trainee with his or her
agreement.

The pastor or trainer will first invite the trainee to watch how ministry is done.
When the trainee expresses confidence, he or she will be asked to take part in the
ministry. The responsibility shift is gradual, and the trainee will assume more
responsibility until the entire ministry role is shifted to the trainee. At such time, the
trainer will observe the trainee’s ministry performance and provide help, correction, or
enhancement guidance as needed.

At this point, the trainer will encourage the trainee to identify someone who can
learn the ministry, and deeper questions about this ministry will surface during the

23 Logan and Cole, Raising Leaders for the Harvest, 4-34.
24 Ibid., 4-6. Where Logan suggests the order of: Orient-Involve-Equip, rather than Orient-Equip-
Involve.
process. Additional resources may be identified and explored as the trainer and trainee become what Peter Senge calls a “learning organization.”

The trainer will address biblical principles and spiritual insights concerning the ministry. When the new trainee is identified, the trainers will seek God’s guidance about calling the new trainee into ministry. The original trainer will gradually disengage and allow the new leader to train the trainee. Communication between the trainer and the trainees will be kept open and any questions addressed. The training will be regarded as successful when the trainee has become a trainer and passes on his or her work. The original master trainer will remain in a mentoring relationship with the new trainer to ensure the next generation of calling and training happens with new potential leaders. Thus, trainers will multiply, and many will be available to giving training to future emerging leaders. This will start a leadership multiplication movement, allowing SCEMC to have enough leaders to bring in a good harvest.

Training through Coaching and Mentoring

The coaching sessions will follow a four-step agenda with a GROW acronym: which stands for Goal-Reality-Options-Will. The coach will lead the trainee by asking stimulating questions to help the trainee think and utilize his or her own internal resources to solve any problem. The coach can interject new insights and scriptural guidance to aid the learning process. Instilling of information and instruction will only


happen when it is really necessary – when the trainee does not have the internal resources from which to draw. Thus, the trainee is challenged all the time and trained to rely on his or her own research and thinking process. Coaching for board members in their ministry will most likely be done in a one-on-one setting. Notes are taken for each coaching session, documenting the desired goal, how the reality is different from the desired state of things, the options, and the action that will happen to bring about the results. Regular meetings are to be kept for the coaching process with a frequency between once every week and once every two months, depending on the needs of the trainee. While board members report to the chairman of the board administratively, each is coached or mentored by either the pastor or a deacon. Board members are accountable to the board for keeping ministries organized, harmonized with the other departments, and achieving their departmental mandate with the help they receive from their coaches or mentors. They are also accountable to their coaches or mentors regarding their skills and spiritual development. The same coaching process is to be repeated by the once-trainee when this trainee becomes familiar with the coaching process. The trainee-turned-coach will be given further guidance by the master coach as part of his or her on-going training to become a coach.

Regular group leadership training meetings will be organized for Bible study and ministry task small groups, and the training will include group dynamics and interpersonal skills. The Bible study group leaders will be trained in basic inductive Bible study. They will be led through actual Bible study experiences and review the process to discover and explore their experience. Each group member will be assigned to lead a
group. A few other Bible study approaches will be explained in the training course.

Ministry group training will be experiential after the trainees understand small group dynamics. Special attention will focus on stewardship principles and people skills while participating in church ministry. Leaders of leaders may emerge as new people join SCEMC and the present congregation matures. The coaching and mentoring process will remain basically the same except for new recruit assignments. A mentoring guide taken from Logan’s *Raising Leaders for the Harvest* will be used for training leaders of leaders.27 Though we will set quantity targets by projection, there is no certainty as to how many leaders will actually emerge in the future. The only certainty is that the spirit and authentic practice of worship, stewardship, fellowship, and discipleship will grow in many congregants’ lives. Table 6 provides targets for the number of small group, large group, and congregational leaders the church may acquire in relationship to the numeric growth of SCEMC. The target numbers will be published in the Annual General Meeting publication, and attention will be drawn to them in the annual meetings. The congregation will be challenged to reach the next level of leadership capacity.

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27 Logan, *Raising Leaders for the Harvest*, 4-17 – 4-19.
Table 6. 2008-2013 growth and leadership requirement projection

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Adult</th>
<th>Youth</th>
<th>LTG</th>
<th>Small Group Leaders</th>
<th>Large Group Leaders</th>
<th>Congregational Leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Congregation Size</td>
<td>Emerging Leaders</td>
<td>Leaders of Leaders</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>LTG</td>
<td>Small Group Leaders</td>
<td>Large Group Leaders</td>
<td>Congregational Leaders</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>To lead 1-4 people</td>
<td>3-15 people</td>
<td>12-30 people</td>
<td>25-100 people</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2008</td>
<td>40</td>
<td>28</td>
<td>12</td>
<td>4</td>
<td>10%</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>2009</td>
<td>46</td>
<td>31</td>
<td>15</td>
<td>6</td>
<td>20%</td>
<td>18</td>
<td>7</td>
</tr>
<tr>
<td>2010</td>
<td>53</td>
<td>35</td>
<td>18</td>
<td>11</td>
<td>30%</td>
<td>25</td>
<td>10</td>
</tr>
<tr>
<td>2011</td>
<td>61</td>
<td>40</td>
<td>21</td>
<td>18</td>
<td>45%</td>
<td>30</td>
<td>12</td>
</tr>
<tr>
<td>2012</td>
<td>70</td>
<td>45</td>
<td>25</td>
<td>27</td>
<td>60%</td>
<td>36</td>
<td>14</td>
</tr>
<tr>
<td>2013</td>
<td>81</td>
<td>51</td>
<td>30</td>
<td>38</td>
<td>75%</td>
<td>43</td>
<td>17</td>
</tr>
</tbody>
</table>

The four-ships-based Christian Education curriculum\(^{28}\) serves as a content guide for long-term discipleship development. It is not limited to Sunday school class use, but can be used by all groups and individuals. The “Journey of Faith”\(^{29}\) materials will be used in evangelistic visitations, Gospel sermons, and youth group activities. SCEMC’s youth group includes high school students who will have spent at most four years in the group. The special list of topics relevant to the youth group is given in Appendix B.

Youth group leaders will be given this list as a starting point to design their learning or fellowship activities. The prayer meetings and most of the adult Sunday school classes will follow the “Journey of Hope” curriculum. The formation of new small groups and Sunday school classes is encouraged. Some of these groups and leaders may be ready for materials in the “Journey of Love” materials. The pastor or the Christian

\(^{28}\) See Appendix B.

\(^{29}\) “Journey of Faith,” “Journey of Hope,” “and Journey of Love” are the names of programs in the Christian Education curriculum and can be found in appendix B discussed in chapter 5.
development department head will help the leaders select courses and provide guidance in course planning. This system should instill knowledge, shape character, challenge commitments, and train skills for ministry.\textsuperscript{30}

It should be noted again that this discipleship and leadership training process is of a just-in-time\textsuperscript{31} rather than a just-in-case nature. Those who are willing to be involved are trained for their ministry needs. There will not be a great number of people attending Sunday school for long periods of time, learning much of the Bible, having taken many leadership courses, just in case they may need them one day, and never getting involved in ministry.

Discipleship beyond SCEMC’s Location

SCEMC is one among many declining small urban churches in the city. Three sister urban churches of the same denomination are located near SCEMC. A Presbyterian Church, two Gospel Churches, and an Anglican Church are all within two kilometers distance from SCEMC. They have their own buildings with 80- to 140-seat sanctuaries but are attended by twenty-five to fifty people.

The SCEMC vision is not just to fill the building with people but to develop people who can multiply disciples. A healthy and successful four ships disciple will grow and make other four ships disciples. A four ships leader will be considered healthy and productive when he or she can train up similar four ships leaders. As a local church,

\begin{itemize}
\item \textsuperscript{30} See the Master Plan of Christian Development in chapter 5.
\item \textsuperscript{31} Logan, \textit{Raising Leaders for the Harvest}, 4-7.
\end{itemize}
SCEMC will be considered healthy, on track with God’s plan, and successful when it multiplies its four ships-driven ministry. SCEMC wishes to extend its ministry by planting new four ships-driven churches and helping other churches fulfill their God-given mandate as local churches. The four ships core values system frees SCEMC from a church model that requires a building because the agenda of renewal does not depend on the church building. SCEMC may even establish house churches with less professional or clergy dependence when these smaller units are guided by the four ships-driven spiritual model.

In time, SCEMC may carry out the programs and be involved in making disciples in every church activity. The author of this paper believes that engagement in discipleship multiplication will result in making excellent GC2 disciples and will glorify God during this process and in the future. However, regular evaluation will become necessary. The following key questions will be included in the future evaluation: Is SCEMC clearly working toward fulfilling the Great Commandment and the Great Commission? What is the status of church health and of the essential qualities? Is SCEMC meeting its quantitative goals? Authentic practices of Worship, stewardship, fellowship, and discipleship will be stressed at SCEMC through the evaluation process.

Personal ideas and thoughts for evaluation may increase and become confusing. Therefore, a more objective evaluation and assessment program like Schwarz’s NCD will be employed to keep ministry in SCEMC balanced and on track. Leadership plans to

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initiate the first essential quality assessment in 2008 and using the NCD ten-step process to make program adjustments. More detailed discussion concerning the evaluation of the four ships approach will be presented in the next chapter.
CHAPTER 7

IMPLEMENTING FOUR SHIPS MINISTRY MODULARIZATION

St. Clair Evangelical Missionary Church must turn from the years of ministry that missed God’s calling towards a course that Christ has laid for His Church. The curriculum and leadership farm system discussed in chapter 5 will lead SCEMC toward that new course of discipleship and leadership multiplication. Besides the curriculum, we must also organize the ministry and strategically place leaders to bring the church into meaningful turnaround actions.

Focusing on the Ten Commandments and the Great Commission at SCEMC is a major change. Few members were familiar with the old way of ministry, and new Christians and leaders are still learning their church life and newly adopted religion. Resistance can occur in an organization of any size when facing change. Changes interrupt and can cause splits that destroy the organization. Careful planning, preparation, and prayer are needed during SCEMC’s shift to a four ships-driven ministry. Leadership can plan to lead the changes for some issues, but changing hearts remains God’s work. Prayer and submission to the Holy Spirit are part of worship, and SCEMC follows God’s lead through the process. The necessary shift requires a heart’s journey rather than institutional or programmatic change; however, institutional organizations reflect the organization’s purposes and direction. Organizational dysfunction can hinder the ability
to fulfill the church’s purposes. SCEMC’s current ministry structure can hinder the renewed purpose and must be re-examined and reconstructed to fulfill the new purpose.¹

**Preparing the Foundation of the Four Ships Leadership Structure**

SCEMC leaders must convince congregational members of their calling and urge them to be involved in their mission. SCEMC must not remain a “stuck”² church with weak affiliating³ attendees and few Christ-following, productive disciples. The vision for change is initiated by the pastor and based on a strong scriptural foundation as discussed in chapters 3 and 4. The congregation must evolve from simply hearing evangelistic sounding sermons for their pleasure to being practical and productive Christian disciples.

The preparation process for a new ministry vision may take up to six months.⁴ SCEMC must aim to form a new leadership structure at the end of the preparation period. This process will begin through a series of sermons that raise and answer the question the Pharisees asked Jesus in Matthew 22:34-40. In the author of this paper’s experience, SCEMC’s congregants can deal with conflicting worldviews and religious practices. The new direction will not be announced from the pulpit and will not be mentioned in the beginning of the sermon series but will be taught through the sermons.

¹ Warren, *The Purpose Driven Church*, 121.
³ Bibby, *There’s Got to Be More*, 41.
The Four Ships-based Sermons and Bible Study

The sermon series gently leads the congregation and leaders to the four ships model. The series challenges leaders to reflect on how their involvement and ministries relate to and advance the Great Commission and promote Christian discipleship principles. The sermons inform the congregation of Christ’s purpose for the church and emphasize the changing\(^5\) of hearts with a sense of urgency\(^6\) so that congregants will engage in the discipleship multiplication mission. Appendix I lists the schedule of sermons, and other sermon topics are included to allow variety.

While the sermons will be the core element in the design of Sunday services, the sermons will be supported by music, Scripture reading, and articles in the bulletins. Sunday services will be experiences of authentic encounters with God, and congregants will confront God’s challenge to live fuller Christian lives. SCEMC may not see an immediate increase in Sunday attendance, but people may notice change. The sermon series and introductory activities cover more than four months and began in January 2007. The pastor and appropriate department heads wrote five hundred- to fifteen hundred-word articles related to the sermon series for the SCEMC’s quarterly publication and the church web site.

The Wednesday evening prayer meeting emphasizes the GC2 theme using questions that stimulate discussion. Other small group meetings, including the women’s


group, Sunday school, and visitations, will purposefully\(^7\) emphasize these themes. During this period, the pastor will monitor the congregation, pay special attention to the early adopters, and will try to empower them\(^8\) to share their enthusiasm with others. These early adopters will form the most important group of people, who will become a guiding coalition that supports the change process.\(^9\)

The Leaders Gathering

Leaders, especially the church board, must be united in the vision to create change in the church. At the beginning of each board meeting, the pastor must request time for reflection, devotion, and training to build the concepts and clarify misunderstandings. The pastor will also work closely with the board chair to set the direction of board meeting discussions so that the board fulfills the church’s biblical purpose. The pastor must carefully convey the value system through purposeful words and expressions that lead the board toward GC2.

In the third month of the preparation period, the pastor and board will analyze the past experiences of the church regarding the exodus of congregants. SCEMC’s leadership expressed concern over continued congregational decline in the past decade. Figure 11 illustrates different ways people join and leave a church. The board and other leaders can examine this picture, share stories, and relate what they see in the coming and going of persons in light of figure 11. The pastor will summarize their comments and explain the

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\(^7\) Warren, *The Purpose Driven Church*, 111-117.

\(^8\) Kotter, *Leading Change*, 57-61.

\(^9\) Ibid.
dynamics of the in-flow and out-flow process. The figure is significant because, unless SCEMC can lead seekers to find the Lord, the seekers stay in the church for only social reasons. Unless Christians grow spiritually and become disciplined in worship, stewardship, fellowship, and active in making disciples for Christ, the church will lack spiritual meaning.

Conflicts often arise when church members are not taught to relate to each other in God’s love.\textsuperscript{10} SCEMC has experienced such tragedies before and has seen people leave the church. If congregants remain in the church for social reasons and not as a

\textsuperscript{10} The Apostle Paul dealt with a number of problems in the book of 1 Corinthians.
spiritual expression of worship, stewardship, fellowship, and discipleship, SCEMC ceases in essence to exist as Christ’s church.

The pastor cannot simply preach the four ships disciplines. The congregation must submit to God’s call and practice these spiritual disciplines. The congregation must witness examples of these disciplines in their leaders’ actions and see the core values reflected in SCEMC’s ministry structure. SCEMC can become attractive for seekers and Christians when SCEMC offers an authentic spiritual walk and follows GC2 principles. The inflow of people will increase, and the outflow of seekers and Christians, represented in arrows 4 and 5 in figure 11, may decrease. Some people may believe the church’s performance will not affect members moving in and out of the city; however, the author of this paper knows some families who did consider these factors. The quality of fellowship and fulfillment of church life for the family were significant factors in more than one case. SCEMC plans to reduce the outflow of unhappy seekers and unhappy Christians and aims to plant new churches. The author thinks that the quality of authentic practice of four ships spirituality affects the quantity of the church in every way.

Short Term Goals and Planning

In the fourth months of the preparation period, the pastor will lead the board to create a five-year plan for the church with specific goals. The pastor will encourage the congregation to think it is possible to achieve the targets. Table 7 illustrates how SCEMC can double in size in five years. Apart from congregational growth from forty to eighty-one, illustrated in column B, as totals of columns C and D, leaders must train leaders of
small and large groups to sustain growth. The number of people involved in LTGs illustrates the importance of entry-level discipleship. LTG is an important entry point for building four ships disciplines into the discipleship genetics.

The pastor will help the congregation imagine each person’s role in light of the growth projection. The real challenge lies in SC EMC’s starting lineup because no one is trained sufficiently to lead the board without help. No one has demonstrated the capability to lead a small group. The biggest challenge is that the pastor is the only capable small group trainer. The board’s current ministry structure and task distribution are geared toward administration and institutional survival and have little effect in edifying the congregation or making new disciples. The board members’ involvement in ministry has little effect in reducing the outflow or increasing the inflow of members. Table 7 below presents a projected growth of the congregation (Column B which is the combination of Columns C and D), and shows how many leaders are needed for the various levels of group sizes. Column E shows how many we desire to have in Life Transformation Groups, which is a target percentage (Column F) of the total congregation size (Column B). Column G contains the numbers we wish to have participating in small groups and the corresponding number of leaders needed who can give leadership to these groups (Column H). Similarly, we wish to have regular attendance in overall church-wide functions (Column I) apart from the Sunday service, and number of leaders needed for such functions (Column J).
Table 7. 2008-2012 desired growth and leadership projection

<table>
<thead>
<tr>
<th>Year</th>
<th>Congregation Size</th>
<th>LTG Level</th>
<th>Small Groups</th>
<th>Congregation Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Adult</td>
<td>Youth</td>
<td>Attend.</td>
</tr>
<tr>
<td>2008</td>
<td>40</td>
<td>28</td>
<td>12</td>
<td>3</td>
</tr>
<tr>
<td>2009</td>
<td>46</td>
<td>31</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>2010</td>
<td>53</td>
<td>35</td>
<td>18</td>
<td>11</td>
</tr>
<tr>
<td>2011</td>
<td>61</td>
<td>40</td>
<td>21</td>
<td>18</td>
</tr>
<tr>
<td>2012</td>
<td>70</td>
<td>45</td>
<td>25</td>
<td>27</td>
</tr>
<tr>
<td>2013</td>
<td>81</td>
<td>51</td>
<td>30</td>
<td>38</td>
</tr>
</tbody>
</table>

The growth chart may help the board members to visualize the level-by-level increasing requirements of leadership skills. This may help them to focus their skills acquisition goals to reach their next level of leadership. The relatively small number of needed leaders will also help the pastor to focus his targets on whom to select and what is needed in the training of potential leaders. Training will most likely be in the form of one-on-one personal coaching for the next few years. Each potential leader will be led, trained, empowered, and encouraged in the training process and contribute spiritually and organizationally towards growth.

Starting in March 2008, leadership will use visual reminders designed to keep the purpose and strategy of the four ships model in congregants’ minds. The theme of loving God “With All My Heart” will be printed on wall murals, banners, lapel buttons, refrigerator magnets, note pads, and pens. These reminders will be highly visible, and may encourage conversations on loving God and neighbors, and in making disciples.
SCEMC can join with other churches interested in these visual message reminders. Appendix H provides a preliminary design.

**Creating Four Ships-based Ministry Modularization and Job Descriptions**

The author of this paper believes the planned preparation process will arouse hope, excitement, and enthusiasm among board members. Elements of a new vision will be present in the leaders’ minds and hearts. The preparation process provides board members a picture of a new future for the church. The leaders will see how their own needs can be satisfied through the Great Commission and will live their lives by the Great Commandment. They will desire to know how to prepare for the future, and a guiding coalition group will emerge.11

SCEMC has experienced a desperate struggle for survival in the past decade, and no one has demonstrated the ability to lead the board since 2003. The pastor must coach all board members because they do not know how to lead their departments. Although the board will consider the new mission, they lack the ability to execute it. In October 2007, the pastor met with each board member individually and invited suggestions for a new mission statement. The pastor worked with their suggestions and formulated a draft version examined at the November 2007 board meeting. The following sample statement helped the pastor and board members focus their thoughts: “SCEMC exists by Christ’s election to be God’s people to do God’s work. We live out the spirit of GC2 (Great

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Commandments and Great Commission) by practicing authentically and excellently the
4-ships model (Worship, Stewardship, Fellowship, and Discipleship).”

The November ministry advancement conference was a crucial time to plan the
2008 ministry plan. At this conference, the pastor introduced the new mission statement
and explained how it relates to the teaching conveyed in sermons and publications over
the past nine months. The pastor emphasized the core values of the Great
Commandments and Great Commission and expanded the agenda from the GC2
principles. The pastor provided ample time for leaders and members to raise questions
and discuss any issues or clarify the mission statement and its implications. During this
discussion, everyone was encouraged to support their views from the Scriptures, open
their hearts, and submit themselves to the Holy Spirit. The new mission statement was
presented to the congregation after the board finalized it according to suggestions heard
in the conference. After this, it was officially adopted.

Creating a New Functional Ministry Modularization Design

The board meeting minutes of the past five decades consistently emphasize
attendance and money\textsuperscript{12} and do not reference any mission statement. The Sunday school
and missions departments were the only two missional ministries which had leaders as
board members. In 2003, the mission ministry team had stopped functioning and the
Christian education department was conducting only one class of children under twelve
years of age. The Christian education department head was the only Sunday school

\textsuperscript{12} Church records, held at SC EMC.
leader. Her job was to watch the children while she listened to the sermon through a speaker system. The adult Sunday school class was detached from the Christian education department. Other board positions were administrative, including the secretary, treasurer, bookkeeper, and the head trustee. They were not expected to be concerned with the church’s missional functions. The leadership team functioned only for institutional legality. Three people had to be sent by the denomination to lead and stabilize the dysfunctional, ineffective board. When the previous pastor resigned, strong personalities became the major leading authorities and were more powerful than the deacons. Figure 12 below demonstrates the fragmentation of the leadership team in 2004, before the board was restructured. The scattering of the unconnected boxes were ministries and leaders not supervised by anyone in the church.

**SCEMC Ministry Structure in 2004**

![SCEMC Ministry Structure in 2004 diagram](image)

Figure 12. SCEMC ministry structure in 2004.
The solid box lines represent power held by persons in those positions. Boxes with dotted lines represent individuals who had difficulties or inabilities and could not fulfill the functions in those roles. The connected or overlapped boxes represent ministry being performed with team cooperation or a coalition of power. The official board structure is linked by arrows. The Head Trustee and the Treasurer positions were held by one single person. He missed more than half of the Sunday services because he has a very sick child, who needed intensive house care. The deacons were board members with votes but without vocal influence. They do not have teaching skills, experience, or desire, nor are they expected to teach or lead a Bible study. The two external advisors did not attend SCEMC but were there to give stability to the board and are voting members.

The Christian Education department head did not know that the adult Sunday school belonged to her department and had not given supervision or direction to the teacher. The teacher, too, did not know that his ministry was related to her department. The board chairman had not made any effort to bring them together.

The couple who led the Wednesday evening prayer meeting and the men’s group did not want to report to anyone and refused to allow the pastor to lead the prayer meeting. The wife of that couple was the board secretary, who also led everything in the Sunday services except for the preaching. Until 2004, the board’s structure served only constitutional requirements. Without change in this structure’s focus, SCEMC’s new vision will be undermined and suffocated.¹³

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For SCEMC to turn into a congregation that fulfills the GC2, leadership team members must change their mentality and think in a missional way. The church’s administration is an important part of SCEMC’s stewardship ministry; however, it must serve the worship, fellowship, and discipleship ministries. There are two possible solutions that place congregational leaders in charge of the worship, stewardship, fellowship, and evangelism functions. One way is to assign leaders as board members to lead ministries, and this conforms to the church’s present constitution. The other way is to create a separate team outside of the board led by the deacons or pastor. In either case, these new departments or committees are considered the primary ministries and the administrative departments are supportive or secondary ministries. Currently, SCEMC lacks people to lead one board, and all departments must work together on a single board. Figure 13 illustrates a version of the proposed new board structure.

The main difference between the old and new structures is the addition of the Primary Ministry Team (As highlighted in the ellipse) in the new structure. In this model, the organizational functions of the trustees, treasurer, and secretary are considered supportive ministry. The model defines clearly the roles of the pastor, deacons, and the chairman of the board.

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15 The author of this paper has served in pastoral positions in different churches. In one case, a board of deacons led the primary ministries and a board of executives handled the institutional functions. In another case every function belonged to a single board.
In this modularization, the pastor is the chief spiritual watchman, who works with the deacons, who observe and understand the congregation’s spiritual state. The pastor knows the congregants individually, prays for them, and seeks God’s direction to help them conform to God’s plan. The pastor and the deacons lead the ministry and work closely with board chairs to establish ministry strategies. The pastor recognizes, recommends, and trains leaders in appropriate ministry positions.\textsuperscript{16} He can use various opportunities to teach and preach, bring God’s message to the congregation, and lead

\textsuperscript{16} Logan and Cole, \textit{Raising Leaders for the Harvest}, 4-6. “Just-in-time” training is given on the job. According to Logan, the appointment of the leader should happen before the training so that the leader is prepared to absorb and learn. Logan’s sequence is: orient, involve, and then equip.
them to draw closer to God. The pastor cannot be part of the board but can influence the board through his leadership, training, and guidance given to the board chairman.

The deacons serve as assistants to the pastor in the capacities of spiritual watching and discernment, soul caring, teaching, administering ministries, and disciplines. As respected spiritual leaders, the deacons can influence the board members. They can give assistance by leading, training, and guiding board members in their ministries. They also retain their former ministries of aiding the pastor in serving communion, visitation, giving care, and maintaining the network of Christian fellowship among the congregation.

The chair of the board leads the board to fulfill its God-given church ministry. The chairman is responsible to make sure these objectives are fulfilled also within the legal limits. The chairman supervises and coordinates the departments through the board meetings and meeting with the board members individually. The worship ministry coordinator leads a team to facilitate Sunday services and promotes personal devotion, home worship, and the Christians’ daily walk with God.

The Christian discipleship coordinator facilitates the traditional Sunday school system and any other small discipleship group. This coordinator cares for the library, promotes activities and conferences, and leads leadership training workshops.

The fellowship coordinator leads Christian fellowship and promotes Christian love and mutual respect within the congregation. These functions can be church-wide and use small groups of two or three. These functions need not be operated only by this department but in cooperation with other activities. This department is responsible for
any fellowship group such as the men’s group, women’s group, and the youth group. Cooperation with the outreach department extends love beyond the church boundary.

The evangelism coordinator works with a team and carries the Gospel to the immediate community and beyond. This coordinator formulates strategies, plans, and programs to promote the Gospel. He or she promotes evangelism training, encourages congregational involvement in evangelism, and promotes overseas mission work.

The supportive ministries include the trustees, treasurer, and secretary. The trustees oversee the building and other facilities including cleaning, snow clearing, rooms, equipment, and supplies. The secretary keeps church records, meeting minutes, and necessary communication or publications. The treasurer handles all the money matters, including making approved financial transactions, bookkeeping, and presenting financial reports to the congregation and the government.

The church budget is restructured to reflect the new position assignments. The budget has been changed over time. For example, in 2003, the church budget was divided into the two major categories of pastoral salary and building and facility costs with $21,500 (53 percent) for pastoral expenses, $18,500 (46 percent) for facility costs, and $500 (1 percent) for all other ministry funds. The 2008 budget has improved with $30,845 (44 percent) for pastoral costs, $32,460 (46 percent) facility spending, and $7,290 (10 percent) for all departmental activities. This budget may not support the

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17 Figures are based on SCEMC 2003 Annual Report. The budget includes contributions to the denomination and missionary expenses.

18 Figures are based on SCEMC 2007 Annual Report. The budget includes contributions to the denomination and missionary expenses.
primary ministries adequately. In a modified budget, leadership will direct a larger proportion of funds for each of the primary ministry departments, reflecting the emphasis on these ministries, and department heads will have the financial resources needed to run their programs.

Each department may also have sub-committees made up of people who want to minister and grow. Sub-committees are the core work centers of the church. They are also places to learn unity, love for each other, cooperation, and Christ-like character. Emerging leaders will help Christians learn to appreciate, accept, and learn from each other. The value of effective fellowship must be emphasized in the sub-committees as people grow while serving together.

The changes to the board and budget structure were initiated in 2004 as correctives to the leadership group’s dysfunctional state. A similar modularization was implemented in 2006, and one person has been elected as a trainee in the Christian Discipleship Department among the primary ministry group. Later in 2006, leadership created a set of board-approved job descriptions. Along with the job description of the board positions, present and future leaders will have a booklet describing each department’s skills requirements, spiritual requirements, purpose, and objectives.

Implementation and Transition

Life Transformation Groups (LTGs) were introduced in the church and promoted earlier because they are independent of the administrative renewal plan. As a result, some noticeable changes occurred in people’s lives, but all LTGs stopped due to changes in
A sense of early “short-term wins” boosted confidence in the renewal venture. Members responded positively to the sermons’ challenges, and some members submitted to God’s prompting to become involved in ministry. SCEMC celebrated God’s work within the church with adoption of the new mission statement. Members felt God had answered prayers as they continued to pray and work with God’s hand as an ongoing discipline.

The leadership team searched constantly for individuals with leadership potential, and a temporary committee was approved in 2007 to start the fellowship ministry. One of the committees was elected into the fellowship department at the 2008 annual meeting. God’s work and SCEMC’s diligent obedience has brought the church to a point where members are excited about the direction of discipleship multiplication and have accepted this new ministry team design. Harmony in the board has been achieved and has produced the fruit of the Gospel.20

SCEMC is being cultivated into a new culture. We are aiming at new objectives for our board meetings. Under the new direction, board members are led by the chair, with support of the pastor and deacons, to learn the overall ministry objectives and pursue progress. Each board position has a clear job description. A sense of expectancy may form at board meetings as members discover God’s guidance through each other. The

19 Kotter, Leading Change, 122.

20 The husband of the current chairman of the board testified he had attended a board meeting a few years ago when he was a seeker. His reaction was negative, and he felt so badly towards the church and Christians that he stopped seeking the faith and vowed not to enter this church again. He maintained this decision for several years while his wife served on the board. He was baptized more than a year ago and had been elected as one of the trustees.
church’s leadership teaches board members to support, affirm, and encourage each other. They are encouraged to learn from others as they share genuine fellowship and work together.

Making proposals, holding hot debates, and voting for decisions are not the only objectives of board meetings anymore. The attitude of worship had been emphasized time and again in the board meetings, hoping to keep board members humble. Similarly, the spirit of stewardship was emphasized to keep the board focused on being faithful to the Lord with the ministry. The joy of fellowship in Christ and being in ministry together keeps love alive among the board members. The board members have kept focused and mission minded because of the emphasis on the attitude of being a disciple who expresses the Great Commandment while doing ministry, as well as a consciousness about making disciples. Decision-making, task delegation, advancing the Gospel, and discipleship promotion are linked to the CG2 core values. There will be a period of transition, and some board members will think and act in the old paradigm. They may cause problems in future board meetings, and the pastor must help the board members return to the new mission statement, ministry structure, and job descriptions, and keep the board members on track.21

Ministry Opportunities

Not all board positions will be filled immediately because of the chronic lack of discipleship at SCEMC. The pastor’s sermons and personal contacts and the deacons’ and

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21 Warren, *Purpose Driven Church*, 111. Warren claims that the purpose must be reaffirmed as people forget within twenty-six days based on Nehemiah 4:6-15.
board members’ networking channels will invite potential board candidates to consider board positions. The annual ministry advancement conference in November will preview and demonstrate the church’s momentum for ministry in the next year. This also provides time away from ministry tasks and allows people to interact and feel support from the congregants.

A denominationally sponsored Bible school offers an off campus church leadership training course designed for people who consider church board ministry. Full board-sponsored subsidies will be proposed to encourage attendance by anyone in the congregation. SCEMC will also offer a small group leadership training course in 2008. This course will run every other week on weekday evenings. Topics include small group communication dynamics, relationships in a small group, Bible study methods, and an introduction to inductive Bible study. This program allows those trained to start up Bible study prayer meetings in people’s homes and at church. The training opportunities will be included in church announcements. Leadership will explain how the training prepares quality leadership for the purpose driven ministry team. Church publication channels including half-page bulletin articles, website postings, and the quarterly magazine will communicate the benefits of the new board structure and the training opportunities.

Questions, resistance, and fear of change are expected. In response, the pastor may contact people individually, settle misunderstandings about the new ministry structure, and invite participation. The author of this paper believes SCEMC will experience God’s presence on this path, and members will experience God’s grace and blessing as they seek to do His will.
Evaluation and Keeping SCEMC on Track

It was pointed out in chapter 2 that the deficiency of the former SCEMC ministry is firstly the lost of mission and spiritual vitality. The effect of decline was only amplified by the demand of the multi-cultural context. Employing the four ships concept as a foundation to rebuild ministry at SCEMC has not been an effort of programmatic upgrade or multi-cultural adaptation of the former ministry. The approach is in fact more like a church reformation. The emphasis is on the revitalization of personal Christian faith and return corporately as a church to the GC2 calling. Clever or culturally appropriate programs will be needed after the primary deficiency is corrected.

The strength of expanding the GC2 principle into a four ships approach is a fully justified one that need not be re-evaluated unless new theological study points out any deficiency. It has been justified through the theological reflection based on connected texts from both the Old and New Testament. It is to some extent comparable to a prophetic explanation and call to return to God. It has also been demonstrated in chapter 4 how the four ships concept can bring together seemingly unrelated church growth strategies by Logan, Cole, Schwarz, and Warren and their principles and even programs can be applied in the action plan above. Yet, despite the strong theological support for rebuilding ministry using the four ships concept, there may be factors affecting how close the spiritual reality of SCEMC compares to the projected ideal in personal and corporate four ships disciplines. Assessment and readjustment in programs and activities are necessary to keep SCEMC on track working productively towards the renewed GC2
mandate. In this light, the value of the four ships shine again as they provide more tangible areas of evaluation of a church’s ministry.

SCEMC desires numerical and quality growth. The number of LTGs can definitely be tracked and coaching documents kept on file to show the quantity of work done. Yet, it must be emphasized that large quantities of unacceptable, poor quality product would amount to a waste of energy. Quantity must start with quality. While quantity may not mean success, the lack of quantity in the long term betrays hidden, poor quality. Authentic spiritual engagement in GC2 is absolutely vital before SCEMC starts again to multiply disciples. It may be hard to evaluate or assess how a church is doing regarding the Great Commission and even harder to describe how a church is doing regarding the Great Commandment.

Therefore SCEMC will still give attention to attendance and the number of people coming through the various programs. It also must look beyond simple statistics, paying special attention to declining numbers. Beyond these numbers, the four ships enlightened Schwarz’s Natural Church Development (NCD) assessment approach gives great help as it gives a quantified assessment of the balance and score in the eight essential qualities. The NCD program can help not only to assess the state of ministry but also to highlight the right choices and priorities. Administrative and leadership effectiveness, coaching, mentoring, LTGs, any other classes or Bible study groups, worship, and preaching, as well as evangelism efforts are all included and represented well in the NCD assessment process. Thus, programmatic performance will actually be measured against the four ships and the GC2 core values. Again, Table 8 below lists the similarities between the
four ships core values and Schwarz’ s eight essential qualities. The pastor will introduce
the full concept of NCD and promote a regular assessment and follow-up ministry
adjustment using the NCD implementation guide.  

Table 8. Comparison of the NCD eight essential qualities with four ships

<table>
<thead>
<tr>
<th>Passionate</th>
<th>Spirituality</th>
<th>Worship</th>
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<tr>
<td>Inspiring</td>
<td>Worship</td>
<td>Worship</td>
</tr>
<tr>
<td>Empowering</td>
<td>Leadership</td>
<td>Stewardship</td>
</tr>
<tr>
<td>Gift Oriented</td>
<td>Ministry</td>
<td>Stewardship</td>
</tr>
<tr>
<td>Functional</td>
<td>Structure</td>
<td>Stewardship</td>
</tr>
<tr>
<td>Holistic</td>
<td>Small Groups</td>
<td>Fellowship, Discipleship</td>
</tr>
<tr>
<td>Loving</td>
<td>Relationships</td>
<td>Fellowship</td>
</tr>
<tr>
<td>Need Oriented</td>
<td>Evangelism</td>
<td>Discipleship, Fellowship</td>
</tr>
</tbody>
</table>

Schwarz prescribes ten action steps  
track along the core value of the eight essential qualities. The pastor will be leading the
board and introducing or refreshing the concept of these ten steps each couple of years as
there may be new board members between each NCD assessment. Each of the ten steps
listed below in table 9 will translate into a set of implementation agenda to be carried out
by the whole leadership team until the next NCD assessment time.

Schwarz also introduced the biotic principles that will be employed as a guide to
design, or improve efficient and purpose driven programs. The six biotic principles

22 Christian A. Schwarz and Christoph Schalk, Implementation Guide to Natural Church
Development (Carol Stream, IL: Churchsmart Resources, 1998).

23 Ibid., 24-46.

24 Ibid., 47-122.
include: Interdependence, Multiplication, Energy Transformation, Multi-usage, Symbiosis, and Functionality. Building spiritual momentum through preaching and the 2008 saturation communication campaign are among the first ten steps described in Schwarz’s *Natural Church Development* (NCD). Before June 2008, the pastor will introduce the NCD health measurement scheme and the meaning of its eight essential qualities. An initial survey of the church’s essential qualities will follow the introduction.

Table 9. The ten actions steps of Natural Church Development

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<table>
<thead>
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<tbody>
<tr>
<td>1</td>
<td>Building spiritual momentum</td>
</tr>
<tr>
<td>2</td>
<td>Determine your minimum factor</td>
</tr>
<tr>
<td>3</td>
<td>Set qualitative goals</td>
</tr>
<tr>
<td>4</td>
<td>Identify obstacles</td>
</tr>
<tr>
<td>5</td>
<td>Apply biotic principles</td>
</tr>
<tr>
<td>6</td>
<td>Exercise your strengths</td>
</tr>
<tr>
<td>7</td>
<td>Utilize biotic tools</td>
</tr>
<tr>
<td>8</td>
<td>Monitor effectiveness</td>
</tr>
<tr>
<td>9</td>
<td>Address your new minimum factors</td>
</tr>
<tr>
<td>10</td>
<td>Multiply your church</td>
</tr>
</tbody>
</table>

The result of the NCD essential qualities assessment will allow SCEMC to review and set goals for each essential quality. The concepts of setting qualitative goals will be taught during the August or September Board meeting, and Schwarz’s example will be used as a reference in setting the goals. Department heads will guide the goal setting process as it relates to their ministries, and the goals will be presented in the October board meeting. At the annual November 2008 Ministry Advancement Day conference,
church leaders will review the qualitative goals set in October and explore the church
dynamics that help or hinder these goals. This meeting in the November will be crucial
because members will address key issues.

Program and activity design processes provide opportunity for application of the
biotic principles, especially for small churches like SCEMC which can afford little waste
of energy and opportunity. The pastor, chair, and the deacons will learn the biotic
principles\textsuperscript{25} and develop a common understanding of the design criteria. They will coach
department heads in the departmental program designs. The biotic principles provide a
means to guide the design and evaluation. Other needs for idea or program resources may
be called for in the process of program design. There are various available resources
published by Schwarz and his associates, and these resources will be stocked in the
church’s leadership library.\textsuperscript{26}

The department heads are encouraged to lead the programs that they designed in
consultation with their mentors or coaches. The pastor, deacons, and chairman of the
board will support the department heads’ mission by watching and praying for them.
Consciousness of being connected to God’s plan is the most important motivational force
in SCEMC’s ministry, the consciousness that the church must please Him through
elements of worship, stewardship, fellowship, and discipleship. The pastor and deacons
consistently remind leaders how their works are related to the core values. The NCD


\textsuperscript{26} See appendix G.
assessment and ministry balance program is the most fitting tool SCEMC can use to build its GC2 oriented four ships ministries.

**Conclusion**

SCMEC may make giant steps away from previous confusion and decline when it adopts and follows the renewal plan. The steps described in this chapter have introduced the key concepts of the four ships-driven ministry modularization. In this process, the pastor helps the board re-modularize SCEMC’s ministries, consistent with the four ships-driven values, in preparation for a functional team that moves towards health, fruitfulness, and productivity.

We have now prepared the curriculum, the leadership farm system, a functional ministry modularization, and a leadership team spirit that can be used to engage SCEMC in the exciting journey ahead. Ongoing effort to promote membership engagement in the four ships ministries, evaluations, and corrective actions taken will ensure balance and authenticity while SCEMC pursues the GC2 core values.
CONCLUSION

With the changing Canadian religious landscape, vastly different community context, and a new generation of people attending SCEMC, few individuals or denominational ties remain from the 1950s. SCEMC has become a resurfaced mission-post with a single missionary giving leadership to a handful of ministry-inexperienced church-goers. SCEMC, along with many evangelical churches, has been swept along by the worldly culture of individualism and consumerism which spread across Canada in the 1980s.¹ It was not that SCEMC had no purpose, but that it existed for itself rather than Christ’s original purpose.²

The numbers brought to the church in the past cannot be claimed as present glory. In *The Disciple-Making Pastor*, Hull writes concerning the superficial measure of greatness based on church attendance, “The all-too-common measure of greatness is the number of people gathered for worship.” He maintains that greatness in numbers may indicate more about a leader’s charisma as pastor or worship leader than it does about the health of a church. Hull writes that in focusing on numbers, one may be asking an incorrect question, and he suggests asking: “What are these people like?”³

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³ Ibid., 12-13.
SCEMC lost its true purpose and its way. The present congregants did not learn about their identity as Jesus’ disciples and their mission of making disciples. Instead, SCEMC can be described as “thoroughly discipled by the culture”\(^4\) and without “the right product.”\(^5\) It is critical that this new mission post emphasize SCEMC’s purpose and mission for producing a proper product. SCEMC can then find its meaning and ignite motivation and enthusiasm for a new journey. Denominational leadership is encouraging churches to do the right thing, and the Evangelical Missionary Church of Canada purpose statement says:

The Evangelical Missionary Church of Canada (EMCC) is a family of 130+ churches across Canada organized to fulfill the Great Commandment and the Great Commission of our Lord Jesus Christ. EMCC is passionately committed to introducing people to Jesus Christ, discipling believers and facilitating the multiplication of healthy churches in Canada and worldwide. The Vision Statement says: “Seeking God passionately for dramatically increasing numbers of relevant churches, led by Christ-inspired leaders.” The EMCC as a denominational leadership team catalyzes, resources and networks missional congregations, leaders and disciples.\(^6\)

The author came to SCEMC with previous experience\(^7\) in discipleship and Christian education programs implemented through Sunday school, small groups, and


\(^5\) Ibid., 15.

\(^6\) From the EMCC’s official website (http://emcc.ca).

\(^7\) The author has attended church since 1959. He served as a youth leader in various capacities since 1969. He had served as an active member in an ethnic church in Mississauga, Ontario, for twenty-four years giving leadership to ministries since 1976. He served in board positions including the departments of evangelism, fellowship, and music, participated in special development task forces and taught child and adult Sunday school. The church grew from fifty to over seven hundred people through evangelism and transfer and relocated four times. He retired from his career in computers and attended seminary in 1990 for preparation for full-time ministry. He entered full-time ministry as a pastor in 1993 and returned to this church in Mississauga as a pastor for four years. Since 1993, insights of a four ships driven life and ministry have grown in his mind, and he started to live and administer it. The theological
personal discipleship. He found that these were not applicable to SCEMC because of the relatively lower socio-economic and educational levels at SCEMC. Many programs and ministry structures that worked in suburban churches faced difficulty because of the skills, literacy, education, and discretionary time limitations of SCEMC’s leaders and congregants. The church required a simple, biblical way to make discipleship multiplication work in its community. It is not acceptable to conclude that inner-city dwellers who are less educated and less economically established cannot form a working church that multiplies disciples for Christ. The author’s passion is to do whatever necessary to reach out to these lost souls with Christ’s love and bring them the Gospel. It is his wish that he will learn to create or recreate churches that are sustainable in their discipleship and multiplication ministries in the city.

The attempt to turn SCMEC from a weakened position towards health and productivity using the four ships model is intentional, unconventional, and experimental. As the pastor to lead the turnaround, the author of this paper deliberately avoided programs that are intensive in administration, knowledge, and intelligence requirements, and addressed the crisis at SCEMC’s heart. Like Jesus, the disciples, and the Apostles’

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8 SCEMC’s annual tithing income of $37,000 equals the poverty line of a Canadian family.

9 Only new immigrants who came to SCEMC after July 2003 had post-secondary education. Most of these persons came from a communist country and had no Christian background.

experiences, few institutional programs are required for the four ships model. SCEMC does have a four ships based curriculum to guide Christian education, and an institutional structure so the church could operate legally in contemporary society. However, the author borrowed programs and strategies designed by Logan, Schwarz, Cole, and Warren, integrated his own insights, and charted a path for SCEMC toward the correct goal.

Preaching and the messages from all the teaching channels are very important, but people expect the pastor to practice his teachings. Persons are transformed by the appreciation, inspiration, and imitation of a mentor’s life. There is a severe thirst for life models, especially in the part of the city where SCEMC is located. The first step to leading a ministry of a re-surfaced mission post is the quality of the missionary’s spiritual life. The pastor must demonstrate a life and faith worthy of emulation.

The key to re-establishing a functional church at this re-surfaced mission post is the introduction of an authentic disciple’s life: a life that is in constant pursuit of excellence in worship, stewardship, fellowship, and discipleship. This authentic disciple’s life is the seed planted, nurtured, and matured until it bears a multitude of fruit. SCEMC can become a congregation that expresses obedience to the Great Commandments and the Great Commission. Authentic practice of God-centered worship, Lord-honoring stewardship, people-loving fellowship, and life-transforming discipleship is the way to fulfill the Great Commandments and the Great Commission. It has been demonstrated

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that the four ships concept is built on a solid biblical foundation. SCEMC can embrace the Great Commandments and the Great Commission and express the agenda in the four ships model.

The theological reflection involved in the process resembles a pioneer’s adventure burdened by the author’s limited theological training, command of English, and many blind spots. It is the author’s wish that, as more people become interested in these humble ideas, they will describe them in more competent academic terms and share the message with God’s family. The author believes the ideas discussed about four ships concept and scriptural foundation will contribute more support to successful church growth strategies mentioned in this paper.

Identifying channels of influence for the life-transforms-life curriculum provides a map of SCEMC’s future journey, which is not detached from the contemporary church program concepts. The slightly modified LTGs program provides an entry point where foundational biblical values of the four ships can be nurtured in the discipleship process. The farm system provides a structure through which mentorship can transmit four ships concepts throughout the church’s discipleship and leadership structure. The restructured institutional leadership introduced may be effective in turning a weak-purposed board into a purpose-driven leadership structure that supports

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12 See chapter 3 of this paper.
13 See chapter 4.
14 See chapter 5.
15 See chapter 7.
the new direction. The modularization of the board is designed so that the priority of the board is maintained.

The most important part of the process is the incarnation of the theories in the pastor’s life. God does not make all the disciples through addition all by Himself. God chose to use people to lead people to Him at a potentially exponential rate. Human disciples, who become disciple makers, can accomplish discipleship multiplication. Jesus had chosen to use His disciples in this process. Christians are allowed to share the joy of bringing people to Christ and helping them grow.

Engaging in the discipleship process calls for the disciple maker’s constant contact with his or her disciples. This process is simple.\textsuperscript{16} That is not only because of the limited resources at SCEMC, but it is also a deliberate choice so that this may be used in similar and even worse environments. Although SCEMC has not proven any theory at present, and all the thirteen people baptized were through the direct work of the pastor, there is a new excitement at SCEMC. In the past year, the church has stepped forward by faith to accept Christ’s call to be His disciples and to work for the harvest. Leadership hopes that the NCD evaluative process will identify program correctives and find balance in practicing the four ships.

The methods used in this paper were chosen because they are biblical, very simple, and reproducible in SCEMC’s community. The essence of the actions is changed hearts, rather than enrolling individuals in fancy religious activities. The author is confident this unusual path of leading a church to practice true God-centered worship,

\textsuperscript{16} See chapter 6.
Lord-honoring stewardship, people-loving fellowship, and evangelism-oriented discipleship will take St. Clair Evangelical Missionary Church to new heights as a people of God. He believes the congregants will not form a superficial, self-centered, self-indulgent, \(^{17}\) self-righteous group but become a people who live heavenly ordained, purpose-driven, and mission-minded lives.

There is no proof of success of this four ships-driven culture program as the author believes this is a new angle of approaching the Great Commandment and the Great Commission. However the author is confident the application of the four ships principles are based on the prescriptive requirements found in Scripture, and will be effective in re-establishing SCEMC as a functional church of Christ. Dr. Logan spoke in his lecture during a Doctor of Ministry course about his father Sam Logan’s definition of success: “Finding out what God wants you to do - and doing it.”\(^ {18}\) SCEMC had for some time forgotten and was not doing God’s will. The implementation of discovering and emphasizing the four ships by employing the above programs brings it back in line: knowing what God wants His church to do, and doing it authentically and in balance.

This paper describes the author’s thoughts in hopes they will stimulate worthwhile study, reflection, and action. The author of this paper prays that churches around the world may turn from a worldly culture into a four ships-driven culture that brings glory to God.


\(^{18}\) Robert Logan, Course Notes from “Raising and Multiplying Leaders in Your Ministry,” Fuller Theological Seminary, course given in Toronto, Spring 2001, 11.
APPENDIX A

A BRIEF HISTORY OF THE FOUR SHIPS CONCEPT

The emergence of the concept of the “four ships” emphasis is a result of cumulative ministry analysis, inspirations, and Scriptural confirmations received over a ten-year period since 1989 in response to challenges while participating in a variety of ministries. The author was participating in planning an evangelistic program in Mississauga Chinese Baptist Church around 1988. This ministry opportunity prompted him to seek an overall systematic understanding of ministry in his church. Three major areas which used the bulkiest corporate energy and resources in the then-250 people, young church were identified. They include a variety of ministries in worship, Christian Education, and Evangelism. Figure 14 on the next page depicts (In Traditional Chinese Characters) the identified major areas of ministries in the Mississauga Chinese Baptist Church in 1989. During a pastoral internship in 1991 at the Mississauga Chinese Presbyterian Church, a church leader Johnny Lau suggested that the programs of fellowship are also a distinctly major area that demand energy and resources. A time of contemplation and reconsideration ensued, and the wording in the “ministry triangle” remained unchanged except that fellowship function was classified in the Christian Education category.
A fuller four ships model first appeared in 1993 during a short-term mission team’s group prayer session in response to a situation: An evangelistic meeting was planned for the short-term mission team in cooperation with a local church in Chatham, Ontario. It was the plan to have the Christians from that church invite non-believers to the meeting. However, one hour before the meeting, the author, who was to speak at the
meeting, found that the local church had not reached out to invite any non-believers to attend. An urgent prayer meeting was called so a more appropriate message would be preached. The team felt God’s leading as the words: Worship, Stewardship, Fellowship, and Discipleship in English were written on a small blackboard the first time. The concept of the “four ships” formed was preached that evening to encourage the church to balance church life to include efforts of evangelism and making disciples for Christ. There was no reference to other commentary or literature.

Though not being developed through an academic or theological development process, the Ten Commandments and the Great Commission were drawn on as the basis of the message. Further insights were established over the next six years, and wider scriptural support gradually gathered. Excitement built as the author experimented with the concept and theories through his spiritual walk, Bible interpretation, and the design and evaluation of ministry. The concept of the “four ships” was used as a foundation of the Sunday school curriculum as well as the Christian Education ministry in general while the author was an assistant pastor at the Mississauga Chinese Baptist Church. He also tried to use the model to analyze the subcultures of his church’s other social groups. In 1999 he captured a larger vision of using this concept for churches’ cultural renewal. The four ship concept was found useful for giving spiritual guidance for both individuals and the church; both new and experienced Christians; both for Sundays and for the rest of the week, including life in the business world. He decided to study at Fuller Seminary in 2000 to examine the idea, hoping to come across someone who had written about the concept before him, or to share it one day with church ministry leaders around the world.
It was at his first course in the Doctor of Ministry program that he learned of Rick Warren’s purpose driven concept based on the Great Commandment and the Great Commission.

Through the first two courses of study, he became excited as he discovered the concept was consistent with some church growth strategies including Schwarz’s NCD, Warren’s Purpose Driven Church, and Cole’s LTGs. In the latter part of 2001, he was called to serve as an interim pastor at the struggling Mississauga Chinese Evangelical Missionary Church. He was glad to find the church’s mother denomination embraced a ministry direction based on the Great Commandment and the Great Commission (GC2). He deliberately tested the “four ships” concept, combining it with Cole’s and Logan’s strategies. The “four ships” concept was used to teach leadership, to structure ministries, as well as to provide a direction for his own spiritual walk. The church was stabilized and then arrested its decline. As a result, the district superintendent invited the author to stay with the denomination.

The author of this paper is convinced the four ships concept provides even stronger scriptural support for Schwarz’s NCD, Warren’s Purpose Driven model, Cole’s LTGs, and Logan’s Leadership Farm system. After consulting with the superintendent, the author chose to work with another struggling or dying church in Scarborough, which turns out to be the present church. The intention of taking SCEMC is to bring the church out of its decline and turn it into a healthy church with strong discipleship and leadership development that becomes a pastoral training church based on the “four ships” concept.
APPENDIX B

CHRISTIAN EDUCATION MASTER CURRICULUM

1. Journey of Faith

<table>
<thead>
<tr>
<th>F100-199</th>
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<tr>
<td>F101</td>
<td>Seekers - Why should I believe</td>
</tr>
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<td>F124</td>
<td>Evangelistic Bible Study</td>
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<td>F139</td>
<td>Membership Class</td>
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2. The Journey of Hope

<table>
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<th>H200-299</th>
<th>Foundation of Christian Living</th>
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<td>H201</td>
<td>Map of the Christian Walk – 4-Ships driven Life</td>
</tr>
<tr>
<td>H202</td>
<td>The origin of the Bible and Survey</td>
</tr>
<tr>
<td>H203</td>
<td>Basic Christian Doctrines</td>
</tr>
<tr>
<td>H204</td>
<td>Brief Church History</td>
</tr>
<tr>
<td>H205</td>
<td>Faith of the Major Religions and FAQ</td>
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<table>
<thead>
<tr>
<th>H300-399</th>
<th>Basic Scriptural Series</th>
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<tbody>
<tr>
<td>H301</td>
<td>The Life and Teachings of Jesus Christ</td>
</tr>
<tr>
<td>H310</td>
<td>Bible Interpretation Basics</td>
</tr>
<tr>
<td>H311</td>
<td>The Early Church in the book of Acts</td>
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<tr>
<td>H312</td>
<td>High Lights of the Prison Epistles</td>
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<td>H313</td>
<td>High Lights of the General Epistles</td>
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<tr>
<td>H321</td>
<td>New Testament Survey</td>
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<td>H331</td>
<td>Old Testament Survey</td>
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<tr>
<td>H332</td>
<td>Essences from the Psalms</td>
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<td>H333</td>
<td>The Messages of the Prophets and God's heart</td>
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<tr>
<th>H400-499</th>
<th>Christian Character Series</th>
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<tbody>
<tr>
<td>H401</td>
<td>Prayer - Its Practice</td>
</tr>
<tr>
<td>H402</td>
<td>Discipleship Program – A</td>
</tr>
<tr>
<td>H403</td>
<td>Knowing myself</td>
</tr>
<tr>
<td>H411</td>
<td>The story of Joseph</td>
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<tr>
<td>H412</td>
<td>The Faith of Abraham</td>
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<tr>
<td>H413</td>
<td>The story of Job</td>
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<tr>
<td>H414</td>
<td>Daniel, Nehemiah and the Judges</td>
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3. The Journey of Love

<table>
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<tr>
<th>Series Code</th>
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<tbody>
<tr>
<td>L600-640</td>
<td>Christian Living Series</td>
</tr>
<tr>
<td>L601s</td>
<td>The Christian Family</td>
</tr>
<tr>
<td>L650-690</td>
<td>Spiritual Mentorship Series</td>
</tr>
<tr>
<td>L688</td>
<td>Discipleship Small Group - A</td>
</tr>
<tr>
<td>L951</td>
<td>Discovering Prayer from collections</td>
</tr>
<tr>
<td>L700-740</td>
<td>In Depth NT Bible Study Series</td>
</tr>
<tr>
<td>L701</td>
<td>Matthew</td>
</tr>
<tr>
<td>L702</td>
<td>Mark</td>
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<tr>
<td>L703</td>
<td>Luke</td>
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<td>L704</td>
<td>John</td>
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<tr>
<td>L705</td>
<td>Acts and the Early Church</td>
</tr>
<tr>
<td>L711</td>
<td>Prison Epistles (one by one)</td>
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<tr>
<td>L712</td>
<td>Other Pauline Epistles</td>
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<tr>
<td>L714</td>
<td>Hebrews</td>
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<tr>
<td>L715</td>
<td>Epistles of John</td>
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<tr>
<td>L716</td>
<td>Peters</td>
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<td>L717</td>
<td>Pastoral Epistle</td>
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<td>L718</td>
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<tr>
<td>L750-790</td>
<td>In Depth OT Bible Study Series</td>
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<tr>
<td>L751-5</td>
<td>Mosaic Laws</td>
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<td>L756</td>
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<tr>
<td>L757-9</td>
<td>OT History Books -1</td>
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<tr>
<td>L761-3</td>
<td>OT History Books -1</td>
</tr>
<tr>
<td>L765</td>
<td>Psalms ... Same as H332</td>
</tr>
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<td>L771-774</td>
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<td>L775-779</td>
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<tr>
<td>L800-840</td>
<td>Special Topics in Theology Series</td>
</tr>
<tr>
<td>L801</td>
<td>Christology</td>
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<tr>
<td>L802</td>
<td>Heart of the Prophets</td>
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<tr>
<td>L803</td>
<td>The Covenants</td>
</tr>
<tr>
<td>L804</td>
<td>Systematic Theology</td>
</tr>
<tr>
<td>L850-890</td>
<td>Church History</td>
</tr>
<tr>
<td>L851</td>
<td>Church History - 1</td>
</tr>
<tr>
<td>L852</td>
<td>Church History – 2</td>
</tr>
<tr>
<td>L900-940</td>
<td>Ministry and Mission Series</td>
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<tr>
<td>L901s</td>
<td>Gifts and the Church Ministry</td>
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<td>L911s</td>
<td>Strategies in Evangelism</td>
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<td>L912s</td>
<td>The Caring Ministry</td>
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<td>L921s</td>
<td>Spiritual Leadership and Pastoring</td>
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4. The Journey of the teachers

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<tr>
<th>TN00</th>
<th>New Testament Study Series</th>
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<tbody>
<tr>
<td>TN01</td>
<td>Introduction to the Gospels</td>
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<tr>
<td>TN02</td>
<td>Introduction to Pauline Books</td>
</tr>
<tr>
<td>TN03</td>
<td>Introduction to non-Pauline Epistles</td>
</tr>
<tr>
<td>TN04</td>
<td>Selected Book Study of NT</td>
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<tr>
<th>TO00</th>
<th>Old Testament Study Series</th>
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<tr>
<td>TO01</td>
<td>The Mosaic Laws</td>
</tr>
<tr>
<td>TO02</td>
<td>OT Theology and History</td>
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<tr>
<td>TO03</td>
<td>Essence from the songs</td>
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<td>TO04</td>
<td>Essences of the Prophets</td>
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<th>TT00</th>
<th>Theology and Philosophies</th>
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<td>TT01</td>
<td>Theology of Paul</td>
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<tr>
<td>TT02</td>
<td>Christian Ethics and Apologetics</td>
</tr>
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<td>TT03</td>
<td>Introduction to Bible Interpretation</td>
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<td>TT04</td>
<td>Cults Analysis</td>
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<th>TX00</th>
<th>Effective Teaching Series</th>
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<tbody>
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<td>TX01</td>
<td>In the Classrooms</td>
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<tr>
<td>TX02</td>
<td>Small Group Leadership</td>
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<tr>
<td>TX03</td>
<td>Special Topics in Effective Teaching</td>
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<tr>
<th>TY00</th>
<th>Course and Class Preparation Series</th>
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<tbody>
<tr>
<td>TY01</td>
<td>Practical Course preparation (Romans) - 1</td>
</tr>
<tr>
<td>TY02</td>
<td>Practical Course preparation (Election) - 2</td>
</tr>
</tbody>
</table>

Topics for a Four Ships Driven Youth Group

AC  Active Worship as Christian Community
AP  Active Worship as Christian Person
CD  Character Dev. Personal
FD  Family Dev. Personal
FI  Family Issues
FL  Family Living
LC  Living in the Community
MI  Ministry Issues/Concerns
MK  Mission/Ministry Skills
MS  Mission Concerns
SA  Stewardship - Accountability
SC  Stewardship - Career/Choice
SG  Stewardship - Gifts
SR  Stewardship - Resources
SX  Stewardship - Extending into Community
XC  Issues Contemporary
XX  Issues Timeless

1.  AC  Prayer and Intercession
2.  AC  Proper Participation in Worship
3.  AP  Confession and Repentance
4.  AP  Consistent Faith: Faith and Work
5.  AP  Dealing with Temptations, Sins and Bad Habits
6.  AP  Developing Personal Devotion Habits
7.  AP  Facing God: Bargaining and Covenant
8.  AP  Seeking God's Will (Career, Partner, Money, etc..)
9.  CD  Complains, Criticism & Appreciation
10. CD  Contentment
11. CD  Courage: Standing Up for Righteousness
12. CD  Different people, Difficult people
13. CD  Emotions: Anger, Loneliness, Depression, etc..
14. CD  Encouragement: Precious, Rae commodity?
15. CD  Grace, Manners & Style
16. CD  Handling Personal Conflicts
17. CD  Humility with Dignity
18. CD  Leaving Complacency and Reach Up
19. CD  Looking Good -- Appearance, Beauty
20. CD  Mending Holes (Improving Critical Weaknesses)
21. CD  Wealth and Needs
22. FD  Dating, Courtship & Preparation for Marriage
24. FL  Tuning Family Relationship (Parent, Siblings, Kids?)
25. LC  Making and Maintaining Friends
26. LC  You and I: Being in Fellowship
27. MI  Bridging the Generations at Home and Church
28. MI  Fellowship and Church -- Fellowship Ministry
29. MI  The Mission and Ministry of the Church
30. MI  Understanding Full-Time Christian Ministry
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<tbody>
<tr>
<td>31. MI</td>
<td>Unity &amp; Uniformity, Divisiveness &amp; Gift Diversion</td>
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<tr>
<td>32. MK</td>
<td>Apologetics -- Defending Your Faith</td>
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<td>33. MK</td>
<td>Getting to YES: Telling Your Point with Grace</td>
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<td>34. MK</td>
<td>Inductive Bible Study Methods</td>
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<td>35. MK</td>
<td>Leading Meetings and Singspiration</td>
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<td>36. MS</td>
<td>Being Christian in an Unchristian World</td>
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<tr>
<td>37. MS</td>
<td>Reaching Out: In Our Environment</td>
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<td>38. MS</td>
<td>Students and Missions</td>
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<tr>
<td>39. SA</td>
<td>Being Faithful: Accountability in All We Do</td>
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</tr>
<tr>
<td>40. SA</td>
<td>Career, Business &amp; Vocation</td>
<td></td>
</tr>
<tr>
<td>41. SA</td>
<td>Is There More Life Than 9 to 5?</td>
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<tr>
<td>42. SA</td>
<td>Planning for a Life with Value</td>
<td></td>
</tr>
<tr>
<td>43. SA</td>
<td>Priorities (Ministry, School, Family, Self,....)</td>
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<tr>
<td>44. SC</td>
<td>Choosing the Area of Study</td>
<td></td>
</tr>
<tr>
<td>45. SG</td>
<td>Gifts: Purpose, Responsibility and Faithfulness</td>
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</tr>
<tr>
<td>46. SR</td>
<td>Managing Money</td>
<td></td>
</tr>
<tr>
<td>47. SR</td>
<td>Managing Time</td>
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<td>48. SR</td>
<td>Using Music</td>
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<td>49. SX</td>
<td>Involving in the Community</td>
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<td>50. XC</td>
<td>Abortion, Aids &amp; Moral Implications of Treatment</td>
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<td>51. XC</td>
<td>Culture, our Identity and the Cultural Process</td>
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<td>52. XC</td>
<td>Pollution &amp; Environment</td>
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<td>53. XC</td>
<td>Sexuality &amp; Homosexuality</td>
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<tr>
<td>54. XC</td>
<td>Sickness, Life and Death</td>
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<tr>
<td>55. XC</td>
<td>Technology and Faith</td>
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<tr>
<td>56. XC</td>
<td>The Media (As Received and as Tools)</td>
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<tr>
<td>57. XX</td>
<td>On Getting Old and Being Old</td>
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</table>
APPENDIX C

LIFE TRANSFORMATION GROUP MEETING AGENDA

The following agenda should be followed as close to as possible with all Life Transformation Groups:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Greetings &amp; Opening prayer</td>
<td>2-5 Minutes: Spend time listening to each other to get a general idea of each person’s well being. Time will be spent on more detailed sharing later in the meeting. Each person is encouraged to open up to share frankly from their hearts. This exercise is done to set an atmosphere of trust within the group and bring about the awareness of their entering into God’s presence in their meeting.</td>
</tr>
<tr>
<td>2. Sharing of key insights from the past week’s Scripture reading</td>
<td>20 minutes: Each person may share when there is some significant and specific lesson learned from the group-assigned Bible reading. It is all right if anyone who has not picked up a lesson does not share so that the focus is on the lessons learned. Group members must respect the share of time they take in sharing their insights.</td>
</tr>
<tr>
<td>3. Reflection and Confession by asking the accountability questions</td>
<td>10 - 20 minutes: Every one must participate in asking and answering the accountability questions. Each person is to give specifics in the confession only necessary to support the discipline of repentance and be careful not to let the details entertain or even cause temptations to the others in the group. A set of the accountability questions is available in Appendix D. Group members are to pray for each other to conquer such sins and may follow up with each other on the agreed upon actions to be taken to reflect true repentance of these sins. Unlike Neil Cole’s LTGs, the question set is the same for both male and female groups. The group can also use this time to positively encourage each other and show support for each other.</td>
</tr>
<tr>
<td>Activity</td>
<td>Explanation</td>
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<tr>
<td>4. Praying for the unsaved friends or relatives</td>
<td>15 - 20 minutes: The group will follow the LTG prayer guide to identify and share the status and progress of each person the group had presented to be evangelized. The prayer and status guide is in Appendix D. The group will actually spend time to pray for the specifics concerning the persons listed for evangelism.</td>
</tr>
<tr>
<td>5. Wrap Up</td>
<td>5-15 minutes: The members can follow up on any other unfinished conversations previously started but held because of the need to keep the earlier parts flowing. They should also confirm what they need to do as a result of this meeting, and set or review the date, time, and place for their next meeting.</td>
</tr>
</tbody>
</table>
APPENDIX D

LTG ACCOUNTABILITY QUESTION SET

All of the following questions are to be asked and responded to with honesty to aid the Life Transformation Group members for self-examination and confession. The explanations under each question can give guidance for the self-examination. They need to be learned and understood so that meaningful reflection and examination may take place deep in the hearts of the LTG participants.

1. Have you confessed the Lordship of God in word and in action?
   This means firstly attending Sunday service, spending time in personal devotion, Scripture reading, and prayer and, secondly, a heart honoring God and his being Lord and the one to be obeyed in daily choices. The foundation of this question is the first three of the Ten Commandments.

2. Have you been honoring the Lord in your work and rest? Have you been faithful in all your responsibilities in work, at home and in your social settings, also taking enough rest for the health of your body?
   This is a self-examination concerning the 4th Commandment – the Sabbatical Rest focusing on a rest to the Lord.

3. Have you been honoring, understanding and generous in your important relationships?
   This area of reflection is based on the 5th Commandment of honoring one’s parents. This question extends similarly to the relationships in one’s family, especially when parents were deceased or impossible to reach.

4. Have you remained angry with another person or secretly wished for another’s misfortune? Have you damaged another person by your words, behind their back or face-to-face? Have you condemned other’s shortcomings or prayed for their wholeness?
   This is an examination based on the 6th Commandment of not committing murder. This attitude check ensures that no evil motivation can be nurtured in the heart of the Christian. It also reflects the teaching of Paul in Ephesians 4:26 of not giving the devil a foothold. There is also a slight hint to warn against harming people by false testimony mentioned in the 9th Commandment.
5. Have you actively avoided sexually alluring material and inappropriate sexual thoughts and temptations?
This is an examination of the 7th Commandment of not committing adultery. The question attacks the root of the problem of lusting in the heart as Jesus taught in Matthew 5:27-28.

6. Have you acquired material possession in dishonest means? Have you lacked integrity in any of your financial dealings?
   This is an examination of the 8th Commandment of not stealing. The question attacks the root problem of stealing – acquiring things which we have no right to own.

7. Have you bought or are you planning to use or buy anything the Kingdom does not need for you to own? Have you been generous and trusted God to provide?
   This is an examination of the 10th Commandment of covetousness. The question also gives a suggestion of faith to trust God to provide for our needs.

8. Have you shared some of what you are learning about God with a NYB friend? Have you been praying for your NYB friend? Have you tried to plan and carryout those steps that will help the person(s) toward faith in Christ?
   This is an examination of our active endeavor to carry out the Great Commission.

9. ________________________________ (Your personalized accountability question)
   This question is provided for the LTG members to share what God has been in the process of teaching them. The group members can follow up and learn from the same lesson as they share.

10. Did you study the Scripture you agreed to read? What did God tell you to do? Are you doing it?
    This question provides the structured space for the group to interact over the Scripture they have all read in between the meetings. This ensures that the focus in the Scripture reading is not so much on knowing but more on doing God’s will.

11. Have you shared these things honestly with me?
    This is an added question to challenge the LT group members to stay honest with each other.
## APPENDIX E

### LIFE TRANSFORMATION GROUP PRAYER GUIDE

The LTG Prayer Guide:

Each of you is to identify two or three whom you feel led to pray for their salvation. List the names of all those identified in the group on each card so that all of you pray for each of the lost souls weekly. Please keep this card in your Bibles as a bookmark for your daily reading – so that each time you open your Bible you are reminded to pray for them.

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1. Lord I pray that your draw ________ close to yourself (John 6:44)
2. I pray that ________ will seek to know you. (Acts 17:27)
3. I pray that ________ hear and believe the Word of God for what it really it (1 Thess. 2:13)
4. I ask you Lord, to prevent Satan from blinding ________ to the truth (2 Cor. 4:4; 2 Tim. 2:25-26).
5. Holy Spirit, I ask you to convict ________ of his/her sin and need for Christ’s redemption (John 16:7-14).
6. I ask you Lord to let meaningful connection be made so someone will share the Gospel with ________ (Matt. 9:37-38).
7. I also ask you to give me opportunity, the courage and the right words to share the Gospel with ________ (Col. 4:3-6; Eph 6:19-20).
8. Lord, I pray that ________ and let him/her realize the significance of sin in his/her life and the gift in the Gospel; and feel the need to turn from sin to you.
9. Lord, I pray that ________ would put all of his/her trust in Christ (John 1:12, 5:24)
10. Lord, I pray that ________ confess Christ as Lord in his/her heart as well as vocally. (Rom 10:9-10)
11. Lord, I pray that ________’s faith will take root and will find an LTG to belong and grow for your glory (Col. 2:6-7; Luke 8:15).

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APPENDIX F
CHECK-LISTS
Raising Leaders for the Harvest
Worksheet

FOUR-STEP SKILL CHECKLIST FOR THE "JUST-IN-TIME" TRAINING SYSTEM

<table>
<thead>
<tr>
<th>SOWING</th>
<th>GROWING</th>
<th>CULTIVATING</th>
<th>HARVESTING</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Adult to Adult Agreements</td>
<td>5. Effective Questioning Learned</td>
<td>5. The Mission Statement Written</td>
<td>5. New Next Mission</td>
</tr>
<tr>
<td>11.</td>
<td></td>
<td>11. First Visit Complete</td>
<td>11. Next Visit &amp; Goals Chart</td>
</tr>
<tr>
<td>12.</td>
<td></td>
<td>12. Key Person Read</td>
<td>12. Next Visit Can Be By Team Member</td>
</tr>
<tr>
<td>15.</td>
<td></td>
<td>15. Mission Evaluation &amp; Rewritten</td>
<td>15. Next Next - Next Team Given</td>
</tr>
<tr>
<td>16.</td>
<td></td>
<td>16. Team Members Recruited</td>
<td>16. Next Next - Next Team Given</td>
</tr>
<tr>
<td>17.</td>
<td></td>
<td>17. Team Evaluation Scheduled</td>
<td>17. Next Next - Next Team Given</td>
</tr>
<tr>
<td>18.</td>
<td></td>
<td>18. Team Building Implemented</td>
<td>18. Next Next - Next Team Given</td>
</tr>
<tr>
<td>20.</td>
<td></td>
<td>20. Team Management Tools Used</td>
<td>20. Next Next - Next Team Given</td>
</tr>
<tr>
<td>22.</td>
<td></td>
<td>22. Leaders Mentoring Others</td>
<td>22. Next Next - Next Team Given</td>
</tr>
<tr>
<td>23.</td>
<td></td>
<td>23. Leaders Self-Sufficient</td>
<td>23. Next Next - Next Team Given</td>
</tr>
<tr>
<td>25.</td>
<td></td>
<td>25. Mastery Replicated</td>
<td>25. Next Next - Next Team Given</td>
</tr>
<tr>
<td>27.</td>
<td></td>
<td>27. Public Speaking Skills Learned</td>
<td>27. Next Next - Next Team Given</td>
</tr>
<tr>
<td>29.</td>
<td></td>
<td>29. Article Given in Church</td>
<td>29. Next Next - Next Team Given</td>
</tr>
<tr>
<td>30.</td>
<td></td>
<td>30. Bible Interpretation Learned</td>
<td>30. Next Next - Next Team Given</td>
</tr>
<tr>
<td>31.</td>
<td></td>
<td>31. Seminar Prep Skills Learned</td>
<td>31. Next Next - Next Team Given</td>
</tr>
<tr>
<td>32.</td>
<td></td>
<td>32. Time Messages Given In Youth</td>
<td>32. Next Next - Next Team Given</td>
</tr>
<tr>
<td>33.</td>
<td></td>
<td>33. Large Group Discussion Learnt</td>
<td>33. Next Next - Next Team Given</td>
</tr>
<tr>
<td>34.</td>
<td></td>
<td>34. Small Group Discussions Mastered</td>
<td>34. Next Next - Next Team Given</td>
</tr>
<tr>
<td>35.</td>
<td></td>
<td>35. Seminar Skills Developed</td>
<td>35. Next Next - Next Team Given</td>
</tr>
<tr>
<td>36.</td>
<td></td>
<td>36. Three Lessons Given</td>
<td>36. Next Next - Next Team Given</td>
</tr>
<tr>
<td>37.</td>
<td></td>
<td>37. Four Lessons Given</td>
<td>37. Next Next - Next Team Given</td>
</tr>
<tr>
<td>38.</td>
<td></td>
<td>38. Five Lessons Given</td>
<td>38. Next Next - Next Team Given</td>
</tr>
<tr>
<td>40.</td>
<td></td>
<td>40. Seven Lessons Given</td>
<td>40. Next Next - Next Team Given</td>
</tr>
<tr>
<td>41.</td>
<td></td>
<td>41. Eight Lessons Given</td>
<td>41. Next Next - Next Team Given</td>
</tr>
<tr>
<td>42.</td>
<td></td>
<td>42. Nine Lessons Given</td>
<td>42. Next Next - Next Team Given</td>
</tr>
<tr>
<td>43.</td>
<td></td>
<td>43. Ten Lessons Given</td>
<td>43. Next Next - Next Team Given</td>
</tr>
</tbody>
</table>

REPRODUCING DISCIPLES

REPRODUCING LEADERS

JUST IN TIME TRAINING

FIRST THINGS FIRST
ONE THING AT A TIME
ALWAYS ONE MORE THING

"Keep it always in your sight, and out of their sight.

"Never give a skill until there is a need.

"Never teach a lesson until the first is done."


Walling, Terry B. *Focused Living Resources Kit.* Carol Stream, IL: ChurchSmart, 1999.


**Audio Books**


APPENDIX H

SAMPLE GRAPHICS
### APPENDIX I

**SERMON PLAN**

<table>
<thead>
<tr>
<th>Title/Scripture</th>
<th>Approach/Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>With All My Heart Matthew 22:34-40, Deuteronomy 6:5</td>
<td>Illustrate from our life-styles how we are capable of doing things we love with all our hearts. The declining statistics of churches in North America and the rise of popular culture would be the background challenge. Where is God’s place compared to all those? Challenge the congregation to give God His rightful place in their hearts and to love God with all they have.</td>
</tr>
<tr>
<td>One Path Matthew 22:34-40, Deuteronomy 6:5</td>
<td>Focus on the same calling to be and to achieve in both Testaments. Point out the exciting journey that we are continuing as God’s chosen people to live the Great Commandments and the Great Commission.</td>
</tr>
<tr>
<td>Praying for Harvesters – Matthew 9:38</td>
<td>Bob Logan emphatically said that we need to care first and then pray for the Lord to send harvesters. This sermon raises our desire to respond to Jesus’ call to pray according to Jesus’ words. The sermon’s main focus will be on the care part after informing of the content.</td>
</tr>
<tr>
<td>On Loving God – Obedience and Worship Exodus 20:1-20</td>
<td>This may take 2 sermons to explore the first 3 Commandments challenging the congregation to recognize the supreme authority of God in creation and election of God’s people. The authority, power and love of God in His Creation, grace in planning for salvation and the sacrifice of His only Son would be illustrated and used as appeal for our loving response in obedience.</td>
</tr>
<tr>
<td>On Loving God – Stewardship Exodus 20:1-20</td>
<td>This sermon will point out whether we are serving “self” or serving God. Based on the fourth Commandment the focus will be on the Sabbath “to the Lord” and not just for a self-serving or self-centered resting. The Truth of our stewardship to God is preached. Challenge will be given to apply our faithful stewardship to God in our daily lives – home, career, church, society and world resources, etc.</td>
</tr>
</tbody>
</table>

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1 Logan and Cole, *Raising Leaders for the Harvest.*
<table>
<thead>
<tr>
<th>Title/Scripture</th>
<th>Approach/Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>On Loving Our Neighbors – Fellowship Exodus 20:1-20</td>
<td>This sermon is a brief summary of the last 6 Commandments to illustrate the principle of fellowship in God’s creation and all human relationships. Challenge the congregation to evaluate their approach to their daily interaction with people.</td>
</tr>
<tr>
<td>On Loving Our Neighbors – Fellowship Exodus 20:1-20 Ephesians 4:31-32</td>
<td>This sermon deals with a specific application of forgiveness in the life experiences of the congregation. Each person is challenged to forgive and accept the hurt that had been done in his/her life in light of God’s fellowship with us.</td>
</tr>
</tbody>
</table>
| The Great Commission – Matthew 28:16-20, Exodus 19:5-6, 1 Peter 2:7-10 | This first of two sermons restates the Great Commandment framed with the authority of Jesus as the Christ and as our Savior. It will be paralleled with Exodus 19:5-6 and 1 Peter 2:7-10  
This second sermon is an introduction to the integrated vision summarizing the series. The centrality and completeness of God’s requirement for His people to be and to do are explained. The picture of the “4-Ships” will be used the first time in the sermon to illustrate how well they represent the Great Commandments and the Great Commission. It will be further pointed out that the positive principle of practicing the “ships” is free expression within the limits of the Old Testament requirements in the Law. |
| The Church Challenge – Matthew 25:1-46 | This is a mini series of 3 sermons that focus on the opportunities of ministry involvement, especially dealing with using our gifts, applying ourselves in the mission, and our readiness to meet Christ. There will be references going back to the principles of the “4-Ships” helping the congregation to see the positive agenda they can follow to engage in the Great Commandments and the Great Commission. |
APPENDIX J
EXTRACT FROM THE SCEMC MINISTRY GUIDE

Objectives of Monthly Board Meeting

• Board members would meet, under the leading of the board chairman and the pastor, to observe what God has been doing in the church, and understand where the church and ministry is heading.

• Listening to the ministry of the other departments. Exchange important information. Coordinate activities. To offer appreciation, encouragement, assistance and prayer.

• Learning from each other.

• Make important decisions. Passing and rejecting proposals according to available data, wisdom and Godly principles. To delegate and supervise tasks and board level projects.

Ministry Sub-Committees

• Each Department may have sub-committees, made up of people who want to minister and grow. They are the real workers of the church, to achieve the departmental goals and collectively the overall purpose of the church.

• Sub-committees are the core and work centres of the church. They are also places to learn unity, to love each other, to cooperate with one another and to exercise Christ like character. There, Christians learn to appreciate, accept and learn from each other. The value of effective fellowship must not be overlooked. People grow as they serve together.

Detailed Board Member Job Descriptions and Qualifications Are Listed Below:

General:

Board members are looked up to as spiritual leaders of the church. They must exercise spiritual disciplines, demonstrate their spiritual growth and exhibit humbleness spiritual maturity in time. They must learn to deal with ministries with clear spiritual principles. Therefore they must let the Scriptures dwell in their hearts and govern their hearts as they approach their area of ministries. They must commit to their ministries diligently as an example for the congregation.

Board members can be hands-on doing all the departmental ministries. However, it is more desirous to be leaders who can build relationships and rally others to work along with them. It is expected that each board member would learn to do their ministries well and lead another person or a team to learn his/her job. As the church will grow, the board positions will become more leadership roles than hands-on roles.
1. **Chairman of the Board**

The Chairman position is an internal administrative Function to the board. It is not a primary function of the church.

a. Responsible for leading the board and congregational meetings. Chairman of the board is the administrative representative of the church.

b. Working with the pastor, deacons to understand the direction and strategies for the overall ministries.

c. Guiding the board – working with the pastor according to the direction and values the vision, mission and strategy statements to formulate the board agenda.

d. Leading the board Meetings – guiding discussions to make relevant ministry decisions. Implementing the overall church ministries. Guiding, Monitoring, Supervising and follow-up on the overall ministries.

**Desired Qualities:**

1) Godly Character, Good Christian conduct & demonstrate Biblical principles. Emotionally secure.

2) Team spirit and leadership.

3) Communication – Active listening, understanding and be able to express ideas. Communicate verbally and in written forms.

4) Some 3-5 years of board experience is beneficial.

2. **Outreach & Evangelism Coordinator**

Outreach & Evangelism Function is one of the primary functions of the church. The objective is to create environments and opportunities that non-Christians may come to the saving Faith in Jesus Christ. The Primary concern is to build relational bridges and promote the propagation of the Gospel through these relationships. Successful outreach and evangelism ministries would yield a congregation which is enthusiastic in sharing the gospel and a high conversion to congregation rate.

a. Responsible for the Outreach & Evangelism Ministries in the church – including church-wide evangelistic functions as well as promoting, recruiting, supervising & facilitating personal evangelism efforts.

b. Work with the pastor to strategize, plan, direct, supervise and resource (budget and expenditures approvals) any outreach and evangelism programs.
c. Identify, develop and appoint leaders who are gifted as catalysts in evangelism. Leaders appointed by election or appointment need to be accepted by the board.

d. Mobilize teamwork to create church-wide (non-people group) outreach & evangelism opportunities and promote the ministries.

e. Report progress of the Outreach & Evangelism functions to the board.

Desired Qualities:

1) Passion in outreach and evangelism – seeing souls saved and people finding Christ.

2) Ability to plan and implement outreach and evangelism programs.

3) Leadership – able to relate well to team, to gain trust, to recruit and build the ministry team, to direct and supervise such team.

4) Continued desire to learn especially in the area of outreach & Evangelism.

3. Christian Education Coordinator

Christian Education Function is one of the primary functions of the church. Christian Education is more than just Sunday Schools. C.E. coordinators may initiate other programs to enrich and enhance the Christian Education process, helping Christians to become mature in Christ and nurture leadership. A successful Christian Education ministry should yield increasing number of mature Christians who will demonstrate a lifestyle in line with the Great Commandments and the Great Commission. It would also produce Christian leaders who can fill the leadership needs of the church’s ministry and of the community.

a. Responsible for the Christian Education (C.E.) Ministries in the church – including supervising and facilitating the Adult and Children Sunday schools.

b. Work with the pastor to strategize, plan, direct, supervise and resource (budget and expenditures approvals) any Christian Education functions in the church. Develop Christian Education Ministry plans and supportive budget for such plans.

c. Identify, Develop and appoint the (Adult and Children) Sunday School superintendents, Leaders or teachers. Ensure the children teachers in the department are certified for insurance purpose. Leaders appointed by election or appointment need to be accepted by the board.

d. Mobilize teamwork to create church-wide (non-people group) Christian Education opportunities.
e. Report progress in the Christian Education ministry to the board.

Desired Qualities:

1) Understanding the Christian Maturity or Spiritual Growth process
2) Understanding of Children ministries and Child Evangelism
3) Leadership – able to relate well to team, to gain trust, to recruit and build the ministry team, to direct and supervise such team.
4) Continued desire to learn especially in the area of Christian Spirituality development.

4. Fellowship Coordinator

Fellowship Function is one of the primary functions of the church. The objective of Fellowship functions in the church is to create environments that foster godly, Christ-like loving interactions among the congregation. The Primary concern is the building of loving relationships – unity in fellowship. Growth in love, Christian Character and maturity may be part of the results. A successful Fellowship ministry will cause an increase of healthy loving and caring relationship network in and around the church based on the model of Christ’s love.

a. Responsible for the Fellowship Ministries in the church – including church-wide fellowship functions as well as supervising & facilitating the people groups like: Men’s group, Women’s group, Youth Group, etc.

b. Work with the pastor to strategize, plan, direct, supervise and resource (budget and expenditures approvals) any other people group (fellowship group) e.g..

c. Identify, develop and appoint leaders who are gifted as catalysts in healthy relationships. Leaders appointed by election or appointment need to be accepted by the board.

d. Mobilize teamwork to create church-wide (non-people group) fellowship opportunities and promote the ministries in the people groups.

e. Report progress of the fellowship functions to the board.

Desired Qualities:

1) Insights and Experience of healthy Christian relationships
2) Ability to plan and implement facilitation of “community creation”.
3) Leadership – able to relate well to team, to gain trust, to recruit and build the ministry team, to direct and supervise such team.
4) Continued desire to learn especially in the area of Christian relationship development.
5. **Head Trustee**

The Head Trustee Function in the board is a supportive function. The objective of the head trustee is to lead the team of trustees to support the primary church ministries in terms of building and facilities.

a. Leading and organizing the team of trustees for building maintenance.

b. Leading and organizing the team of trustees for coordinating space and facility requests from the whole church’s ministries.

c. Planning, proposal for the board including the financial budgeting of such projects.

d. Responsible for leading and organizing the team of trustees to implement such plans as approved by the board.

**Desired Qualities:**

1) Good initiative with team spirit, an organizer, able and faithful to follow and give directions.

2) Knowledge of Building maintenance and mechanical skills.

3) Project planning and supervision skills.

6. **Treasurer**

Treasury is a supportive function – so that the primary objectives of the ministries are smoothly supported in financial resources. The objective of the Treasurer is to administer the receipt of funds and execute the disbursements of the church operation. The Treasurer is also responsible to give advice to the board to regulate the spending according to the church’s financial standing.

a. Responsible for handling of the receipt of all monies: Offering, Rent, etc. A set of clear bookkeeping records is to be kept by the treasurer.

   - Money counting and registry; Bookkeeping, banking.

b. Responsible for the disbursements including: reimbursement, payroll, utilities bills and any other bills approved by the responsible departments.

c. Responsible for reporting the church’s financial status to the board each month.

d. Give advice pertaining to the best use/flow of the church’s cash asset.
e. Give leadership and coordination to plan each year’s church budget. Give leadership to form a team to handle the revenue and expenditure functions.

f. Execute any special funds (designated) administration with the approval of the board.

Desired Qualities:

1) Good with numbers and analysis skills. Knowledge and Experience of handling personal (and preferably public) finances.

2) Ability to understand, plan or implement financial procedures

3) Leadership – able to relate well to team, to gain trust, to recruit and build the ministry team, to direct and supervise such team.

4) Continued desire to learn especially in the area of Church Finances.

7. Secretary

Secretarial Function in the board is a supportive function. The objective of the Secretary of the board is to achieve good record keeping and information dissemination or circulation within the church. The Secretary may be called upon to communicate via written or other forms with people or organization within the church and with any outside people or organizations.

a. Minutes keeping at all board meetings or congregational meetings and distribution of minutes in a timely fashion.

b. Prepare the board meeting or congregational meeting agendas under the supervision of the chairman of the board, and distribute such in a timely fashion.

c. The Secretary may also be called upon by the board to produce publications for the church such as the weekly Sunday bulletins or church magazines.

d. Provide any secretarial assistance required by the chairman of the board or the pastor.

Desired Qualities:

1) Good initiative with team spirit, prompt, able and faithful to follow direction.

2) Ability to understand board business with good written and oral communication skills.

3) Good word processing and internet communication ability are helpful.
**Additional Ministry Committees**

1. **Worship Committee**
   
a. **Meaning and Function:**
   
The Worship committee is responsible to study, plan and implement all aspects of ministry related to the weekly Sunday Service as well as occasional celebration type of services like Baptism and anniversaries.

b. **Administration:**
   
The committee shall be led by the pastor and should consist of at least one board member(s) preferably a deacon. It should have at least 3 persons.

c. **Operation**
   - Recruiting
   - Scheduling
   - Study
   - Planning and execution
   - Reporting

2. **Missions committee**
   
a. **The meaning and function of the Missions Committee**
   
The Missions committee exists to be a working team which brings an impact to discipleship beyond the St. Clair local church.
   - Heart – Maintain vision and passion for the need of Gospel beyond the local church.
     - Regular prayer and vision sharing activities. Team Mission and Great Commission focusing.
   - Eyes
     - Watch for Mission Field needs
       - Receive Mission related Mails, Contact Supported Missionaries
     - Watch for church potentials
       - Financial, Personnel
   - Brain
     - Discernment of how the field needs may be fulfilled by the possible (and impossible) resources from SC EMC
     - Design viable ways and make recommendations / Proposals to the church board. (Money, sending personnel)
     - Coordinate efforts regarding approved mission ventures / fund raising.
• Hands, Knees and Feet
  o Run about for ministries, which are related to discipleship beyond St. Clair.
  o Handle all correspondences and transactions
  o Plan and facilitate training for short term missions
  o Prepare internal and external promotional materials
  o Plan, execute Mission Conference, Promotional Events or Missions Sunday for the local church.
  o Pray, and coordinate missions oriented prayer meetings.

b. The administrative structure
  • Committee composition – Board Member leadership, preferably a deacon, assisted by 2 invited church members to participate. Appointment of committee members is nominated by the representative on the board, and to be approved by the board.
  • Committee term of service – one year. Consecutive official membership in the committee must be separated by a one year leave after every 3 years.

c. Operation
  • Prayer and watch
    • Bible Study, prayer meetings
    • Receive, screen and process communications from the mission contacts.
  • Planning / Budgeting:
    • Financial - Estimation of SC EMC’s financial potential for mission.
    • Missionaries – Watch for potential personal involvement from among the general church membership.
    • Make plans to deploy the human and financial resources.
  • Proposals
    • Make meaningful (and detailed where appropriate) proposals to the board for approval. Ready for action.
  • Execution
    • Upon approval of the board, carry out plans.
  • Evaluation
    • Evaluate as a committee, to check the effectiveness of missions programs.
    • Report regularly to the board. Adjust course when necessary.

3. Nomination Committee
Nomination Committee is to be appointed each year to nominate church officers for the church election. The main function is to nominate, contact and obtain approvals of
nominees whose names are nominated. A slate should be proposed to the board before the deadline defined by the board.

4. **Finance Committee**

The finance committee is appointed by the board each year according to the church’s constitution. The function for that appointment is to work with all ministry departments to produce a proposed overall budget for the fiscal year for the church.
BIBLIOGRAPHY


Vita Of

Enoch Kwan

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1996-2000 Assistant Pastor, Mississauga Chinese Baptist Church
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