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Paradigm Change: From an Institutional Church to a Lay-Driven Disciple-Making Movement

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Paradigm Change: From an Institutional Church to a Lay-Driven Disciple-Making Movement

Jimmy Tam
Ministry Focus Paper Approval Sheet

This ministry focus paper entitled

PARADIGM CHANGE: FROM AN INSTITUTIONAL CHURCH TO LAY-DRIVEN DISCIPLE-MAKING MOVEMENT

Written by

JIMMY TAM

and submitted in partial fulfillment of the
requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary

upon the recommendation of the undersigned readers:

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Kurt Fredrickson

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PARADIGM CHANGE: FROM AN INSTITUTIONAL CHURCH TO A LAY-DRIVEN DISCIPLE-MAKING MOVEMENT

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SUBMITTED TO THE FACULTY OF THE
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THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

JIMMY TAM
JANUARY 2019
ABSTRACT

Paradigm Change: From an Institutional Church to a Lay-Driven Disciple-Making Movement
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Doctor of Ministry
School of Theology, Fuller Theological Seminary
2019

The purpose of this project is to develop a multi-faceted strategy to empower laypeople from Sunrise Christian Community to launch simple, reproducible, and micro churches in the community or in their own social networks, leading to a paradigm change from an institutional and attractional church to a lay-driven disciple-making and church planting movement. Sunrise Christian Community is located in the predominantly immigrant West San Gabriel Valley, California. Historically, the three main waves of Chinese immigrants from Taiwan, Hong Kong, and China have provided the church with many opportunities to evangelize. At the same time, the influx of new members from different sub-cultures has created serious internal conflicts and challenges for most churches. The traditional strategy of the institutional church to attract and keep new members has only brought minimal growth to Sunrise in the last fifteen years. To address this challenge, this project seeks to transform Sunrise from an institutional church to a lay-driven disciple-making movement paradigm through a multi-faceted and multi-dimensional change process.

Part one of this project examines both the local community and the specific character of Sunrise’s ministry and spiritual dynamics. Part two establishes the theological foundations of a missional movement ecclesiology from the doctrine of the missio Dei, the theological themes of the Kingdom of God, the universal priesthood of believers, and the nature of the church. A combination of the Evangelicals’ emphasis on evangelism and the Charismatics’ distinctive of prayer and power evangelism are explored for designing a contextualized disciple-making strategy. Part three presents a multi-faceted process of paradigm change. It describes the various components of the process, including a prayer campaign, a guiding coalition, a new vision, a pilot group, new ministry tools, and a new matrix to measure success. It also analyzes and evaluates the outcomes after two years of implementation.

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# TABLE OF CONTENTS

## PART ONE: CONTEXT

### INTRODUCTION

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>COMMUNITY AND MINISTRY CONTEXT OF SUNRISE IN LOS ANGELES, CALIFORNIA</td>
<td>11</td>
</tr>
</tbody>
</table>

## PART TWO: THEOLOGICAL REFLECTION

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>LITERATURE REVIEW</td>
<td>30</td>
</tr>
<tr>
<td>3</td>
<td>A THEOLOGY OF MISSIONAL MOVEMENTS THROUGH LAY-DRIVEN DISCIPLE-MAKING AND MICRO-CHURCHES</td>
<td>55</td>
</tr>
</tbody>
</table>

## PART THREE: MINISTRY STRATEGY

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>A PARADIGM SHIFT STRATEGY TRANSFORMING AN INSTITUTIONAL CHURCH TO A DISCIPLE-MAKING MOVEMENT</td>
<td>79</td>
</tr>
<tr>
<td>5</td>
<td>IMPLEMENTATION, OUTCOMES, AND EVALUATION</td>
<td>114</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>SUMMARY AND CONCLUSION</td>
<td>130</td>
</tr>
<tr>
<td>APPENDICES</td>
<td>134</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>144</td>
</tr>
</tbody>
</table>
INTRODUCTION

Not that long ago, Nokia was a household name in the mobile phone industry with a staggering 40 percent global market share at its peak in 2007. In comparison, Samsung, the most popular mobile phone today, has a worldwide market share of only 21.5 percent. In the late 1990s and the first decade of the new millennium, Nokia was the world’s most dominant and trend-setting mobile phone maker. In addition, it produced the best-selling mobile phone of all time, Nokia 1100, with a sale of two hundred million units in only four years from 2003 to 2007. Within merely five years from its most glorious days, Nokia lost virtually its entire market share to Apple and Android phones and nearly became bankrupt by mid-2012. Eventually in April 2014, Nokia’s mobile division was sold to Microsoft and the Nokia brand disappeared from the mobile phone market permanently.

Bill Gates shared his vision of “a computer on every desk and in every home” in an article for the first time in 1977. However, most people in the computer industry of his days found the idea too “crazy and wild” and would say something like, “Why would somebody need a computer?” According to Bill Gates, even the CEO of Digital

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Equipment, Ken Olsen, who made the computer Gates grew up with and was greatly admired by Gates, was skeptical about Gate’s vision and said, “This seemed kind of a silly idea that people would want to have a computer.” At the time, Digital Equipment was having tremendous success in making and selling their flagship mid-range computers, the minicomputers. However, with the rapid rise of the business microcomputer in the late 1980s and the soaring demand of personal computers in the early 1990s, Digital Equipment’s mid-range computers became outdated due to its higher price tag, lower performance, and lack of flexibility. Today, Gates’s vision has become a reality and his company, Microsoft, is one of the most successful, respected, and profitable companies in the world. On the contrary, the one-time leader of the computer industry, Digital Equipment is no longer in existence after being sold to Compaq in 1998.

Both Nokia and Digital Equipment were top two players in their industries back in their days, but they both went down in history quite dramatically and unexpectedly. In the words of James Surowiecki of the New Yorker, two of the main reasons for Nokia’s failure were “an institutional reluctance to transition into a new era,” and “overestimated the strength of its brand.” In addition, as Linda Yueh of BBC news put it candidly, like other large incumbent companies that had been successful for decades, Nokia found it

5 Ibid.


7 Ibid.


“difficult to adapt to new technologies” because it was making “good profits in the traditional business areas,” and a result, it was “left adrift once the whole industry has shifted for good. The lesson is adapt or die.”

In the case of Digital Equipment, the leaders’ failure to imagine a different vision, makeup, size, and functions of a computing machine not only led to a missed opportunity to remain as the leader of the industry, but more importantly, it also made the company lose touch with the high-tech culture and future direction of the world.

In other words, both organizations failed, not despite of their previous successes but because of them. The primary reason was not their lack of people, knowledge, or capital necessary to remain successful and relevant, but they were not able to reimagine, think outside and look ahead of the reality that they have successfully constructed for themselves. They were too entrenched in the success of a previous era. While their surroundings were rapidly changing, both companies failed to either recognize the changes or take them seriously.

The reasons that led to the downfall of these two tremendously successful corporations of the past are absolutely relevant and alarming to the situation of the American Church in the post-Christendom and postmodern era of the twenty-first century. In the words of Eddie Gibbs and Ryan K. Bolger of Fuller Theological Seminary, the time for the church to recognize and respond to the two major cultural shifts of our generation is long overdue:

Since the 1950s, two cultural shifts affected the whole of society, embroiling the church at the same time. The first is the transition from Christendom to post-

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10 Yueh. “Nokia, Apple and Creative Destruction.”
Christendom, with the latter exemplified by pluralism and a radical relativism . . . the church as an institution has lost its privileged position and increasingly occupies a place on the margins of society alongside other recreational and non-profit organizations . . . The second is the transition from modernity to postmodernity . . . The combined impact of the challenges to Christendom and modernity has profound implications for the church, the nature of its ministry, mission in the postmodern world, and the ways in which the next generation of leaders needs to be equipped for these new challenges. In response, churches can live in denial, set up a protective perimeter that they will defend against all they define as outsiders, or venture forth in mission.11

In other words, the church can no longer “rely on its brand” and refuse to transition into a new era. She must wake up and untangle herself from the entrenchment of her past success and the paradigm created for her during the era of Christendom. Like Nokia, if the church still does not recognize the dawning, if not the dominance, of the post-Christendom and post-modern era, she will only be accelerating in the fast lane of marginalization and becoming completely obsolete very soon. Like Digital Equipment, if church leaders cannot reimagine the Church other than seeing her as a centralized, complex, and costly institution, it may be too late when their churches are left adrift once the whole culture has shifted for good. The lesson, once again, is to discern and adapt to the fresh and dynamic work of the Holy Spirit in this new era or to die as an institution.

Now is an extremely critical and pressing moment in the history of the American Church with her future at stake. Whether the American Church will continue down the path of decline or will be able to rise again to the challenges of the new millennium depends on our courage and ability as church leaders to shift from the Christendom paradigm back to Jesus’ movement paradigm. The American Church must change from

operating as a complex institution back to living as a simple, dynamic, and multiplying movement that Jesus started two thousand years ago.

In the very beginning, Jesus started a movement of disciple-making with his own chosen band of disciples. Even though numerically speaking the movement was totally insignificant with just twelve disciples, it became the most powerful religious movement in the greatest empire of the time within merely three hundred years with millions of followers. At the time of Constantine, the movement took a critical and seemingly exciting turn, though ultimately costly and tragic, by becoming the national religion of the Roman Empire. Eventually, the organic, vibrant, and multiplying movement Jesus started had become a rigid, artificial, and institutionalized bureaucracy.

From the time of Constantine until the present, an era known as Christendom, the institutional church has always been the primary and normative model of defining and operating the church. The religious and cultural phenomenon of Christendom, however, applies mostly to Western civilizations where Christianity had become the religion of the majority. Many cultural norms, values, traditions, and festivals found in Western countries come directly or indirectly out of certain Christian beliefs, e.g. Christmas—the birth of Christ, Easter—the resurrection of Christ, etc. Through colonization, the West had also exported its brand of Christianity to non-western nations as a foreign cultural product. Their style of communicating the gospel and establishing churches were superimposed onto recipient cultures without adequate contextualization and resulted only in minimal or short-lived impact on the indigenous people.

The institutional church was originally the main product of Christendom. Unfortunately, it has become the only ecclesiological reality most Christians and church
leaders can ever see or imagine in their whole Christian lives and ministries. Most Christians cannot see the church beyond the physical restraint of the church facility, programs, or meetings. Most Christians and non-Christians alike commonly identify a church with its geographical location, service meeting time, or the name of the pastor.

However, the institutional church has had limited success in non-western cultures and for the last fifty years it has been declining rapidly in the West as well. Because of its complexity and high maintenance, the institutional church with its buildings, programs, committees, and paid staff has proven to be very difficult to grow, maintain, or multiply. Within predominately non-Christian cultures, the institutional paradigm has made very little progress in contextualizing the gospel or multiplying churches. In Europe and North America, the institutional church, with its large and numerous buildings and denominations, is now sinking like the Titanic. Even though many churches have spent millions trying to turn things around with the hope of becoming mega churches, the results are still not promising for the future.

In the first fourteen years of its history, Sunrise Christian Community (hereafter, Sunrise) used the attractional approach of the institutional church and had only minimal growth in terms of baptism and membership. Furthermore, I, the pastor, had become increasingly frustrated and had a strong sense of failure because we had not been able to grow and become a mega church even after fourteen years of hard work and sacrifice. At the same time, I have observed that for those churches which had some success in growth, they had to face many complicated problems in managing larger and more complex institutions that are very difficult and costly to maintain, expand, or reproduce.
On the contrary, disciple-making movements or church planting movements, as a paradigm of defining, envisioning, and operating the church, have shown their effectiveness in bringing millions of people to Jesus all over the world, especially in non-Christian cultures. It restores to the church its organic and missional understanding. It embodies the doctrine of the priesthood of every believer. It takes Jesus’ words on their merits that “When two or three gather in my name, I’m in their midst” (Mt 18:20).12 It follows Jesus’ instruction to his disciple to “Go and make disciples” (Mt 28:19) instead of asking people to “Come and visit our church,” which is not found in the Scripture. It stays true to the New Testament’s teaching that the Temple of God is now the community of disciples instead of a physical building (1 Cor 3:16-17).

Disciple-making movements provide not only a new evangelism program for the institutional church to adopt, it is a whole new or renewed paradigm of understanding and being the church that Jesus started. It has a completely different, but more biblical vision of expanding the kingdom and making disciples. It envisions, defines, and constructs a different reality for the nature and future of the church. It realizes that the Western church is no longer living in the era of Christendom and restores the biblical understanding and paradigm of the missional people of God.

This doctoral project seeks to provide a strategy to transform Sunrise from an institutional paradigm towards a movement paradigm. The purpose of this project is to create a multi-faceted strategy that generates a sustainable movement of lay-driven evangelism, disciple-making, and church planting in the community. To achieve this

12 New International Version. All Scripture quoted is from the New International Version, unless otherwise noted.
purpose, a pilot group is formed for training and coaching laypeople to launch micro churches with new believers.

Part one of this paper examines the complexity of the multi-cultural Chinese immigrant community of West San Gabriel Valley where Sunrise is situated, and the specific character of Sunrise’s theological distinctive, ministry philosophy, church dynamics, and recent spiritual renewal phenomenon. Part two establishes the theological foundations of a missional movement ecclesiology with a review of seven sources of missional and movement literatures and an exploration of biblical and historical materials on the theology, principles, and examples of the missional movements paradigm. Lastly, Part three presents a multi-faceted strategy of paradigm change with the launch of a pilot group. It will describe the various components of the strategy along with a step-by-step implementation process, a two-year timeline, outcomes, and an evaluation.

Now is the time to transform Sunrise from an institutional church to a multi-cultural disciple-making movement. Now is the time for the American Church to rise to the occasion and challenges of a new era and be reinvigorated by the fresh and dynamic work of the Holy Spirit that is already happening all over the world through disciple-making movements. Let the people of God imagine together a movement of releasing every disciple of Jesus to start micro church gatherings of two to three on every campus, in every home, apartment complex, workplace, Starbucks, McDonald’s, and city park in every American city in the near future.
PART ONE

MINISTRY CONTEXT
CHAPTER 1
THE COMMUNITY AND MINISTRY CONTEXT OF SUNRISE IN LOS ANGELES, CALIFORNIA

This chapter explores the unique character of the Chinese community in San Gabriel Valley and Southern California, a combination of sub-cultures in harmony, conflict, transition, and assimilation. The historical waves of Chinese immigrants have often created new opportunities and fresh challenges for evangelism and ministry. In addition, this chapter presents a brief history of the founding of Sunrise with its vision, mission, and leadership paradigm. It also details an analysis of the church dynamics of the local Sunrise congregation in Los Angeles. It describes the spiritual progress, recent fervency and desire of the leadership and members to develop a contextualized and effective evangelistic strategy in the San Gabriel Valley. Finally, the chapter explores the unique opportunities for a fresh approach to disciple-making and church planting that will penetrate a multi-cultural and multi-lingual community.

Community Factors

Sunrise is located in a multi-cultural and immigrants-concentrated area called the San Gabriel Valley of the Los Angeles Metropolitan Area. The San Gabriel Valley is
made up of many suburban cities and is considered one of the most ethnically diverse regions in the country. According to a recent study by the Kyser Center for Economic Research, there are 1.52 million people living in the San Gabriel Valley and the two largest ethnic groups residing in the San Gabriel Valley are Hispanics (45.2 percent) and Asian Americans (27.4 percent).\(^1\) Deemed as a center of \textit{hua qiao}, the Chinese term for overseas Chinese, the San Gabriel Valley has the top eight of the ten cities with the highest proportions of Chinese Americans in all of the United States.\(^2\) According to Professor Susie Ling of Asian American studies at Pasadena City College, San Gabriel Valley is “an important Chinese American cultural center” and “a hub of much broader, multigenerational and multiethnic Asian American diversity, and political and social change.”\(^3\)

Historically, the waves of Chinese immigrants from Taiwan, Hong Kong, and China have provided the church with many opportunities to evangelize. At the same time, the influxes of new members from different sub-cultures have created serious internal conflicts and challenges for most churches. According to the U.S. Immigration and Naturalization Service (INS), 1,465,117 immigrants from Taiwan, Hong Kong, and China came to the United States as permanent residents between 1961 and 1998 with

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nearly half of them from 1991 to 1998.\textsuperscript{4} Starting from 1965, about two decades after Congress repealed the Chinese Exclusion Act, the U.S. government maintains separate immigration quotas for Taiwan, Hong Kong, and Mainland China.

During the late 1960s and early and mid-1970s, Chinese immigration into the United States came almost exclusively from Taiwan and Hong Kong, resulting in three, rather than two, culturally and linguistically distinct and separate subgroups of immigrants: the Taiwanese-speaking group from Taiwan, the Mandarin-speaking group from Taiwan, and the Cantonese-speaking group from Hong Kong. Even until now, churches started by these three groups decades ago are still maintaining their own strong cultural and linguistic identities respectively. For example, the largest Chinese denomination founded in the United States is called the Evangelical Formosan Church. It was founded in 1970 in Los Angeles as a ministry to Taiwanese-speaking immigrants, as the term “Formosan”\textsuperscript{5} in the church’s name explicitly indicates. Even after forty-eight years, most of the Evangelical Formosan churches are still ministering to their members in their own Taiwanese dialect every Sunday.

Most of these early immigrants from Taiwan and Hong Kong were financially stable or even affluent back home when they came to the United States. Therefore, a typical Chinese church in the San Gabriel Valley with a history of over twenty years is usually filled with middle-class families, highly educated professionals, business owners or managers, and international students. The pattern of social networking among Chinese


\textsuperscript{5} The Formosan languages are the languages of the indigenous peoples of Taiwan.
immigrants and their churches in the San Gabriel Valley has been shaped by common
cultures and languages rather than the physical location of a church building.

Since the 1990s a new and large wave of Chinese immigrants started to rise from
Mainland China, while the waves of immigrants from Taiwan and Hong Kong began to
subside. As a result, the demographics of the Chinese American community have
significantly shifted in the last two and a half decades. The first wave of immigrants from
Mainland China primarily consisted of college and graduate students, and professionals.
In recent years, in addition to those two groups, a new trend of undocumented Chinese
immigrants or tourists seeking asylum is growing at a very fast pace in cities all across
America. Even though some of the undocumented immigrants might be well-to-do
financially, most others came in search of lower-status manual jobs and are now facing
many legal and financial challenges.

In light of this situation, many existing Chinese churches in the San Gabriel
Valley saw a great opportunity for preaching the gospel and expanding their ministries by
welcoming these immigrants into their services or creating new services for them. On the
one hand, a number of churches have seen significant growth in their attendance with the
new faces of immigrants from Mainland China. On the other hand, the influx of new
members from very different cultural, social, and financial backgrounds has created
serious internal conflicts and challenges for most churches. In addition, since the life of
these new immigrants is often unstable in income, locality, and work hours, church
membership and offering often remain unchanged. At the same time, volunteers are
frequently burnt out due to the lack of long-term financial and leadership growth.
Lastly, there is yet one more extremely significant and unique sub-cultural group growing within all Chinese immigrant churches in America. They are the second-generation American-born children of the immigrants, commonly known as the “ABC” (American Born Chinese). The analogy of a banana is quite descriptive of the unique cultural identity and psychological experience of an ABC who is caught between two worlds. Like a banana, an ABC is “yellow on the outside, but white on the inside.”

ABCs commonly feel that they have to live up to two different sets of expectations. On the one hand, they are encouraged to embrace American culture because the pressure to assimilate and succeed in the American society is overwhelming. However, on the other hand, they are also expected to maintain their original ethnic identity and keep their Chinese traditions and language alive. For ABCs, trying to live up to both sets of expectations would sometimes lead to fear of rejection or ostracism, and even an identity crisis.

ABCs is a unique sub-cultural group of the Chinese American church that can be very promising for the church’s future. Unfortunately, their potential and contributions have been overlooked and underestimated for far too long by the first-generation leadership to the detriment of the Chinese immigrant church. In the 1990s the main metaphor depicting the status of the Asian American church was “Silent Exodus” because a vast number of second-generation Asian Americans who grew up in the church were

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leaving the church once they left home for college. Although it is difficult to ascertain an exact number, some of the surveys done during the 1990s indicated that more than 70 percent of Chinese American young adults left their immigrant churches after college. The primary reason was that many immigrant churches valued continuity and conservation of their original Chinese culture, leadership style, and authority structure more than creating freedom and opportunities to empower and raise up the Americanized second generation. As a result, the intergenerational relationship between first-generation immigrants and second-generation young people would very often be the major flashpoint of conflict.

Even though generational conflict also exists in the American church in general, Professor and church consultant Peter Cha argues that “Some of the unique aspects of Asian American cultures and of immigrant life dynamics make generational conflict within Asian immigrant churches particularly complex and challenging.” Cultural and language barriers between the first generation leadership and the up-and-coming ABCs usually work against the latter in gaining a voice in the church’s leadership and ministry decisions. Yet for many emerging Asian American churches, change is absolutely inevitable. Ministry as usual is no longer an option for the Chinese immigrant church if pastors and church leaders desire to be people who understand the times.

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9 Ibid., 148.

10 Ibid., 16.

11 Ibid., 147. Peter Cha is Professor of Church, Culture and Society at Trinity Evangelical Divinity School, and a consultant and expert on Asian American theology and ministry.
From a different perspective, the ABC is a bridge, if not the only hope, for the first generation Chinese immigrant church to leave a spiritual and continual impact on the multi-cultural society of America. In our context within the San Gabriel Valley, our second generation was born and grew up in a culturally diverse environment since the first day of their lives. As happily as they now embrace new technologies, they can handle social change and cross-cultural communications much more effectively than their parents. They are also very comfortable in ministering to people from different cultures. In the words of Professor Ling, “These kids are the Asian American generation that owns the San Gabriel Valley.” Therefore, ABCs is a potential and promising missionary force that the Chinese American church should recognize and value. With proper nurture and empowerment, the bi-cultural and multi-lingual ABCs not only can carry forward the spiritual baton of their parents, but they can also take the gospel of the kingdom into other cultural groups in America and even the whole world.

To the outsider, the diversity and complexity of these sub-cultural groups in the Chinese American church may be deceptively trivial. Even though many Chinese immigrant churches have somehow managed to evolve from monolingual congregations to trilingual churches, this ministry model of keeping several sub-cultural groups under the same roof and the same leadership structure has created too many unnecessary conflicts within the church. It has also killed freedom, creativity, and opportunities for new visions, new ministries and new leaders in the body of Christ. One of the most, if not the most, challenging issues of the Chinese American church is finding a long term

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12 Ling, “History of Asians in the San Gabriel Valley.”
strategy that can both minimize energy and resources spent on managing conflicts and maximize flexibility, creativity, and leadership development for the expansion of the gospel. Therefore, a paradigm change is now overdue for the Chinese American church.

This project proposes that lay-driven disciple-making and church planting movements with simple, reproducible, and micro churches are the new paradigm that can help the Chinese American church break the vicious cycle of internal conflicts and church splits and enhance her ability to minister effectively in her shifting environments. A movement paradigm with rapid multiplication of lay-led micro churches, in the hundreds or even thousands, provides endless flexibility and opportunities for mobilization in evangelism, disciple-making, and leadership development. It can resolve the common problem of internal conflicts by providing freedom and nearly complete autonomy to all the different sub-ethnic churches in the Chinese American community. It can relieve the financial burden of maintaining church buildings and paid staff by gathering in homes or places where people naturally gather and empowering laypeople to lead micro churches. It reduces the problem of volunteer and leadership burn-outs found in institutional churches by raising up leaders in the harvest and eliminating high maintenance church programs.

Finally, the new paradigm of a disciple-making movement actually benefits from cultural diversity and immigrant mobility found in multi-cultural and multi-lingual communities by equipping laypeople as missionaries, disciple-makers, and church planters anywhere they go. Disciple-making movements are a fresh, sustainable, and explosive strategy for the future of the Chinese American church. Instead of spending endless amount of resources and energy on preserving an unnecessarily complicated and
high-maintenance religious institution called the attractional church, lay-led micro churches are simple and uncostly to launch, expand, and reproduce. Now is the time for the church, the Chinese American church in particular for the purpose of this paper, to release the enormous potential of every individual in the kingdom of God through lay-driven disciple-making movements.

The Meaning of Sunrise’s Name

In the summer of 2000, an ordained pastor, three seminary students, and about ten college students founded Sunrise with the vision of reaching all corners of the world with the founding of local Sunrise Christian Communities.¹³ It was an intentional decision of the founders to use the word “community” instead of “church” in its official name for the purpose of breaking away from the common misunderstanding that equates church with buildings, programs, or meeting locations. According to Robert Banks in his book *Paul’s Idea of Community*, the Greek term for church, *ekklesia*, in Paul’s letters “consistently refers to actual gatherings of Christians as such, or to Christians in a local area conceived or defined as a regularly assembling community. This means that ‘church’ has a distinctively dynamic rather than static character . . . Never during this period is the term applied to the building in which Christians meet.”¹⁴ Thus, “community” captures the true essence of the church as the unified body of Christ’s followers and more closely

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resembles the biblical description in 1 Corinthians 12:12-13 than the term “church” as understood by most people in our society today.

The Mission of Sunrise

The Constitution of Sunrise states that “through the means of Prayer Ministry, Small Groups, Church-Planting Missions, and Discipleship, Sunrise seeks to expand the kingdom of God.” The founders used the phrase “Church-Planting Missions” to convey an understanding of missions different than the common notion that it is merely one of several departments or functions of a local church. The founders wanted to convey to their members a global mindset of planting churches, not just funding missionaries, to a point that missions will become a core value in every Sunrise local congregation.

For its leadership model, Sunrise’s pastors are responsible for leading and developing an international network of churches corporately and providing spiritual direction and care locally. In this model, pastors carry primary leadership responsibility and authority to provide guidance and shepherding for their own individual congregations and they work together as a team of strategists and overseers to make strategic plans and joint ventures for kingdom expansion on a regional or global scale. In addition, the Constitution also makes it clear that “resources will be allocated to efforts of starting new churches and raising up new church planters.”

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15 Sunrise Christian Community, Constitution and Bylaws of Sunrise Christian Community, 1.
16 Ibid.
17 Ibid., 3.
In the beginning, Sunrise’s mission might seem to be too big and abstract to the small band of pastoral leaders, young men and women who founded this tiny organization. We now realize that the Holy Spirit was the One who put in place the necessary ingredients for starting disciple-making and church planting movements in the DNA of Sunrise. After fourteen years of experimenting with different traditional forms of missions and church planting practices, the pastors of Sunrise have come to the conviction that the traditional way of doing missions and planting churches is too burdensome to start, too expensive to maintain, and too complicated to reproduce. On the one hand, it requires a lot of resources to rent buildings, run programs, and pay for full-time staff. On the other hand, it produces very minimal results in conversion, baptism, or multiplication.

Sunrise in Los Angeles

Sunrise is one of about two hundred and seventy-three Chinese churches in Southern California.¹⁸ Like most Chinese churches in Southern California, Sunrise remained a small church with an average Sunday attendance of around fifty adults and fifteen children after fourteen years of ministry in the San Gabriel Valley of the Greater Los Angeles area from 2000 to 2014. As an immigrant church, the attendees and members of Sunrise came and remained in the church because of cultural and language affinity rather than the physical location of the church. Current members of Sunrise live in different cities all over the Los Angeles Metropolitan Area, and commute to the church.

from Northridge, Culver City, Monterey Park, Alhambra, El Monte, West Covina, Temple City, and so on. For immigrants, ethnic churches like Sunrise serve as a safe haven for acceptance, social networking, and maintaining cultural identity. In addition, immigrant churches also provide valuable resources, such as language assistance, job hunting, and so on, to help new immigrants survive in the environment of their new home now called the United States of America. Therefore, immigrant churches have always had a unique advantage in attracting new members by providing a place to gather and ministering to their felt needs. Within this culturally unique environment of the San Gabriel Valley, Sunrise started its ministries with a handful of international students from Hong Kong.

In the first fourteen years of its history, Sunrise used the typical attractional paradigm and programs to bring in people from the community and to “grow” the church like most other churches in America. After fourteen years in the institutional church paradigm, Sunrise grew from ten people to fifty and had evolved into a multi-generation congregation while remaining a monolingual church. Even though there were Mandarin-speaking visitors on Sunday from time to time, most of them did not stay in Sunrise because they did not feel belonged to a Cantonese-majority church.

Sunrise did not plant any new church in her fourteen years as an institutional church. At the same time, its Sunday service location had moved about ten times due to the lack of available church space on Sunday morning and the increasingly unfriendly zoning policies of most cities to churches in the San Gabriel Valley. Even though there are tens of thousands of non-believers in the surrounding community, with the
attractional approach Sunrise had very minimal success in bringing people to the Lord with an average of five to seven baptisms a year.

**Church Dynamics**

At the time of Sunrise’s founding, prayer, small groups, church planting missions, and discipleship were decided to be the four distinctive marks of the new organization and all of its future congregations. The founders had the desire to create a spiritual, dynamic, missional, and innovative Christian organization that are not bounded by any rigid denominational traditions or institutional bureaucracy. Over the years, these four emphases had served as the foundation and pillars of Sunrise’s development and criteria for evaluation and exploration. At the same time, the organization’s culture of openness and innovation in the area of ministry development and church growth has provided many opportunities for leaders to try new paradigms of thinking and new ways of doing ministry.

In the area of prayer, Sunrise has started several houses of prayer in different parts of the world, including Los Angeles. Since the establishment of the house of prayer in Los Angeles in 2012, the congregation of Sunrise has experienced a spiritual renewal through different prayer initiatives and ministries. The recent renewal in prayer has also led to a desire to carry out the Great Commission with fervency and a determination to find a new strategy for evangelism and disciple-making.

In the area of ministry development and church growth, in the beginning Sunrise adopted the top-down small groups model of ministry and leadership. Sunrise tried to intentionally move away from the typical preacher-dominated and program-oriented
model among American churches. The purpose was to deliberately minimize, if not break down, the barrier and hierarchy between clergy and laity. The small groups ministry model was a positive step toward empowering lay ministry and leadership. It had also resulted in producing spiritual maturity and communal intimacy among members. However, since the sermon-centric and performance-oriented Sunday service was still the main event every week, Sunrise failed to create any significant missional progress in the community. Since most spiritual ministries were performed only by pastors, e.g. preaching, baptism, communion, and church planting, for fourteen years the lay members of Sunrise remained as spectators in two of the main ministries prescribed in the Great Commission for all disciples, i.e. baptism and teaching. With a holy discontent brewing among the pastors and many members due to the lack of results in baptism and multiplication, the Holy Spirit had prepared Sunrise for a more drastic, comprehensive, and biblical paradigm shift from the clergy-dependent institutional church towards a lay-driven movement.

Lastly, in understanding the spiritual dynamics of Sunrise, one more unique and important characteristic of the organization’s theology and ministry practice must be mentioned. Sunrise seeks to combine the best of the evangelical and the renewalist\(^\text{19}\) theologies and practices. Since most of Sunrise’s pastors attended solidly evangelical seminaries, e.g. Fuller Theological Seminary and Talbot School of Theology, they unapologetically hold to the evangelical’s orthodoxy in doctrines, faithfulness to the

teachings of Christ, emphasis on personal “born-again” experience, and passion in evangelism and missions. At the same time, in the experience of Sunrise’s pastors and congregations, the miraculous and mystical have been unmistakably real and important for spiritual growth, transformation, evangelism, and missions. Therefore, Sunrise’s leaders and congregations are continuationists regarding the ministry and gifts of the Holy Spirit. Sunrise’s leadership interprets Jesus’ commands to his early disciples in Matthew 10:8 to “heal the sick, raise the dead, cleanse those who have leprosy, and drive out demons” as prescriptive, rather than descriptive, for all his followers throughout the ages. In summary, like the two wings of a bird Sunrise carries the distinctive marks of the evangelicals in its theological roots on the one hand, and the unique expressions of the renewalists in its spiritual and evangelistic practices on the other hand. As it seeks to develop a contextualized and effective disciple-making strategy, Sunrise will incorporate the strengths of both of our evangelical roots and renewalist expressions in its ministry plan and tools.

**Recent Development Towards a Disciple Making and Church Planting Movement**

In the beginning of 2015, after fourteen years of being an institutional church the leaders of Sunrise decided to start a journey to transform the congregation into a lay-driven disciple-making and church planting movement. Their transformation journey started with the Senior Pastor, the author of this project. In August 2014 in Hong Kong, the author met an American missionary to Israel, Sean Steckbeck, who has seen

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20 Ibid.
multiplication of disciples and churches there with over fifty house churches among Arab Muslims and Israeli Jews. That was the first time that the author learned about church planting movements. He was very intrigued by the results that Sean had in the last seven years in Israel.

After coming back to Los Angeles, he immediately shared the new and amazing learning experience with the leadership. The leadership agreed to spend time in prayer together to seek the Lord on this matter. In December 2014 Sunrise’s leadership invited Sean to Los Angeles to conduct a training. About twenty leaders and members attended the training. In the training, Sean taught on the basic principles and practices of the movement paradigm, did in-class demonstrations, and answered a lot of questions. At the training, eight people committed themselves to try this new way of engaging people and finding persons of peace in their social networks and in the community.

After a few months of trial and error, a number of effective strategies were developed for engaging non-believers and finding persons of peace door to door in a neighborhood. The group also identified places where people naturally gather to start seeker groups, e.g. McDonald’s, homes, and so on, instead of asking people to come to church meetings. In a twelve-month period, Sunrise experienced an amazing breakthrough in the congregation's attitude, experience, and results in evangelism and making new disciples. In about a year, ten church planting teams were formed with at least two people per team. Thirty members, 60 percent of the whole congregation, had become active in making disciples, starting seekers groups and planting house churches. In the first six months of 2016, a total of fourteen new house churches and seeker groups were launched and fourteen people were baptized.
The pilot group’s momentum and success stories also increased steadily each month. There was a feeling among the leadership that the time to expand the momentum to more people in the church had arrived. The leadership desired to develop a grass roots disciple-making culture in the congregation. In light of the development described above, this project seeks to create a multi-faceted strategy to continue to guide Sunrise to transform from a monolingual institutional church to a lay-driven multi-cultural disciple-making and church planting movement. The vision is to release the people of God to bring the gospel and disciple-making movements into the many different people groups in the Greater Los Angeles area.

With a new movement paradigm, Sunrise can minimize energy and resources spent on managing conflicts between intra-church groups and maximize flexibility, creativity, and leadership development for the expansion of the gospel into the diverse sub-cultures of the Chinese American population. We can benefit from both the felt needs and the mobility of new immigrants, international students, tourists, and workers because they provide fertile ground for gospel receptivity and dissimulation. In addition, a movement paradigm can provide a practical strategy to release and train ABCs in bringing and bridging the gospel into the multicultural cosmopolitan communities of Los Angeles. It will also open up many new opportunities for cross-cultural evangelism and church planting for the Chinese American church. In summary, a movement paradigm with simple, reproducible, and micro churches provides endless flexibility and opportunities for rapid mobilization, empowerment, and multiplication.
PART TWO

THEOLOGICAL REFLECTION
CHAPTER 2
LITERATURE REVIEW

This chapter reviews missional and movement literatures that argue and describe how the church was designed and modeled by Jesus and His disciples as a missional, or disciple-making and church planting, movement. The chapter starts with one foundational literature that makes the case for missional ecclesiology grounded in the classical doctrine of the *missio Dei*. It then explores three major resources on how missional movements of disciple-making and church planting work in principle, in history, and in contemporary cases throughout the world. Factors and principles that support or hinder missional movements are identified and discussed. Finally, the chapter analyzes three guides for starting disciple-making movements through simple, reproducible, and micro churches, discussing how these guides might give insights and practical tools to formulate a strategy for Sunrise.
Missional Church: A Vision for the Sending of the Church in North America is a research volume in The Gospel and our Culture Series, which has the purpose of fostering “the missional encounter of the gospel with North American culture.”

It was written by six missiologists from different denominations in Canada and the United States. It provides an excellent introduction to missional ecclesiology, grounded in the classical doctrine of the missio Dei as applied to the North American cultural context. Missional Church’s two greatest contributions to this project are its in-depth theological examination of the nature and missional call of the church and its perceptive analysis of the secular culture and the decline of the church’s influence in contemporary North America. Among the seven major sources of literature informing this project, this is the most theologically substantial volume. It lays the foundation of missional ecclesiology, leading to a necessary shift from a static institutional church paradigm to a dynamic movement paradigm.

The authors of Missional Church start the book by describing the identity crisis of the North American church and assigning the ultimate cause of the crisis to Christendom, a historical and cultural phenomenon that has influenced all aspects of the western church for the last sixteen centuries. In Christendom, the church occupied a central and influential place in the culture and the general public had the habit and tradition of

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2 The denominations represented include Mennonite, United Methodist, Presbyterian Church (U.S.A.), Baptist, and Christian Reformed Church.
attending church on a regular basis. As a result, missions were merely one of the many programs of the church reserved primarily for people in foreign lands. However, it is very obvious that in the last several decades the North American society has shifted away from Christendom and has become a mission field itself.³

With the realization that “Christianity in North America has moved (or been moved) away from its position of dominance as it has experienced the loss not only of numbers but of power and influence within society,”⁴ Missional Church challenges the consumer approach that is found in much of the North American church, e.g. the seeker church, the church growth methodologies, and so on. At the same time, it argues for an identity discovery, or rediscovery, approach called missional ecclesiology. In the words of Dr. Darrell L. Guder, “The answer to the crisis of the North American church will not be found at the level of method and problem solving,” instead “It has to do with who we are and what we are for.”⁵ In missional ecclesiology, mission is not something the church does but what the church is, because the church is founded on and for the mission of God, missio Dei, in the world.⁶ Therefore, based on these convictions, this project argues for and pursues a more drastic and comprehensive paradigm change for Sunrise, rather than merely creating an evangelism program for the church.

³ Ibid., 2.
⁴ Ibid., 1.
⁵ Ibid., 3.
⁶ Ibid., 3-4.
The most distinguishing characteristic of the Christendom paradigm is its ecclesiocentricity. Almost all of the previous strategies and models of church growth were based on the assumption that the growth and expansion of the institutional church is of central and ultimate importance. However, if the church is to become truly missional, the growth and embodiment of the gospel and the kingdom by the covenant community of Christ must completely replace the need for institutional success, as argued by Dr. George Hunsberger. A movement paradigm for the expansion of the kingdom through disciple-making best embodies the abstract theological ideals of missional ecclesiology.

In addition, there are several valuable insights that have practical values for this project. First, Dr. Craig Van Gelder talked about “new forms of community,” shaped largely by contemporary media and consumer choices, e.g. social media and virtual communities, and the postmodern condition of “living in the Now,” in which “now” is the primary reality for this generation. These two cultural phenomena have created in the postmodern psyche a desperate need for face-to-face community and an emptiness and hunger to pursue a purpose, direction, and hope in life. The disciple-making movements’ simple, relationship-oriented, and highly interactive churches provide the best environment and vehicle for life transformation and authentic community.

Second, Dr. Gelder also pointed out that the organizational complexity of the institutional church has become “overwhelming, and it is not easy to live as a Christian or

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7 Ibid., 4.
8 Ibid., 81-103.
9 Ibid., 43.
10 Ibid., 45.
to understand the biblical intention that the church is the created body of Christ in the world” in North America today.  

This observation is both accurate and convicting because in the institutional paradigm a church succeeds by growing big and becoming a mega church. However, the result of institutional success soon becomes counter-productive because it is very difficult to sustain.

Third, Dr. Lois Barrett argues that the church should engage in three main tasks in order to live as an apostolic embodiment of Jesus’ missions on earth: preaching, teaching, and healing. These three tasks were “the vocation of Jesus’ disciples” and “still belong to the church two thousand years later.” Dr. Lois Barrett provides a clear and convincing argument for the continuation of the gifts of healing, deliverance, and miracles in the missional church. This project will put into practice the ministries of healing and deliverance as demonstrations of the presence of the kingdom of God.

Lastly, Dr. Alan J. Roxburgh describes one of the most important gifts of the apostolic leader in the missional church as the ability to create new leaders who also carry a strong passion for God’s mission. The movement paradigm and its strategy must be designed to empower and raise up leaders in and from the harvest rapidly. It is built on trusting in the power and sovereignty of the Spirit in calling, developing, and anointing ordinary disciples to carry out the mission of the kingdom. In conclusion, if the North American church truly desires to live out its missional identity in the contemporary post-

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11 Ibid., 62.
12 Ibid., 133.
13 Ibid., 212-215.
Christendom and post-modern culture, a strategic paradigm shift from an institutional church to a disciple-making movement is indispensable.

*The Spontaneous Expansion of the Church* by Roland Allen

Roland Allen’s *The Spontaneous Expansion of the Church* is a classic in the field of missiology and church planting. Even though it was written in 1927, its arguments and challenges transcend time and culture as if they are describing and correcting many misguided ways of thinking and practices in the North American church today. Recently, in the 2015 Finishing the Task missions conference at Saddleback Church Pastor Rick Warren was asked by the audience, “What are the three books that have most impacted your global vision?” His answer was “I just give you one . . . *the Spontaneous Expansion of the Church* by Roland Allen.”

This book might very well have been the propeller of the contemporary church planting movements. It makes a very convincing case for the possibility of spontaneous expansion or multiplication movements of disciples and churches in any context. It lays out the most indispensable factors and strategic principles that provide the necessary conditions for spontaneous expansion to happen. Therefore, *The Spontaneous Expansion of the Church* forms the missiological foundation for our understanding of the Great Commission as a movement, or movement of movements.

In *The Spontaneous Expansion of the Church*, the author Rolland Allen argued for the spontaneous and rapid multiplication potential of new disciples, by providing them

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freedom to share the gospel and start churches without the need to maintain control. Even though it may sound risky to institutional leaders, Allen argued that it is absolutely biblical and necessary to remove hindrances to spontaneous expansion that church leaders often unknowingly create. He elaborated on and refuted every one of those hindrances such as the fears of doctrinal error, compromising our moral standards, losing organizational control, and so on.\(^\text{15}\)

According to Allen, spontaneous expansion is totally possible, if not natural, because “when a new faith seizes hold of men who feel able and free to propagate it spontaneously of their own initiative . . . This is the instinctive force which drives men even at the risk of life itself to impart to others a new-found joy: that is why it is proverbially difficult to keep a secret.”\(^\text{16}\) In other words, when a person’s experience with Jesus is still fresh and real, that person would be the most effective and natural evangelist and church planter to people around him/her. However, the usual concerns and protocols the institutional church has for correct doctrines would almost always discourage or hinder spontaneous multiplication. Therefore, Allen argues,

> We can see in the Gospel story and in this history of the Church, and in our own experience in our own day, that ignorance of doctrine does not prevent men from being lovers of Christ, and being saved by Him from vice and sin, and danger and fear . . . When we preach Christ, the Person is in the foreground and occupies the first place in our mind. When we speak of preaching Christianity it is the system of doctrine and practice of which we are really thinking: when we speak of preaching Christ we are really thinking of the revelation of Christ.\(^\text{17}\)


\(^{16}\) Ibid., 9.

\(^{17}\) Ibid., 57.
In Allen’s view, freedom and empowerment are the two main keys to spontaneous multiplication of disciples and churches. The fears of doctrinal error and of compromising our religious standard of morals and the need to maintain control of both are the two greatest enemies to spontaneous expansion. Therefore, if one wants to start a multiplication movement, “The very first groups of converts must be so fully equipped with all spiritual authority that they could multiply themselves without any necessary reference to us: that, though, while we were there, they might regard us as helpful advisers, yet our removal should not at all mutilate the completeness of the church, or deprive it of anything necessary for its unlimited expansion.”

In describing how spontaneous expansion or multiplication looks in real life, Allen put it this way:

The expansion which follows the unexhorted and unorganized activity of individual members of the Church explaining to others the Gospel which they have found for themselves . . . I delight to think that a Christian travelling on his business, or fleeing from persecution, could preach Christ, and a church spring up as a result of his preaching, without his work being advertised through the streets of Antioch or Alexandria.

From Allen’s description, one can see that he believed in giving freedom to individual disciples to preach the gospel and in encouraging them to start churches once the preaching results in new converts. This was how the early church functioned apostolically, because “The moment that we think of churches in the apostolic sense of the word, we see at once that spontaneous activity of individual members might speedily

18 Ibid., 2-5.
19 Ibid., 1.
20 Ibid., 7.
result in the multiplication of such churches all over the country.”

In summary, when Sunrise shifts towards a movement paradigm, the new strategy of making disciples and starting churches must be simple, easily reproducible, and low-cost. It must also provide freedom and empowerment to every disciple, both new and mature, to preach the gospel and start churches.

**Church Planting Movements: How God is Redeeming a Lost World by David Garrison**

In *Church Planting Movements: How God is Redeeming a Lost World*, author David Garrison describes and analyzes the results of his research on the recent phenomenal explosion of the gospel and churches among many people groups in different parts of the world. He considered the phenomenon to be divinely produced and gave it the name Church Planting Movements. The book both defines what a church planting movement is and profiles how it operates in real cases all around the world, including India, China, Africa, the Muslim world, Latin America, Europe, and North America.

One of the most important contributions this book makes to our project is its definition and explanation of a Church Planting Movement. According to Garrison, a church planting movement is “a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment.”

In this definition, there are five important characteristics or components of a church planting movement: rapid, multiplication, indigenous, churches planting churches, and within people groups.

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21 Ibid., 137.

or interrelated population segments. Garrison’s definition and elaboration of the five components provide this project with a clear understanding, foundation, and strategy of a movement paradigm. In other words, a movement paradigm as applied to the North American context emphasizes on the rapid multiplication of disciples and churches. In addition, such multiplication will be achieved through partnering with, or mentoring, insiders of a people group to do the work of evangelism and church planting. These three contextualized principles will be the guiding values in the process of formulating this project’s paradigm shift strategy.

In addition, Garrison also differentiated church planting movements from other spiritual phenomena such as revival, mass evangelism, people movements, the Church Growth Movement, a Western invention, and so on. This section and the fifteenth chapter, “Frequently Asked Questions,” provide some excellent clarifications and responses for common misunderstandings and questions about church planting movements. Questions such as “What are you calling a church?,” “What is the role of volunteers in Church Planting Movements?,” “What is the role of theological education?,” and “What is the difference between cell churches and house churches, and how is each related to Church Planting Movements?” are treated in those two

\[\begin{align*}
23 & \text{ Ibid., 21-23.} \\
24 & \text{ Ibid., 23-27.} \\
25 & \text{ Ibid., 259-261.} \\
26 & \text{ Ibid., 261-266.} \\
27 & \text{ Ibid., 269-270.} \\
28 & \text{ Ibid., 270-272.}
\end{align*}\]
chapters. Garrison’s answers provide practical insights for developing the theological arguments and ministry plan in the rest of this project.

Lastly, Garrison provides many application questions for the reader to think through and several tables to assess one’s ministry in light of the ten universal elements, ten common characteristics, and seven deadly sins of church planting movement. In addition, the author also describes five necessary ingredients in developing a team. In conclusion, *Church Planting Movements: How God is Redeeming a Lost World* supports and guides Sunrise’s pursuit to develop a strategy of paradigm shift towards a church planting movement. It succeeded in making a convincing case that “Church Planting Movements are the most effective means in the world today for drawing lost millions to saving, disciple-building relationships with Jesus Christ.” This book can serve Sunrise as a journey guide on its adventure of multiplying disciples and churches.

*Movements That Change the World: Five Keys to Spreading the Gospel by Steve Addison*

*Movements That Change the World* is an eye-opening book that describes and analyzes historical examples of mission movements all over the world. It makes a

29 The ten universal elements include extraordinary prayer, abundant evangelism, intentional church planting, authority of Bible, local leadership, lay leadership, house churches, churches planting churches, rapid reproduction, and healthy churches.

30 The ten common elements are climate of uncertainty, insulation from outside, high cost for following, bold fearless faith, family conversions, rapid assimilation of believers, heart language worship, divine signs and wonders, on-the-job training, and missionaries suffering.

31 The seven deadly sins consist of blurred vision, improving the Bible, sequentialism, unsavory salt, the Devil’s candy, alien abduction, and blaming God.

32 The five necessary ingredients are vision, training, passion, co-laborers, and accountability.

33 Ibid., 28.
compelling case for the church as a movement. In fact, Addison said, “Christianity is a movement of movements.”34 However, Addison did not stop there. He went on to give an analysis of how movements start and gain momentum. He also gave a disclaimer, saying, “There is no formula, and there are no ten simple steps. We are workers in God’s harvest field. We are utterly dependent on God for our salvation and for the results of our ministries.”35 Hence, Addison demonstrated a good balance between trusting in the Spirit and learning the tools and principles of how the Spirit works through movements. The dual emphases on the Spirit and on human collaboration are essential in formulating and implementing the disciple-making strategy. To shift from an institutional mindset to a movement mentality, church leaders need to lay down their pride as church growth professionals or institutional CEOs and become learners of discerning and obeying the Spirit through prayer.

Another contribution Addison’s book makes to this project is its ability to demonstrate how movements work in real cases, among different historical and cultural contexts. He identified what he calls the “five recurring lessons on what it means for God’s people to be a missionary movement.”36 One of the most common questions church leaders in the West often ask is, “Do disciple-making movements only happen and work in rural contexts and cultures of the third world?” This was also a great concern of this project. However, Addison documented several contemporary cases of disciple-


36 Ibid., 98.
making movements in cities, including Long Beach in California, Sydney in Australia, and several locations in Hawaii.

Addison’s five recurring lessons give a concrete plan for practitioners to pursue missional movements in partnership with the Spirit.37 According to Addison, the lesson of white-hot faith teaches that “Church history is not made by well-financed, well-resourced individuals and institutions. History is made by men and women of faith who have met with the living God.”38 To start and sustain a movement of lay-driven disciple-making, Sunrise should continue to maintain a balance between mission and formation and a dual emphasis on knowledge and experience. The recent renewal in prayer should continue so that disciple-making will not become another methodology for church growth. Multiplying disciples should remain as a dynamic spiritual endeavor in the Spirit.

The principle of commitment to a cause says that a worthwhile cause is absolutely central to have and sustain a movement. Therefore, as Sunrise desires to transition into a movement, leaders must first and foremost cultivate a strong sense of mission and commitment to the gospel within themselves. A desire to faithfully and effectively carry out the Great Commission must precede the process of making organizational changes.

The principles of contagious relationships and rapid mobilization point out that movements spread primarily and rapidly through preexisting networks of relationships. In addition, “No movement can sustain exponential growth if expansion is primarily the responsibility of paid professionals. Christianity grew exponentially as professional

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37 The five recurring lessons are white-hot faith, commitment to a cause, contagious relationships, rapid mobilization, and adaptive methods.

38 Ibid., 33.
missionaries such as Paul supported and inspired the efforts of ordinary people.”39 One of the most significant changes, for the leadership and the whole church, is to trust and empower laypeople to perform ministry responsibilities that were traditionally reserved for pastors. These responsibilities include baptism, administering the communion, training disciples, teaching the Bible, and planting churches.

Lastly, the principle of adaptive methods means that “Christianity’s stubborn intransigence combined with flexibility in methods was a key to its success”40 and “Methods must be simple enough so they can be reproduced easily, rapidly, and sustainably.”41 Sunrise’s strategy for starting disciple-making movements must be simple, easily reproducible, and sustainable at every step and level including its evangelism method, discipleship and leadership strategies, and church planting process. At the same time, Sunrise’s leadership needs to stay away from the human tendency of control because “Centralization and standardization are the enemies of innovation.”42 In the conclusion, Steve Addison recalls his conversation with the pastor of the Nairobi Chapel movement in Kenya. The African pastor said to Addison: “Steve, I don’t plant churches. I grow sons.”43 In other words, the goal of pursuing movement is not to build an organization but to develop eternal relationships with people of infinite worth to God.

39 Ibid., 63.
40 Ibid., 95.
41 Ibid., 92.
42 Ibid.
43 Ibid., 99.
Organic Church: Growing Faith Where Life Happens by Neil Cole

Organic Church: Growing Faith Where Life Happens is a motivating and practical training guide for church multiplication movements. It was written by Neil Cole, an experienced church planter and trainer. Organic Church is unique and relevant to this project because Cole was one of the first few church planters to have success in starting church multiplication movements among young post-moderns in the North American urban context. At the time of writing Organic Church in 2005, Cole’s church planters network, Church Multiplication Associates (CMA), claimed to have grown to more than seven hundred churches in thirty-two states and twenty-three nations in only six years.44

In the Introduction of the book, Cole pointed out an encouraging but sobering spiritual and cultural phenomenon in America. Based on the $600 million success of Mel Gibson’s movie, The Passion of the Christ, Cole argued that “There are many people in the United States who want to hear and believe in the message of Jesus but are not interested in the institution of the church as it is.”45 According to Cole, the root problem of church decline in America lies not in the lack of spiritual interest among the general public, but rather in the “Western institutional pattern” of the church.46 The necessary solution is nothing short of a paradigm shift from institutional church to multiplication movements of organic churches. Cole did not only point out and dissect a serious problem, nor did he just give an abstract theological correction; rather, he provided a real,


46 Ibid., xxiii.
practical, and field-tested solution to the problem of church decline in post-modern America. *Organic Church: Growing Faith Where Life Happens* provides a prototype for Sunrise to start envisioning and planting a different kind of church that is simple, reproducible, low cost, and lay-driven.

According to Cole, a church is “the presence of Jesus among His people called out as a spiritual family to pursue His mission on this planet.” Instead of using the term “house church,” “organic church” is used to describe the kind of church that is simple, reproducible, and meets in places where people naturally gather, such as coffeehouses, campuses, businesses, and homes. The nature of an organic church is very similar to that of a house church. However, Cole preferred the name “organic church” because he wanted to avoid the negative connotations “house church” carries. Furthermore, Cole wanted to convey the idea that church planting should be “the result of planting the seed of the Gospel in good soil and watching the church emerge more naturally, organically.”

The DNA of an organic church consists of three main components: divine truth, nurturing relationships, and apostolic mission. Among the three components, divine truth is the foundation and catalyst because “A transformed life, and consequently loving relationships and a life on mission, is the fruit of divine truth flooding the heart of a

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47 Ibid., 53.

48 Ibid., 23.

49 Ibid. Italics author’s.

50 Ibid., 115.
regenerate soul.”\textsuperscript{51} However, all three components are meant to work together, in “every meeting, every ministry, every disciple,” at the same time.\textsuperscript{52}

Cole’s organic church strategy has several distinctive elements. These include sowing seeds onto good soil and a complementary structure called the Life Transformation Group. Cole suggested that to reap a harvest laborers must first find out where the good soil is. He further explained that “Bad people make good soil—there’s a lot of fertilizer in their lives.”\textsuperscript{53} “Good soil” people may include the poor, drug addicts, at-risk young people, women with unwanted pregnancies, spiritual searchers (including occultists and New Agers), the uneducated and powerless, and the discriminated against.\textsuperscript{54} The strategy of targeting good soil also means that instead of spending time and energy on people who are resistant to the gospel, church planters should focus on people who have needs and are responsive to the gospel.

Lastly, Cole created the Life Transformation Group as a complementary structure to organic churches to foster spiritual and character development among disciples. Life Transformation Groups are designed to “meet weekly to challenge one another to live an authentic spiritual life” within the context of accountable relationships between two or

\textsuperscript{51} Ibid., 116.
\textsuperscript{52} Ibid., 120.
\textsuperscript{53} Ibid., 72.
\textsuperscript{54} Ibid., 72-73.
three disciples.\textsuperscript{55} It is the “basic unit of Kingdom and church life” in the organic church multiplication paradigm.\textsuperscript{56}

*Four Fields of Kingdom Growth: Starting and Releasing Healthy Churches* by Nathan and Kari Shank

*Four Fields of Kingdom Growth* is an interactive and step-by-step training manual for starting church planting movements. It was written by a missionary couple who is currently tracking more than seventy-five church planting networks, with fourth generation churches, around the world.\textsuperscript{57} This training manual has two primary purposes. The first purpose is to introduce Jesus’ kingdom agenda because, according to the authors, Jesus demonstrated to his disciples throughout his earthly ministry the principles and models of “multiplying disciples and kingdom communities (churches) in fulfillment of his Great Commission.”\textsuperscript{58} The second purpose is to present “an understanding of ‘big picture’ issues, both helpful and harmful, to the church planting process,”\textsuperscript{59} with the goal of understanding the importance of depending on the Holy Spirit and pursuing alignment with the kingdom principles modeled by Jesus.\textsuperscript{60}

\textsuperscript{55} Ibid., 27.
\textsuperscript{56} Ibid., 99.
\textsuperscript{59} Ibid., 3.
\textsuperscript{60} Ibid., 5.
There are four main components in each chapter. They are end-visioning, evaluation, self-discovery studies, and the writing of an action plan. This sets an excellent training model for our project as we try to help our members change from a passive learning style in the institutional church to a participatory and obedience-based training approach in the movement paradigm. As we develop our church planting strategy, the authors remind us that effective tools must 1) be obedience or accountability based, 2) grant responsibilities that challenge new believers, 3) expect, anticipate, and commission multiplication, 4) utilize local believers from the harvest for facilitation, 5) push believers toward self-discovery, and 6) naturally lead toward church formation.

*Four Fields of Kingdom Growth* describes the kingdom’s model of church planting and multiplication as a four-step process. Each step consists of a description of the spiritual condition of the harvest field and a corresponding action plan. The first step of the process is to choose a harvest field that is still empty and to enter into the field by developing an entry strategy. The objective of the entry strategy is to send disciples into the field to identify houses and men of peace who would welcome the message of the gospel. Common entry strategies listed by the authors include the relational network of a person or house of peace or *Oikos*, door to door evangelism, healing and prayer evangelism, evangelistic crusade, the media, or compassion ministries. The authors

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61 Ibid., 6-7.
62 Ibid., 29-32.
63 Ibid., 41-42.
compared the strengths and weaknesses of each strategy and recommended “person of peace or Oikos” to be the most effective one.\textsuperscript{64}

The second step is to sow gospel seeds into the field by first developing a simple, contextualized, and reproducible gospel presentation and then training and mobilizing every believer to become an evangelist. The four essential components of an effective gospel presentation plan are immediate obedience, personal testimony, gospel presentation, and an invitation to follow Christ.\textsuperscript{65} The primary tasks of a church planter are to train, mobilize, and send laypeople into the field. The goal is 100 percent participation. Therefore, a system of accountability with weekly support and prayer is highly important in initiating and sustaining a church planting movement.\textsuperscript{66}

The third step is to facilitate growth by developing a reproducible discipleship plan, with both short-term and long-term components. Short-term discipleship usually takes one to three months, with three objectives: developing the habit of obedience, providing an initial understanding of the gospel, and learning to follow, love, obey, and share about Jesus. In this phase, the disciple is most likely dependent upon a mentor in his walk with Jesus. Long-term discipleship usually takes one to three years, with three objectives: making every thought captive to Christ, training the disciple to be self-feeding on God’s Word, and building a lifestyle of discipleship and mission. In this phase, the disciple maintains an accountability relationship with his/her mentor as he/she matures in

\textsuperscript{64} Ibid., 39-41.

\textsuperscript{65} Ibid., 55.

\textsuperscript{66} Ibid., 56.
the Lord. The authors described three long-term discipleship methods in the training manual: The Sword Study Method, the Four Uses of the Word, and Inductive Bible Study.\footnote{Ibid., 60-65.}

The fourth step is to bundle the harvest by developing a reproducible church formation plan that can facilitate the development of healthy and multiplying churches. The authors developed two “Handy Guides” as simple tools for church planting, from starting a church with a person of peace, which the authors call a “church start,” to having a mature and “healthy church,” with all the essential purposes functioning. In addition, the authors described the engine of a church planting movement as the task of “multiplying a mentoring process.”\footnote{Ibid., 7.} Therefore, if we are serious about completing the Great Commission, “We must multiply ourselves, and those we train must do the same.”\footnote{Ibid., 8.}

\textit{Church Multiplication Practicum Course Material\textsuperscript{70} by George Patterson}

George Patterson planted over one hundred churches through his church multiplication system during his twenty years as a missionary to Honduras. Since then he has trained and mentored many church planters, who have gone to nations and people

\footnote{\textsuperscript{70} George Patterson, \textit{Church Multiplication Practicum Course Material}, Course# PRTH560, God’s Bible School and College (Cincinnati, OH: God’s Bible School and College, Spring 2016), manuscript made available by the author. Currently, the author of this project is taking an online course called Church Multiplication Practicum at God’s Bible School and College with Dr. George Patterson and received this course material.}
groups all over the world to start church planting networks and movements. In the words of one of the greatest American missiologists, Dr. Ralph D. Winter, George Patterson is “one of the two or three world experts in the growth of the church,” and his church planting career in Central America was “legendary.”71 The author of this project had the honor of having Dr. Patterson serve as his personal mentor in the journey of transforming Sunrise into a church planting movement. Patterson has recently been teaching a seminary course called Church Multiplication Practicum with the purpose of training traditional church leaders or church planters to start planting reproducible house churches. His Church Multiplication Practicum course material provides this project a training and mentoring process, a church multiplication system, and field-tested disciple-making and leadership training tools.

Patterson’s training and mentoring process was designed as a twenty-one-part practicum with directed field activities, called Ventures. It is a practicum rather than a curriculum because it is a skills-development course that helps students acquire knowledge and skill through engaging in supervised fieldwork. Reading material is necessary only when it helps students carry out the field activities. The required fieldwork puts principles on church planting, healthy church life, and leadership training into actions. The process involves 1) finding people who are receptive to the gospel, 2) working in pairs with another learner, and 3) starting at least one church capable of birthing daughter churches. In addition, students receive mentoring via face-to-face meetings or synchronous video chats with an experienced church-planting practitioner.

This process is designed in a way that trains or models to students the skills of teamwork, mentoring, and church planting.72

Patterson’s church multiplication system follows church planting procedures modeled or instructed by Jesus or the Apostles as recorded in the New Testament, and applies them to the cultural context of the trainee.73 It is a step-by-step approach that emphasizes on obedience to the commands of Christ.74 Patterson’s church multiplication strategy contains many field-tested disciple-making and leadership training tools useful to this project. For evangelism and finding persons of peace, useful tools include asking questions, prayer walking, healing and deliverance, storytelling, and simple recounting of Jesus’ death and resurrection. For discipleship training, there is the obedience-based training, called the “Seven Commands of Christ.” For worship, he utilizes singing, storytelling, dramatizing Bible stories, interactive dialog, and so on. The goal is to facilitate 100 percent participation of adults and children in the house church.75 For leadership training, tools include teaching through role playing, the non-linear Train And Multiply® leadership training manual, modeling, and question asking. These methods help trainees internalize church multiplication principles and tools.76 In addition, its most effective training strategy is mentoring, either one-on-one or in a small group.77 For

72 Patterson, Church Multiplication Practicum Course Material, 81.
73 Ibid., 82.
74 Ibid., 82-85.
75 Ibid.
76 Ibid., 68-80.
77 Ibid., 67.
evaluation and multiplication, Patterson created four tools. They are the congregation progress chart, trainee progress chart, generational map, and area coordinator progress chart for the trainee’s self-evaluation and accountability report to the mentor.\textsuperscript{78}

\textsuperscript{78} Ibid., 63-65.
CHAPTER 3
A THEOLOGY OF MISSIONAL MOVEMENTS THROUGH LAY-DRIVEN DISCIPLE-MAKING AND MICRO-CHURCHES

This chapter lays the foundation for a lay-driven, simple, missional, and movement-oriented ecclesiology by discussing the theological themes of the *missio Dei*, the expanding and invading nature of the Kingdom of God, and the universal priesthood of believers. It also provides detailed analyses on Jesus’ saying on the nature of the church as his presence among the simple gathering of his disciples and Jesus’ and the early church’s examples of starting disciple-making movements. It identifies and discusses principles and methodology on evangelism, rapid multiplication, and church planting. It also explores the historical renewal and missionary movements of John Wesley and the Moravians for insights on combining prayer, lay mobilization, and simple gathering of disciples to ignite and sustain disciple-making movements. Lastly, reproducible, culturally sensitive, and movement-minded methods of evangelism and discipleship are created as vehicles for starting missional movements by Sunrise in the multi-cultural and multi-lingual community of the San Gabriel Valley.
**Missio Dei**

In the words of Dr. Darrell L. Guder, “the answer to the crisis of the North American church will not be found at the level of method and problem solving,” but “it has to do with who we are and what we are for.”¹ Mission is not something the church does but what the church is, because the church is founded on and for the mission of God in the world.² The classical doctrine of the *missio Dei* describes the God of the Bible as a “missionary God” and His people as a missionary people.³ Jesus’ words in John 20:21 summarized it well: “As the Father has sent me, so I send you.”

God’s mission to redeem the world started with the calling of Abraham and the nation of Israel to be a blessing to the nations, and climaxed in the sending, incarnation, and sacrifice of His Son and the inauguration of His kingdom on earth. It then continued in the sending of the Holy Spirit and the commissioning of the early disciples. It is now moving toward its completion through his present-day disciples until it reaches the ends of the world. In other words, mission originates “from the very nature of God” and defines the purpose of the church.⁴ The church of Jesus Christ, from the beginning to the end, exists by and for the mission of God. Therefore, to send and to be sent are the foremost and indispensable functions and responsibilities of the church. Without mission, the church would have no existence, identity, or purpose.

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² Ibid., 3-4.
⁴ Ibid., 390.
The Kingdom of God as an Expanding and Invading Movement on Earth

Through the incarnation of Jesus Christ, a defining moment in the universe’s history began. A cosmic movement of good invading evil was initiated when God Himself became both the sender and the sent one, on mission to bring redemption to His fallen creation. As the sent one, Jesus came to sacrifice himself as the Lamb of God (Jn 1:29) and to reign as the Lion of Judah (Rev 5:5). His mission was to sacrifice himself to propitiate the sins of humanity and to bring the kingdom of God on earth as an invading movement against the kingdom of Satan. It began with the paradigmatic message that both John the Baptist and Jesus Christ preached right from the start of their ministries: “Repent, for the kingdom of heaven has come near” (Mt 3:2; 4:17).

The kingdom is an overarching theological motif in the four Gospels and the rest of the New Testament. The word “kingdom” appeared one hundred and fifty-seven times in the entire New Testament and one hundred and twenty-four times in the Gospels alone. In the words of New Testament scholar Robert Yarbrough, “Between the high volume of references . . . and the strategic importance of ‘kingdom’ evident from our glimpses of Revelation and elsewhere, it would be hard to deny that ‘the kingdom of God’ is a central New Testament theme.”

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7 Ibid., 100.
In the Gospel of Matthew, the kingdom of heaven, which is Matthew’s way of saying the kingdom of God, is the most prominent motif from the start to the end of Jesus’ ministry and teachings. “Kingdom” was where Jesus’ preaching started (Mt 4:17). It was what he sent out his disciples to preach (Mt 10:7). It was the central theme in both the Sermon on the Mount (Mt 5:3, 10, 19-20; 6:10, 33; 7:21) and his many parables (Mt 13:1-52; 18:23-25; 20:1-16; 21:28-32; 21:33-45; 22:1-14; 25:1-46).9

The kingdom’s arrival and expansion on earth and its invasion of Satan’s kingdom were demonstrated through Jesus’ ministries of healing and exorcism.10 In Matthew 12:28-29 Jesus described his action of healing a demonized man who was blind and mute as a proof that “the kingdom of God has come upon you.” Furthermore, he continued to describe the deliverance event as a physical demonstration of his power over Satan and his dominion when he said “How can anyone enter a strong man’s house and carry off his possessions unless he first ties up the strong man? Then he can plunder his house.” In the words of renowned New Testament theologian George E. Ladd, “The theology of the kingdom of God is essentially one of conflict and conquest over the kingdom of Satan.”11 Through Jesus “God was acting mightily in his own mission; and because the dynamic power of the kingdom has invaded the world, people

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8 Ibid., 109.

9 Ibid., 113-118.


are to respond with a radical reaction.”

Therefore, from Jesus’ ministry and teachings, the expansion of the kingdom of God to every part of the world and its continual invasion of the dominion of darkness are arguably the most critical concerns and mission he gave his disciples and his church.

**Disciple-Making Movements as Jesus’ Missional Strategy**

The strategy Jesus employed to accomplish the mission of kingdom expansion and invasion was a continually expanding movement of calling, training, empowering, and multiplying disciples. The interconnected relationship between the expansion of the kingdom and disciple-making is supported by the fact that “most kingdom parables in Matthew call for diligence in discipleship, which is to say, in following Jesus.”

In his three-and-a-half years of ministry on earth, Jesus “did not start an organization, he did not write a book, and he did not run for office. What Jesus did was to found a missionary movement that would one day span the globe.”

The movement started right from the beginning in Jesus’ ministry when he called Peter, Andrew, James, and John to follow him and gave his promise to make them “fishers of men” (Mt 4:19; Mk 1:17-20; Lk 5:10-11). As his ministry progressed, Jesus not only did miracles that demonstrated the presence of the kingdom, but he also trained and expected his disciples to do the same. In other words, Jesus started and modeled a

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12 Ibid., 69.


reproducible and multiplying disciple-making strategy throughout his earthly ministry for the ultimate goal of fulfilling the mission of the kingdom of God on earth.

In all three synoptic gospels, Jesus trained and sent out his disciples even in the early stage of his ministry and “gave them authority to drive out impure spirits and to heal every disease and sickness” (Mt 10:1; Mk 3:14-15; Lk 9:1). Jesus was not afraid to delegate spiritual responsibilities and authority to his disciples. He gave them hands-on missional assignments, even though they had just followed him for a short period of time. In Matthew 10:7-8, Jesus gave the Twelve the instructions “to proclaim this message: ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.” In addition to the Twelve, Jesus also trained and sent out seventy disciples to expand his disciple multiplication movement in Luke 10:1-24. The seventy disciples were given the same authority to heal the sick, cast out demons, and preach the gospel of the kingdom as the Twelve.

The mission of Jesus was to “set up a powerful movement” that demonstrates “the power of God is at work mightily among human beings.” In both his teaching on the end of the age (Mt 24:14) and his commissioning of his disciples (Mt 28:19-20), Jesus expected his missional movement to continue through his future disciples. The movement is not limited to a specific location, time of the day, or day of the week. The movement Jesus created and modeled for his disciples can and should take place whenever and wherever his disciples are. Contrary to the institutional paradigm, the movement

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paradigm brings the church back to “the reality of the inaugurated kingdom by seeking to advance that kingdom whenever the church’s members—the citizens of the kingdom—live, work and play: in neighborhoods, workplaces, governmental agencies, financial establishments, sports programs, and other institutions and structures.”\(^{16}\)

From Jesus’ examples of calling, training, and sending disciples, the disciples were instructed to do nothing short of what Jesus was anointed to do by the power of the Holy Spirit. In John 14:12 Jesus said that “Very truly I tell you, whoever believers in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.” Jesus’ words made perfect sense from a movement perspective because he expected his disciples to continue making and multiplying more disciples after he died and left the earth. Ultimately, Jesus desires to see his disciple-making movement reaching every people group in the world before he returns to the earth again (Mt 28:19-20; Rev 7:9-10). Therefore, the contemporary church, however big or small, must understand and live out her divine calling and purpose as a movement of kingdom invasion through Jesus’ strategy of making and multiplying disciples.

**Universal Priesthood of Every Believer**

For the church to function as a dynamic and continually expanding movement, her goal and definition of success must be based on her effectiveness in making and empowering disciples to make more disciples. Church leaders are mistaken when they measure a church’s effectiveness or success by the size of a passive audience on Sunday.

Attracting and maintaining a crowd of passive audience can hardly lead to a movement, only actively making and multiplying disciples can.

Disciple-making movements seek to return most of the church’s ministries back to the laypeople because every true believer is by definition a disciple of Jesus Christ. Within this paradigm, the separation and hierarchy of the clergy and the laity would be minimized, if not dismantled, in theory and practice. The New Testament authors have made it clear that Christ had already abolished the Old Testament system of Levitical priesthood and created a new kingdom of priesthood of every believer through his ministry, death, and resurrection (Heb 7:11-10:22; 1 Pt 2:9; Rev 1:5-6). The doctrine of universal priesthood provides a strong biblical foundation and a core governing principle for the ecclesiology, missiology, and ministry paradigm of a lay-driven disciple-making movement.

During the Protestant Reformation, the reformers sought to reverse the hierarchical and institutional structure that was superimposed on the church since the time of Constantine. Martin Luther proclaimed in his manifesto To the Christian Nobility that “all Christians are truly priests and there is no distinction amongst them except as to office . . . Everybody who is baptized, may maintain that he has been consecrated as a priest, bishop or pope.”17 In other words, under this principle, every baptized Christian is given the right to teach, preach, baptize, administer the Holy Communion, judge about doctrine, and discern the spirits.18 The fundamental reform of the Reformation churches

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18 Ibid., 62.
was “to dissolve the distinction between two states of life, clerical and lay, thus rejecting the notion that adopting a clerical or religious life renders one more likely to be holy than ordinary folk.”

In the Gospels Jesus called and used ordinary people, such as fishermen, tax collectors, businesspeople, slaves, and women, as his disciples. In other words, Jesus intentionally chose to use laypeople, rather than religious professionals, to initiate and carry forth his world-changing disciple multiplication movement. In Matthew 11:11 Jesus revealed that within his inaugurated kingdom even the least is greater than John the Baptist. The in-breaking of the kingdom of God through Jesus’ incarnation and the subsequent outpouring of the Holy Spirit on all of Jesus’ disciples made the Spirit’s power and authority available and accessible to every member of the kingdom from that time on. In other words, every disciple of Christ is now empowered to bring redemption and spiritual liberation to people under Satan’s control. According to Acts 1:8 and 2:17-18, every disciple is now anointed for the mission of witnessing and expanding the kingdom to the ends of the earth.

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22 Arnold, “The Kingdom, Miracles, Satan, and Demons,” 166.

For example, there was a man in Gerasenes who was set free and immediately sent out by Jesus to “Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you” (Mk 5:1-20). This new believer eventually travelled throughout the whole region of Decapolis and told people “How much Jesus had done for him.” Jesus encouraged and instructed this few-days-old believer to go and be his witness, and as a result, “all the people were amazed” (v. 20) by his testimony. Jesus was eager to let even a new, unchurched, and untaught believer to participate in his movement of kingdom expansion and disciple-making.

Throughout the book of Acts, the gospel expanded rapidly, spontaneously, and powerfully through ordinary disciples with different cultural and social background. The Holy Spirit used Jewish disciples like Peter, Hellenized Jewish disciples like Stephen, half-Gentile disciples like Timothy, and Gentile disciples like Cornelius. Also, the Holy Spirit not only anointed the Twelve Apostles to preach the gospel and heal the sick, but He also empowered other disciples to do the same. Philip in Acts 8, for instance, was a prime example of how the Holy Spirit anointed and used people other than the Twelve to preach the gospel (8:5), perform great miracles (8:13), and baptize new disciples (8:12, 38). Furthermore, Acts recorded many other people, including Paul, Barnabas, Silas, John Mark, Priscila, Aquila, and Apollos, who made significant impact on the expansion of Jesus’ disciple-making movement.

Most importantly, Luke described the empowering and mobilization of all laypeople as the key principle for rapid expansion of the movement when he wrote in Acts 8:1-4: “On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria . . . those who
had been scattered preached the word wherever they went.” And he wrote again in Acts 11:10-21:

Now those who had been scattered by the persecution that broke out when Stephen was killed traveled as far as Phoenicia, Cyprus and Antioch, spreading the word only among Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord’s hand was with them, and a great number of people believed and turned to the Lord.

When ordinary disciples were scattered, they preached the gospel wherever they went. Consequently, many people believed and joined their mission to go and make more disciples.24

From the words of Roland Allen, movements of disciple multiplication happen spontaneously from “the expansion which follows the unexhorted and unorganized activity of individual members of the Church explaining to others the Gospel which they have found for themselves.”25 If we are to restore the church back to the dynamic movement that Jesus started, the ministries of preaching the gospel, healing the sick, casting out demons, making disciples, baptizing new believers, teaching the Word, administering the communion, and starting micro-church gatherings must all be available to the laypeople. Although there is still a divine value and purpose for spiritual leadership in the movement paradigm, every disciple must be encouraged and expected to go, preach, and make disciples the way that Jesus and the early disciples did with the supernatural power of the Holy Spirit.

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An Ecclesiology of the Micro, Lay-Driven, and Multiplying Gathering of Disciples

Martin Luther defined the Church as a “community of saints” called together by the Holy Spirit under one head, Christ. In the words of New Testament scholar Stephen Westerholm, the Church as a community of saints is formed by “an association of faith and of the Holy Spirit in men’s hearts” instead of any outward ties and rites. Most importantly, the ultimate definition of the Church comes from the words of our Lord Jesus Christ. In Matthew 18:18-20 our Lord promised his authority and presence among his disciples “where two or three are gathered in my name.” Undoubtedly, the essential quality that distinguishes the Church from other social or religious gathering is the Lord’s presence and authority bestowed upon the community of his saints. In other words, with the promise of our Lord’s presence and authority, a church can simply be the gathering of two or more disciples in his name. The Church’s true existence does not lie in any other external condition such as having a physical church building, a programmatic Sunday service, an ordained or seminary trained pastor, an organizational structure, and so on. The Church exists whenever and wherever there are two or more disciples come together in Jesus’ name, to live out the Great Commandment and the Great Commission, as figure 1 represents:

26 Westerholm, The Blackwell Companion to Paul, 598.

27 Ibid., 597.
Also, Paul’s usage of *ekklesia* suggests that the early Christians in the first century were small communities that gathered in homes (1 Cor 16:15; 1 Cor 16:19; Rom 16:5).\(^{28}\) The term refers not to the building in which Christians gather, but has a dynamic character which suggests a regularly-assembling community.\(^{29}\) An analysis of the social composition of the Pauline communities shows that the early house churches primarily consisted of freed slaves and slaves, which accounted for about two-thirds of membership.\(^{30}\) Studying the names and their use elsewhere would also suggest that a significant number of those greeted by Paul bear slaves names rather than names of Jewish origin.\(^{31}\) Paul stresses in Galatians 3:27-28, “For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is

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\(^{28}\) Ibid., 95.

\(^{29}\) Banks, *Paul’s Idea of Community*, 35.


\(^{31}\) Ibid., 95.
neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.” In Paul’s understanding of *ekklesia*, there is not a distinction based on one’s race, social status, or profession. Paul affirms that the admission to the privilege of priesthood of laypeople is simply their baptism, just as Jerome says, “*Sacerdotium laici id est baptisma.***”32

Moreover, early Christians formed a *familia Dei* (family of God) and called each other brothers and sisters, which soon became their identity-marker.33 In simple, lay-led, and micro-church gatherings, everyone gets to participate and minister to each other according to his or her own spiritual gifts. Paul in 1 Corinthians 14:26 says, “When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification,” and he continues in verse 31, “For you can all prophesy one by one, so that all may learn and all may be exhorted.” Even as Paul was trying to correct the abuse of spiritual gifts in the church of Corinth, he still urged them to “Desire earnestly spiritual gifts” (1 Cor 14:1) as the gifts are given by the grace of the Spirit to edify the church. There is not a special category of spiritual gifts reserved for a small group of ordained ministers, but instead they are available for all and are distributed by the Spirit to each one individually according to His will (1 Cor 12:11) for mutual edification in the faith community.

Jesus Christ, rather than a particular bishop or pastor, is the only indispensable person in the church. It is unfortunate and unbiblical that most Christians cannot see the


church beyond the physical restraint of the church facility, programs, or meetings. Most Christians and non-Christians alike commonly identify a church with its geographical location, service meeting time, or the name of a pastor. These common but misguided expectations, if not requirements, for defining and validating a church must be rejected. In order for the church to restore her spiritual power as a dynamic movement of transformation and multiplication, the people of God must wholeheartedly affirm and embrace the truth that the gathering of two or more disciples in Jesus’ name is a real and adequate expression of the church with full divine authority from Jesus Christ.

Furthermore, the main objective of church leadership in the movement paradigm is to serve, model for, and equip laypeople to start disciple-making movements. In Ephesians 4:11-12 Paul described the five-fold gifting of Spirit-empowered church leadership to be a team of “apostles, prophets, evangelists, pastors, and teachers.” According to Paul, the divine purpose of the five-fold leadership team is “to equip the saints for the work of ministry.” In other words, the function of spiritual leadership in the church as a movement is no longer in the traditional pastoral responsibilities of delivering sermons on Sundays, counseling, baptizing, and administering the communion. The five-fold giftings serve the church, first by modeling faithful discipleship, fruitful disciple-making, and team ministry to laypeople, and then by mobilizing, equipping, and coaching laypeople to minister to one another and to the lost. According to missional thinker
Reggie McNeal, pastors and church leaders in the missional paradigm are no longer “institutional managers” but are “leaders of a movement.”

In a disciple-making movement, ministry is no longer clergy-dependent but lay-driven. In the words of pastor-theologian John Stott in his commentary on Ephesians 4:12, the role of a pastor or a church leader is to “actually multiply,” not “monopolize,” ministries. In addition, Stott argues that the pyramid model of church leadership with the pastor “perched precariously on its pinnacle, like a little pope in his own church, while the laity are arrayed beneath him in serried ranks of inferiority” is “a totally unbiblical image.” In the disciple-making paradigm, laypeople no longer remain as spectators. They are now the missionary, disciple-making, and church planting force of the kingdom of God. Every disciple is expected and trained to evangelize, baptize, and start micro-church gatherings with new disciples. Ministry is no longer about maintaining institutions or running weekly programs, but about transforming lives, obeying the Great Commandments and carrying out the Great Commission every day and everywhere.

Pastors and leaders are no longer institutional managers, CEOs, or big stars. They are a team of servant-leaders, trainers, mentors, and spiritual fathers and mothers praying for and supporting the growth, health, and multiplication of disciple-making movements. Consequently, the church as the community of disciples can then truly live not “on behalf

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36 Ibid.
of itself, but on behalf of the world.” Figure 2 below shows the rapid reproduction of micro-churches in a lay-driven disciple-making movement.

![Figure 2. The Rapid Reproduction of Micro-Churches in a Lay-Driven Disciple-Making Movement.](image)

An open secret of John Wesley’s success in starting a renewal and evangelism movement that transformed England and the rest of the world is in his empowerment of laypeople to disciple one another and his development of lay preachers, called the “circuit riders.” In *Cell Group and House Churches: What History Teaches Us* author Peter Bunton points out that John Wesley “favored the concept of the church being only the true believers and that two or three gathering was also church.” Furthermore, Bunton concludes that Wesley “built his movement on lay leaders and lay preachers. Methodist group multiplication would not have been achievable without lay ministry and lay leadership.” Wesley’s strategy of combining lay leadership, small gatherings, and

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39 Ibid., 75.
mutual accountability resulted in explosive multiplication in conversion, spiritual transformation, and leadership development.

In addition to John Wesley, another influential missionary movement in the history of the church was the Moravians. Remarkably, the Moravians also believed firmly in lay ministry. Virtually all the leadership within the early Moravian community of Herrnhut consists of laypeople.\(^{40}\) At the same time, Moravian historians believe that a key reason for the rapid and extensive expansion of the Moravian movement was the conviction that missions should not be the responsibility of a missionary society or agency, but is “an integral part of the whole church.”\(^{41}\) In other words, in Moravian theology and practice the responsibilities of pastoral ministry and missions belong not to seminary-trained clergies or professionals, but to the laypeople.\(^{42}\) According to Moravian historian Bishop Evelyn R. Hasse, “To be a Moravian and to further foreign missions are identical.”\(^{43}\) Furthermore, Melville Horne, the Chaplain of the Settlement to Sierra Leone, puts it this way: “The Moravians made great use of the piety of their lay brethren.”\(^{44}\)

Amazingly, during the eighteenth century when many mission organizations in England struggled to support their overseas missionaries, the Moravians excelled in sending out more missionaries and continued to expand extensively. The principal reason,

\(^{40}\) Ibid.


\(^{42}\) Ibid., 149-150.

\(^{43}\) Ibid.

\(^{44}\) Ibid., 157-158.
according to J. C. S. Mason, is that the majority of Moravian missionaries were craftsmen who were able to simultaneously support their own living and the work of mission wherever they went.\textsuperscript{45} Therefore, to make disciple multiplication and church planting movements possible, the ministry strategy and structure must be both reproducible and sustainable with limited or minimal human and financial resources. The institutional church with its buildings, programs, paid staff, and big budget has proven to be very difficult to grow, maintain, or multiply. In most cases, it can only add, rather than multiply, disciples. Figure 3 below shows that due to the complexity and high maintenance of an institutional church, disciples are merely added, rather than multiplied.

\textbf{Figure 3. The Complexity, High Maintenance, and Addition of Disciples of an Institutional Church.}

On the contrary, the lay-driven disciple-making movement is simple, easily reproducible, and cost little to nothing to start and sustain. It seeks to fulfill the Great Commission by multiplying disciples and churches for the kingdom. Therefore, it is not

\textsuperscript{45} Ibid., 157.
only theologically sound, but also practically feasible for rapid and sustainable expansion of the gospel, multiplication of disciples, and planting of new churches.

**Combining Sunrise’s Evangelical Convictions and Charismatic Practices to Shape, Fuel, and Sustain a Disciple-Making Movement**

Sunrise’s roots in evangelicalism and charismatic renewalism provide both the intellectual and affective motivations for a radical paradigm change. Moreover, they also define the framework for shaping the missional strategy in this project. The missional strategy in this project seeks to integrate the Christo-centric and evangelistic convictions of evangelicalism with the Spirit-filled passion and practices of charismatic renewalism to start and sustain a disciple-making movement.

As an evangelical church, Sunrise’s disciple-making strategy will be unabashedly Christo-centric and evangelistic for defining its purpose, vision, content, and method. First, the purpose of the strategy is to glorify Christ and help others to fall in love with Him. Second, the vision is to expand Christ’s kingdom through obeying the Great Commission to make disciples for Christ, which does not necessarily translate into “growing Sunrise bigger.” Third, the content is Christ’s stories, commands, and teachings. Fourth, the method is Christ’s disciple-making model.

As charismatic renewalists, Sunrise’s strategy will be overtly Spirit-dependent and charismatic for sustaining the missional passion and developing essential practices for missional advancement. According to Steve Addison, “church history is not made by well-financed, well-resourced individuals and institutions. History is made by men and
women of faith who have met with the living God.”

Moreover, in the words of Colin A. Grant “Today we need a full theological formulation of our motivation in mission and an adequate grasp of what we believe. But if there is no passionate love for Christ at the center of everything, we will only jingle and jangle our way across the world, merely making a noise as we go.”

In other words, although well-articulated theologies on missions and lay leadership are essential, they are not sufficient enough to set an individual’s heart on fire for evangelism or to transform and sustain a congregation from being a passive Sunday audience to an active everyday disciple-making force. For example, within the Moravian movement prayer was the fuel that ignited and sustained their passion and effectiveness in mission. The Moravians’ Pentecost-like experience in the summer of 1727 in Hernnhut and their subsequent day-and-night prayer sustained a spiritual renewal that “channeled into mission” for more than one hundred years.

Therefore, to ignite a willingness or passion for a radical paradigm shift in Sunrise the role and works of the Holy Spirit must be central and pervasive in the church’s disciple-making strategy. For example, the starting place should be the practice of humility. It should start with stirring up a hunger for the Spirit to fill the church with a love for Christ and boldness for His gospel through passionate prayer and worship. Second is the practice of submission to the Spirit’s leadership and transformation. Church members must learn to listen to the Spirit and be willing to let Him renew their mind and

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change their habits. Third is the practice of following and discerning the Spirit’s work among the unsaved through searching for and identifying persons of peace. Fourth is the practice of releasing the Spirit’s power to heal and deliver through power evangelism. Fifth is the practice of trusting in the Spirit’s indwelling presence within new disciples to guide them to grow in faith and in knowledge through experiential and obedience-based discipleship training.

Sunrise’s evangelical root has produced a deep conviction for obeying and fulfilling the Great Commission since the beginning of the church in year 2000. However, after spending much time and resources on church growth strategy and tactics without any satisfactory result, Sunrise’s leadership realized that there needs to be a paradigm shift. The leadership desires to seek a new paradigm that is biblical, missional, and faithful to Christ’s discipleship model. More importantly, the recent charismatic renewal and increased passion for prayer have created in the congregation an intense hunger and readiness for a radical change. Among Sunrise’s members, there is now a holy dissatisfaction and eager expectation for a significant breakthrough in the areas of evangelism and disciple-making. This recent spiritual renewal phenomenon provides a divine affirmation and a golden opportunity for Sunrise to chart a new course in transforming the church back to a dynamic disciple-making movement. By divine providence, both the minds and hearts of the leadership and the congregation are now ready for a paradigm change. Sunrise longs to become a missional community that honors Christ, is empowered by the Spirit, and fulfills the Great Commission.
Multi-Cultural, Reproducible, and Story-Based Evangelism Tools and Obedience-Based Discipleship Method as Vehicles of Missional Movements

According to Nathan and Sheri Shank in the *Four Fields* training manual, one of the major steps of the kingdom’s model of church planting and multiplication is to sow gospel seeds into the field by developing a reproducible gospel presentation that is simple, contextualized, and effective.49 The book of Acts also recorded various culturally sensitive or contextualized gospel presentations that the apostles used in different cultural settings. For example, in the story of Cornelius in Acts 10, Peter’s interaction with the Roman Centurion Cornelius and his gospel presentation to Cornelius’ household were contextualized to the cultural background and values of his Gentile audience while remaining faithful to the central truths of the gospel. According to renowned New Testament scholar I. Howard Marshall, Peter started his gospel presentation by expressing to his “unclean” Gentile audience “his realization that God will accept anybody of any race who reverences him and lives righteously.”50 By starting his speech with an affirmation of Cornelius’ spiritual condition as a devoted Gentile God-fearer, Peter’s words would immediately dismantle Cornelius’ assumption that as a Gentile he was only a second-class citizen among the people of God. Besides, Peter used phrases and ideas that connected well with his Roman audience who had little knowledge of the Old Testament. In Acts 10:36 Peter intentionally added the universal title, “Lord of all,” to Jesus’ name right after he used the Jewish title, “Christ.” Furthermore, in Peter’s

49 Nathan and Sheri Shank, *Four Fields of Kingdom Growth: Starting and Releasing Healthy Churches*, 55.

presentation of Jesus’ life, healing ministry, death, and resurrection, there was a unique and striking feature. Peter emphasized “Jesus’ appearance to the apostles after his resurrection, even his eating and drinking with them. This emphasis would have been particularly important in preaching to Gentiles like Cornelius for whom the idea of a bodily resurrection was a new concept (cf. 17:18).”

Lastly, even though Peter’s gospel presentation contained Old Testament concepts, it lacked “one characteristic element” of Peter’s other sermons in Acts: “the proof from the Old Testament Scripture.” This omission was deliberate because there is no such need for a Gentile audience. Another remarkable example of contextualized gospel presentations in Acts is Paul’s gospel presentation in Athens to Greek philosophers (Acts 17:22-31). New Testament scholar Ben Witherington III commented on this passage and said “It is hard to doubt that Luke sees this speech in Acts 17 as something of a model for how to approach educated pagan Greeks.”

In the effort to transition Sunrise from a predominantly Chinese congregation to a multi-ethnic and multi-cultural disciple-making movement, the leadership needs to develop a variety of simple and contextualized evangelism and disciple-making tools that are suitable for laypeople. Based on the ethnic composition of San Gabriel Valley’s population, contextualized gospel presentation should be designed for Buddhist background Chinese, Catholic background Hispanics, and spiritually open post-moderns.

52 Ibid., 261.
Also, power and prayer evangelism are more suitable to these three power-conscious cultures than the typical Western intellectual evangelism approaches such as apologetics, Evangelism Explosion, and the Four Spiritual Laws.54

Beside contextualized gospel presentation and power evangelism, story-telling is a highly reproducible and effective method for spreading the gospel, studying the Bible, and training disciples. According to Eugene Peterson, story-telling “activates our imagination to see and hear beneath the surface of life and involve us in the many dimensions of what is going on behind our backs or around the corner . . . Every time Jesus tells a story, the world of those who listen enlarges, understanding deepens, imaginations are energized. Storytellers invite participation.”55 Even a casual reading of the four Gospels will reveal that Jesus and the gospel writers were creative, engaging, and clever storytellers. Jesus used stories to evangelize, teach, train, and transform disciples. Stories about Jesus from the four Gospels and personal stories of spiritual experience or transformation are two examples of story-based evangelism tools. Sharing personal testimonies and stories about Jesus is generally easier and more natural for a disciple to share the gospel than memorizing and presenting some theological concepts. At the same time, stories and testimonies also help non-Christians experience Jesus in a more tangible way than just hearing some abstract ideas about God.


Obedience-based discovery Bible study combines story-telling with open-ended and action-oriented questions for training disciples. It is an excellent discipleship training tool because it is reproducible, participatory, and experiential. It is reproducible because it does not require the discipler to have extensive Bible knowledge or gifting in teaching. The discipler only needs to learn how to tell stories in an engaging way and to discern which story fits the needs of the disciple. It is participatory because the discipler serves as a facilitator rather than as a teacher. The discipler asks questions and listens, and then ask more questions. It is experiential because every lesson has the same ultimate objective of helping disciples discover and apply biblical truths for themselves.
PART THREE

MINISTRY STRATEGY
CHAPTER 4
A PARADIGM SHIFT STRATEGY TRANSFORMING AN INSTITUTIONAL CHURCH TO A DISCIPLE-MAKING MOVEMENT

This chapter envisions a paradigm shift strategy for Sunrise Christian Community to transform from a clergy-dependent, program-oriented, and institutional church to a lay-driven, relationship-oriented, and disciple-making movement. To make such a paradigm shift, both the vision and process of change are equally critical. For the vision of change, the theological themes of the kingdom of God, movement-oriented ecclesiology, the universal priesthood of believers, and the centrality of Christ and the Spirit in missions inform and shape the new strategy. For the process of change, a multi-faceted approach is needed because almost every level and area of the church's leadership and ministries has to align with the new paradigm. A description of the paradigm shift process and the overall picture of an eight-step strategy are presented at the beginning of this chapter. Next, an action plan of the first two phases of the paradigm shift process is developed.

A Description of the Paradigm Shift Process

A paradigm shift does not happen easily. An intentional process of change must be well thought out to increase the chance of success for such a daring and necessary transformation. Moreover, since the institutional church has become the norm for
Western churches for hundreds of years, the ecclesiology and ministry practices of the disciple-making paradigm will undoubtedly sound and feel counter-intuitive to most church leaders and members. According to Reggie McNeal, for an institutional church to become missional three major shifts need to take place both in thinking and in behavior:

From internal to external in terms of ministry focus; from program development to people development in terms of core activity; from church-based to kingdom-based in terms of leadership agenda. These shifts . . . will move you from doing church as primarily a refuge, conservator, and institutional activity in a post-Christendom culture to being a risky, missionary, organic force in the increasingly pre-Christian world in North America.¹

In addition, these three shifts also seem to go against the definition of and strategy for success developed by the church growth or mega-church paradigm over the last fifty years. Predictably, the process of cognitive and behavioral changes will be an upward battle and a challenging leadership task.

Along with cognitive and behavioral changes, the paradigm shift strategy also needs to take into account the spiritual, emotive, communal, and organizational dynamics of such a major shift. As Dr. John P. Kotter in Leading Change said,

Accepting a vision of the future can be a challenging intellectual and emotional task. Our minds naturally generate dozens of questions. What will this mean for me? My friends? The organization? What other alternatives are there? . . . If I am going to have to operate differently, can I do it? Will sacrifices from me be required in the process of achieving the vision? How do I feel about those sacrifices?²

After four decades of studying organizational changes, Dr. Kotter concluded that leadership, rather than management, “creates organizations in the first place or adapts


them to significantly changing circumstances.”\textsuperscript{3} In addition, “major change will not happen easily for a long list of reasons,” and “useful change tends to be associated with a multistep process that creates power and motivation sufficient to overwhelm all the sources of inertia.”\textsuperscript{4}

Therefore, this project’s paradigm shift strategy is first and foremost a rigorous leadership endeavor. Furthermore, it is a multi-step and multi-faceted process of change. Its two primary objectives are to create among the laypeople of Sunrise a spiritual, cognitive, and emotive motivation to break out of the institutional church mindset, and to lead the congregation toward the disciple-making movement paradigm. In other words, whether the envisioned paradigm shift will succeed or fail depends not only on the theological soundness or practical effectiveness of the new paradigm, it is also contingent on the leadership needed to initiate and sustain the process of cognitive, behavior, and organizational change.

To effectively lead Sunrise through the far-reaching paradigm shift from an institutional church to a disciple-making movement, this project uses Dr. Kotter’s Eight-Step Process for Leading Change, as shown in figure 4, as the template.

\textsuperscript{3} Ibid., 25.
\textsuperscript{4} Ibid., 20.
This project adopts and applies Dr. Kotter’s eight steps into the context of Sunrise, making it a multi-dimensional strategic process of change.


Figure 5. An Eight-Step Paradigm Shift Process for Sunrise as Adapted from Dr. Kotter’s Model.
Figure 5 above shows the eight-step paradigm shift process for leading Sunrise from an institutional church to a lay-driven disciple-making movement. Due to the complexity and all-encompassing scope of the paradigm shift process, the action plan is divided into three phases. The action plan focuses on the implementation of the first two phases starting from January 2015 to the end of 2016. A duration of twenty-four months is projected for the implementation. If the implementation goes well, the strategy will enter into Phase three after twenty-four months. However, Phase three is outside of the scope of this project.

Phase One: Motivate

Phase one of the ministry plan seeks to establish three crucial foundations for initiating the changes needed for a paradigm shift in Sunrise: urgency, leadership, and vision. The critical focus of this phase is on developing in the congregation the spiritual, cognitive, and emotive motivation for change. There are three action steps in this phase that correspond to the three foundations respectively.

Step One: Create a Sense of Urgency with a Prayer Campaign

According to Dr. Kotter, the first determining factor for making a successful major change is the ability to establish a sense of urgency to challenge the status quo of an organization.⁵ Since prayer is arguably the number one precondition for any renewal movement, a prayer campaign will be the first and foremost action step to establish a

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⁵ Ibid., 36.
sense of urgency for change. The prayer campaign has four major initiatives. First, the leadership will describe to the congregation the spiritual crisis that Sunrise is facing at this moment and the dire consequences the congregation will face if they do not change their direction. Second, the leadership will lead Sunrise's members to earnestly seek the Spirit's guidance for a new vision and passion for the Great Commission through fervent prayer. Third, a culture of prayer will be developed by aligning, incorporating, and creating prayer time for the Great Commission in every church meeting. Fourth, a simple, reproducible, and personal way to pray for non-churched family members and friends will be introduced.

The prayer campaign will start with describing the painful truth about Sunrise's lack of spiritual impact on the community in the last fifteen years. On the one hand, the faithfulness of the congregation in their spiritual walk with the Lord and their effort in serving the church will be affirmed. However, on the other hand, the congregation must also face the somber reality that only five to ten people on average were brought into the kingdom each year by Sunrise. The lack of spiritual impact on the community should no longer be ignored. In addition, the biblical teachings on the eternal destiny of the lost and how the church is accountable to her Lord to seek and save the lost should also be lovingly but honestly discussed. This realization should be shared by the Senior Pastor in different corporate and personal settings, e.g., Sunday service, Thursday night prayer meeting, leadership team meeting, personal meetings with lay leaders, and so on. Statistics, graphs, and videos can be utilized to show the American church's and Sunrise's current crisis. The goal is to create a holy dissatisfaction in the minds and hearts of
Sunrise’s members. The Senior Pastor needs to demonstrate that he is willing to make whatever personal changes necessary to see the gospel go out into the community.

The second initiative of the prayer campaign is to lead church members to earnestly seek the Spirit's guidance for a new vision and passion for the Great Commission through fervent prayer. At the end of each mentioning of the crisis, the pastor should pray or invite others to pray for divine guidance to find a solution to the church's lack of missional fruitfulness and a renewed passion for the Great Commission. An attitude of solemnity and humility should be modeled and fostered through prayer. Biblical examples in the book of Acts where the church prayed fervently together for spiritual renewal and missional breakthrough can be used to encourage and challenge members to pray more frequently and passionately. More importantly, the best way to train members in prayer is by doing and modeling it rather than merely teaching or talking about it. Therefore, the pastor should spend a significant amount of time, at least one to two hours every day, in personal and corporate prayer as an intercessor of and an example to the congregation. In addition, both the content and the tone of the pastor's prayers should demonstrate a desire and urgency for fruitfulness in advancing the kingdom and making disciples. Fasting should also be practiced in such a time of need for a spiritual breakthrough.


The third initiative of the prayer campaign is to develop a culture of prayer by aligning, incorporating, and creating prayer time for the Great Commission in every church meeting. First, changes will be made in the weekly prayer meeting to align its purpose and content to the vision of the Great Commission. Its new purpose is to seek the Lord to guide the congregation out of the current crisis and into fruitfulness. Choosing worship songs that relate to God's love or power to save, casting a vision of change during the teaching time, and creating meaningful participation in the prayer time are essential. These action steps can align the prayer meeting to the vision of the paradigm shift. Second, a prayer time for the Great Commission will be incorporated into the weekly Sunday Service and small group meetings. The prayer time can be placed anytime during the Sunday Service and small group meetings for maximum impact. For example, it can be placed immediately after a sermon as a response to the sermon's call for spiritual breakthrough. Third, a special overnight prayer meeting will be created as an intensive time of praying and seeking God for missional breakthroughs. In Luke 6:12-16 Jesus set an example of overnight praying before he chose his twelve apprentices for expanding his mission.

During prayer time, the pastor or the person hosting the meeting can describe the crisis, speak about the urgency for change, or express a holy desire for a missional breakthrough. In addition, the prayer leader can also encourage members to receive ideas, visions, or impressions from the Holy Spirit concerning the crisis or its solution. Members may also be given time to discuss how the church can reignite a passion for the Great Commission or loving the lost during various prayer time. Oversized maps of the San Gabriel Valley and the County of Los Angeles can also be printed as prayer maps to
expand the horizon of the congregation from focusing inwardly to looking outwardly into the harvest field. These prayer maps should be utilized as often as possible during different prayer time.

The fourth initiative of the prayer campaign is to introduce a simple, reproducible, and personal way for individual church members to pray for their non-Christian or non-churched family members and friends. The *Oikos* map is a simple and reproducible way for individual church members to learn how to pray for the salvation of their loved ones. *Oikos* is the Greek word for “households” in the New Testament. For this project, *Oikos* describes a person's relational network including family members, friends, coworkers, fellow students, acquaintances, and so on. The *Oikos* map, as shown in figure 6 below, is in phase one for prayer and later, in phase two, for identifying potential prospects for sharing the gospel.

Figure 6. An Example of an *Oikos* Map. *Source: Mission Frontiers* (March-April 2016), 32.

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In figure 6, an example of the *Oikos* map of a hypothetical person, George, is provided. A church member begins by drawing a bubble in the middle of a sheet of paper with his or her name in the bubble. Then the church member draws several primary bubbles, the colored bubbles, connected around his or her bubble describing the different spheres or circles of relationships in his or her life, e.g., family, work, friends, hobbies, and so on. The person then tries to map as many non-Christian or non-churched people as he or she can in the different major spheres or circles of relationships. In addition, he or she can draw lines from these people to bubbles with the names of their friend's family members or friends. Finally, an empty bubble can be drawn at the end of every stream of relationships to seek God for more open relational connections. A goal can be set for each church member to pray for five people every week. The *Oikos* map should be updated regularly, on a week or biweekly basis.9

The foundation of prayer must be laid. The priority of prayer must be emphasized and practiced by members of Sunrise to a point where hearts are convicted and ignited by the Holy Spirit to become passionate for the lost. A paradigm shift from an institutional church to a disciple-making movement is a declaration of war to the enemy, Satan. Human strategies and plans alone, however well-developed they are, would not be powerful enough for such an ambitious spiritual endeavor. Only fervent and united prayer can make this endeavor successful, if not possible. Therefore, the church should spend a significant amount of time in the prayer campaign to let the Spirit work among His people. The time needed for this step is difficult to estimate. The most important signs to

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look for are a renewed passion for the Great Commission and a rekindled love for the lost.

Step Two: Build a Guiding Coalition with the Senior Pastor, Staff, Lay-leaders, and a Trainer

After the foundation of prayer has been laid and the urgency for change has been cultivated to a sufficient intensity, the second step in the eight-step paradigm shift process is to build a guiding coalition to serve as a change oversight team. The chief responsibility of the guiding coalition is to provide spiritual and strategic guidance for the church to initiate, monitor, and sustain necessary changes for a successful paradigm shift. According to Dr. John P. Kotter, the success of a change effort largely depends on the quality and composition of the guiding coalition. When the leadership underestimates the importance of this step, organizational change efforts will fail.\(^\text{10}\)

The guiding coalition of Sunrise should compose of the Senior Pastor, staff members, lay leaders, and an experienced disciple-making trainer. For the guiding coalition to be effective, it needs to have the right combination of individuals at different levels of the church with the following characteristics: position power, credibility, expertise, and leadership.\(^\text{11}\) The Senior Pastor, being the official spiritual leader of the church, carries position power and spiritual leadership. Thus, his whole-hearted participation in the coalition is indispensable. Moreover, he has to serve as the front-runner and ultimate example of transformation from the old paradigm to the new.

\(^{10}\) Kotter, *Leading Change*, 51-52.

\(^{11}\) Ibid., 57.
However, the Senior Pastor alone will not be able to implement such a pervasive change. He needs a coalition of leaders to bring about changes at all levels of the church needed for a paradigm shift. Therefore, some staff members and lay leaders should also be included in the guiding coalition. They will consist of both high level and front-line leaders so that the coalition will carry high credibility and wide-reaching influence. Finally, the last indispensable person in the guiding coalition is an experienced disciple-making trainer. An experienced trainer provides the last essential quality needed in the coalition—expertise.

In August 2014, the Lord brought missionary and disciple-making trainer Sean Steckbeck to connect with Sunrise. In December 2014 Sean was invited for the first time to Sunrise to share his missionary experience in the Middle East. The members of Sunrise were interested in learning more about disciple-making from Sean and his ministry in the Middle East. Sean has more than fourteen years of experience in the mission field. Through his ministry, more than fifty house churches were started in a Middle Eastern country where preaching the gospel is prohibited. In addition, Sean also helped in accelerating a disciple-making movement in a predominantly Buddhist country in Southeast Asia in recent years. The movement has now reached several people groups with over one hundred and fifty thousand baptisms and thousands of house churches. Furthermore, Sean also has personal experience in charismatic spirituality and ministry practices. Sean is an excellent choice to serve as the expert disciple-making trainer in the guiding coalition because of his knowledge and experience in cross-cultural missions, fruitful disciple-making practices, and charismatic spirituality and ministry practices.
The guiding coalition has the role and responsibility of formulating a new strategic vision for the future of the church in the next step of the paradigm shift process. They also carry a critically strategic function of passing on the new vision to the rest of the congregation through various relational networks and ministerial channels. This coalition should be entrusted with enough organizational power from the Senior Pastor and the Leadership Team to lead the change effort through its various stages. The Senior Pastor and the Leadership Team must stay engaged with the coalition frequently, e.g., at least once a month, to closely monitor the progress of the paradigm shift process.

**Step Three: Form, Communicate, and Model a New Vision of Disciple-Making**

After developing a sense of urgency for change and forming a credible guiding coalition, the third step of the paradigm shift process is to formulate and communicate a new strategic vision for the future of the church. A common mistake many organizations made in the change process is rushing through this step too quickly.\(^{12}\) The guiding coalition needs to exercise patience and devote ample amount of time in formulating the new vision as well as in developing a strategy that can communicate the vision effectively to the whole church.

In the words of Dr. Kotter, the rule of thumb in formulating a compelling vision of change is that “Whenever you cannot describe the vision driving a change initiative in five minutes or less and get a reaction that signifies both understanding and interest, you are in for trouble.”\(^ {13}\) In other words, the vision must be simple, concise, and appealing.

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\(^{12}\) Ibid., 22-25.

\(^{13}\) Ibid., 8-9.
Complexity and technicality should be avoided. The content and language of the vision must be developed and revised to the point that they are readily understandable and appealing to most or all church members without much further explanation. An appealing change vision gives the congregation a spiritually and practically appealing picture of what the future of the church looks like after the change is implemented. It also has the power to motivate the staff and church members to “let go of the past, sacrifice and work hard in the present, and follow the leadership into the future.”

Furthermore, it will guide future decision-making in various levels of leadership in the church.

To formulate a new vision for Sunrise, the guiding coalition should begin by looking at the theological themes discussed in the last chapter. The expanding and invading nature of the kingdom of God, the disciple-making ministry of Jesus, and the subsequent multiplication movement of the early church provide abundant ideas and images for formulating a biblically and practically compelling vision. In addition, to contextualize the new vision for Sunrise, the guiding coalition can incorporate words or images that can convey the church's transition from a mono-ethnic, church-centered, and clergy-dependent institution to a multi-cultural, kingdom-centered, and lay-driven movement. Some examples of the new vision for Sunrise are “Manifesting and expanding God's kingdom—everyone, every day, and everywhere,” “Ordinary disciples continuing Jesus' ministry of preaching, healing, and deliverance with the power of the Holy Spirit,” “Disciples making disciples wherever we live, work, and play,” and “Back to Acts—

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starting a movement of prayer, making disciples, and starting simple churches like the early disciples.” Each of these vision statements contains and emphasizes some aspects of the theological themes or missiological practices of the new paradigm. The final version of the new vision may be a modification and combination of these vision statements.

In addition to formulating a new vision, the guiding coalition also needs to develop an effective strategy to communicate the new vision to the rest of the church. An important principle of effective communication is to make the complex simple and the important memorable. After all, people will have a hard time embracing a vision that is difficult to understand or remember. Therefore, the guiding coalition needs to develop communication devices that can effectively simplify and communicate complex theological ideas or counter-intuitive ministry practices of the new vision in appealing and memorable ways.

First, the guiding coalition can begin by creating short and catchy phrases, sayings, and slogans to convey different elements or aspects of the vision. Examples include “Our job is to bring Jesus to people instead of bringing people to a building,” “Jesus started a movement, without a budget or a church building,” “Bring Jesus to people whenever and wherever you go,” “Every Christian a disciple, every home a church,” “Jesus called us to make disciples, not to make an audience,” “Just like going into a garage won't make you a car, so going into a church building won't make you a disciple,” “Jesus said ‘go,’ but why do we keep saying ‘come’,” and so on.

Second, the guiding coalition can utilize as many different communication vehicles, channels, and settings of communication as possible to convey the vision to the church. Besides simplicity, repetition also fosters understanding and retention. However,
repetition does not merely mean repeating the same words or sentences again and again. The purpose is to reinforce the vision by increasing church members' exposure to it through different means of communication, e.g., verbal, written, electronic, audio, visual, video, and so on.\textsuperscript{15}

The objectives are to achieve repetition without desensitization and to increase the appeal of the new vision. Existing and potential communication vehicles, channels, and settings include sermons, songs, prayers, the weekly bulletin, email communications, the church’s website, social media such as Facebook and Youtube, newsletter, posters, bookmarks, small group meetings, prayer meeting, discipleship relationships, informal meetings, and so on. Since the Sunday Service is the time when most church members are gathered together every week, the Senior Pastor can create topical sermon series that support the new vision. Sermon series examples include “advancing the Kingdom of God and invading the kingdom of darkness,” “disciple-making movements: Jesus’ discipleship strategy,” “missional church: family on a mission,” “the book of Acts,” “Spirit-empowered prayer: prayer that changes lives and communities,” and so on.

Third, the use of verbal pictures in language is vital to effectively communicate the change vision. Stories, metaphors, analogies, and testimonies are all effective means of painting a compelling picture of the church in the new paradigm. When one wants to make a case for change, one may think that presenting data, statistics, and research studies would be a good way to convince people. Even though these information sources may be helpful, they should not be the core substances of the change vision or

\begin{footnote}{\textsuperscript{15} Kotter, \textit{Leading Change}, 93-95.}\end{footnote}
communication strategy. Verbal pictures such as stories, parables, and testimonies are more effective in inspiring people to change than mere numbers and graphs. Jesus used many metaphors and analogies, e.g., farming (Mt 13:3-43), fishing (Mt 5:19; 13:47-50), shepherding (Lk 15:4-7; Jn 10:1-18), wedding (Mt 22:1-14; 25:1-13), plundering (Mt 12:25-29), and so on, in teaching people about the kingdom of God, discipleship, and missions. In addition, contemporary and New Testament stories of life transformation and discipleship, e.g., the Samaritan woman at the well (Jn 4:1-42), the Gerasene demoniac (Mk 5:1-20), and Zacchaeus (Lk 19:1-10), are excellent verbal pictures for church members to visualize the new disciple-making vision. Verbal pictures should be utilized in different communication settings as frequently as possible to make the vision more compelling and memorable.

Fourth, the guiding coalition can also employ indirect and non-threatening genres of communication, such as humor, short videos, fictional stories, role-playing, hyperboles, and hypothetical scenarios, to proactively tackle and dissolve foreseeable intellectual objections and adverse emotional reactions to the new vision. Jesus used these communication devices very effectively in countering and dismantling his critics’ intellectual challenges to him and his ministry. He created the fictional story of the good Samaritan (Lk 10:25-37) to answer his critics’ intellectual challenge to his choice of the two greatest commandments. Jesus utilized a hypothetical scenario of a sheep falling into a pit on the Sabbath (Mt 12:11-12) to counter-challenge the Pharisees’ objection to him healing on the Sabbath. He employed the hyperbole of a camel going through the eye of a

\[16\] Ibid., 91-93.
needle (Mt 19:23-24) in reaction to a rich person’s refusal of discipleship. He used a triad of parables, the lost sheep, the lost coin, and the lost son (Lk 15:1-32), to tackle the Pharisees’ and scribes’ criticism of him eating with tax collectors and sinners.

In the paradigm shift process, intellectual objections and emotional reactions should be expected and treated with gentleness and understanding. Anticipated objections to the new paradigm come primarily from deep-rooted church traditions or religious habits, e.g. clergy vs. lay distinction, the importance of church buildings, the sacredness of the Sunday service, the need for sermons, clergy-led communion, clergy-performed baptism, the believer vs. disciple distinction, the priority of bringing people to the church, and so on. The guiding coalition should create and utilize as many non-threatening communication devices as possible to dismantle these objections. One example is to create a skit with a traditionally-minded critic challenging a small team of passionate and pure-hearted laypeople who try to carry out the Great Commission through story-telling, baptizing people, and starting organic churches. The critic’s accusations include “Why are these laypeople baptizing people casually?”, “The house meeting is not a church!”, “There is no preaching in the house meeting!”, and “Christians need ordained pastors to teach them the Bible.” The pastor can use the skit during a Sunday service and invite the congregation to help the disciple-makers answer the critic's intellectual questions.

Another example is to create short and humorous video that discusses or portrays Jesus' words to his disciples concerning the destruction of the Temple in contrast to a mega-church multi-million-dollar building campaign.

Fifth, the guiding coalition can develop two-way communication channels and opportunities for discussions, intellectual and emotional feedback, and open dialogues.
An effective communication strategy cannot be just a top-down process. It must provide opportunities for bottom-up communication and feedback. Church members are neither captives of the change effort nor mindless robots awaiting commands from the leadership. Rather, they are active contributors to the change effort, and they should be given opportunities to shape its implementation through open communication and ongoing feedback. In the words of Dr. Kotter,

Two-way discussions are an essential method of helping people answer all the questions that occur to them in a transformation effort. Clear, simple, memorable, often repeated, consistent communication from multiple sources, modeled by executive behavior, helps enormously. However, most human beings, especially, well-educated ones, buy into something only after they have had a chance to wrestle with it. Wrestling means asking questions, challenging, and arguing. This, of course, is what happens when the vision is first created by the guiding coalition.17

The guiding coalition should create multiple two-way communication channels for ongoing dialogue and questions and answers. Examples include one-on-one meeting, small gatherings, collecting questions from the congregation anonymously, and addressing the most asked or significant questions in different meetings. The guiding coalition can also invite church members to express their questions and concerns directly to its members. Members of the guiding coalition should practice active listening and create a respectful dialogue environment, instead of using monologue or reacting in defensiveness. They can create opportunities for church members to discuss Scripture and theological ideas regarding the new vision, and allow them time to digest new ideas and adjust to new changes. In addition, the guiding coalition should take immediate actions to

17 Ibid., 99-100.
make necessary adjustments to the implementation process from the constructive feedbacks of church members.

Sixth, the change vision needs to be incarnationalized, so it becomes a concrete and everyday part of life. The guiding coalition should develop concrete ways to portray disciple-making happening in different contexts in everyday life. For example, disciple-making can take place when one engages a neighbor by simply asking if the neighbor has any health condition that needs prayer or by sharing a real-life testimony of healing. In addition, demonstration can be made to portray how persons of peace can be identified in a number of social settings, e.g., a family gathering, workplace, school, restaurant, gym, soccer field, birthday party, and so on. The guiding coalition can also share stories of laypeople starting discovery Bible studies, seeker groups, or organic churches in places like Starbucks or a community park. Furthermore, they can create video testimonies or PowerPoint presentations of how individual persons of peace successfully brought the gospel to their friends and relatives rapidly. After the testimony, someone will explain how the gospel spreads much more effectively through community evangelism than extraction evangelism.18

Finally, the Senior Pastor must be the first and foremost model of disciple-making in his own life because according to Dr. Kotter, “Major change is often said to be impossible unless the head of the organization is an active supporter.”19 For the paradigm

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19 Kotter, Leading Change, 6.
shift vision and process to gain traction the Senior Pastor, in particular, must “walk the talk” right from the beginning of change. The staff, lay leaders, and members will all be watching closely once such an ambitious vision is introduced and cast by the Senior Pastor. Therefore, the Senior Pastor must be the chief champion and practitioner of every new behavior envisioned in the disciple-making paradigm, e.g., finding persons of peace, story-telling, healing the sick, starting seeker groups, and so on.

The leadership must realize that the purpose of this paradigm shift is not about achieving an organizational make-over or forced compliance, but about winning the hearts and minds of their fellow brothers and sisters so that they can become disciples and disciple-makers. The goal is to help church members understand the reasons for the change, have personal ownership of the disciple-making vision, and commit to making it a reality despite the obstacles. The way to accomplish this is to model servant leadership that humbly but boldly leads by example and encouragement. The Apostle Peter prescribed this servant leadership approach to his fellow elders when he said ‘Be shepherds of God's flock that is under your care . . . not lording it over those entrusted to you, but being examples to the flock’ (1 Pt 5:2-3). In addition to being an example of change, the leadership should also model a willingness to try new things, make mistakes, learn from the mistakes, and encourage others to do likewise.

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20 Ibid., 25.
Phase Two: Initiate

After the three foundations of the change process have been laid, Phase two of the ministry plan seeks to initiate change actions within the congregation by recruiting a pilot group, enabling actions by creating simple tools and removing barriers, and generating initial momentum through redefining success and achieving short-term wins. The critical focus of this phase is on creating in the congregation the initial momentum needed for making significant intellectual and behavioral changes.

Step Four: Enlist and Provide Training for a Pilot Group

The first step in initiating change actions among Sunrise's members should be the enlisting and training of a pilot group among the laypeople. Large scale change does not happen overnight. It usually starts with a small group of people and takes time to reach the point of critical mass to become widely adopted. In response to change, some people are quicker than others to adopt the change. According to renowned communication theorist and sociologist Professor Everett Rogers, people’s initial response to a new idea or an innovation can typically be separated into five categories: innovators, early adopters, early majority, late majority, and laggards.21 The percentage of these five different categories of adopters can be illustrated by a bell curve, as shown in figure 7.

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In *Diffusion of Innovations* Rogers explains the process in which an idea gains momentum and diffuses through a specific population or social system. According to Rogers, the diffusion or spread of a new idea typically starts with a small percentage, 16 percent, of people who consists of the innovators and early adopters. If diffusion gains momentum from the first group, the idea will expand into the early majority and then to the late majority by utilizing different communication strategies on each group.\(^22\) Rather than rely solely on mass communication for leading change, a more effective approach for this project’s paradigm shift process is to combine mass communication with a parallel diffusion channel working through the different adoption groups. The initial step for this diffusion channel is to enlist a pilot group, consisting primarily of innovators and early adopters, so that the new vision can start working, produce tangible results, and dissipilate through them.

The pilot group should be formed shortly after the change vision has been formulated by the guiding coalition. An introductory training session on disciple-making by the disciple-making trainer should be scheduled within the first three months of the

\(^{22}\) Ibid., 282-283.
vision’s formation. Before offering the training session, the Senior Pastor can preach a sermon series suggested in the third step to prepare members for the disciple-making training. The guiding coalition should make much effort to promote this training since it will be the first step in initiating the diffusion of the new vision. In addition, the vision and strategy of disciple-making will be introduced by the trainer for the first time. The primary objectives of this training are to inspire interest in and to provide basic understanding on the disciple-making movement paradigm, e.g. whether or not it is biblical, why it is effective, how it works, and who can participate in it. The trainer should utilize several different devices of communication, e.g. teaching, testimonies, demonstrations, role play, questions and answers, and so on. At the end of the training, a call should be given out to the attendees, offering different options to respond, e.g. joining the pilot group, learning more about disciple-making, writing down further questions, and committing to praying for spiritual renewal of the church. In addition, the Senior Pastor should also interact personally with those who show interest during the training to invite them to take the next step.

The ideal size and makeup of the pilot group are eight to twelve people with various ages and background so that the new vision can spread across different age groups and social networks. As mentioned in step three, the Senior Pastor plays a very significant role in the change process. Thus, he should be the leader of the pilot group. The group should meet at least twice a month for six months. The primary purpose of the pilot group is not the passing on of information, but the actual practicing of disciple-making praxes with in-person or online coaching from the disciple-making trainer. In the first meeting, the trainer should explain to the trainees the primary purpose and the
commitments required to join the group. A detailed explanation is very important because the purpose and nature of the pilot group are very different from other groups in the church. It is missional, kingdom-oriented, and obedience-based rather than social, church-oriented, and knowledge-based. In other words, the pilot group is for doers rather than listeners. The suggested time for a pilot group meeting is two to three hours. The first hour is for reporting progress—sharing testimonies and challenges. The second hour is for learning—training and coaching by the trainer and discussion among group members. The last hour is for crafting action plans.

The pilot group is the key to creating initial momentum for the paradigm shift process. It gathers early adopters together to form a missional, learning, and pioneering cohort motivated and sustained by spiritual synergy. The group works like putting individual burning coals together to inflame a fire. The trainees will be taught and trained in the basic principles and praxes of disciple-making that include story-telling, power evangelism, sharing testimonies, finding persons of peace, starting a seeker group, discovery Bible study, baptizing new disciples, obedience-based discipleship training, and forming an organic church. Through the formation, training, and empowerment of the pilot group, the leadership demonstrates to the congregation their desire and determination to delegate, if not return, spiritual responsibility and authority to every disciple to fulfill the Great Commission. The Pastor and the pilot group should find every opportunity to share with fellow members of Sunrise the testimonies, stories, and newfound purpose from their pilot group experience. Strategically, their testimonies and evidence of missional breakthrough can increase the momentum of the new vision and inspire an Early Majority group to adopt the vision within a few months.
**Step Five: Enable Action by Creating Simple Tools and Removing Barriers to Multiplication**

In addition to enlisting and training a pilot group, the next step to initiate momentum for the paradigm shift process is to enable action by creating simple tools and removing barriers to multiplication. The pilot group has the responsibility to create simple and reproducible tools and strategies in the areas of evangelism, discipleship, church planting, and leadership multiplication. According to Steve Addison, one of the five keys to starting a gospel movement is to develop methods that are "simple enough so they can be reproduced easily, rapidly and sustainably."\(^23\) In a disciple-making movement, the goal is to empower, train, and release every layperson and new disciple into the harvest field so that a multiplying movement can happen. Therefore, simple and reproducible tools must be designed and provided to laypeople for free so that disciples can utilize them without restrictions or financial burden.

For evangelism, finding and focusing on persons and households of peace and going into people’s *Oikos* are the two primary strategies. Luke 10:1-11 provides the basic template for these two strategies. Specific tools for finding persons or households of peace include contextualized Bible story sets along with discovery questions that connect with the worldviews of different cultural groups. Prayer and power evangelism, spiritual survey, and sharing testimonies are good tools to consider. The Relational Five-Step Prayer Model developed by Randy Clark is an excellent tool for power evangelism.

through healing. The *Oikos* map, mentioned in Step one, can also be utilized for identifying potential persons of peace within the social networks of current members and new disciples.

For discipleship training, George Patterson’s Seven Commands of Christ is a reproducible and obedience-based tool for the first phase of discipleship. David Watson’s Discovery Bible Study and Neil Cole’s Life Transformation Group are effective strategies for long-term discipleship. For church planting, Patterson’s Church Multiplication System, and E3 Partner’s 3/3rds meeting format are simple, field-tested, and easily reproducible methods.

Besides creating simple tools, another essential way to enable action is to remove barriers to multiplication. In the institutional church, many mental and institutional barriers hinder spontaneous growth and rapid multiplication. Two such significant barriers are the complexity of the standard discipleship training program and the lack of expectation and trust in new believers to share the gospel and make disciples. First, the typical discipleship training program in the institutional church is usually a knowledge-

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28 Patterson and Scoggins, *Church Multiplication Guide: The Miracle of Church Reproduction*.

based program with the objectives of passing on biblical doctrines and developing inner character. It usually takes one year or longer to complete. Since this kind of discipleship method or tool is not easy to reproduce, new believers can hardly pass it on to others.

Second, church leadership commonly has little expectation or trust in new believers to share the gospel or make disciples because of their lack of biblical knowledge. As a result, new disciples are held back from spreading their newfound joy in Christ to others, and spontaneous expansion is hindered. However, in *The Spontaneous Expansion of the Church* Roland Allen rightly argued that a new believer is perhaps the most effective and natural evangelist and church planter to people around him/her.  

To enable action and facilitate the multiplication of disciples and churches, the pilot group should create or utilize simple and reproducible tools described above. They should also keep in mind that effective tools must 1) be obedience or accountability based, 2) be granting responsibilities that challenge new believers, 3) expect, anticipate, and commission multiplication, 4) utilize local believers from the harvest for facilitation, 5) push believers toward self-discovery, and 6) naturally lead toward church formation. At the same time, the leadership should unapologetically express their conviction and confidence in training, expecting, and trusting new believers to share the gospel, make disciples, and start new groups.

Other intellectual and institutional barriers that hinder spontaneous growth and rapid multiplication come from unexamined theology and church traditions. The third

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barrier to multiplication is the belief that church buildings are sacred and required for spiritual activities. This belief is inconsistent with the New Testament teaching and Protestant doctrine that the church is a community of saints and not a building, as explained in Chapter 3. Building-centered thinking and practices severely restrain the infinite spontaneity, creativity, and pervasiveness of the Spirit's work by limiting it to some specific locations. In light of this, the first step to remove this barrier is to redefine the nature of the church from building-centered to people-centered. The term “training center” is more suitable than “church” when referring to the “church” building. The leadership and the pilot group can promote sayings like “Church is whenever and wherever two or three of us gather to worship Jesus,” “This building is not the church. We are the church,” “We gather in this training center once or twice every week for prayer and training,” and so on. Changing terminology can reshape traditions and correct inaccurate theology in a non-confrontational way. Therefore, the pilot group should be consistent and persistent in using these new vocabularies to help the congregation re-imagine and re-understand the true nature of the church.

The fourth barrier to multiplication is the belief that attending a weekly Sunday Service is one of the most important religious duties of a Christian. In addition, the time, format, and content of the performance-based Sunday Service are seen as almost sacred to many Christians. In other words, a widespread but inaccurate belief among church members is that a real Sunday Service must be held on Sunday, has a worship band or choir singing, a pastor preaching a sermon, and a Sunday school for children. This belief disastrously shifted the meaning and purpose of discipleship from a lifestyle of worship, obedience, love, and mission to the attendance of a religious program every Sunday
morning. As a result, the missional nature and calling of the church are lost and multiplication becomes non-existent.

Removing this barrier is a crucial task if one wants to initiate a lay-driven disciple-making and church planting movement. In the new paradigm, the misplaced priority of the programmatic Sunday Service must be addressed and corrected. The Sunday gathering’s purpose must be redefined, and its format and content must be redesigned to support the church's mission to make disciples. When the church gathers together, the true meaning of discipleship should be emphasized, modeled, and taught. Attendees will no longer be an audience or spectators. The format and content of the meeting will be transformed from a performance-based program to participation-based training and celebration. Participants will be ministering to one another and contributing to the celebration. They will give testimonies of their missional experience from the previous week. Interactive small group time will be added for mutual support, Bible study, and prayer so that everyone has an opportunity to minister to others. In addition, the training component aims at empowering participants to live out a discipleship lifestyle. Its emphasis will be on transformation and mission rather than the mere passing on of information. Thus, the name “Sunday Training and Celebration” should replace “Sunday Service.” In other words, the weekly Sunday Training and Celebration time will take on a secondary role supporting the church’s primary mission of equipping disciples to make disciples and edify one another.

Moreover, function would take priority over form. For example, the functions of training, empowerment, and mutual edification would take priority over the traditional sermon time because a sermon is merely a form of communication. A redesigned Sunday
experience may include praise and worship, testimonies, training, and small group interaction within a two-hour time frame. In addition, the mood or atmosphere of the Sunday experience will be celebrative and uplifting because the early church has the same spiritual atmosphere as described in Acts 2:42-47.

The fifth barrier to multiplication is the belief and tradition that only pastors are authorized to perform the two important Christian rites, i.e., baptism and communion. However, this church tradition has no solid biblical support at all. Nowhere in Scripture has ever mentioned that baptism and communion can only be administered by pastors. Unfortunately, this extra-biblical tradition limits disciple-making and church planting to a small percentage of Christians. Thus, it significantly hindered spontaneous expansion and multiplication. It also created an unbiblical separation between clergy and laypeople. This separation goes directly against the doctrine of the universal priesthood of every believer rediscovered during the Reformation. In order to remove this barrier the church must officially declare its authorization and encouragement for every lay-person to obey Jesus' command to baptize new disciples and to administer the communion. In the new paradigm, every disciple is commanded and trained to baptize new believers, to administer the communion, and to start micro-churches anywhere and anytime.

The sixth barrier to multiplication is the extra-biblical requirements and unnecessary delay for baptism. The examples of Peter, Philip, and Paul in the book of Acts (2:41; 8:36-38; 10:47-48; 16:31-33) show that baptism was administered immediately after the hearers responded to the gospel message with repentance. There was no additional requirement. Furthermore, there was no delay due to any perceived
need for further teaching, testing, or observing before baptism. In the words of Moravian historian J. C. S. Mason, the Moravians also believed that

There was no scriptural justification for delay. Baptism, the missionaries were taught, was a privilege to be granted once they had a “true” impression that the gospel was working in the hearts of their candidates . . . the “custom” of prior catechizing was not derived from the practice of “Christ and his apostles; and besides, it occupies the mind, leaving the heart empty.”

Unfortunately, the common belief and practice among American churches are that candidates of baptism must be taught basic Christian doctrines before baptism. As Mason accurately pointed out, the delay of baptism and prior teaching are contrary to apostolic precedents. Furthermore, they severely hinder movement and multiplication. Therefore, the church leadership should share with the congregation their discovery of the early church’s practice of immediate baptism, apologize to the Lord and the congregation for their wrong teaching on baptism in the past, and restore immediate baptism right away.

The last barrier to multiplication concerns the amount of time members spent on attending and running the church’s internal programs and activities. For church members to have time to meet with non-believers and make disciples in their packed schedule, their time spent on church programs must be restructured. The leadership needs to evaluate and streamline the church's different programs and activities in order to free up lay leaders’ and church members’ time. For example, the leadership should consolidate the three main weekly meetings—the Thursday night prayer meeting, Friday night small groups, and Sunday morning worship service—to two weekly meetings by eliminating unimportant activities or combining similar activities.

Step 6: Generate Short-Term Wins, Change Scorecard, and Share Testimonies

Beside enlisting a pilot group and enabling action by creating simple tools and removing barriers, the last step in Phase two is to generate short-term wins, change scorecards, and share testimonies. Achieving short-term wins and giving testimonies of these wins are extremely important in building momentum for the new vision. In the words of Dr. Kotter, “Without short-term wins, too many employees give up or actively join the resistance.”

There are two ways to increase the likelihood of achieving short-term positive results. The first way is to redefine success in ways that reflect missional advancement rather than institutional growth. The leadership needs to create a new scorecard for the church that is different from the standard scorecard used in the church growth paradigm. In *Missional Renaissance: Changing the Scorecard of the Church* Reggie McNeal states that

The typical church scorecard (how many, how often, how much) doesn’t mesh with a missional view of what the church should be monitoring in light of its mission in the world. The current scorecard rewards church activity and can be filled in without any reference to the church’s impact beyond itself. Since it is a fundamental truism of human nature that “what gets rewards gets done,” it is completely understandable that the current scorecard promotes the internally focused, program-based, church-based side of the ledger. We must develop a scorecard that supports the other side of the shifts: externally focused ministry, people development efforts, and a kingdom-oriented leadership agenda. This new scorecard, more dimensional than our current one, will highlight new behaviors that will support and accelerate the rise of the missional church in North America.

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First, instead of counting the number of paid staff, the new scorecard should count the number of laypeople who actively and regularly engage in sharing the gospel or making disciples. Second, instead of tallying Sunday attendance, the new scorecard should keep track of the number of baptisms and new disciples made every week throughout a year. Third, instead of expanding facility and budget, the leadership should publicly promote and recognize the launching and multiplication of new lay-led seeker groups and micro-churches.

Besides changing scorecard, the second indispensable way to generate short-term wins is to give clear expectations to the pilot group and keep them encouraged to carry out their missional assignments every week. The pilot group needs to know that they are both pioneers and examples to others in this missional adventure. Moreover, their faithfulness and fruitfulness may become the spark that the Holy Spirit uses to ignite a passion for the Great Commission in Sunrise. Any progress they make in multiplying disciples and planting micro-churches will be evident to many that lay-driven disciple-making and church planting are feasible and exciting. Their success will be critical in transforming the church into a disciple-making movement. Members of the pilot group should be encouraged by the guiding coalition regularly. They should also have weekly or biweekly coaching with the pastor and ongoing communication with each other.

In addition, opportunities should be given to the pilot group to share testimonies during Sunday Training and Celebration time. At the same time, they can also invite new disciples to come on Sunday to share their conversion experience or other testimonies. Giving testimonies of how the Holy Spirit uses laypeople to heal, share the gospel, and
make disciples provides convincing evidence to the rest of the church that disciple-making movements are biblical and effective.
CHAPTER 5
IMPLEMENTATION, OUTCOMES, AND EVALUATION

This chapter presents the implementation timeline, outcomes, and evaluation of the paradigm shift strategy of Sunrise. First, it details the implementation timeline and the specific actions that took place from January 2015 to December 2016. Second, using a new scorecard, it presents the outcomes of Sunrise’s missional advancement after two years of implementing the disciple-making vision. In addition, it also compares the number of baptisms in 2014, 2015, and 2016 to show the dramatic improvement the new disciple-making paradigm has made in bringing people into the kingdom. Third, this chapter ends with an evaluation of the new vision’s implementation from the perspectives of Sunrise’s church members. It presents the results of a 2016 year-end survey conducted among Sunrise's members.

Implementation Timeline

The implementation timeline is separated into four six-month periods. It highlights the significant action steps taken in each period. Some actions are one-time, and some are ongoing for months. It also details the topics of the major teaching series, the promotional and training resources developed, and the important missional
advancements achieved, e.g., first seeker group started, first lay-led baptism, and the first micro-church planted.

January to June 2015

In December 2014 disciple-making trainer Sean Steckbeck visited Sunrise for the first time. In a three-hour long seminar, he shared his journey of starting a disciple-making movement in one of the most challenging countries in the Middle East. He also shared the amazing results he saw in the last five years and demonstrated to the congregation how a disciple-making movement works. His sharing stirred up both an intellectual curiosity and a spiritual hunger among the leadership and laypeople of Sunrise about disciple-making movements.

In January 2015 the leadership of Sunrise took immediate steps to learn more about disciple-making movements by reading books and communicating with Sean on a weekly basis. At the same time, a prayer campaign to seek the Lord for a missional breakthrough was launched without delay. The reality of past missional ineffectiveness and an urgent need for a breakthrough were shared during the Sunday Service and the prayer meeting. For many weeks, fervent prayers were offered whenever the church gathered.

In February 2015 a guiding coalition was created to develop a new vision and a paradigm shift strategy for Sunrise. The guiding coalition meets every month to monitor and strategize the implementation of the paradigm shift process. From February to April, sermon series on God's love for the lost, advancing the Kingdom of God, and disciple-making movements were preached. By the end of April 2015 the new vision, “disciple-
making movement— bringing Jesus to people and manifesting the kingdom wherever we go,” was developed. At the same time, the first disciple-making promotion video was produced. Moreover, the first disciple-making training was offered by Sean Steckbeck on the basic principles and practices of disciple-making.

In May 2015 Sunrise invited a U.S. based disciple-making trainer Erik Fish to conduct a second disciple-making training. From May to July, sermon series on the missional church, the book of Acts, and spiritual warfare were preached. In June 2015 the guiding coalition began to communicate the new vision to the congregation through different means and channels as described in Step 3 of the Action Plan. In addition, a call was given during the disciple-making training for the formation of the pilot group. Seven people responded to the call and committed themselves to be the pioneers of Sunrise's new vision. The first assignment for the pilot group was to have all members draw their Oikos maps and identify persons of peace within their Oikos. Immediately, the pilot group started meeting with non-believers in their Oikos to practice telling Jesus’ stories, praying for healing, and sharing testimonies every week for a commitment of one year.

July to December 2015

In July 2015 a pilot group member succeeded in starting the first lay-led seeker group at a non-believer's home. The non-believer gathered most of her family members to participate in the weekly meeting. She displayed the three distinctive traits of a person

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1 Sunrise LA, “信仰実践取組(一): 平日發生的事重要過崇拜發生的事!” YouTube, 1:30, posted April 29, 2016, accessed November 5, 2018, https://www.youtube.com/watch?v=Ux1mQ6j0WxU. The title of the video is called 'What Happens Outside the Church is More Important.' The video uses humor to promote its central message and addresses expected intellectual challenges to the message.
of peace, i.e., hospitality toward the disciple maker, an eagerness to experience and learn about Jesus, and an ability to invite others to experience Jesus. Within the same month, a fifteen-minute testimony sharing time was incorporated into the weekly Sunday Service, and a second disciple-making promotion video was produced. Moreover, a third disciple-making training was conducted by Erik Fish.

In August 2015 the pilot group created a simple and contextualized evangelism story set, the “7 Stories of Love,” for power-conscious and spiritually-minded post-moderns, Chinese, and Hispanics. In addition, a third disciple-making promotion video was produced. From August to September, sermon series on the priesthood of all believers, organic church, lay baptism, and lay-led communion were preached. The congregation participated in the demonstrations and practice of running a micro-church meeting and administering lay-led communion.

In September 2015 the first lay-led baptism took place in a home setting after three months of hard work by the pilot group. The baptizee prepared a baptism party at home and invited many friends and family members to witness her baptism. She shared her story of transformation and invited her non-believing friends to receive prayers.

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3 Please see Appendix B for the purpose and contents of the “7 Stories of Love.”

4 Sunrise LA, “譴牧師語錄(三): 大使命是要將耶穌帶進家庭, 而不是將人帶進教堂,” YouTube, 3:57, posted April 29, 2016, accessed November 5, 2018, https://www.youtube.com/watch?v=0MRhuJqZ89Y. The title of the video is called ‘We want to bring Jesus to people rather than bringing people to church.’ The video portrays the unnecessary barrier of asking people to attend church programs in order to share the gospel with them.
Several friends responded to her invitation and Sunrise’s members took the opportunity to share Jesus’ love and power with these potential seekers. The week after her baptism, a micro-church was birthed in her home and she was immediately trained to be the facilitator of the weekly meeting. In September, the guiding coalition also renamed the traditional Sunday Service to “Sunday Training and Celebration” and the church building to a “training center.” The pilot group field tested George Patterson’s discipleship tool, “The Seven Commands of Christ.” Moreover, the guiding coalition hosted several small gatherings with different age groups in Sunrise’s congregation for two-way communication sessions on the new vision.

In October 2015 training sessions on finding and witnessing to persons of peace and healing the sick were conducted during Sunday Training and Celebration time. A series of training videos on the “7 Stories of Love” was produced. Moreover, the first church-wide survey for feedback on the new vision of disciple-making was conducted. The survey also provided an opportunity to Sunrise members to express their interest and questions about the new vision and to participate in future training and outreaches.

From Thanksgiving to Christmas 2015 the pilot group developed and carried out a “Love Our Neighbors” outreach campaign. The campaign utilized these two overtly Christian holidays to share Jesus’ love with others. It was also a simple and reproducible approach to engage neighbors and to identify persons of peace among them. During Thanksgiving Celebration the leadership recognized the missional advancement made by the pilot group. In December 2015 the second lay-led baptism took place at the baptizee's

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5 Please see Appendix C for a detailed explanation of the action plan of the “Love Our Neighbors” Finding Persons of Peace strategy.
home with the presence of more than ten non-believing family members and friends. On the three Sundays before Christmas, members were trained in telling stories and testimonies in preparation for the first church-wide evangelism outreach event on the Christmas weekend. During this outreach, each member of the pilot group led a team of three to four people on home visitations to non-believing friends or on community outreach to low-income or new immigrant neighborhoods. Over thirty church members, including adults and children, participated in the Christmas outreach.

**January to June 2016**

In January 2016 several changes and actions took place. First, the pilot group signed up for George Patterson's online Church Multiplication Practicum class offered by God's Bible School and College. The class started immediately and lasted for ten months with weekly online training and coaching sessions. Second, to minimize church members' time on the church's internal activities, the leadership changed the small groups meeting from weekly to monthly. Third, a small groups discipleship time for mutual support and prayer was incorporated into the Sunday Training and Celebration. The one-hour discipleship time takes place every other Sunday in place of the traditional sermon after the praise and worship time.⁶ Last, a new missions-oriented scorecard was introduced and implemented to replace the old program-oriented scorecard.⁷

In February 2016 the pilot group developed a reproducible, obedience-based, and contextualized discipleship tool, the “1st Step & 4 Habits of Following Jesus,” using

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⁶ Please see Appendix D for the format and content of the Sunday Training and Celebration.

⁷ Please see Appendix E for the old scorecard vs. the new scorecard.
George Patterson's Seven Commands of Christ as the template.\footnote{8} In addition, a training and practice session on power evangelism was conducted during a Sunday Training and Celebration time in preparation for the second church-wide outreach event at the Chinese New Year Festival. Over forty church members, more than sixty percent of the church, participated in the three days of outreach and evangelism.

In March 2016 members of the pilot group started recruiting church members to form missional discipleship groups for training and coaching. About twenty church members joined the missional discipleship groups and the new vision was getting momentum in the congregation. At the same time, training on how to facilitate a discovery Bible study was conducted. From March to April a sermon series on lay-led communion and a training on obedience-based discipleship were conducted during Sunday Training and Celebration. From May to June the “Micro-Church Planting Tool” and a contextualized evangelism tool called the “Stories of 7 Chinese Characters” were created.\footnote{9} This tool was designed with Chinese Buddhist background non-believers in mind and it pairs seven Chinese characters with relevant biblical stories from creation to the cross. A church-wide survey on member's attitude towards and participation in the new vision was conducted.

\footnote{8} Please see Appendix F for the purpose and contents of the “1st Step and 4 Habits of Following Jesus.”

\footnote{9} Please see Appendix G for the micro-church planting tool and Appendix H for “the Stories of 7 Chinese Characters.”
July to December 2016

From July to December 2016 the pilot group led monthly church-wide evangelism outreaches with about fifteen to twenty participants. These outreaches provided opportunities for church members to get a taste of finding persons of peace, making disciples, or hosting a seeker group with the help of an experienced practitioner. Several evangelism tools were utilized, e.g., the spiritual survey, “Love Our Neighbors,” power evangelism, and so on.10 The pastor also provided a training on how to use the “Stories of 7 Chinese Characters” during Sunday Training and Celebration. In addition, a plan for redesigning the church’s website was made to make it align with the new vision.

In August a church-wide training on lay-driven disciple-making was conducted. In September the pilot group adopted a tracking tool for micro-churches called “the Generation Map.”11 In September the pilot group also trained new disciples in praying for healing, evangelism, disciple making, and church planting. In October a prayer map was printed to expand our prayer and disciple-making vision to cover more cities in the San Gabriel Valley and beyond. In November Sunrise’s new website was launched. In December the first short-term mission team was sent to Myanmar to learn from a thriving disciple-making movement there. In addition, an in-depth survey on disciple-making was conducted with a selective group of church members representing different age groups.

10 Please see Appendix I for the spiritual survey.

Outcomes

The primary objective of Step 6 of the paradigm shift process was to generate short-term wins. One of the two vital actions taken to achieve short-term wins was to change the scorecard of the church from measuring institutional success to monitoring missional advancements. In the old scorecard, the leadership only kept track of two numbers: Sunday Service attendance and prayer meeting attendance. From 2014 to 2015 the average Sunday attendance remained almost the same at forty-eight to fifty adults and twenty to twenty-four children, and the average prayer meeting attendance was about fourteen people.

In 2016 the leadership redesigned the scorecard so that it measured different areas of missional advancements. The new scorecard showed that in the second year of the paradigm shift process, significant missional advancements had been made by a majority of Sunrise members. For example, thirty-six adults and eleven children, that was 75 percent of adults and 50 percent of children, reported that they actively and regularly engaged in sharing the gospel or making disciples. In addition, ten seeker groups and twenty-three micro-churches were started within that year alone. Twelve lay-led community evangelism outreaches also took place.

The most exciting outcome was the increase in the number of people baptized in 2016 in comparison to 2014 and 2015. There were six baptisms in 2014, three baptisms in 2015, but forty-seven baptisms in 2016. Chart A illustrates the dramatic increase in baptisms only two years after the paradigm shift process started.
Chart A. Number of Baptisms in Sunrise from 2014 to 2016.

The reasons for this dramatic increase were the empowerment of laypeople to baptize and the permission to baptize outside of the church building.

The new scorecard also measured the number of hours spent on externally-focused or missional ministries in contrast to those spent in attending church meetings. The result was very encouraging. On average, pilot group members spent approximately 50 percent more time on missional engagements, six hours per week, than on church meetings, four hours per week. Beside the pilot group, over 50 percent of church members spent approximately two hours every week in missional engagements. Furthermore, fourteen families in Sunrise were active in sharing the gospel, and seven out of these fourteen families also involved their children in engaging seekers and training new disciples.12

After changing the name of the Sunday Service to Sunday Training and Celebration and adding a time of sharing testimonies in the new meeting format, the atmosphere of the Sunday meeting changed significantly to an uplifting and missional

12 Please see Appendix D for the old scorecard vs. the new scorecard.
mood. There were two or more testimonies every week. Moreover, a variety of testimonies were shared with the congregation, e.g., engaging people in daily activities, healing, sharing testimonies, sharing Jesus's stories, visiting seekers, starting seeker groups, and so on.

**Evaluation**

An in-depth survey on members’ attitude and progress in disciple-making was conducted by the end of 2016. The survey was sent to fifteen church members representing different age groups from eleven to sixty years old. Eleven out of those fifteen members responded to the survey. The survey consisted of three quantitative and three qualitative questions. The responses revealed the positive progress made after implementing the paradigm shift process for two years and the necessary adjustments needed in the future.

**Question 1:** From 0-10 with 10 Being the Most, How Confident Were You in Sharing the Gospel or Your Testimony with Non-Believers Before and After Changing to the Disciple-Making Paradigm?

Before the implementation of the disciple-making paradigm, the eleven respondents reported that they had an average confidence level of 4.1 in sharing the gospel or their testimonies with non-believers. The lowest confidence level reported was 1, and the highest was 8. However, after implementing the disciple-making vision for two years, their average confidence level increased to 8.6, as shown in Chart B below.
At the same time, 82 percent of the respondents reported a confidence level of 8 or above. In other words, the new disciple-making vision and implementation strategy have made significant progress in empowering members to share the gospel with non-believers. On the one hand, the responses indicated that there was an overall increase of 110 percent in confidence level. On the other hand, they also revealed that disciple-making practices were suitable and effective for Christians of any age, from eleven to sixty years old.

**Question 2: In the Last Three Months, How Many Non-Churched Persons Have You Prayed, Discussed Spiritual Things, or Shared the Gospel With?**

The eleven respondents reported that they had missional engagements with a total of one hundred and thirty-six persons in a three-month period. Individual respondents reported that they had missional engagements in the range of seven to forty persons individually in the last three months. On average every disciple reached out to one non-churched person with prayer, spiritual discussion, or the gospel each week. This result
indicated that the new paradigm was effective in empowering individual disciples to take actual actions to share their faith with people who are not attending any church currently.

Question 3: In the Last Twelve Months, How Many Persons Have You Baptized or Led to the Lord?

The eleven respondents reported that they baptized or led to the Lord a total of forty persons in the last twelve months. Individual respondents reported that they successfully led to the Lord or baptized in the range of zero to seventeen persons in the whole year of 2016. This result indicated that the new disciple-making paradigm was able to empower individual disciples to lead an average of three to four persons to the Lord per person per year. From 2014 to 2015 the whole church baptized an average of 4.5 persons in a year. In merely two years of implementing disciple-making movement paradigm, the church's effectiveness in evangelism increased exponentially.

Question 4: How Has the Vision and Practices of the Disciple-Making Paradigm Affected the Way You See, Feel, or Do Evangelism in Comparison to the Past?

As indicated by the respondents’ answers, the implementation of the vision and practices of the disciple-making paradigm had produced positive changes in members' perspective, feelings, and actions concerning evangelism. From an eleven-year-old young man to a sixty-year-old senior, all of them expressed that disciple-making provided a viable, enjoyable, and effective strategy to share the gospel with others. For example, eleven-year-old Josiah expressed that “Before changing to the disciple-making paradigm, I did not participate in the work of evangelism. I only cared about playing with other kids, or I would just hand out flyers to others on the street. However, after the new paradigm was implemented, I can now be a part of God's work in evangelism. I now feel confident
to pray for the sick, cast out demons, and tell stories of Jesus. In addition, I love to see
people come to Christ now.” Twenty-five-year-old Anna, who felt difficult to share the
gospel with other young people in the past, now engages non-believers on a regular basis
by using disciple-making principles and practices. She shared that “In the past, we would
spend years to build relationships with students and only a few of them would eventually
be interested in knowing about Jesus. After implementing the new paradigm, I learned to
first identify people who are interested in Jesus. Then I would invest time on them and
start seeker groups with them very quickly.” Sixty-year-old Jenny shared how disciple-
making has given her a clear game plan and increased her effectiveness and confidence in
evangelism. She said “In the past, I had no clear direction in evangelism. However, with
disciple-making, I have learned to rely on the Holy Spirit to find the persons of peace
whom God has prepared. Now, I also have a clear vision and strategy for sharing the
gospel, penetrating Oikos, multiplying disciples, and starting organic churches. I have
seen very amazing results since then.”

In addition, members who are married, have families, full-time jobs, but not much
time to be involved in conventional church ministries in the past, are now finding
evangelism to be manageable and practical. Some are even practicing disciple making as
a lifestyle. For example, Frankie, who is a loan officer in his mid-thirties with a family of
four, wrote that he feels “significantly more empowered to lead people to Christ and do
d Church with anyone at any given time with the help of the Holy Spirit. It brings joy and
sets my spirit free to follow Jesus' way, not any man-made traditions or rules.” Moreover,
Yume, who also has a family of four with two young children and a full-time
administrative job, said that “Previously I thought one needs to be a Christian for some
years and know a lot about the Bible in order to share the gospel. However, now I feel very natural to talk about Jesus with others anywhere and anytime. God asks for our obedience and uses all of us to accomplish his work, whether or not we have any title or biblical knowledge.”

Question 5: What Differences Have You Seen in the Church After We Implemented the Vision of Disciple-Making Movements?

Respondents observed three main positive changes in the church after the vision of a disciple-making movement was implemented. The changes are 1) a significant increase in the congregation's confidence and activities of evangelism, 2) a greater empowerment for laypeople, and 3) more passionate and kingdom-centered prayers. Ken, a soft-spoken mechanical engineer, observed that “Sunrise brothers and sisters are now sharing Jesus with others more naturally and proactively. We hear moving testimonies of how Jesus touched people’s lives through ordinary disciples in different ways on a weekly basis.” Jeffrey, an extroverted lay leader in his late twenties, wrote that “Our mentality has changed significantly. Now everyone feels much more empowered than before. Titles and positions have become less important. The focus and contents of our prayers have become very different too. Our prayers are becoming kingdom-centered and outwardly-focused than church-centered and inwardly-focused.” Lastly, twelve-year-old Abigail observed that even children now feel excited and empowered to share the gospel with others. She wrote “Everybody is much more excited to go out to share the gospel than before, even kids are involved.”
Question 6: What Future Improvements Can We Make So That We Can be More Faithful and Fruitful in Carrying Out the Great Commission?

Respondents suggested four main areas of improvements for Sunrise to be more faithful and fruitful in carrying out the Great Commission: consistency, training, prayer, and contextualization. A pastoral staff member, Cherry, believes that “If we want to see a multiplication of disciples, we need to be very consistent and persistent in trying to find persons of peace and following up with them once we found them.” Deanne, who shared the gospel with over forty people in the last three months and baptized over nine people in 2016, suggested that “Teaching and training from experienced and effective disciple-making practitioners can help inspire and equip us to be more effective in disciple multiplication.” Lastly, Jeffrey recommended that “We need more prayers so that people’s hearts are more open to the gospel. We must understand that disciple-making is not a formula. I feel that without prayer it would not work. At the same time, we should try to be more contextualized when we reach out to different people groups in the community. We need to find ways to convey the gospel so that we can reach each culture effectively and see movements started.”
SUMMARY AND CONCLUSION

As described in the Introduction of this project, two major cultural shifts, i.e., post-Christendom and post-modernity, had already taken place in the last half of the 20th century, and they have brought dire consequences for the American church. Due to the dramatic shift of the American spiritual landscape away from institutional Christianity, this project makes a case for a paradigm shift in Sunrise. In other words, the solution is not found in another evangelism program or church growth strategy, but in restoring the church to the way how Jesus started it in the beginning. Therefore, this project sought to transform Sunrise from a clergy-dependent, church-centered, and program-based religious institution to a lay-driven, kingdom-centered, and multiplying disciple-making movement. It envisioned an ecclesiological and strategic paradigm change that restores Sunrise to the simple yet powerful disciple-making movement that Jesus started two thousand years ago.

The lay-driven disciple-making paradigm has proven itself to be one of the most theologically sound and missiologically effective strategies for the worldwide church throughout history. Its foundation was solidly built on the theological themes of the *missio Dei*, the expanding and invading nature of the Kingdom of God, the universal priesthood of believers, and the centrality of Christ and the Spirit in missions. Since the beginning of the church recorded in the book of Acts, to the era of the Moravians and Wesleyans, and even in many parts of the world today, ordinary disciples of Jesus Christ equipped with the power of the Holy Spirit have proven to be an unstoppable missionary force of the kingdom.
To transform Sunrise from an institutional church to a disciple-making movement, this project presented an eight-step, multi-faceted, and multi-dimensional change strategy adapted from Dr. John P. Kotter’s Eight-Step Process for Leading Change. The change strategy was ultimately a leadership challenge. It was a leadership task that motivates, challenges, and guides the congregation of Sunrise through cognitive, emotional, behavioral, and organizational changes. In two years’ time, from January 2015 to December 2016, this project covered the first six steps of the eight-step paradigm shift process. Within that time frame, much progress has been made through the hard work of the guiding coalition, the pilot group, the Leadership Team, and the whole congregation of Sunrise. The new lay-driven disciple multiplication vision has taken root in the hearts and minds of more than half of the congregation. Disciple-making has become both exciting and practical for ordinary disciples from eleven to sixty years old. For some, it has even become a lifestyle. The number of baptisms increased exponentially from six to forty-seven from 2014 to 2016. Members have changed from a passive audience in a church building on Sunday mornings to active participants of an ever-expanding missional movement every day.

Momentum is on the rise. Initial results confirmed that the new direction is right and the future is promising. However, more work is still needed ahead. Even though the new vision has taken roots, the roots are still new, shallow, and fragile. In the words of Dr. Kotter, “Shallow roots require constant watering . . . without that attention, the (new) practices dried up, withered, and died. Other greenery that had been cut back, but that had
deeper roots, took over.”¹ In other words, the leadership must not under-estimate the invisible influence of the old culture or traditions of the church. Regression can easily happen because many of the new practices, e.g., lay-led baptism and communion, bi-weekly preaching on Sunday, and the de-emphasis on inviting people to church programs, are not compatible with the deep-rooted institutional and passive culture of the church.

Moreover, Dr. Kotter warned that “Changes in a workgroup, a division, or an entire company can come undone, even after years of effort, because the new approaches have not been anchored firmly in group norms and values.”² In light of this, the Leadership Team and the guiding coalition need to learn the skill and art of anchoring the new changes in Sunrise’s culture in the days ahead. The two remaining steps in the eight-step change process seeks to accelerate and anchor the new vision and its practices deeper and broader among Sunrise’s members. One of the ways to anchor change in a culture is to show very clearly that the new approaches “work and are superior to old methods.”³ Testimonies, missional breakthroughs, and positive results should be highlighted and celebrated every week in different settings and channels. Another way to anchor new changes is to recognize and reinforce people and behaviors that align with the new vision.⁴ Faithful disciples who have made effort and showed progress in making disciples, however small the progress was, should be given verbal affirmation both in

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¹ Kotter, Leading Change, 147.
² Ibid., 148.
³ Ibid., 157.
⁴ Ibid.
private and in public. Pastoral attention, strategic supervision, and coaching should be provided to them as well. The members of the pilot group should provide one-on-one or small group coaching opportunities to others who are interested in learning new disciple-making practices.

One of the most distinguishing features of disciple-making is the vision of multiplying disciples and micro-churches to reach the threshold of spontaneous expansion or a movement. As the new disciple-making vision continues to capture the hearts, transform the minds, and change the behaviors of the whole congregation of Sunrise, there is a more challenging leadership task ahead. The call to fulfill the Great Commission cannot be limited to the surrounding neighborhoods and cultures. From the words of our Risen Lord in the Great Commission (Mt 28:18-20) and before the outpouring of the Holy Spirit (Acts 1:8), disciples were told “Makes disciples of all nations” and “You will be my witnesses . . . to the ends of the earth.” Therefore, Sunrise must press on to call and train every disciple to assume personal responsibility for bringing the gospel to the rest of the world, not hindered by any geographical or cultural boundary.
### APPENDIX A

**CONTRAST BETWEEN “EXTRACTION EVANGELISM” AND “COMMUNITY EVANGELISM”**

<table>
<thead>
<tr>
<th>Extraction Evangelism</th>
<th>Community Evangelism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focuses on reaching one person at a time.</td>
<td>Focuses reaching one family or community at a time.</td>
</tr>
<tr>
<td>Reaching one person is a success.</td>
<td>Reaching a family or community is a success.</td>
</tr>
<tr>
<td>Removes new believers from their existing community to become part of a hybrid community (church).</td>
<td>Encourages discipleship with and within existing families and communities.</td>
</tr>
<tr>
<td>Transfers Christian culture to the new believer.</td>
<td>Redeems local culture.</td>
</tr>
<tr>
<td>Viewed by outsiders as destructive to community.</td>
<td>Viewed by outsiders as something new, but not destructive.</td>
</tr>
<tr>
<td>Results in increased levels of persecution in Restricted Access countries.</td>
<td>Results in normal levels of persecution in Restricted Access countries.</td>
</tr>
<tr>
<td>Painful for the new believer and their family – leaving one community for a new community.</td>
<td>Joyful process – the family discovers Christ together.</td>
</tr>
<tr>
<td>Encourages believers to go back to their old communities to find people to bring to the new community.</td>
<td>Encourages believers to live like Christ within their existing community and share the Gospel as part of their daily life.</td>
</tr>
</tbody>
</table>
# APPENDIX B

## 7 STORIES OF LOVE

<table>
<thead>
<tr>
<th>Theme</th>
<th>Name of story</th>
<th>Biblical reference</th>
<th>Main idea</th>
<th>Discovery questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>God’s Unconditional Love</td>
<td>Zacchaeus</td>
<td>Lk 19:1-10</td>
<td>Jesus came for sinners, not the self-righteous.</td>
<td>1. What did you learn about Jesus?</td>
</tr>
<tr>
<td></td>
<td>The Prodigal son</td>
<td>Lk 15:11-24</td>
<td>God welcomes sinners home like the father received the prodigal son.</td>
<td>2. What is God speaking to you?</td>
</tr>
<tr>
<td>Jesus’s power to restore every aspect of human brokenness</td>
<td>The woman with bleeding problem</td>
<td>Lk 8:43-48</td>
<td>Jesus has power to heal any physical sickness.</td>
<td>3. What does God want you to do?</td>
</tr>
<tr>
<td></td>
<td>The Gerasene demoniac</td>
<td>Lk 8:26-39</td>
<td>Jesus has power to deal with any demonic or spiritual problem.</td>
<td>4. With whom can you share God’s love or this story in the next seven days?</td>
</tr>
<tr>
<td></td>
<td>The Samaritan woman at the well</td>
<td>Jn 4:1-42</td>
<td>Jesus knows and restores broken people.</td>
<td></td>
</tr>
<tr>
<td>Core message of the gospel</td>
<td>Jesus washed his disciples’ feet</td>
<td>Jn 13:1-17</td>
<td>Jesus was willing to humble himself to cleanse sinners.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Crucifixion and resurrection</td>
<td>Lk 23:26-24:53</td>
<td>Jesus died and resurrected as our Lord and Savior</td>
<td></td>
</tr>
</tbody>
</table>
## APPENDIX C
### “LOVE OUR NEIGHBORS” FINDING PERSONS OF PEACE STRATEGY

<table>
<thead>
<tr>
<th>Step</th>
<th>Description</th>
<th>Instructions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Step 1</td>
<td>Preparation prayer</td>
<td>Pray for a harvest in your neighborhood.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ask the Holy Spirit to prepare people’s hearts.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ask the Holy Spirit to guide you to those households that are ready for the gospel.</td>
</tr>
<tr>
<td>Step 2</td>
<td>Meet and Talk to neighbors</td>
<td>Go door to door, host a block party, do Christmas caroling, etc.</td>
</tr>
<tr>
<td>Step 3</td>
<td>Initiate a spiritual conversation</td>
<td>Say to your neighbor: “I/my family follow(s) Jesus, and Jesus commanded us to love our neighbors. We have been living in this neighborhood for ______ years. Recently, we feel that we really want to practice what we believe. So we want to start practicing loving my neighbors. Since you are my neighbor, we really want to learn how to love you by first praying for you. Is there anything we can pray for you or your family or loved ones? It can be a health issue, a problem in life, or anything you can think of.” Let them share and listen to their sharing.</td>
</tr>
<tr>
<td>Step 4</td>
<td>Offer prayer</td>
<td>Say “Can we pray for you or your dad, mom, aunt, etc. right now?”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pray specifically for the person/need/situation.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ask them “How do you feel about the prayer? Did you feel anything when we prayed?”</td>
</tr>
<tr>
<td>Step 5</td>
<td>Share your story</td>
<td>Ask permission to share your story. Say “can I share with you a story about how I experienced Jesus’ love in my life? It only takes around 1-2 minutes.”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>If they say yes, then share a 1-2 mins personal testimony.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Your life before you encounter Jesus</td>
</tr>
<tr>
<td></td>
<td></td>
<td>How you first experienced Jesus’ love</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Your life after you have experienced Jesus’ love</td>
</tr>
<tr>
<td>Step 6</td>
<td>Ask them to share their story</td>
<td>Say “is there anything that you can connect with in my story? Did you ever have any similar struggle?”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Let them share and listen to their story.</td>
</tr>
<tr>
<td>Step 7</td>
<td>Share Jesus’ story</td>
<td>Ask permission to share Jesus’ story. Say “recently, I’ve been learning about love from what is called the 7 Stories of Love. I found them to be very encouraging and easy to understand. Can I share one of those stories of love with you? Because I think it may be helpful to you too.” If they say yes, share one of the 7 Stories of Love. After you share the story, don’t teach, but ask the four discovery questions.</td>
</tr>
<tr>
<td>Step 8</td>
<td>Plan for next visit</td>
<td>Lastly, but very importantly, ask for permission to go back and visit them again. Say “Can I come back next week to see if there’s any progress in what we prayed today and share another story with you?” Agree with the person on a specific day and time for the follow-up visit.</td>
</tr>
</tbody>
</table>
## APPENDIX D

### SUNDAY TRAINING AND CELEBRATION

<table>
<thead>
<tr>
<th>Format</th>
<th>Content</th>
<th>Duration (mins)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Training and Celebration week (every other Sunday)</strong></td>
<td>Praise and Worship</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Communion</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Corporate prayer</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Testimonies</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>announcements</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Teaching or training</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>Practice or prayer in groups</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td><strong>Total:</strong></td>
<td><strong>120</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Format</th>
<th>Content</th>
<th>Duration (mins)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Discipleship groups and Celebration week (every other Sunday)</strong></td>
<td>Praise and Worship</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Testimonies</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Announcements</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Message of encouragement</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Discipleship groups</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Communion</td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>Accountability sharing</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Discovery Bible Study</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Prayer</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total:</strong></td>
<td><strong>120</strong></td>
</tr>
</tbody>
</table>
## APPENDIX E

### OLD SCORECARD VS. NEW SCORECARD

|--------------------------|---------------------------|---------------------|
| Number of weekly Sunday Service attendance | Adults: 48-50  
Children: 20-24 | Adults: 36  
Children: 11 |
| Average number of weekly prayer meeting attendance | 14 | 10 |
| Average number of Baptisms per year in 2014 and 2015 | 4.5 | |
| Number of members actively engaged in sharing the gospel | Adults: 36  
Children: 11 | |
| Number of seeker groups started in 2016 | 10 | |
| Number of organic churches started in 2016 | 23 | |
| Number of lay-led outreaches in 2016 | 12 | |
| Number of baptisms in 2016 | 47 | |
| Average number of hours spent on missional engagements per week | Pilot Group: 6  
Church Members: 2 (over 50% of members) | |
| Average number of testimonies shared every Sunday in 2016 | 2 | |
### APPENDIX F

#### 1ST STEP AND 4 HABITS OF FOLLOWING JESUS

<table>
<thead>
<tr>
<th>Lesson 1: 1st Step</th>
<th>Contextualized lessons</th>
<th>7 commands of Christ from Patterson</th>
<th>Biblical stories</th>
<th>Scripture</th>
<th>Excerpts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repent and be baptized</td>
<td>Repent</td>
<td>Repentance story</td>
<td>Acts 2:37-41</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Be baptized</td>
<td>Baptism story</td>
<td>Acts 8:26-39, Rom 6:3-4</td>
<td></td>
<td>How to perform baptism</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lesson 2: Habit #1</th>
<th>Gather and celebrate</th>
<th>Take Communion</th>
<th>Early church story</th>
<th>Acts 2:41-47</th>
<th>How to run a simple church meeting</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Lesson 3: Habit #2</th>
<th>Pray and be filled with the Holy Spirit</th>
<th>Pray</th>
<th>Prayer story</th>
<th>Acts 4:1-31</th>
<th>How to experience the Holy Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>How to heal the sick</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lesson 4: Habit #3</th>
<th>Share Jesus’ love and message</th>
<th>Make disciples</th>
<th>Jesus’ ministry story</th>
<th>Mt 9:35-10:14</th>
<th>Draw your own oikos map</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>How to share your own story</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lesson 5: Habit #4</th>
<th>Love Jesus and others</th>
<th>Love</th>
<th>Loving Jesus</th>
<th>Jn 15:9-17</th>
<th>How to love Jesus more</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>How to love others with Jesus’ love</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Give</td>
<td>Loving others</td>
<td>Mt 25:31-46</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX G
MICRO-CHURCH PLANTING TOOL

<table>
<thead>
<tr>
<th>Theme</th>
<th>Question</th>
<th>Main idea</th>
<th>Biblical answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Great Commission</td>
<td>What was Jesus’ mission?</td>
<td>Seek the lost</td>
<td>Lk 19:10</td>
</tr>
<tr>
<td></td>
<td>How do we continue Jesus’ mission?</td>
<td>Make disciples of all nations</td>
<td>Mt 28:18-20</td>
</tr>
<tr>
<td>Genuine Worship</td>
<td>Where do we worship God?</td>
<td>Anywhere</td>
<td>Jn 4:21-24</td>
</tr>
<tr>
<td></td>
<td>How do we worship God?</td>
<td>In Spirit and in truth</td>
<td>Jn 4:21-24</td>
</tr>
<tr>
<td>Simple Church</td>
<td>What is church?</td>
<td>When two or three gather together</td>
<td>Mt 18:19-20</td>
</tr>
<tr>
<td></td>
<td>Do we need a church building in order to have church?</td>
<td>The early church in Acts met in homes.</td>
<td>Acts 2:46-47, 12:12, 18:7-8, Rom 16:5, 1 Cor. 16:19</td>
</tr>
<tr>
<td></td>
<td>How to start and run a simple church meeting?</td>
<td>Look back (Give thanks)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Look up (Communion and Bible story)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Look forward (Prayer and Action plan)</td>
<td></td>
</tr>
<tr>
<td>Simple church basics¹</td>
<td></td>
<td>Small</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Discuss and discover</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Obey and train</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Self-feeding</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Multiply and mentor</td>
<td></td>
</tr>
<tr>
<td>Leaders’ dos and don’ts²</td>
<td></td>
<td>Do stick to the bible stories, without expanding or editorializing.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Do talk less than 30% of the time. Let your group talk 70%.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Do let the Holy Spirit work, rather than looking for the right answers.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Don’t talk about other bible passages or other books or sermons.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Don’t talk about politics or other topics which are appealing, but not related to the Bible story.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Don’t dominate the conversation; let everyone participate.</td>
<td></td>
</tr>
</tbody>
</table>

² Ibid.
### APPENDIX H

**THE STORIES OF 7 CHINESE CHARACTERS**

<table>
<thead>
<tr>
<th>Chinese character</th>
<th>English meaning</th>
<th>Biblical story</th>
<th>Main idea</th>
<th>Discovery question</th>
</tr>
</thead>
<tbody>
<tr>
<td>天</td>
<td>Heaven</td>
<td>Gn 1:1-25</td>
<td>Thousands of years ago, Chinese worshipped one God and we called Him “The Heavenly One.”</td>
<td>1. What did you learn about the Heavenly One?</td>
</tr>
<tr>
<td>福</td>
<td>Blessing</td>
<td>Gn 1:26-2:9</td>
<td>The Heavenly One created a garden to bless mankind.</td>
<td>2. What does the story tell you about the relationship between the Heavenly One and us?</td>
</tr>
<tr>
<td>仁</td>
<td>Benevolence</td>
<td>Gn 2:18-24</td>
<td>The Heavenly One created two human beings in perfect relationship.</td>
<td>3. What is the Heavenly One speaking to you?</td>
</tr>
<tr>
<td>禁</td>
<td>Prohibition</td>
<td>Gn 2:15-17, 3:1-19</td>
<td>The Heavenly One gave a prohibition related to two trees.</td>
<td>4. With whom can you share this story with?</td>
</tr>
<tr>
<td>船</td>
<td>Ship</td>
<td>Gn 6:5-9:19 abridged</td>
<td>The Heavenly One used a ship with eight people on it to save the world.</td>
<td></td>
</tr>
<tr>
<td>羊</td>
<td>Sheep or lamb</td>
<td>Lv 1:1-13</td>
<td>Sheep represents goodness, gentleness, and sacrifice in the Chinese culture.</td>
<td></td>
</tr>
<tr>
<td>義</td>
<td>Righteousness</td>
<td>Lk 1:31, Mt 4:23-24, Is 53:6-7</td>
<td>One can become righteous when one has the sheep over him or her.</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX I

SPIRITUAL SURVEY

<table>
<thead>
<tr>
<th>Step 1</th>
<th>Conduct a spiritual survey</th>
<th>Say ‘I’m conducting a 1-min spiritual survey. Can you help me?”</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>If Caucasian or Hispanic, ask these two questions</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Do you consider yourself a spiritual person?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>If God can do it miracle for you today, what do you want it to be?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>If Chinese, ask these two questions</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Do you consider yourself a blessed person?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Why and why not?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>If a dramatic change can happen right now in your life, what do you want it to be?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Step 2</th>
<th>Offer to pray for the person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Step 3</td>
<td>Share a story (your story or Jesus’ story)</td>
</tr>
<tr>
<td>Step 4</td>
<td>Plan for follow up</td>
</tr>
</tbody>
</table>
APPENDIX J
GENERATIONAL MAP

How to Read the Generation Map

Number of People in the House Church / Seeker Group
(Number of Adult) + (Number of Child)

Number of Baptism

Meeting Frequency

Indication of Progress:
W = Worship
C = Communion
B = Bible Study
P = Prayer
O = Offering

Color of the Box:
Blue: Church Planting Team
Yellow: House Church
Orange: Seeker Group

Therefore, for example, this sample box indicates that Tom is the host of a House Church that has 4 adults and 1 child. They usually meet biweekly. During meeting, they have worship, communion, Bible study and prayer. In this group, there are two people baptized already.


