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MICRO DISCIPLESHIP:
A RELATIONAL AND MISSIONAL LIFESTYLE FOR CHURCHES OF
ANGLICAN COALITION IN CANADA

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ABSTRACT

Micro Discipleship: A Relational and Missional Lifestyle for Churches of Anglican Coalition in Canada

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The purpose of this ministry focus paper is to present a mentoring discipleship strategy to develop a relational and missional lifestyle on a micro level for churches of Anglican Coalition in Canada (hereafter, ACiC). This paper serves as a strategic plan for my overseeing ministry as a bishop, which I assumed in September 2009. It contains three major sections: research-based, theologically grounded, and strategically planned.

Part One (“Data-based”) offers a general overview of the ACiC, describing its history, vision, people, and challenges. The paper will then explore contextual issues through interviews of some important Christian leaders and the results of a questionnaire for three thousand Christians in one hundred churches. The findings support my theory of the reality that fewer than 10 percent of Christians have a daily devotional time, which is directly related to the rationale for launching this Micro Discipleship plan.

Part Two (“Theologically Grounded”) will describe the biblical, ecclesiological, and theological assumptions that serve as the foundation of the strategy. This section will attempt to clarify the goal of the process by asking three simple but basic questions: Why are fewer than 10 percent of Christians having a daily devotional time? Is this a problem? If so, how do church leaders deal with this problem? A theology of micro discipleship will be explored and proposed, highlighting biblical teachings regarding the necessity and nature of this strategy.

Part Three (“Strategically Planned”) provides a practical mentoring discipleship plan by outlining the tasks of a two-stage simple and gradual mentoring discipleship process. The final chapter will describe the evaluation in data format of the effectiveness of this strategy after a one-year period. The heart of the proposed strategy will be simple, focused, and deep in the development of a new lifestyle for disciples of Christ.

Theological Mentor: Kurt Fredrickson, PhD

Words: 293

To my wife, Michelle, and our sons, Ignatius and Athanasius, who always encourage me
to follow Jesus as a faithful disciple

and
my seven spiritual fathers and coaches,

Rev. Dr. Eddie Gibbs
Rt. Rev. Thomas Johnston
Dr. Sai Kui Lee
Rev. Dr. Gil Stieglitz
Rev. Dr. John Stott
Rev. Dr. Terry Walling
Most Rev. Ping Chung Yong

Through their coaching I have become a better disciple of Christ to live out
the parable of the growing seed to extend His Kingdom

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INTRODUCTION

The current church culture in North America is on life support. It is living off the work, money and energy of previous generations from a previous world order. The plug will be pulled either when the money runs out (80 percent of money given to congregations comes from people aged fifty-five and older) or when the remaining three-fourths of a generation who are institutional loyalists die off or both.

—Reggie McNeal, *The Present Future*

The inherited denominations are all in serious decline. Growing churches, whether denominational or independent, are bucking the trend largely as a result of transfer growth or, to a lesser extent, through the renewed participation of the lapsed. The widespread nature of decline across the ecclesial and theological spectrum and over the same time span indicates that the root causes of the slump are not primarily within the life of religious institution. Rather, they relate to a broader issues arising from their cultural context.

—Eddie Gibbs, *ChurchMorph*

Why Micro Discipleship?

Reggie McNeal and Eddie Gibbs point out the reality of the collapse of church culture and the serious decline of the inherited denominations. This decline addresses the question of why discipleship is a crucial issue. Indeed, as Gibbs explains, it relates to a broader issue arising from their cultural context and to the root that caused this decline. This leads to the next question: What is this root? John Stott names this root in three words: “growth without depth.” He writes, “When I was traveling in the 1990s in the interests of the Langham Partnership International, I would often ask an audience how they would summarize the Christian scene in the world today. I would receive a variety of answers. But when invited to give my own answer to the question, I would sum it up in just three words, namely ‘growth without depth.’”¹

¹ John Stott, *The Radical Disciple* (Downers Grove, IL: InterVarsity Press, 2010), 38.

A week ago I had dinner with one of the most respected Christian leaders in Hong Kong, Dr. Philemon Choi. He told me that every time he was with his mentor, Rev. Dr. John Stott, he was told that the biggest problem in church nowadays is exactly these three words: “growth without depth.” Greg Ogden comments on this point, quoting John Stott: “For many years, 25 or more, the church-growth school has been dominant. I rejoice in the statistics, but we must say it is growth without depth. I believe it was Chuck Colson who said the church is 3,000 miles wide and an inch deep. Many are babes in Christ.”²

The reality of growth without depth and many Christians being babes in Christ is very serious. One consequence is that people see no difference in Christians’ lives compared with the lives of others. Many Christians have a negative witness in their lives. Dallas Willard writes about a well-known Christian leader who lost his faith, for so many of his mentors “stumbled and fell, never again to recover their faith.”³ Finally the leader gave up his faith as well.

There are widely available discipleship programs and models offered by denominations and parachurch agencies, but a one-size-fits-all approach seldom works. Christian Schwarz states, “Countless church leaders around the globe have been inspired by the ministry of Willow Creek and have sought to build similar churches in their own contexts. . . . They are in danger of missing the very secret that has made Willow Creek

² Greg Ogden, *Transforming Discipleship* (Downers Grove, IL: InterVarsity Press, 2003), 22.

³ Dallas Willard, *The Divine Conspiracy* (New York: Harper One, 1997), 39-40.

so successful. . . . Do you really want to learn from Willow Creek? Then learn that they never imitated the model of another church.”⁴

In 2004 Willow Creek itself asked, “Where are we?” and church leaders spent three years digesting research and analysis based on 2.6 million data points from more than eleven thousand completed surveys. Their research includes data from six other churches in addition to Willow Creek.⁵ They compiled the results in a book titled, *Reveal: Where are you?* The authors discuss two segments of Christians at the Willow Creek whose spiritual journeys are off track or who are experiencing dissatisfaction. The authors state, “But at the heart of their unhappiness may be the fact that neither segment seems to realize that much of the responsibility for their spiritual growth belongs to them. And it begs the question: Who should have pointed this out to them? Who should have helped them to begin taking more responsibility for their own spiritual growth?”⁶ It is this critical situation—common to churches all around the world—that this paper seeks to address. The strategy described in this ministry focus paper is called “micro discipleship,” a simple, focused, and deep way to help Christians to get back on track in their spiritual growth journeys.

What Is Micro Discipleship?

Micro discipleship is a theory and strategy that returns to the basics of a personal, intimate relationship with Jesus. It is the missing DNA in discipleship development.

⁴ Christian A. Schwarz, *Color Your World with Natural Church Development* (St. Charles, IL: Church Smart Resources, 2005).

⁵ Greg L. Hawkins and Cally Parkinson, *Reveal: Where are you?* (Barrington, IL: Willow Creek Resources, 2007), 19.

⁶ *Ibid.*, 54.

Micro discipleship has as its foundation Acts 6:4, in which the biblical author stresses the importance of prayer and the Word. This theory is also a way toward Christlikeness. Finally, micro discipleship is rooted in the parables of the sower and the growing seed: micro discipleship is the very first stage—the stalk—which, if cared for properly, will eventually produce a great harvest.

A Missing DNA in Discipleship Development

The reasons for this serious decline of Christianity are complex, but through my interviews with important Christian leaders (including their answers to questionnaires) I have found out a missing element of DNA in the development of discipleship: micro discipleship. The apostles of Jesus Christ in the early Church discovered this missing element when their ministry was being distracted. Neil Cole described this as “the essential ministry of spreading God’s word among the growing disciples.”⁷ The apostles determined, “But we will devote ourselves to prayer, and to the ministry of the word” (Acts 6:4).⁸ Unfortunately, today’s Western Church has allowed itself to be distracted from this vital ministry. It is time for Christian leaders in the Western Church to make the same determination that these apostles made. It is not that Christian leaders need to lock themselves up for long amounts of time preparing for their sermons, but fed by a steady and voluminous intake of Scripture with no purpose other than to hear from God and obey his voice. This should be an essential first step to “micro-discipleship” being widely accepted in their churches.

⁷ Neil Cole, *Cultivating a Life for God* (St. Charles, IL: Church Smart, 1999), 75.

⁸ All biblical references are taken from the *New Revised Standard Version* unless otherwise noted.

Acts 6:4 – Prayer and the Word

When I was about to be consecrated a bishop, I prayed fervently to our Lord Jesus Christ four months, asking what he wanted from me in this new role. The answer was exactly what Neil Cole said and what was in Acts 6:4. I deeply believe that the two key words, “prayer” and “word,” are the root to recapture the essence and energy of the early Church movement. I consider the meaning of the Word as in the teaching of the Scriptures as well as the living Word of Christ himself that we must be attentive to Christ speaking through the Scriptures. Since then I have focused on these missing elements of DNA, and on influencing those people whom the Lord has entrusted me to oversee in regards to prayer and the word. I believe that through a focus on prayer and the word, transformation can happen in these individuals’ lives to glorify God through micro discipleship.

A Way towards Christlikeness

When John Stott, who has been one of my spiritual fathers since 1992, asked me to bring our elder son Ignatius to see him in his home, St. Banarba’s House in London, he told us one thing that could change our lives. He said, “The most important word in my life is Christlikeness.” In his book, *The Radical Disciple*, Stott writes, “God wants his people to become like Christ, for Christlikeness is the will of God for the people of God.”⁹ Christlikeness is not possible without a deep, constant connection to Jesus every day. I have named this connection “micro discipleship.”

⁹ Stott, *The Radical Disciple*, 29.

Mark 4: 28-29 – Jesus’ Parable of the Growing Seed

In this direction, micro discipleship is a mentoring discipleship strategy towards Christlikeness based on the first stage of the parable of the seeds in Mark 4: 28-29. Mark writes, “All by itself the soil produces grain – first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come.” The missing DNA is the first stage – the stalk. And I think it is daily devotion – a daily intimate and personal relationship with God through prayers and reading the Bible. It is relational. It is missional. It is all about a lifestyle of Christlikeness. It is on a micro level that macro development of discipleship and kingdom growth can happen. Cole writes, “The growth of the Kingdom of God must start at the smallest of levels. A church is a complex entity with multiple cells. We must go further down microscopically, to the smallest unit of Kingdom life if we want to start the multiplication process.”¹⁰

A Mentoring Discipleship Strategy

The purpose of this ministry focus paper is to present a mentoring discipleship strategy to develop a relational and missional lifestyle towards Christlikeness on a micro-level for churches of the ACiC. These three terms should be explained: “relational,” “missional,” and “micro-level.” The relational aspect refers to focusing on the relationships between disciplers/mentors and disciples/mentorees. The missional aspect refers to focusing on leading people to Jesus and a broader sense in missional outreach

¹⁰ Cole, *Organic Church*, 98.

and ministries. Finally, “micro-level” refers to the level of the first and basic steps in Christian formation, such as daily devotions and other basic Christian disciplines.

The Three Main Parts

This ministry focus paper will contain three major sections. An effective strategy for kingdom development through a mentoring discipleship plan on a micro-level must take into account the uniqueness of the context in which it will be implemented, so the first section of this paper will address issues in this aspect. The first chapter will offer a general overview of the ACiC, describing its history, vision, and people. The second chapter will then explore contextual issues, especially of the fact that fewer than 10 percent of Christians have a daily devotional time, which is directly related to the rationale for launching this micro discipleship plan. I have travelled to various countries during the past eighteen months for the purpose of getting significant data for this project, including England, Rwanda, United States, Canada, and Hong Kong. I have interviewed quite a number of important Christian leaders including John Stott, John Drane, Richard Peace, Terry Walling, Nicky Gumble, Gil Stieglitz, three Anglican primates: Archbishop Yong Ping Chung, Archbishop Emmanuel Kolini and Archbishop Onesphore Rwaje, and a number of Anglican bishops and clergy. All of them agree that the lack of daily devotion is perhaps the biggest problem for universal Church, and that most of them agree that the percentage of Christians having daily devotion is less than 10 percent. They also agree that there are too few people trying to solve this problem.

The second section will describe the biblical, ecclesiological, and theological assumptions that serve as the foundation of the strategy. This section will attempt to clarify the goal of the process by asking three simple but basic questions: Why are fewer than 10 percent of Christians having a daily devotional time? Is this a problem? If so, how do we deal with this problem? A theology of micro discipleship will be proposed, highlighting biblical teachings regarding the necessity and nature of this strategy.

The third section provides a practical mentoring discipleship plan to build up and live out a relational and missional lifestyle on a micro-macro level.¹¹ The section begins by outlining the tasks of a four-stage, simple and gradual mentoring discipleship process. The final chapter will describe the evaluation in data format of the effectiveness of this strategy after a one-year period. The heart of the proposed strategy will be simple, micro-macro, relational and missional in the development of a new lifestyle of Christlikeness for the disciples of Christ.

¹¹ The idea of a “MicroMacro level” comes from Jesus’ parable of the growing seeds in Mark 4:28. If the micro stage (i.e., the “stalk”) works, then a macro effect (“harvest”) will follow and there will be thirty, sixty, or even a hundred “fold.” Mathematically, one hundred fold is 1,000,000,000,000,000,000,000,000,000 (thirty zeros after 1). These four stages (from the micro- to the macro-level) involve raising up four kinds of leaders: disciplers, evangelists, mentors and church planters.

PART ONE
MINISTRY CONTEXT

CHAPTER 1

AN INTRODUCTION TO THE ANGLICAN COALITION IN CANADA

The church's ministry must be modeled after that of Jesus himself.

—Eddie Gibbs, *ChurchNext*

Don't plan on taking a vote on whether your church will release members to become missionaries. What you must do is two things: create a culture informed by missiology and create venues where people can practice being missionaries.

—Reggie McNeal, *The Present Future*

Historical Overview

A Missionary Outreach from Rwanda

The ACiC is a Canadian Anglican group that is part of the Anglican Mission in the Americas (hereafter, the AM). There are currently sixteen churches within the ACiC. Eleven of the sixteen churches have been part of the group for a long period of time, while the other five are new church plants of ACiC within the past four years. These churches are in British Columbia, Alberta, Saskatchewan, and Ontario. The ACiC is under the jurisdiction of the Province of the Anglican Church of Rwanda as a missionary outreach and I am consecrated as a missionary bishop. It is in this mandate that the ACiC needs to create a missional culture, as Reggie McNeal describes, and “create venues

where people can practice being missionaries.” Most importantly, as Eddie Gibbs encourages, all missional efforts must be modeled after the ministry of Jesus himself.

Suffering from the Pain of Exodus

The ACiC was founded in 2002 when seven churches walked out of the synod of the Diocese of New Westminster and formed a group called Anglican Communion in New Westminster (hereafter, ACiNW) after the synod voted to allow the blessing of same-sex unions in June 2002. For two years, priests and leaders of this group went to Yukon, Canterbury, and South Carolina to seek for alternative Episcopal oversight but they were unsuccessful. These seven churches suffered from a pain similar to the journey of Moses and his people in Exodus as they lost their land, their churches, and their rectories. In February 2004, five churches—Christ the Redeemer Anglican Church, Pender Harbour; Immanuel Church, Vancouver; Richmond Emmanuel Church (of which I was Rector at the time); St. Simon’s, North Vancouver; and St. Timothy’s, North Vancouver—were being received by the AM and left ACiNW. There were three other churches—Church of our Lord, Comox; the Light of Christ, Nanaimo; and St. Jude Apostolic Anglican Church, Indian Head—leaving the Anglican Church of Canada at this time, and these eight churches became one of the sixteen networks of the AM, officially forming a charitable Christian organization called Anglican Coalition in Canada (ACiC).

A Road We Have Never Travelled Before

In Joshua 3: 3-4, the Scripture states, “When you see the ark of the covenant of the Lord your God, and the priest, who are Levites, carrying it, you are to move out from your positions and follow it. Then you will know which way to go, since you have never

been this way before.” The journey of “exodus” from the Anglican Church of Canada was indeed very difficult for all of those involved because it was a road we had never travelled before, just as Joshua and the Israelites experienced as they travelled to the Promised Land. The other church leaders and I have focused on survival rather than growth these past nine years. Under the leadership of two AM network leaders, Rev. Paul Carter and Rev. Barclay Mayo, the ACiC grew from eight churches in 2004 to fifteen churches in 2010.

I have been the Rector of Richmond Emmanuel Church since it was established in 1996. I was appointed as the Principle Missionary of Asian Initiative (a mission project within the ACiC) in February 2007. In November 2007 we planted a new church in Toronto named Toronto Emmanuel Church. In January 2009, Asian Initiative (hereafter, AI) became a new network of the AM and I became a network leader at that time. Richmond Emmanuel Church and Toronto Emmanuel Church became the only two churches in AI. To simplify the charitable status, the two churches of AI are inside the structure of ACiC for the time being. On September 9, 2009 I was consecrated as a Missionary Bishop of the Anglican Church of Rwanda overseeing ACiC and AI. It is in this context that this ministry focus paper will serve as a strategic plan for my overseeing ministry. This strategic plan will guide the ACiC and AI just as the presence of God led Joshua and the Israelites on a path they had never been before and into the Promised Land.

Former Strategies for Developing Discipleship

The First Two Documents for Mission, Vision, and Strategy

There are only two documents since the establishment of ACiC related to mission, vision, and strategy. There is no unified strategy for developing discipleship. Each church is doing ministry its own way. Appendix A shows the first documented Mission Statement of the ACiC written in 2005. Appendix B shows the second documented Mission Statement of the ACiC written in December 2009.

The Development of a New Mission, Vision, and Strategy

I started my Fuller DMin study in August 2006 and developed the idea to write my final project on the subject of “micro discipleship” in May 2008. At that time I started working on the proposal and testing various ideas of my proposal. After a year of collecting resources and data to write the proposal of my final project, I was nominated by both Houses of Bishops of the AM and the Anglican Church of Rwanda to be a candidate of missionary bishop in May 2009. Then on September 2, 2009, I was consecrated as a missionary bishop of the Anglican Church of Rwanda in Pasadena, California. I believe that God first led me to study in the DMin program in preparation for my creating a new paradigm in discipleship development, namely micro discipleship. It is part of my overseeing ministry as a bishop to develop a new mission, vision, and strategy so that ACiC can open a new page to extend God’s Kingdom.

Having a Mature Relationship with Christ

Stott contends, “But above all, there is spiritual maturity. What is that? Well, the apostle calls it maturity ‘in Christ,’ that is, having a mature relationship with Christ.”¹ It is in spiritual maturity that I start a process of leading Christians to have a mature relationship with Christ, especially a daily intimate relationship. I use my final project as a blueprint for my new apostolic ministry with enough practical data, and future strategic plan to create a momentum of micro discipleship, to raise up mature Christians, to live out Jesus’ parable of the growing seed and to lead ACiC and AI into Kingdom growth.

A Strategy for Kingdom Growth

Reggie McNeil’s words of wisdom opened my eye to a new paradigm of Kingdom growth during the first two D.Min courses I took under him. His first question to all of us in the class was, “Why have you come to Fuller to study in the DMin program?” Everybody’s answer was similar: “We want to learn church growth.” He asked, “Why?” Everybody’s answer was again similar: “Because Fuller is famous for church growth and we want our churches to grow.” What he said after that touched all of us: “No, you guys are all wrong! You come to Fuller to study Kingdom growth not church growth. God’s Kingdom growth is far more important and larger than church growth.” McNeal says, “Kingdom thinking does not force people into the church to hear about Jesus or maintain that church membership is the same thing as kingdom citizenship...Kingdom theology also will force us to reexamine our strategy for penetrating the culture with the presence of the church. In the church age, cultural

¹ Stott, *The Radical Disciple*, 41-42.

presence has largely depended on church real estate...In the emerging future this “come and get it!” approach will yield to another strategy.”² Likewise, my goal for the ACiC and AI is to guide them into a God-led new paradigm of Kingdom growth through micro discipleship.

Result of a Questionnaire on Daily Devotion for All ACiC Churches

Result of a Questionnaire from a Mega-church in Hong Kong

I was invited to teach a Master of Ministry intensive course in the Bible Institute of one of the four largest mega-churches in Hong Kong, Tung Fook Evangelical Free Church in November 2009. I used that chance to test my theory of micro discipleship. I designed a simple questionnaire (see Appendix C) and asked those twenty-five students to give the questionnaire to their small group members. A month later they forwarded the results of 323 completed questionnaire which revealed that only 4.6 percent of the people in their small groups have daily devotional times (see Appendix D).

I asked the senior pastor, Rev. Peter Ho, a question that I have asked important Christian leaders all around the world. The question is, What do you think is the percentage of Christians having daily devotion around the world? His answer was “fewer than 10 percent,” which is the same answer given by about 90 percent of the leaders I have asked. Then I asked him, “What is the percentage of your people?” He answered, “I think we have been doing spiritual formation quite well. I think we have around 40 to 50%.” A day later when I preached in his church for the three Saturday services of a total

²Reggie McNeal, *The Present Future* (San Francisco: Jossey-Bass, 2003), 34.

attendance about two thousand people I asked, “For those of you who have had daily devotional times in the past twelve months please raise your hands.” Peter nearly fainted every time I asked this question, for in all three services there were fewer than 3 percent of the people raising their hands. This was shocking to me since his church is one of the few fast-growing and solid churches in Hong Kong. The next week when he preached at all six services, he asked his people to repent of not having a daily time of intimate relationship with God, and he told them that their whole church should endeavor to improve on this devastating spiritual dryness. Five months later, I was invited to be the main speaker in their annual three-day Church Conference in June 2012, which will be open for all people in Hong Kong. The invitation is evidence that my micro discipleship theory has touched the hearts of their leadership team members so that I have been nominated to be the main speaker.

Results of a Revised Questionnaire to All ACiC/AI Churches

The questionnaire specially designed for the Master of Ministry course at Tung Fook church was to test whether a Christian was enjoying a daily intimate relationship with God. It was a test to show whether someone is living a relational and missional lifestyle and the fruit of having that kind of lifestyle of Christlikeness. In the results of the questionnaire from Tung Fook Church (see Appendix D), it is clear that two things naturally happen when people practice a daily devotional time several times a week. The more relational someone is with God through daily devotion, the more abundance (that is, a daily experience of wellness in one’s life) was experienced by the individual. Similarly, the more relational someone is with God through daily devotion, the more

missional he or she became by bringing more relatives and friends to church. This questionnaire is simple, focused, and deep in a way that shows the devastating state of the Church when it is missing the practices of prayer and study of the Word.

After receiving the results from Tung Fook church I designed a revised questionnaire (Appendix E) because I realized that even Christians who have a daily devotional time might be doing so for the wrong purposes. They might have a daily devotional time out of guilt or out of a sense that they would be punished by God or looked down upon by their pastors and other leaders if they did not do so. Or they might have a daily devotional time because of a sense of duty, especially if the individual is a leader. In these situations, the individual will not achieve an intimate, personal relationship with God.

Another erroneous way to approach one's devotional time is to see it as an opportunity to study the Word of God. In dealing with this kind of mentality Neil Cole has an important point, "What is really lacking? Knowledge is not lacking; obedience is. Christians in America are already educated beyond their obedience, and more education is not the solution."³ For people who have a daily devotional time solely for the purpose of intellectual study it does not necessarily bring them into a daily intimate personal relationship with God. On the other hand, if those Christians enjoy their daily devotional times because of an intimate personal relationship with God, then at the same time it can also be a good way to learn more about the Word of God.

The questionnaires were sent to all fifteen churches in the month of June 2010. Eleven churches completed the questionnaire, comprising a total of 438 people. This

³ Cole, *Organic Church*, 151.

number is fewer than 50 percent of all those in ACiC. The results are presented in Appendix F. Only 18 percent have daily devotions seven days a week. The results also show that 46 percent of people have zero to three days of devotion, and 54 percent of people have four to seven days of devotion.

On the abundance and missional side, the results are similar in each setting. The more devotional time one has, the more one experiences wellness on a daily basis, and the more relatives and friends people will bring to their churches. One negative result is that there are not many people from ACiC churches bringing new friends to church. When “relational” and “missional” do not go together, this is a sign that there may be quite a number of members in ACiC churches who do not have connections with non-believers or who do not want to have connections with non-believers.

Strengths of ACiC Churches

The strengths of the ACiC churches are their authenticity in Scripture, their desire to grow, and their willingness to change. First, the nature of all ACiC churches is to be authentic in Scripture and to follow the standards of Scripture. This is an area of strength as Anglicans in Canada are desperately seeking biblically based churches. Secondly, all ACiC churches are striving to grow, despite having lost their land, rectories, and other possible resources because of cutting ties with the Anglican Church of Canada. In the midst of the crisis of the separation, the desire to grow has been an asset to the churches and has given hope to many struggling churches and Anglicans. Thirdly, ACiC churches have demonstrated a willingness to change. This is evidenced by the fact that the

churches are experimenting with new ways of “being church” and also by the passing of the new vision, mission statement, and strategy.

Weaknesses of ACiC Churches

The weaknesses of the ACiC churches are their lack of spiritual maturity, their mistrust of leadership, and their lack of commitment to missions. First, members need to grow in spiritual maturity (as revealed in the survey results and statistics given in Appendices F and G). Stott stresses that what is most important as a disciple of Christ is to have a mature relationship with Christ. He writes, “But above all, there is spiritual maturity. What is that? Well, the apostle calls it maturity ‘in Christ,’ that is, having a mature relationship with Christ.”⁴ As demonstrated in Appendix F, 18 percent of the members of ACiC churches have daily devotions every day. Although this result is far better than the results of the Tung Fook church, this is likely due to a whole year of encouraging daily devotions. Many members of ACiC churches have started daily devotions due to the encouragement this past year, and many are using my daily blog (<http://bishopsilas.blogspot.com>) as their way of devotion.

The results of the survey also revealed that 54 percent of ACiC members practice daily devotions four to seven days each week, and 46 percent of practice daily devotions zero to three days each week. These results reveal a deficit of spiritual maturity since only a small number of ACiC members are practicing daily devotions. It is also important to note that only 483 members out of about 1,000 members in all the ACiC churches completed the questionnaire. This low percentage of participation in the survey

⁴ Stott, *The Radical Disciple*, 41-42.

shows that daily devotion has not been a priority as it can be concluded that many who did not complete the survey chose not to because they were not practicing daily devotions. The same questionnaire will be sent to all churches again in June 2011 in order to see if there is a difference after a year of encouragement and building of momentum.

Secondly, mistrust and division have been very difficult situations to tackle for most of the Anglican churches in Canada because of the many years of internal struggling. McNeal's words are true of the ACiC: "Persecution of church leaders in the North American context does not come from outside the church. It comes from inside the church."⁵ Silviso similarly warns, "Satan's stronghold on the Church had been division, fed by deep mistrust."⁶ It is not an easy task for the ACiC Network Leadership Team or the leadership teams in the churches to establish a high level of trust. Churches would benefit from professional help in order to help bring understanding, healing, and unity.

Thirdly, there is a missional deficit in ACiC churches. For the purposes of this paper, "missional" refers to a focus on leading people to Jesus. In the Canadian context, it specifically refers to an incarnational approach to ministry rather than an attractional approach. Appendix F reveals a low rate of members bringing new people to church, and in Appendix G the number of people baptized in the past three years is very low. These two figures together indicate that there is not much willingness on the part of members to evangelize. Without such willingness, there is no hope for ACiC churches to grow.

⁵ Reggie McNeal, *The Present Future* (San Francisco: Jossey-Bass, 2003), 66.

⁶ Ed Silviso, *That None Should Perish* (Ventura, CA: Regal, 1994), 51.

Challenges

Relationship with God and Each Other

John Drane writes, “A more discerning question will be not, ‘how many of us are there?’ but ‘how much like Christ have we become?’ – remembering that Jesus himself left only eleven key disciples to change the world.”⁷ The ACiC’s challenge is not to increase in numbers but rather to build a momentum to be more relational with God and with each other. As Drane states, this is a challenge to have a lifestyle of Christlikeness. A significant part of growing in Christlikeness, according to the micro discipleship theory, is to practice daily devotion. Willard writes, “So the kingdom of the heavens, from the practical point of view in which we all must live, is simply our experience of Jesus’ continual interaction with us in history and throughout the days, hours, and moments of our earthly existence.”⁸

A daily intimate relationship with Jesus and the ability to hear what Jesus says to us through the Bible is the key to being a true disciple of Christ and the key to genuine Kingdom growth. Without taking this challenge seriously it is not possible to deal with other problems. Willard writes, “With assistance from those who understand the divine voice from their own experience and with an openness and will to learn on our part, we can come to recognize the voice of God without great difficulty.”⁹ This needs to take priority over all other ways to help people to be mature Christians so that the parable of the growing of seeds may happen to the lives of Christians and churches.

⁷ John Drane, *The McDonaldization of the Church: Spirituality, Creativity and the Future of the Church* (London: Darton, Longman & Todd, 2000), 41.

⁸ Willard, *The Divine Conspiracy*, 280.

⁹ Dallas Willard, *Hearing God* (Downers Grove, IL: InterVarsity Press, 1999), 169.

Raising Up Disciplers

Another challenge of the ACiC is to raise up disciplers. Willard contends that nondiscipleship is “the elephant in the church”:

What can it mean to us now to make disciples with the disappearance of Jesus as teacher? You cannot have students if you have no teacher. Some time back, a drug rehabilitation program ran an interesting commercial that showed an elephant walking around in an ordinary home, going by the son doing homework, the wife washing dishes, and so forth. Everyone studiously tries to ignore it, but it is obviously the biggest thing around the house. Nondiscipleship is the elephant in the church.¹⁰

One of the main reasons why most Christians do not know how to practice daily devotion is because they do not have disciplers to help them learn how to do so. Willard writes, “So if we are to follow Jesus’ directions and make students of him from all ethnic groups, or ‘nations,’ we must be his students, and we must intend to lead others to be his students.”¹¹ It is for this reason that we need to raise up more disciplers and help Christians to be aware of the importance of discipleship.

Growth in Being Missional

The ACiC also needs to take up the challenge to become more missional. Gibbs explains the meaning of the term “missional” as it relates to the Christian Church:

What is a “missional church”? The term missional, which we are using in relation to churches in North America and other parts of the Western world, draws attention to the essential nature and vocation of the church as God’s called and sent people. It sees the church primarily as the instrument of God’s mission. Following Lesslie Newbigin and others, a church that is missional understands

¹⁰ Willard, *The Divine Conspiracy*, 301.

¹¹ Willard, *The Divine Conspiracy*, 305.

that God’s mission calls and sends the church of Jesus Christ, to be a missionary church in its own society and in the cultures in which it finds itself.¹²

In order to become missional, churches must raise up apostles. Martin Garners points out that nothing is more important than raising, sending, and releasing apostles. He writes, “Most [church] programmes, structures and expressions add value to the church, but they are a second stage. The first stage in pioneering mission is not a programmed, a structure, or a plan but a person—a person called an apostle.”¹³ He continues, “We need a fresh ‘sending out’ and ‘releasing’ of apostles so that they may do the work God has called them to do.”¹⁴ In the minds of traditional Christians, “apostles” are the bishops only. But apostolic ministry is about more than simply having more bishops. The ACiC needs more apostles to lead the churches to be more missional so that there are more disciplers, evangelists, mentors, and church planters. Gibbs writes that the “baton” of the Great Commission mandate – to disciple all peoples of the world – has to be passed from one generation of discipling apostles to the next.”¹⁵

Recent Strategy for Developing Discipleship

Neil Cole writes, “God has already given us all we need. All we have to do is look at simple things once again, in another light.”¹⁶ To make this micro discipleship movement a success and to bring about change, transformation, and momentum, two

¹² Eddie Gibbs, *ChurchNext: Quantum Changes in How We Do Ministry* (Downers Grove, IL: Intervarsity Press, 2000), 51.

¹³ Martin Garner, *A Call for Apostles Today* (Cambridge: Grove Books, 2007), 3.

¹⁴ Garner, *A Call for Apostles Today*, 23.

¹⁵ Gibbs, *ChurchNext*, 222.

¹⁶ Cole, *Organic Church*, xxix.

areas will be at the core: prayer and the word. Professor Terry Walling has encouraged me to write a book on micro discipleship. It is hoped that this book can change the Church.

A New Paradigm of ACiC Vision, Mission, and Strategy

After more than a year of interviews and giving out questionnaires from July 2009 to October 2010 and three face-to-face consultations in October 2010 with three professors (Eddie Gibbs in Pasadena, California, Gil Stieglitz in Sacramento, California, and Terry Walling in Chico, California), I wrote a new Mission, Vision and Strategy as well as a four-year plan for ACiC. I then invited Professor Terry Walling to Seattle for a three-day retreat with the ACiC Network Leadership Team of five clergy, myself included. We discussed the proposal and produced a revised version. On October 29, 2010, delegates of the ACiC Annual General Meeting passed this document unanimously (see Appendix H). We believe that this concise and innovative strategic plan based on the principle of micro discipleship and Jesus' parable of the growing seed will bring the whole ACiC into a new paradigm of Kingdom growth. In the mandate of my apostolic ministry, prayer and the Word are the reason, centre, and focus of our lifestyle of Christlikeness. A great deal of hard work has been done to help members of ACiC to understand, experience, practice, and enjoy this essential lifestyle as disciples of Christ.

Prayer

Prayer and daily devotion seem to be the two most forgotten ways that most Christians are practicing their faith. Silvano writes, "Israel's only weapon was prayer. No army no economic power, no social status. Nothing. What set them free and gave

them victory over Pharaoh's mighty army? Prayer. Likewise, the Early Church's only weapon was prayer (Acts 1:14; 2:42; 4:24-31). We are called to do the same, beginning with our own Jerusalem. Prayer is the key to successfully accomplish it."¹⁷ Prayer is of utmost importance. In light of this I have launched two major campaigns: the twenty-four-hour prayer campaign and the forty days of fasting and prayer campaign.

Twenty-four-hour Prayer Campaign for Six Hundred Days

A twenty-four hour prayer campaign has been launched since August 2009 through my online blog¹⁸. This is one of the methods to teach and encourage people to know the importance and power of prayer. For the past nearly six hundred days, people from primarily ACiC churches have been praying for ACiC leaders, members, and ministries. Each of the one hundred participants go to the blog and sign up for the hours that they will pray.

Forty Days of Fasting and Prayer

I suggested to both the AM and the Anglican Church of Rwanda that both groups fast and pray for forty days between January 1, 2011 and February 9, 2011. Both groups accepted this proposal and have undertaken the prayer and fasting. This is the first

¹⁷ Silviso, *That None Should Perish*, 192.

¹⁸ "Bishop Silas" blog (the author's personal blog), <http://bishopsilas.blogspot.com> (accessed February 7, 2011).

fasting and prayer campaign launched in such a vast area; there are 1.5 million Anglicans in the Anglican Church of Rwanda and 20,000 Anglicans in the AM (see Appendix I).

Encouragement of Prayer on All Levels

Leaders of the ACiC have encouraged all members to pray at many different times, both individually and corporately. Some of the ways that have been suggested include: personal daily devotions, increased times of prayer in small groups, higher participation in the weekly prayer meetings, commitment to participating in the twenty-four hour prayer campaign, and commitment to the prayer ministry team.

The Word

The ministry of the Word is the essence of the parable of the growing seed and the key to discipleship development. I have made two major contributions in this regard: the “Devotion on Fire” daily devotion blog and the launch of the “Discipler 123” campaign. Both of these aim to build momentum toward study of the Word and, ultimately, discipleship development.

“Devotion on Fire” Daily Devotion Blog

Gibbs discusses the unfortunate phenomenon of the “optional” devotional time in his book, *ChurchNext*. He writes,

Traditionally, evangelicals have placed great emphasis on the importance of sustaining a daily “quiet time” as an essential discipline in maintaining one’s walk with God and of growing in the Christian life. Many individuals could not maintain the daily discipline, while others reacted against a perceived legalism and opted to read the Bible as and when the Spirit moved them. One would hope

that they would have read it with greater, not less, frequency than prevailed when they were driven by “legalism.”¹⁹

In order to lead this micro discipleship movement and set a good example personally, I have been writing a daily blog since July 2009. In this blog I encourage using the essence of *lectio divina* so that Christians have a helpful devotional method. Gibbs describes this Bible-reading discipline: “The practice of *lection divina* (literally, ‘divine reading,’ signifying meditation on Scripture) is especially appropriate for boomers and Gen Xers who have already experimented with various non-Christian meditation techniques for looking inward to find divine light.”²⁰ There have been more than eighty thousand visits to the blog since it began, and hundreds of Christians, including bishops and leaders from North America, England, Brazil, Hong Kong, and China, have been using this blog as their way of having daily devotions. I have received hundreds of appreciation email, letters, or cards expressing how people are being helped and mentored through this blog (see Appendix J). There are three reasons for people to use the blog as daily devotion: for a healthy spiritual diet, as a good example of spiritual journaling, and as an online discipler.

First, the blog can be used to help a believer maintain a healthy spiritual diet. On the blog I encourage people to read one chapter of the Bible daily. As John Stott writes, “Just as the secret of the healthy growth of a child is the regularity of a right diet, so daily disciplined feeding is the major condition of spiritual growth.”²¹ John Drane exhorts believers to read even more of the Bible daily: “Why do we mostly read the Bible only in

¹⁹ Gibbs, *ChurchNext*, 133.

²⁰ *Ibid.*, 135.

²¹ Stott, *The Radical Disciple*, 87.

short sections, when we say it is the most important book in the world?"²² Reading one chapter of the Bible a day should be the minimum; to read any less would render a believer spiritually starving.

Reading one chapter of the Bible each day is a habit that every Christian should be able to develop. In their book, *Connecting: The Mentoring Relationships You Need to Succeed in Life*, Paul Stanley and Robert Clinton point out why most Christians do not have this habit:

In order to know and follow Christ, a disciple needs to establish habits that will affect his or her character and destiny. Such habits are essential to the disciple's lifelong pursuit of Christ. Habits do not develop easily; human nature resists change. Steven Covey, in his book, *The Seven Habits of Highly Effective People*, compares the effort needed to break or establish habits to the great amount of energy initially needed by a rocket to overcome the earth's gravitational pull. Once out of the earth's atmosphere, however, the rocket glides with small amounts of energy (Covey 1989: 46-47).²³

The blog also provides an example of spiritual journaling. Since the Bible has 1,189 chapters, I have committed to keep this blog for 1,189 days and to use it as my personal, daily spiritual journal. I write down what I hear from Jesus and how I experience His intimate relationship with me each day. It is my hope that my journal will encourage more Christians to write their own spiritual journals.

A third use of the blog is as an online discipler. One of the reasons that so many Christians do not have daily devotions is because they do not have disciplers to show them how. The best way for a new believer to become a mature Christian is to have a discipler walk with him or her for a certain period of time so that daily devotions become

²² Drane, *The McDonaldization of the Church*, 71.

²³ Paul Stanley and Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs: NavPress, 1992), 52.

a good habit. It is also helpful for a new believer to be part of a small group of two to three people in which the members encourage and are accountable to each other in regards to their daily devotions. I offer myself as a daily online discipler to walk with those who use my blog to enrich their spiritual journeys.

“Discipler 123” Campaign

The first year of ACiC’s four-year plan will include raising up disciplers. Stanley and Clinton provide the following description of a discipler: “A discipler-mentor teaches and enables a mentoree in the basics of following Christ.”²⁴ Everyone from ACiC will receive an invitation to be a discipler. They will receive a leaflet in the mail during the last two weeks of February (see Appendix K). All members of the ACiC will also receive a pen as a gift with the phrase, “Discipler 123,” and the website of my new blog (<http://discipler123.blogspot.com>) on the first Sunday of March to create a momentum for this campaign. This campaign will launch on March 1, 2011 and will continue for three months. It is hoped that those who commit to being disciplers will disciple their mentorees for one to two years. In his book, *Transforming Discipleship*, Greg Ogden writes,

Jesus is saying that discipleship training is not about information transfer, from head to head, but imitation, life to life. . . . Disciple making is about relational investment. It is walking alongside a few invited fellow travelers in an intentional relationship over time. You will hear this constant refrain: Disciple making is not a program but a relationship. . . . If we are to follow the model of Jesus, apprenticeship should be a part of all that we do so that ministry can be multiplied.”²⁵

²⁴ Stanley and Clinton, *Connecting*, 51.

²⁵ Ogden, *Transforming Discipleship*, 86, 17, and 91.

ACiC will follow the format for discipleship that is presented by Ogden in

Transforming Discipleship. Ogden proposes the following:

Three people journey together for a year to a year and a half while they grow toward maturity and being equipped to disciple others. As this relationship comes to a close, the challenge comes to each person to invite two others into the same walk of faith and then reproduce, and so on. Over the five-to seven-year period of multiplying discipleship triads, it is common to have eighty to a hundred or more people who have been carefully groomed in the context of an intimate relationship. This number of self-initiating, reproducing disciples has a tremendous impact on the climate of a ministry. It takes only 10 to 20 percent of a congregation to set the tone for the whole. Invest in those who will set the pace for the rest.²⁶

I have discipled two young men. One is my thirteen-year-old son Athanasius and the other is his best friend Vance, who is my godson. I have taught them about daily devotion and have been having daily devotions with them since January 2009. I hope to set a good example to the people of ACiC that offering oneself to be a discipler has great benefit.

Summary

I would like to use three words to conclude this chapter: history, research, and strategy. This chapter has presented the historical background of the ACiC so that leaders and members of the ACiC understand its past. Ample research has been completed so that the ACiC knows where it is currently. And finally, a new strategy has been laid down so that the ACiC knows where it is going.

²⁶ Ogden, *Transforming Discipleship*, 128-29.

CHAPTER 2

RESEARCH ON THE PRESENT GENERAL PRACTICE OF DAILY DEVOTION

This chapter recounts several personal interviews related to the percentage of Christians having daily devotion. The interviewees included the following important Christian leaders: Rev. Dr. John Drane (completed February 2009), Rev. Dr. Gil Stieglitz (completed April 2009), Rev. Dr. John Stott (completed July 2009), and Archbishop Ping Chung Yong (completed September 2009), among others. In addition, this chapter conveys the information I gleaned while teaching a Master of Ministry course, “MicroMacro Disciples,” at Tung Fook Bible Institute to test the micro discipleship theory (completed November 2009). Tung Fook Church is one of the four largest mega-churches in Hong Kong (where the average Sunday worship attendance is five thousand). Finally, this chapter will consider the results of a questionnaire completed by 1,179 Christians in forty-six churches. Special attention will be given to the implications of those results.

It is important to note that whether or not one has daily devotions is not the only means by which to measure discipleship. However, one’s daily devotional time is a vital sign of a relationship with Jesus Christ, and after many interviews and statistical findings,

the devastating reality is that the daily devotional time has been neglected. The Church needs disciplers who will help other Christians to have a daily intimate relationship with Jesus Christ through daily devotions and other basic Christian disciplines. In fact, from the results of my wide-spectrum research, fewer than 10 percent of Christians have a daily devotional time. Out of that 10 percent, many have a daily devotional time because of guilt, duty, or study, and are not able to establish a personal and intimate relationship with Jesus.

Results of Interviews with Significant Christian leaders

Several Christian leaders were interviewed as part of the research base for this study. These include: Rev. Dr. John Stott, Rev. Dr. John Drane, Rev. Dr. Gil Steiglitz, Rev. Dr. Richard Peace, Rev. Dr. Rick Warren, Archbishop Ping Chung Yong, Rev. Dr. Terry Walling, Rev. Peter Ho, and several Rwandan bishops with the Anglican Church of Rwanda. Each interview has contributed to an understanding of the pulse of the Church in terms of daily devotion.

Rev. Dr. John Stott

John had been one of my spiritual fathers since 1991. (John passed away on July 27, 2011.) My son Ignatius and I were so blessed that he welcomed us to his home in England on July 18, 2009. During this visit, I told John that when I prayed to the Lord Jesus Christ regarding what he wanted me to do when I became a bishop, Jesus' answer was, "Do what is in Acts 6: 4, 'We will give our attention to prayer and the ministry of the Word.'" The Lord told me to help the people of the ACiC to establish an intimate relationship with him through prayer and to teach them to listen to Jesus' Word.

When John heard this he smiled, looked at me with the loving eyes of a father and said, "Silas, you have listened well. Yes, I believe so. Let me give you what I heard from the Lord to you." Then he asked Ignatius to read 1 Thessalonians 2: 1-13:

You know, brothers, that our visit to you was not a failure. We had previously suffered and been insulted in Philippi, as you know, but with the help of our God we dared to tell of impure motives, nor are we trying to trick you. On the contrary, we speak as men tests our hearts. You know we never used flattery, nor did we put on a mask to cover up greed—God is our witness. We were not looking for praise from men, not from you or anyone else. As apostles of Christ we could have been a burden to you, but we were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us. Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you. You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed. For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory. And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe.

John told me that this is what he heard from the Lord to me. He told Ignatius to stop three times when he read the words "mother," "father," and "word." He explained that these were the three key words he received from the Lord Jesus Christ to me in two aspects: first, to have the gentleness of a mother and the passion of a father to build up relationship with God and his people, and second, to be a steward of God's Word.

John confirmed the findings in my research. First, he said, there are indeed fewer than 10 percent of Christians having daily devotion. That makes the "Parable of the Growing Seed" unable to work out as from "stalk, head, full kernel, to harvest." Without a daily intimate personal relationship with Jesus, the stage stops at the first phase—the stalk—or it may even wither at this stage. Second, John explained that every Christian

needs a good discipler to help for a period of time (Jesus used three years) to ensure a healthy daily devotion habit. As Paul Stanley and Robert Clinton clearly state in their book, *Connecting*,

In order to know and follow Christ, a disciple needs to establish habits that will affect his or her character and destiny. Such habits are essential to the disciple's lifelong pursuit of Christ. Habits do not develop easily; human nature resists change. . . . The effort needed to break or establish habits to the great amount of energy initially needed by a rocket to overcome the earth's gravitational pull. Once out of the earth's atmosphere, however, the rocket glides with small amounts of energy.¹

John then gave me his new book, which he wrote in 2006, titled, *Through the Bible through the Year*. I was surprised to receive his gift because the Lord's idea for me do a "1,189 days of Daily Devotion" through my blog similar to the idea that John had in this new book. He went through the whole Bible in a year in a daily devotional format for the reader. I told John about my vision and he smiled again and told me that it was a very good and accurate vision from the Lord.

During this time with John, I was encouraged by the fact that John had heard from the Lord on my behalf, and that much of what he had heard from the Lord was a confirmation of what I had heard from the Lord in May 2009. I was blessed by this miracle of receiving such confirmation and blessings from the Lord through John Stott.

Rev. Dr. John Drane

John Drane is a professor at Fuller's Doctor of Ministry program. I took his course, "New Ways of Being Church," in February 2008 in England. In February 2009 I conversed with him via email, and asked him what he thought was the percentage of

¹ Stanley and Clinton, *Connecting*, 52.

Christians having daily devotion, and how critical the question was. His reply is as follows:

What you say about daily devotions absolutely connects with our experience. In fact, I am surprised it is as high as 10%, and my suspicion would be that if you were to inquire further as to what “daily devotions” amounts to for even that small number, you would likely discover that it doesn’t occupy much time in a typical day. From what I can see, I would say that this is a much bigger problem for Christians from evangelical type backgrounds that don’t have (or want) a liturgical tradition: at least with the Daily Office, you have a fixed body of material that takes up a specific amount of time, whereas if you are in effect inventing it yourself each day (or even using things like Bible reading plans) it doesn’t seem to engender the same level of either habit or commitment.

Mentoring—absolutely, you are right, and I think this is connected to the question of daily devotions. Because part of the reason so few Christians engage in traditional devotions is that their lifestyle have changed in terms of the times they need to be in work, the demands of family life, etc., so in a way I wouldn’t personally want to be too critical of those who say they have no devotions, because I think we should be asking a more fundamental question, about what such devotion might now look like in the light of changed circumstances. And mentoring will definitely play a part in that. But, I suspect, not mentoring so that they go back to the patterns of previous generations, but mentoring that will journey alongside people and take account of where they actually find themselves, rather than where the church might wish them to be. Whatever “solving the problem” might look like, I think it is bound to look different from what was the norm in the past.

Drane confirmed the finding in my research that there are far fewer than 10 percent of Christians who are having daily devotion. He adds that there is likely a bigger problem for Christians from evangelical churches than from liturgical churches because of the daily office tradition. It is likely more difficult for Christians from evangelical churches to form a habit or commitment. Drane also confirmed that the lack of devotion for 90 percent of Christians is due to the fact that they do not have mentors to help them to develop this kind of basic relationship with Jesus.

Rev. Dr. Gil Stieglitz

Dr. Steiglitz has been my personal coach since 2005, helping me to have a deeper level of leadership development. He agrees with my micro discipleship theory and agrees that the situation of fewer than 10 percent of Christians having daily devotion is a huge problem that most Christian leaders are not addressing. He supports me fully to the further development of this micro discipleship strategy and put it to a wider spectrum of churches so that more churches and Christians might benefit.

Rev. Dr. Richard Peace

In May 2009 I took Dr. Peace's Final Project symposium at Fuller. During this course I met with him and asked the two questions regarding his prediction of the percentage of Christians having daily devotions, as well as the importance of this. In response, Dr. Peace agreed that the number is likely fewer than 10 percent. He added that the situation is "a big deal indeed."

Rev. Dr. Rick Warren

Pastor Rick Warren preached in my consecration as a bishop September 9, 2009 in Pasadena, California. I then interviewed him in May 2011 at the Exponential conference in Orlando, Florida. Rev. Warren agreed that the number is likely fewer than 10 percent. In response to whether this is significant, he replied, "Yes, this is the biggest problem in the church right now and it seems nobody knows. That is why I have been writing a daily devotion blog for quite some years."

Archbishop Yong Ping Chung

Archbishop Yong has been one of my spiritual fathers since 2004. He agreed that my finding of fewer than 10 percent of Christians having daily devotion is the biggest relational problem for Christians worldwide. When he was the bishop of the Anglican Church of Sabah, he initiated a movement called “Disciple 113.” This movement was to raise up one discipler to help one non-Christian to receive Christ, and then to follow that new convert for three years. This movement was a great success in the 1980s. It helped to increase the total number of Anglicans in Sabah after six years from nine thousand to seventeen thousand. Archbishop Yong was one of the main speakers at the ACiC National Conference this past year. He has helped me to put the micro discipleship plan into practice, and will be continue to help me in the same role for the coming three years.

Rev. Dr. Terry Walling

Dr. Walling has been my personal coach since October 2010. He told me that by the launching of the micro discipleship strategy I have found a missing DNA for discipleship development which can help the Church, many pastors, Christian leaders, and Christians. He helped me to streamline the four-year plan for micro discipleship, which has been presented in Chapter 1 and which will be explained in further detail in Chapters 7, 8, and 9. Dr. Walling has been one of the three main speakers at the ACiC National Conference for the past two years, and he will continue in the same role for the coming two years. He agrees that fewer than 10 percent of Christians are having daily devotion. He has stated that this phenomenon causes great problems for the whole Church and yet nobody is aware of the destructive force of this situation.

Several Rwanda Bishops of the Anglican Church of Rwanda

Another source of research included several Rwandan bishops who are my colleagues in the Anglican Church of Rwanda. All of them surprisingly stated that they thought the percentage of Christians having daily devotion worldwide was under 5 percent or even under 1 percent. Those archbishops and bishops who thought the percentage was under 5 percent were Archbishop Emmanuel Kolini (retired Primate), Archbishop Onesphore Rwaje (current Primate), Bishop Augustin Ahimana, Bishop Nathan Gasatura, Bishop Jered Kalimba, Bishop Laurent Mbanda, Bishop Louis Muvunyi, Bishop Augustin Mvunabandi, and Bishop Geoffrey Rwubusisi. Those bishops who thought the percentage was under 1 percent were Bishop Josias Sendegeya and Bishop Alexis Bilindabagabo.

Questionnaire at Tung Fook Church

Tung Fook Evangelical Free Church is one of the five largest mega-churches in Hong Kong with approximately five thousand people worshipping on an average Sunday. Rev. Ho is the senior pastor. The questionnaire was initially given to the twenty-five Master of Ministry students who were leading small groups. As described in Chapter 1, a total of 383 questionnaires were returned. The result was that fewer than 5 percent of the small group members were having daily devotion. This particular questionnaire likely contains the most accurate data due to the fact that later questionnaire results may be skewed by the fact that some church members began to have daily devotions as a result of my efforts. But this original result reflects the seriousness of situation (see Appendix L). The results reveal three things. First, the percentage of those having devotion on all

seven days was just 4.6 percent. Second, the more often one has daily devotion, the higher are the abundance levels for that individual. Third, those who have daily devotion more often are more likely to bring others to church.

Questionnaire for 1,179 Christians from Forty-six Churches

Since the first questionnaire was distributed at Tung Fook Evangelical Free Church two years ago, a few hundred pastors have been asked to distribute the same questionnaire to the members of their congregations. Unfortunately, fewer than 10 percent of those pastors returned the completed questionnaires, and most of them were only able to have about 10 percent of their members to complete the questionnaire. In all, 1,179 questionnaires were received from forty-six churches (see Appendix M).

The results of these 1,179 were that 16 percent of the believers are having daily devotions. It is also important to note that this percentage may be skewed by the fact that many of those completing the questionnaire may have only recently renewed their commitment to daily devotion. Similarly to the results at the Tung Fook Church, there was also a correspondence between more frequent daily devotions and a higher abundance level, as well as a correspondence between more frequent daily devotions and a proclivity to bring others to church. Also, the questionnaire notes that there are quite a number of Christians having devotions out of guilt, duty, and study rather than to encourage their own intimate personal relationships with Jesus.

Summary

The interviews and questionnaires reveal a very clear deficit of discipleship development. Additionally, it is telling that most Christians I approached did not have

the intention of completing the questionnaire. There may be several reasons for this: first, some may believe that devotion is not their concern and they simply did not want to bother with the questionnaire; second, others may not have wanted to face the reality of their lack of devotion; third, still others may not have wanted their senior pastors to know their lack of devotion; and fourth, some senior pastors may not have wanted me to know the reality of their churches.² If this micro stage of discipleship development is not developed, and if churches fail to recognize this, then more serious decline will take place within many denominations and churches in the coming ten years. My call is to sound the alarm and to suggest a simple, focused, and deep way to turn the “Titanic” around from a major disaster.

² Unfortunately, some senior pastors wanted their congregants to directly forward the results to me via email. The problem with this was that it is impossible to maintain anonymity when using email, and many likely did not want to reveal their names.

CHAPTER 3

RATIONALE FOR LAUNCHING MICRO DISCIPLESHIP

When the foundations are being destroyed, what can the righteous do?

—Psalm 11: 3

Three weeks ago I spoke with Dr. Terry Walling, the main speaker of the ACiC National Conference this year and my personal coach, and the first thing he said was a shock to me. He said,

Silas, you won't believe this. I had a coaching conference with two famous pastors yesterday and they both got into some kind of troubles. When I asked them to take another angle to look at things and to suggest to them that they needed sometime to be with Jesus, both of them did not know how to respond. Because both of them told me it was a long time since they had been with Jesus. I think your micro discipleship is really a missing DNA for many pastors!

I was surprised to hear this because Dr. Walling told me some months ago that he thought the micro discipleship strategy is a missing DNA to discipleship development, but now it is apparently a missing DNA for many pastors as well. It is difficult for people to believe that many pastors neglect their own relationship with Jesus. Perhaps that is one of the main reasons why so many churches are “on life support,” according to Reggie McNeal.¹

¹ McNeal, *The Present Future*, 1.

Recently, one of the two small groups I have been leading had a Thanksgiving dinner together. At least ten members of this group thanked me for my continuous persistency to urge them to have a real daily devotion, a truly daily intimate personal relationship with Jesus. These members have been using my two daily devotion blogs for their daily devotion. Some of them started two years ago when I started to write my daily blog “Devotion on Fire” to encourage Christians to have daily devotion, while others started just about a year ago. But all of them confirmed that they experienced a change in their relationship with Jesus after using the blogs. They all tasted the sweetness of a daily intimate personal relationship with Jesus. The group leader, Lucy Ng, said, “Silas, if you did not challenge me to have daily devotion two years ago, I would have left the church because I did not feel my faith was real. Thank you for leading me back to Jesus!”

Robert Quinn, in his book, *Deep Change*, explains that “we must continually choose between deep change or slow death.”² He writes that deep change is very different from what we usually call change, which is “incremental change as the result of a rational analysis and planning process. . . . We feel we are in control.”³ On the other hand, “deep change effort distorts existing patterns of action and involves taking risks. Deep change means surrendering control. . . It is therefore natural for each of us to deny that there is any need for a deep change.”⁴

It is important to consider what the deep change is that is so needed in today’s Western Church in order to avoid facing a slow death. Cole discusses this, as well as

² Robert Quinn, *Deep Change* (San Francisco: Jossey-Bass, 1996), xiii, 3.

³ *Ibid.*, xiii.

⁴ Quinn, *Deep Change*, 3.

what kinds of foundations have been destroyed, in his book, *Cultivating a Life for God*.

He writes,

Given this view of the expansion of the church and the power of God's word we can certainly understand why the apostles would conclude, "It is not desirable for us to neglect the word of God" (Acts 6: 2). Instead of being distracted from the essential ministry of spreading God's word among the growing disciples, they determined, "But we will devote ourselves to prayer, and to the ministry of the word" (Acts 6: 4).

Unfortunately, today's Western church has allowed herself to be distracted from this vital ministry. It's time for Christian leaders in the Western church to make the same determination that these apostles made. Not that we need to lock ourselves up for even longer time in the study preparing for our sermons, but rather be fed by a steady and voluminous intake of Scripture with no purpose other than to hear from God and obey His voice!⁵

The rationale for launching micro discipleship is that Christians are heading for a slow death and desperately need a deep change. Ample examples reveal that many churches are on a slow death path. Jesus calls his followers to surrender control so that they can follow him. He says, "If anyone would come after me, he must deny himself and take up his cross and follow me" (Matthew 16: 24). There are so many models of discipleship development to follow, but often believers miss the first level because they miss the teacher. As Willard states,

We have no effective bridge from the faith to the life. Right at the heart of this alienation lies the absence of Jesus the teacher from our lives. Strangely, we seem prepared to learn how to live from almost anyone but him. We are ready to believe that the "latest studies" have more to teach us about love and sex than he does, and that Louis Rukeyser knows more about finances (page 55). . . . The disappearance of Jesus as teacher explains why today in Christian churches – of whatever leaning – little effort is made to teach people to do what he did and taught.⁶

⁵ Cole, *Cultivating a Life for God*, 75.

⁶ Willard, *The Divine Conspiracy*, 57.

This chapter analyzes the devastating situation of the absence of church growth and a critical numerical decline in many denominations. It focuses on the phenomena in Canada of church “leavers,” Christians without churches, and the abundance of transfer-growth in churches rather than salvation-growth.

Church Leavers

According to Dave and Jon Ferguson in their book, *Exponential*, every week 43,000 Christians in North America are leaving the Church for good.⁷ Cole states that churches in America lose 2,765,000 people each year and between 3,500 and 4,000 churches close their doors each year for the last time, while only 1100–1500 churches are started. Not a single county in all America has a greater percentage of churched people today than a decade ago.⁸

In the past, people joining churches or leaving churches was a general phenomenon. There has historically been little research related to the reasons why people leave churches. Alan Jamieson’s books, *A Churchless Faith* and *Church Leavers* present surprising data regarding a new phenomenon related to church leavers.⁹ Jamieson found that many of those leavers were core leaders of their churches and their leaving seemed odd. He repeats a comment made by a businessman who could not understand why churches did not do anything about this phenomenon of leaders leaving: “That would never happen in the corporate world because that information [that the leaders have] is

⁷ Dave Ferguson and Jon Ferguson, *Exponential* (Grand Rapids: Zondervan, 2010), 14.

⁸ Cole, *Cultivating a Life for God*, 11.

⁹ Alan Jamieson, *A Churchless Faith* (London: SPCK, 2002); and Alan Jamieson, Jenny McIntosh, and Adrienne Thompson, *Church Leavers* (London: SPCK, 2006).

like gold.”¹⁰ Indeed, church leaders should look more carefully at “backdoor leavers.” According to Jamieson’s finding there are several reasons for the rising trend of church leavers. These reasons include loneliness, dysfunction of church structures and leaders, the feeling that “It doesn’t work for me!” lack of community, lack of discipleship models, and what Drane refers to as a “fast-food mentality” Regarding church.

The first issue is loneliness. Jamieson quotes one church leader as saying, “I found that I really had no peers in the church. . . . I didn’t have a friend or a close soul-mate who I felt was going the same place as me.”¹¹ The loneliness in this church leader’s life reflects a real situation that is occurring in many churches today. Leaders have ministries but many are without close relationships or friends.

The second issue is dysfunctional churches and dysfunctional leaders. Jamieson states clearly that dysfunction related to church structures—poor leadership decisions, poor counseling, adulterous relationships of pastors, and financial impropriety—represents the major factors why people leave churches.¹² This is a heart-breaking fact that many church leaders do not want to face. The consequence of this kind of dysfunction leads to the decline of many churches.

The third issue is related to the oft heard phrase, “It just doesn’t work for me!” This is a simple explanation given by many church leavers regarding why they leave their churches. When I asked a leader in the Nexus Café Church in Manchester why he left his previous church to be one of the founders of the café church, he said, “It didn’t work for

¹⁰ Jamieson, *A Churchless Faith*, 142.

¹¹ *Ibid.*, 4.

¹² *Ibid.*, 44.

me!” This simple expression has profound meaning upon which church leaders ought to ponder. Churches need to know what those aspects are that do not work for people.

The fourth issue is a lack of community. Jamieson states after five years of his research that there is great importance in belonging to a faith group. He writes, “It appears that those who do not meet with others in the process of leaving or after leaving are less likely to move on from their faith position at the time of leaving the church.”¹³ According to Jamieson’s research it is important for churches to build up community for every Christian so that all may have a better chance of remaining in the church and not become church leavers.

The fifth issue is a lack of a discipleship model. In his book, *The Out of Bounds Church*, Steve Taylor discusses the rise of deconstructionism to push a mentality that God deconstructs.¹⁴ Drane explains the consequence of deconstructionism: “The trend for deconstructing everyone and everything has left us with no heroes to follow, and so most young people are more likely to know what is no longer worth believing in, than to have a positive and clear idea of what they do actually believe.”¹⁵ It is difficult to build up models, mentors, and systems because “deconstruction,” “negativity,” and “no model” are the trend and it is difficult to reverse this wrong direction. Drane asserts that church leaders are too concerned with counting people in the pews in order to prove church growth, while they should be asking, “How much like Christ have we become?”¹⁶ Christ

¹³ Jamieson, McIntosh, and Thompson, *Church Leavers*, 70.

¹⁴ Steve Taylor, *The Out of Bounds Church* (Grand Rapids: Zondervan, 2005), 23.

¹⁵ Drane, *The McDonaldization of the Church*, 64.

¹⁶ *Ibid.*, 41.

is the only model for believers to follow. It is important that Christians pursue Christ-likeness by setting up a countercultural model.

The sixth issue is what Drane refers to as a McDonald-style “fast-food” mentality in the Church. Drane teaches on the trend of doing ministry using a “fast-food style.” There are so many pre-packaged models of Christianity to choose from, and this fact has lessened believers’ creativity and flexibility: “For if the church offers only the same things as the rationalized world of work, why should people who are oppressed elsewhere in their lives expect to find a resolution by joining the church?”¹⁷ It is difficult for some Christian leaders to understand that they have participated in this kind of fast-food mentality because it has become part of the Christian culture. Quite a number of Christian pastors and leaders have bought pre-packaged materials, trying to copy and paste from some successful mega-churches. Some of these mega-church leaders wanted to write a manual for their church planting strategies, and they let go of an in-depth training process in favor of a “fast-food,” rapid-growth style of ministry. Many leaders used to believe that every ministry should be tailor-made, but they are now being “MacDonaldized.” The Church must make a U-turn when it comes to this type of ministry.

Christians without a Church

McNeal writes, “A growing number of people are leaving the institutional church for a new reason. They are not leaving because they have lost faith. They are leaving the

¹⁷ Drane, *The McDonaldization of the Church*, 31.

church to preserve their faith.”¹⁸ For centuries, people have been baptized to become members of churches in order to find faith and live their faith. Today, the opposite can occur: people are leaving the Church to preserve their faith. This is a reality and unfortunately many Christians are not paying attention. I know quite a number of Christians who have left their churches due to various painful reasons. They have often formed unofficial small groups and have resisted the idea of returning to a conventional church. They come together for Bible study, prayer, and fellowship, but they generally do not think of themselves as a new church plant.

Taylor writes, “I sit on the fault lines of a cultural shift.”¹⁹ I live in Vancouver, British Columbia, Canada, and we really are sitting just twenty miles from the fault lines that cause many minor earthquakes every year. Taylor’s words seem like the sound of a siren signaling that an air-raid, a tornado, or an earthquake is coming. And this time it is a cultural earthquake that many church leaders are not aware of.

One cultural shift has brought many people into a mindset that has no interest in eternal life, but Christian leaders are still selling the importance of eternal life. Drane writes, “Today’s people are more afraid of living than they are of dying. Who wants to live forever anyway?”²⁰ Christians today are often enjoying their own church culture, but it may be irrelevant to the mainstream culture. Some other elements of mainstream culture that are affecting people include: a false identity from consumerism; a false identity of the church; and celebrity culture.

¹⁸ McNeal, *The Present Future*, 4.

¹⁹ Taylor, *The Out of Bounds Church*, 19.

²⁰ John Drane, lecture for the DMin course, “New Ways of Being Church,” Fuller Theological Seminary, held in England by Professors John and Olive Drane, May 2008.

A False Identity from Consumerism

Consumerism pushes people to conform and have a false identity. This is ever present in today's culture. It is a culture of disengagement, discontentment, and forgetting. People see things through the "dollar" sign and it is the mall and not the church that is important. "Getting" is more important than "giving." We are being taken up with secular consumerism and not challenged by the value of the Gospel. In his lecture for the DMin course, "Creative Pathways in Mission and Ministry for the 21st Century," Drane asserted, "Bible and culture are the key things."²¹ Understanding this is the only way to turn this false identity back to the original purpose of our created identity as the *imago Dei*—the image of God.

A False Identity of the Church

The Church is often described as boring, irrelevant, antique, judgmental, and intolerant. It is an accurate picture if believers have the courage to admit it. When people are enjoying the warm fellowship of Christians, it is important to communicate that church life is interesting, relevant, fresh, modern, creative, appreciative, and full of acceptance.

Pioneers and Settlers

Ray Anderson brings out this deep and practical question as the problem of pioneers and settlers: What has Antioch to do with Jerusalem? He states that the real problem is the question regarding apostolic authority: "Paul was never completely accepted by the leaders of the church at Jerusalem as an apostle. But neither did he yield

²¹ Drane, lecture for the DMin course, "New Ways of Being Church."

control of the churches that emerged out of Antioch to Jerusalem’s apostolic authority.”²² The struggle between Antioch and Jerusalem, between Paul and Peter, between the “Paul-style” evangelists and the “Peter and James-style” conservative church elders has always presented problems within the Church. Pioneers—like Paul—and settlers—like Peter and James—are often in conflict with each other and find it very difficult to accept each other’s ministries.

As a rector of a large Anglican church and as bishop of sixteen churches, I have seen too much of this kind of conflict. Unfortunately this seems to be a problem that will always be present. Anderson writes, “The church at Jerusalem allowed Christ to come out of the tomb, but one wonders whether they continued to view him as bound with the wrappings with which he was buried.”²³ Both pioneer churches as well as settler churches must “unwrap the grave clothes of Lazarus,” as Jesus commanded (John 11: 43) and let those saved souls walk and begin new lives. For pioneer churches, the “grave clothes” can be represented by the church’s moving too fast with church planting, for example. In this situation both clergy and others often become exhausted, burnt out, and pressured to give results regarding numbers of churches planted or attendees. Leaders often lose direction. For settler churches, the “grave clothes” can be represented by spending too much time on meetings, maintaining buildings, and all kinds of other administrative burdens. These two very different cultures of churches often make it difficult to work together for a better Kingdom plan for God. When these two types of

²² Ray S. Anderson, *An Emergent Theology* (Downers Grove, IL: InterVarsity, 2006), 205.

²³ *Ibid.*, 205.

churches come into contact there is often misunderstanding, bias, anger, and other negative feelings.

It has been an enormous challenge for many church leaders to determine how the two sides can meet and work together peacefully and joyfully. Drane aptly states that this is a matter of reconciliation: “Our ultimate goal has to be to move on from tolerating diversity, to actively promoting reconciliation. If the Church replicates the fragmentation that is in the world already, it does not deserve to have a future.”²⁴ And reconciliation is impossible without a daily relationship with Jesus. Micro discipleship is the remedy for this problem that is seemingly impossible to solve.

Celebrity Culture

In his book, *Celebrity Culture*, John Drane discusses the influence of celebrity culture to people today.²⁵ He gives an example of a lady he met at a gathering in Hollywood who was telling people that she did not know who she was because her identity was not defined by any inner qualities, but rather by the labels of the clothes she wore. She said that celebrities should stop making the sort of films they are making because these films have robbed her generation of meaningful role models. This seemingly hopeless situation is indeed a fantastic opportunity for advancing the gospel. Celebrities can only offer a glamorous role model for a culture that desperately needs new direction. People’s fascination with celebrities expresses their search for meaning

²⁴ Drane, *The McDonaldization of the Church*, 83-84.

²⁵ John Drane, *Celebrity Culture* (Edinburgh: Rutherford House, 2005).

and purpose, which is ultimately a search for God.²⁶ Church leaders today must creatively consider how to redirect this “celebrity-focused culture” from leading people to follow the lifestyles of movie stars to instead follow a lifestyle of Christlikeness. Drane writes, “Like secular celebrities, saints held up a mirror to the culture.”²⁷

Transfer Growth rather than Salvation Growth

According to Ferguson and Ferguson, half of all churches in America did not add one person through conversion in 2009.²⁸ Christian leaders must admit that when reporting the magnificent growth of some mega-churches this is mostly transfer growth rather than salvation growth. Very few churches have successful ministries to convert non-believers to receive Christ and become Christians. Because of all kinds of known and unknown problems of many churches, Christians like to transfer their membership from one church to another church in a short period of time.

One reason is that people cannot find God in the church. McNeal asserts that the local church has become a religious club, holding meetings where God is conspicuously absent.²⁹ This is one of the reasons why so many denominations are in decline and why many churches experience transfer growth but not salvation growth. Today’s churches are in a new reformation with the goal being to free God’s people from this situation.

In a Fuller DMin seminar in England in 2006, professors Yvonne Richmond and Phil Staddon taught that people need basic principles. Because church is being

²⁶ Drane, *Celebrity Culture*, 54-55, 63.

²⁷ *Ibid.*, 19.

²⁸ Ferguson and Ferguson, *Exponential*, 14.

²⁹ McNeal, *The Present Future*, 59.

considered as boring, irrelevant, antique, judgmental, and intolerant to many people, people need to encounter simple, basic, and practical principles when they go to church. Unfortunately, as people have moved away from Christianity, they do not understand how to live life even at a basic level. Churches do therefore need to go back and teach the basic elementary principles of life that appear in the Bible before they can teach the deep things of God. Many leaders think that these basic elementary principles of life will be found in a certain program, a system, or anything that works. But “going back to the basics” is a relational pursuit. The basic principle is a relational question challenging one’s relationship with Jesus Christ. Without a daily intimate personal relationship with Jesus there is no hope in building up any other sound ministry.

Summary

There is no kingdom without a king. There is no salvation without a Savior. There is no life without a Lord of life. This is the time that believers need the return of their King, their Savior and their Lord of life, Jesus Christ, starting with the most micro relational aspect—daily devotion, a daily intimate personal relationship with Jesus. This is the rationale for launching micro discipleship because this is the foundation that the world so needs. Without this micro relationship with Jesus every macro piece of work and ministry will collapse. And indeed, many works and ministries have collapsed. Let us put the foundation back before it is too late.

PART TWO
FOUNDATIONS

CHAPTER 4

BIBLICAL DISCIPLESHIP DEVELOPMENT

This chapter will discuss four biblical models of discipleship development: John the Baptist's model, Jesus' model, Barnabas's model, and Paul's model. All four models demonstrate the essence of the micro discipleship theory of living out Jesus' parable of the growing seeds from micro discipling to macro church planting. All four models provide vivid examples of how important it is to raise up disciplers, evangelists, mentors and church planters.

John the Baptist's Model

John the Baptist's discipleship model can be characterized by his "come and see" format of teaching, his one-on-two discipleship strategy, his focus upon Jesus, and his urging of people to repentance. First of all, John the Baptist disciplined using a "come and see" method. In John 1:35-42, John the Baptist is with his two disciples, John and Andrew. While he was walking he saw Jesus and he took that opportunity to have a "come and see" teaching moment (although in this case it was actually "go and see"). He told his two disciples that Jesus was the Lamb of God, which meant Jesus was the long expected Messiah. His disciples heard that and they followed Jesus and stayed with Jesus

that night. The next day, Andrew told his elder brother Simon that Jesus was the Messiah and he brought Simon to see Jesus.

This passage in John 1:35-42 also shows a clear picture of how John the Baptist taught his disciples by having two disciples to follow him. This model is a very effective model to train disciples. In another instance John again sends two disciples to ask Jesus a question: “The disciples of John reported all these things to him. And John, calling two of his disciples, sent them to the Lord to ask, ‘John the Baptist has sent us to you, saying, “Are you the one who is to come, or shall we look for another?”’” (Luke 7: 18-20). This passage demonstrates another example of John’s method to train his disciples in groups of two. Later in this chapter it will be seen that Jesus used a similar model with three disciples, namely Peter, James and John. These three were always in his inner circle of disciples, and Jesus trained them to be three very influential leaders of the early Church.

There is also evidence that John sometimes worked with a group of disciples. In John 3:25-26, the writer reports, “Now a discussion arose between some of John’s disciples and a Jew over purification. And they came to John and said to him, “Rabbi, he who was with you across the Jordan, to whom you bore witness—look, he is baptizing, and all are going to him.” This mention of this group of John’s disciples arguing with a certain Jew over the matter of ceremonial washing shows a kind of small group discipling method.

Another discipleship focus of John the Baptist was that he pointed others to Jesus. The result of John the Baptist’s words to John and Andrew that “Jesus is the Lamb of God” was that they followed Jesus right away and then stayed the night with him. With those two days of personal time with Jesus, Andrew found out what he wanted to

confirm, that Jesus was the Messiah. Then he rushed home to get his brother Simon to meet Jesus as well. John's way of discipleship was not to build his own kingdom, but rather he was ready to pass his disciples along to Jesus when the time came.

Another passage also indicates that John's ministry points to Jesus the Messiah.

In John 3: 27-36 the author writes,

John answered, "A person cannot receive even one thing unless it is given him from heaven. You yourselves bear me witness, that I said, 'I am not the Christ, but I have been sent before him.' The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete. He must increase, but I must decrease." He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. He bears witness to what he has seen and heard, yet no one receives his testimony. Whoever receives his testimony sets his seal to this, that God is true. For he whom God has sent utters the words of God, for he gives the Spirit without measure. The Father loves the Son and has given all things into his hand. Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

He told his disciples clearly that Jesus must become greater and he must become less. He points to a personal relationship with Jesus the Messiah, and this is a good example of how John wished that more people would believe in Jesus and receive eternal life.

Another mark of John's discipleship was that he urged people to repent. His baptism was a baptism of repentance; sin was confessed; people were baptized; and his mission was accomplished. Matthew 3:1-12 details this aspect.

In those days John the Baptist came preaching in the wilderness of Judea, "Repent, for the kingdom of heaven is at hand." For this is he who was spoken of by the prophet Isaiah paths straight."

Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the region about the Jordan were going out to him, and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "You brood of vipers! Who warned you to flee from the

wrath to come? Bear fruit in keeping with repentance. And do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire."

The Matthew 3:1-12 passage above also exhibits another example of John's discipleship style, which is that he emulated a simple lifestyle. He wore a garment of camel's hair and a leather belt around his waist, and he ate locusts and wild honey. It is likely that John wanted his disciples to imitate and follow this simple lifestyle as well.

Jesus' Model

In several passages in Scripture (including Mark 1:29-39, Luke 6:12-16, Luke 4:38-44, and Luke 5: 16) a clear pattern is shown of Jesus' own daily devotion. Jesus' devotional time is also clearly seen as precedence to some of his important decisions. In the Mark 1, the following passage comes directly after the healing of Peter's mother-in-law and before he tells his disciples that they are moving on. "And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed" (Mark 1:35). Again in Luke 6, the passage referring to Jesus' devotional time directly precedes the important event of his naming the twelve: "In these days he went out to the mountain to pray, and all night he continued in prayer to God. And when day came, he called his disciples and chose from them twelve, whom he named apostles" (Luke 6: 12). Evidently, after his intimate personal time with the Father, Jesus found new purpose and direction. Likewise, believers today need to receive

direction from the Lord each day in order that they find themselves in God's will, according to God's plan, and glorifying his name.

In addition to his daily devotion being the source of guidance and direction for Jesus, it was also a source of power. In John 5:19-20 Jesus says, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel." Indeed, powerful and miraculous events occurred directly following Jesus' time along with the Father. In Matthew 14: 13, 20-21, the five thousand are fed after Jesus spent time alone with God. In Matthew 14: 22-33, Jesus walks on water to his disciples and calms the stormy seas after he has been praying. When Jesus prayed with Peter James and John on the mountaintop, the transfiguration occurred (Matthew 17: 1-9). And finally at Gethsemane, Jesus prays into the night while his disciples sleep, in preparation for his great sacrifice (Matthew 26: 36-44).

These five passages reveal a clear picture of how daily devotion became the source of power for Jesus. Jesus could not do anything without seeing what the Father showed him. Without that intimate personal relationship with the Father, Jesus could not have performed those miracles nor faced his own death so obediently. Clearly Jesus did not only spend time with God when he felt a particular need. But his daily devotional experiences caused these miracles to happen.

The purpose of daily devotions is to have an intimate relationship with Jesus. In Luke 24: 13-35, two disciples unknowingly converse with Jesus on the road to Emmaus. This passage shows the significance of being with Jesus and having an intimate personal

relationship with him. A believer's willingness to stay and be with Jesus daily will provide opportunities each day to experience what the two disciples experience on the road to Emmaus. Their hearts "burned within them" as they spoke with him. Likewise believers today may also experience a "burning heart" as they understand the Bible. Many Christians have been studying the Bible all their lives, but only on an academic level; a living encounter with Jesus will open one's eyes to see what the Lord wants them to see. Believers may also experience a willingness to change course just as the two disciples changed their course from Emmaus back to Jerusalem; from one's own goals God may choose to send prayerful believers in another direction.

In his book, *Transforming Discipleship*, Greg Ogden discusses the reason and necessity for Jesus to choose only a few disciples to train. He writes, "Jesus focused on a few because that was the way to grow people and ensure transference of his heart and vision to them. This kind of relationship, however, has been lacking in many of our lives."¹ Passages such as Mark 5: 35-37, Matthew 17: 1-3, and Matthew 26: 36-37 demonstrate Jesus' effort to spend most of his time raising up only three disciples. Significantly, all three became top leaders of the early Church. Peter became the leader for the whole early Church; James became the leader of the Church of Jerusalem, representing the traditional Jewish Christian; and John became the oldest apostle who gave certain important messages and hope to the early Church especially through the Gospel of John, 1 and 2 John, and the Revelation.

Jesus had several circles of discipleship taking place simultaneously. First, as mentioned above, he spent much of his time training his three "inner circle" disciples,

¹ Greg Ogden, *Transforming Discipleship* (Downers Grove, IL: InterVarsity Press, 2003), 73.

namely Peter, James, and John. These three then joined the rest of the twelve to become his middle circle: the twelve apostles. Jesus also had the group of seventy-two disciples as described in Luke 10: 1-24, and this group was organized as sets of pairs. Finally there were the 120 disciples who were waiting for the outpouring of the Holy Spirit as described in Acts 1: 15. In addition to these circles of discipleship, Jesus also taught the crowds, as evidenced in Luke 19: 47-48, Luke 21: 37-38, and John 8: 1-2. These passages reveal a micro level of Jesus' discipleship as he encourages the crowds in the discipline of daily devotion.

Another glimpse into Jesus' strategy of discipleship comes not from the records of his own relationships but from one of his parables. In the parable of the seed in Mark 4: 26-29, Jesus explains, "This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come." This strategy starts first with the micro level of the stalk, then the head, then the full kernel in the head, then the harvest. By observing how Jesus demonstrated his pattern to teach his disciples, he started with his daily intimate personal relationship with the Father (the stalk), then he trained his three "inner circle" apostles, Peter, James, and John (the head), then the twelve, then the seventy-two (the full kernel in the head), and finally the early Church as a harvest of millions of Christians.

Following Jesus' model to prepare the good soil as in the parable of the growing seed, the harvest can be thirty, sixty or even one hundredfold (Mark 4: 20). Thirtyfold is a number with nine zeros after one, and one hundredfold is thirty zeros after one. This is

what Jesus means for a harvest. Certainly this happened in the early Church, and it has happened in our day as a result of the lives of people like Billy Graham or John Stott. But if there is a major problem at the micro level, everything will be handicapped and may even collapse.

Barnabas's Model

Barnabas used a very traditional, one-on-one, “master and apprentice” model. Two key words of Barnabas’s strategy to train disciples would be “trust” and “encouragement.” This section will review Barnabas’s experiences discipling Paul and John Mark.

When Paul came to Jerusalem to meet the apostles, it was three years after his conversion (Galatians 1:18), and the apostles most likely had heard about his transformation. Yet he was still refused by the apostles due to his reputation for having persecuted the church of God (Galatians 1:13). However, Barnabas, being the “son of encouragement” (Acts 4:36), supported Paul before the apostles. Acts 9: 27 reports, “But Barnabas took him and brought him to the apostles. He told them how Saul [i.e. Paul] on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus.” It is important to note that Barnabas did not say, “Paul *said* that he had seen the Lord and that the Lord had spoken to him” or “I have *heard* that Paul had seen the Lord.” Barnabas told the apostles what happened to Paul as if he had himself been an eyewitness. He completely trusted Paul and pledged his own goodwill on him. By doing so, Barnabas helped Paul to integrate with the Church

and the apostles in Jerusalem, and showed him an excellent example of trust in other disciples.

Later, when Paul's life was in danger due to his preaching, the apostles sent him back to Tarsus (Acts 9:30), where Paul worked on his own for the next ten years. Ten years after Paul left Jerusalem, Barnabas wanted to have a helper and he thought of Paul. He went to Tarsus to look for him (Acts 11:25). Barnabas worked with Paul together in Tarsus for one year. He then left Tarsus with Paul to go to Jerusalem. This was fourteen years after Paul had gone to Jerusalem initially (Galatians 2:1).

After their work in Jerusalem, Barnabas and Paul went back to Tarsus together. There, they were sent out on their first missionary journey (Acts 13:3). Barnabas and Paul worked together very closely during the whole journey. In the beginning, Barnabas most likely led Paul and showed him what to do in most of the gatherings. This is inferred by the fact that when both of their names are mentioned, Barnabas's name always precedes Paul's (Acts 11:30, 12:25, 13:1, 13:2, 13:7, 14:14, 15:12, 15:25). Later, when Paul was doing most of the speaking, the sequence changed to Paul's name first and then Barnabas's in most instances (Acts 13:42, 13:43, 13:46, 13:50, 14:1, 14:3, 14:23, 15:2, 15:22, 15:35, 15:36). Yet even when Paul did most of the speaking, Barnabas was supporting him, watching out for him, and encouraging him. Their roles are indirectly revealed in the knowledge that Barnabas was called Zeus, the father of gods in Greek mythology, and Paul was called Hermes, the chief speaker (Acts 14:12). This kind of discipleship training made it possible for Paul to work without Barnabas during the rest of the missionary journeys.

Barnabas used the same one-on-one strategy with John Mark, trusting him and

encouraging him in the midst of his strained relationship with Paul. Despite having not had much experience in ministry and his timid character (Mark 14:51), John Mark was brought by Barnabas and Paul from Jerusalem to Antioch, and then on their first missionary journey (Acts 12:25). John Mark played the role of assisting Barnabas and Paul during the first missionary journey (Acts 13:5). There, Barnabas disciplined John Mark and built him up as a church leader for the future. But due to his weak character, John Mark left Barnabas and Paul and went back to Jerusalem in the middle of the first missionary journey (Acts 13:5).

When Barnabas started on the second missionary journey, he communicated his desire to bring John Mark along to give him a second chance after he had deserted Paul and Barnabas. This caused a serious conflict between Barnabas and Paul (Acts 15:36-40). Barnabas, showing his usual character as the “son of encouragement” (Acts 4:36), insisted on bringing John Mark along even though that caused Paul and Barnabas to go their separate ways. This unwittingly conformed to God’s plan for a wider spread of the gospel.

Although Paul had ill feelings towards John Mark after the first missionary journey (Acts 15:38), he recognized John Mark as being a great leader of the Church after he had worked with Barnabas and other apostles. When Paul was in prison, he requested the company of John Mark (2Timothy 4:11) and John Mark stayed with Paul for some time (Colossians 4:10, Philemon 24). John Mark’s recognition by Paul was mentioned in various letters by Paul (2 Timothy 4:11). John Mark’s work was also recognized by Peter, who called him “my son” in 1 Peter 5:13. It is also believed that the Gospel of Mark was written by John Mark.

Paul's Model

As Paul himself was discipled by Barnabas, he himself discipled many others. In Scripture, the reader can glimpse Paul's style of discipleship by noting his relationships with Silas, Timothy, and the leaders of the church in Ephesus. Each of these discipleship relationships provides insight into Paul's personal model.

Silas

Paul used what he learned from Barnabas—the one-on-one method and also the importance of trust and encouragement—in his discipleship of Silas. Silas was already a very gifted person before he met Paul. He had the gift of prophecy (Acts 15:32) and he was considered one of the apostles (Acts 15:22). Along with Judas, Silas was appointed by the apostles to accompany Barnabas and Paul for a mission to Antioch. After the mission had been accomplished, Silas remained in Antioch (Acts 15:34) where Paul was as well (Acts 15:35).

When Paul started his second missionary journey, after parting ways with Barnabas he chose Silas to go with him (Acts 15:40). This was a very long journey, both time-wise and geographically. From geographic point of view, the journey started in Antioch, then the team went to Syria (Acts 15:40), Cilicia (Acts 15:40), Troas (Acts 16:8), Samothrace (Acts 16:11), Neapolis (Acts 16:11), Philippi (Acts 16:12), Amphipolis (Acts 17:1), Thessalonica (Acts 17:1), and Berea (Acts 17:11). There, Paul was forced to go on his own to Athens and then to Corinth (Acts 18:11), where Silas rejoined him. Thereafter, Paul left Corinth but Silas remained there (Acts 18:18). The

entire journey spanned several years. In Corinth alone, the team stayed for eighteen months (Acts 18:11).

During this journey, Paul and Silas were always together. In Acts, their names were mentioned together nine times (Acts 16:19, 16:22, 16:25, 16:29, 16:38, 16:40, 17:4, 17:5, 17:10). By working together so closely, Paul had many opportunities to demonstrate to Silas how to preach the gospel and how to live a simple lifestyle. On the other hand, Silas was such a great helper to Paul that when Paul was forced to go to Athens on his own, he immediately “instructed Silas and Timothy to join him as soon as possible” (Acts 17:15). In the letters to the churches, Paul often mentioned Silas’s name, thus reconfirming Silas’s importance to him (2 Corinthians 1:19, 1 Thessalonians 1:1, 2 Thessalonians 1:1). Such mention likely gave encouragement and recognition to Silas in his work, which would have been a great incentive for Silas to work harder still.

Timothy

Paul invited Timothy to join him and Silas on his second missionary journey. This means that Paul was at some points discipling two individuals in a “one-on-two” model, as John the Baptist and Jesus also did. Paul identified Timothy as a potential apprentice. He invited him to come along and gave him on-the-job training (Acts 16: 2-3). Paul then provided an opportunity for Timothy to practice what he had learned from Paul by sending Timothy ahead of him to Macedonia (Acts 19: 22).

Paul intentionally built a strong relationship with Timothy and called him “my fellow worker” (Romans 16: 21). In doing so he gave him authority by publicly including Timothy in his ministry (1 Corinthians 4: 17; 2 Corinthians 1: 19). Paul also

set clear expectations for Timothy that as a leader he ought to be a slave of Christ (Philippians 1: 1). Paul completely trusted Timothy to do ministry, affirming him to be the leader (Philippians 2: 19-20; 1 Thessalonians 3:2) as well as affirming his relationship with Timothy as spiritual father and son (Philippians 2: 22; 1 Timothy 1: 2, 18). Paul gave clear instructions to Timothy regarding his ministry (1 Timothy 1: 18; 6: 2, 11, 20) and reminded him that all resources came from God's grace (1 Timothy 1: 2; 2 Timothy 1:2-3). Paul also gave Timothy clear instructions and warning about the fact that difficult times would come (2 Timothy 3:1).

Leaders in Ephesus

Paul's first time in Ephesus was mentioned in Acts 18:19: "They arrived in Ephesus. . . . He himself went into the synagogue and reasoned with the Jews." Yet this time he could not stay long there. However, when he left, he promised that "I [Paul] will come back if it is God's will" (Acts 18:21). Finally, he did return to Ephesus, which demonstrated that it was indeed God's will for him to be there.

When Paul was in Ephesus the second time (Acts 19:1), he started the training with the most basic fact: the need of baptism in the name of Jesus (Acts 19:5) so that they could receive the Holy Spirit (Acts 19:6). These leaders needed the very basic yet imperative element, the Holy Spirit, in order to start with the Lord's work. The need of this baptism was also mentioned in some of the Paul's letters (1 Corinthians 12:13).

Paul started the training by confining the number of leaders in a small group to no more than twelve (Acts 19:7). He then left the synagogue because the people refused to believe and publicly maligned "the Way" (Acts 19: 9). At this point he established the

school of Tyrannus (Acts 19:9). This went on for two years so that every person could have a chance to hear the word of the Lord (Acts 19:10), and this school became the training centre for many missionaries. In this way, the leaders of Ephesus were able to stay with Paul and learn from him for almost three years. The leaders could also see and be encouraged by the results of Paul's work that "the word of the Lord spread widely and grew in power" (Acts 19: 20).

When Paul left Ephesus, he gave his encouragement to the leaders and other Jesus followers (Acts 20:1). After Paul left Ephesus, all the works in Ephesus were in the sole hands of the leaders there. Even though Paul was in a great hurry, and did not have time to enter Ephesus, he asked the leaders (elders) of Ephesus to go to see him in Miletus (Acts 20:17). As Paul thought that he would not see those leaders anymore (Acts 20:38), he spent the "final" time with them in Miletus giving them encouragement and exhortation. He reminded the leaders of what he had taught during the previous three years with them (Acts 20:31), and what he, as their leader, had shown them to do (Acts 20:35). He reminded them that he had passed on all of his knowledge to them (Acts 20:27). He reminded them of their responsibility and rights as leaders in Ephesus as they were authorized directly by the Holy Spirit to be the overseers (Acts 20:28). He reassured the leaders that even though he himself would not be with them anymore, God, who is much mightier than Paul, would be with them always. He said, "I commit you [the leaders] to God and to the word of his grace, which can build you up" (Acts 20:32).

Summary

This chapter has addressed the biblical foundations for discipleship development according to the models of John the Baptist, Jesus, Barnabas, and Paul. Based upon these examples, daily devotion and discipling in a biblical context are certainly important. These discipleship examples demonstrate the necessity of Christian formation on the micro and the macro level, as in the four stages of the growing seed and the reality of a harvesting one hundredfold. Through their examples, John the Baptist, Jesus, Barnabas, and Paul demonstrate this “micro to macro” way of discipleship by their lifestyles and witness.

CHAPTER 5

ECCLESIOLOGICAL DISCIPLESHIP DEVELOPMENT

The Early Church Model

In his book, *Revolution in Leadership*, Reggie McNeal states that the success of many churches is due to their willingness to go back to the early Church model. He writes,

The call in the church today is for apostolic leadership. What does “apostolic” mean? What significance compels its use for describing the kind of leadership the church needs for the future? Why recall the past when considering how to embrace the twenty-first century?

These questions can be answered with three assertions. First, the dynamic of the early church during the apostolic era remains a benchmark for missional effectiveness. Second, the cultural arena at the beginning of the twenty-first century resembles at key points the cultural setting that first-century Christians faced. Third, and most significantly, the type of leadership the apostles practiced possesses certain qualities that not only made the early church effective but would raise the level of church leadership today as we face similar challenges and opportunities.¹

The early Church was effective due to a model of apostolic leadership which led to missional effectiveness, and due to certain leadership qualities that the apostles practiced. The Church today desperately needs to raise the level of church leadership in such a way.

¹ Reggie McNeal, *Revolution in Leadership* (Nashville: Abingdon, 1998), 19.

The Church needs apostolic leaders to help today's Church return to its original call of being a body of Christ.

Characteristics of Apostolic Leaders

McNeal describes several characteristics of first-century church leaders. He explains that the leaders were visionary, missional, empowering, team-oriented and reproducing, entrepreneurial, and kingdom-conscious. Each quality worked together to create an effective ministry.

First of all, they were visionary. McNeal writes,

“Early church leaders gave their lives in pursuit of a compelling vision of the kingdom of God that Jesus shared with them. . . . Not only do they possess a personal vision that grips them, they know how to bring others on board with them to work for its realization. Such leaders realize that leading their congregations to do business as usual will not qualify as obedience to the Lord.”²

Apostolic leaders are those leaders who can receive a kingdom plan from Jesus, share this plan with their membership, and put it into practice. Unfortunately, many church leaders do ministry in a “business as usual” way, which leads to stagnation.

In my personal experience, I received a vision from Jesus two months before I became a bishop when I prayed and asked the Lord what he wanted me to do as an apostle. The Lord asked me to do what the apostles did in Acts 6: 4, “We will give our attention to prayer and the ministry of the word.” This paper is one outcome of that vision: the development of a simple, focused, and deep model using a four-year plan to lead the sixteen churches under my jurisdiction back to the early Church apostolic movement which I have called micro discipleship.

² McNeal, *Revolution in Leadership*, 28.

Second, the apostles of the early Church were missional. McNeal discusses the missional focus of today's apostolic leaders: "Today's apostolic leaders are freshly challenging the church to evaluate its attitudes and activities in light of Jesus' last command before returning to the Father. These paradigm pioneers are practicing intentionality in their ministries that shows up in kingdom expansion. They courageously refuse to let their congregations settle for maintenance ministry."³ For leaders of Anglican churches, it is difficult to refuse to let congregations settle for maintenance ministry. For too many Anglican churches, retaining the same number of average Sunday attendance is a success; to have an increase in attendance would be a special case; and to plant a new church would be a miracle. To be a missional church is a challenge as well as a mandate from the Lord to apostolic leaders. The four-year plan in this paper demonstrates the fruit of our willingness to become a missional church.

Third, the early Church apostles were empowering. McNeal recounts the decision on the part of the early Church apostles to expand leadership:

As the number of early believers multiplied, the apostles made a strategic decision. They opted to share the ministry with others outside their immediate leadership circle (Acts 6: 1-6). This risky move paid off. The church ministry entered a new era of expansion (Acts 6: 7). . . . Effective church leaders today understand that the strategic way to leverage their ministry efforts is to empower others to minister. . . . They release the ministry from being bottle-necked in the hands of a few "professionals."⁴

McNeal explains that the empowering process is a risky move, but it paid off for the early Church and it will pay off in our time as well. Unfortunately, many clergy and pastors do not know how to empower their leaders and other lay people to minister. Often, clergy

³ McNeal, *Revolution in Leadership*, 28.

⁴ *Ibid.*, 28-29.

and pastors do not know how to “lower the bar” so that more people can have a chance to serve. It is like eighty thousand people watching a soccer match with only twenty-two players running like mad on the field.

Fourth, the early Church apostles were team-oriented and reproducing. McNeal explains how this was the reality of the early Church:

Jesus had his Twelve. The early Jerusalem church was led by a senior team including some trained by the Master. Paul developed his Timothy, Luke, Silas, Barnabas, John Mark, and Titus. The apostles practiced team leadership and trained people to reproduce local leadership teams. New apostolic leaders practice and reproduce a leadership that is plural in its essence and expression. This new model moves beyond the CEO approach with its attendant tensions and trappings. Apostolic leaders of the future will make leadership development a priority of their ministry. They will know how to recruit and coach others into leadership excellence. Their legacy will be the quality of leaders they leave behind.⁵

Apostolic leaders need to make leadership development a priority of their ministries.

Team ministry and the ability to reproduce those teams is a great challenge. Apostolic leaders today need to produce other high quality leaders as did Jesus, Paul, and the other leaders of the early Church so that kingdom growth will become a reality and not merely a dream.

Fifth, the early Church apostles were entrepreneurial. McNeal writes,

The early church leaders were entrepreneurs in the classic sense of this word (those who organize, manage, and assume risk for a venture). They assumed stewardship of the Christian movement under the leadership of the Holy Spirit, who is the ultimate Entrepreneur. The apostles cooperated with the Spirit to rapidly expand their market. They knew how to connect the gospel with their culture. . . . Emerging apostolic leaders take their cues from cultural exegesis in addition to their biblical insights. They take full advantage of opportunities for sharing the gospel in ways that unchurched people find appealing. This approach will involve far more ministry outside church walls. It necessitates a shift in thinking that begins to look for ways God is at work in the world, not just for

⁵ McNeal, *Revolution in Leadership*, 29.

what he is doing in the church. Rather than dreaming up church programs and then trying to attract people to them, apostolic leaders begin with their insights into people's needs and then design ministry efforts to meet them where they are.⁶

How well leaders can organize, manage, and assume risk for a venture determines whether they will be successful entrepreneurs like the leaders of the early Church. Few leaders in today's Church possess these kinds of qualities; few can think "out of the box" and create ministries outside the church walls. This will be quite a challenge for church leaders today to become and to raise up successful entrepreneurs.

Finally, the early Church apostles were kingdom-conscious. Moving away from "churchianity" back to "Christianity" is McNeal's appeal to all Christians:

Early believers had to overcome a religious background informed by Judaism's exclusivism. Explosive growth occurred once they understood that the gospel was for everyone and God could be served in new ways. The leaders focused on reaching people in obedience to Christ, not on developing an institution. Not until old sacerdotal values reasserted themselves among leaders in the second and third centuries did kingdom concerns give way to institutional church concerns.

Today's new apostolic leaders are determined to prosecute a kingdom agenda for God's people. They are determined to follow Christ out into the world where they can dispel some darkness with his light. They join ranks with other believers to put Christianity into action in their communities. Those who can move beyond the constraints of "churchianity" discover an explosion of kingdom growth waiting to occur.⁷

Many Christian leaders have been focused on learning and practicing church growth, but kingdom growth is what Jesus and the early Church apostles focused on and worked towards.

McNeal's insights regarding the characteristics of apostolic leaders invites church leaders today to re-examine how well they understand the power of the early Church and

⁶ McNeal, *Revolution in Leadership*, 29-30.

⁷ *Ibid.*, 30.

how can they can become apostolic leaders. Each characteristic serves as a checking point for one's ministry to become and to raise up apostolic leaders.

The Intentional Process of Developing a Learning Community

The intentional process of developing a learning community is also part of the essence of early Church model of being church. McNeal writes,

A new learning paradigm is emerging for leaders: the learning community. One definition of a learning community reads like this: A group of colleagues who come together in a spirit of mutual respect, authenticity, learning, and shared responsibility to continually explore and articulate an expanding awareness and base of knowledge. The process of learning community includes inquiring about each other's assumptions and biases, experimenting, risking, and openly assessing the results.

Does this sound familiar? Reflect again on the apostolic era. With the whole world to save, Jesus decided to create a learning community. He called a group together to share a journey and to learn from him the most incredible truths ever revealed to humanity. The apostles watched and listened as Jesus worked and taught. They debriefed together the experiences they shared. Jesus sent them out on mission and unpacked their experiences when they returned. Along the way he challenged their notions about what God was up to in the world.⁸

Following this model, today's churches need to become learning communities. Churches may not understand the importance of developing learning communities. But it is clear that many Christian leaders are experiencing burnout because they are "doing" ministry without the support and nurture of learning communities.

In order to set as an example, I have started two learning communities for ACiC leaders to follow. The first group is comprised of four youth pastors and three seminarians, and the goal is meet monthly for encouragement, support, and learning. The meeting begins with lunch, and we then have a two-hour learning session. The group is currently using Reggie McNeal's book, *The Present Future*, as well as his DVD related

⁸ McNeal, *Revolution in Leadership*, 50.

to the book. The group is also using Dr. Terry Walling's video coaching materials through online. The second group is comprised of the nine small group leaders from my home church, Richmond Emmanuel Church, and I use a similar model as with the youth pastors and seminarians.

APEPT Model

Michael Frost and Alan Hirsch, in their book, *The Shaping of Things to Come*, present another way of looking at apostolic leaders in terms of fivefold ministry as described in Ephesians 4: 1-16.⁹ They call their model the APEPT model, based upon the fivefold ministry: Apostle, Prophet, Evangelist, Pastor, and Teacher. Frost and Hirsch provide an example using the apostle Paul:

Paul actually sees APEPT ministry as the very mechanism for achieving mission and ministry effectiveness and Christian maturity. He seems to be saying that without a fivefold ministry pattern we cannot mature. If this is true, it is impossible to estimate what terrible damage the church has done through the loss, even active suppression, of this crucial dimension of New Testament ministry and leadership. But if we take these verses at face value, then it is our contention that the impact has been significant indeed. Perhaps the fact that APEPT has not been intentionally nurtured and practiced might have something to do with the immaturity we find in the Western church that inhibits fulfillment of its mission.¹⁰

Frost and Hirsch theorize that a missional-apostolic church will only flourish under APEPT leadership. They believe that it will take the emergence of the pioneering-missional type of leader to accomplish this. But they also contend that the Western Church simply does not have enough of the apostolic, prophetic, and evangelistic leaders

⁹ Michael Frost and Alan Hirsch, *The Shaping of Things to Come* (Peabody, MA: Hendrickson, 2003), 165-81.

¹⁰ *Ibid.*, 169.

at present to get the job of mission done.¹¹ AMIA has been working on this aspect to restore this APEPT ministry. The four-year plan in this paper develops a strategy to raise up apostles (as in church planters), evangelists, pastors (as in disciplers), teachers (as in mentors/coaches), and prophets (as in prayer warriors).

A Lifestyle of Christlikeness

In his book, *The Spirit of the Disciplines*, Willard contends that the early Christians arranged their lives very differently from non-Christians. He writes,

Wherever early Christians looked they saw examples of the practice of solitude, fasting, prayer, private study, communal study, worship, and sacrificial service and giving—to mention only some of the more obvious disciplines for spiritual life. These early Christians really did arrange their lives very differently from their non-Christian neighbors, as well as from the vast majority of those of us called Christians today. We are speaking of their overall style of life, not just what they did under pressure, which frequently was also astonishingly different.¹²

Stott uses one word to summarize this kind of lifestyle of early Church Christians: Christlikeness. When I visited John Stott in July 2009 he told me, “Silas, if you want to ask me what is the most important thing in my life and I have only one word, it is ‘Christlikeness.’” Christians of the early Church truly lived out a lifestyle of Christlikeness which, as Willard declares, “the vast majority of those of us called Christians today” do not.¹³

Stott explains that the early Church model that leads to a lifestyle of Christlikeness. He states clearly that the early Church in Acts 2 was a learning church, a

¹¹ Frost and Hirsch, *The Shaping of Things to Come*, 180.

¹² Dallas Willard, *The Spirit of the Disciplines* (New York: Harper San Francisco, 1988), 100.

¹³ Willard, *The Spirit of the Disciplines*, 100.

loving church, a worshipping church, and an evangelistic church.¹⁴ But to many people, including Christians, the Church has become the opposite: non-teachable, without love, characterized by boring worship, and without evangelization. The challenge for leaders today is to turn all of this around.

The Celtic Model

Most Anglican churches in North America have fewer than one hundred people in attendance at their Sunday services, and these churches would like to grow. George Hunter, in his book, *The Celtic Way of Evangelism*, provides a clear understanding of how the Celtic way can inform churches today how to bring people to Christ. He writes, “Patrick and his people launched a movement. . . . His mission planted about 700 churches, and Patrick ordained perhaps 1000 priests. Within his lifetime, 30 to 40 (or more) of Ireland’s 150 tribes became substantially Christian. . . . Patrick seized the high ground to serve in “apostolic succession,” that is, to succeed the ancient apostles in their mission to pre-Christian populations.”¹⁵ Hunter presents five themes of the Celtic missionary ecclesiology: team evangelization, monastic training, good prayer life, hospitality, and the Celtic fellowship. Each of these themes offers guidance to churches today regarding discipleship development.¹⁶ The five themes about “missionary ecclesiology” from the ancient Celtic Christian movement are so simple and practical that, if followed, should help churches grow.

¹⁴ John Stott, *The Message of Acts* (Leicester, UK: InterVarsity Press, 1990), 82-87.

¹⁵ George C. Hunter, *The Celtic Way of Evangelism* (Nashville: Abingdon Press, 2000), 23-24.

¹⁶ Hunter, *The Celtic Way of Evangelism*, 47-55.

The first theme of Celtic missionary ecclesiology is team evangelization. I visited a rector of a medium-sized church in Texas a few years ago. We went to seminary together in the eighties and since then we have been good friends. He expressed how frustrated and burned out he was and that he wanted to quit. When I asked him questions about his leadership style, it became clear that he is a “Lone Ranger” type of leader, as Hunter describes. He did not know how to develop team ministries or team evangelization. This “Lone Ranger” mentality leads to defeat for many pastors and leaders. Church leaders today desperately need to restore the Celtic strategy of team evangelization.

The second theme of Celtic missionary ecclesiology is monastic training. Monastic training is a way in which the monastic community prepared people to live with depth, compassion, and power in mission. Nowadays Christians are often shallow, without compassion, and without power in mission. Many Christian leaders are stuck, but have no clue how to get out of the mud.

The third theme of Celtic missionary ecclesiology is a good prayer life. The Celtic model involves imaginative prayer in various settings—solitude, soul friend, small group, corporate life, and ministry with seekers. Nowadays, many pastors and Christians are busy in their marketing strategies to promote complicated methods in discipleship formation and church planting. But the basic need to establish a good prayer life is truly the essence of what is needed. The strategy for micro discipleship is based upon this simple truth of daily devotional time (which essentially is synonymous with a good prayer life), and so far it has been successful in all sixteen churches in the ACiC.

The fourth theme of Celtic missionary ecclesiology is hospitality. The role of the monastic community's hospitality in ministry with seekers, visitors, refugees, and other guests is a great inspiration for today's Christians. Many churches have tried to launch effective programs for seekers, but it is not easy for non-Christians to feel welcome. The Alpha Program is a good example of how to exercise hospitality in a real sense. Churches must find concrete ways of teaching members about the gift of hospitality.

The fifth theme of Celtic missionary ecclesiology is conversion as a process. Hunter describes this as "helping people to belong so that they can believe."¹⁷ This is exactly the opposite of how many churches have been working on the process of conversion, which is to help people to believe so they can belong. They are first invited to an evangelistic meeting, and once they receive Christ they will be placed in a small group to start a process of Christian formation. But the Celtic model operates differently and proved to be very effective. In addition to the Alpha course, there are other "programs" that follow the Celtic model and should be used today. Discipeler 123 and Life Transformation Groups are two of these, and they will be discussed in Part Three of this paper.

In addition to the five themes of Celtic missionary ecclesiology, Hunter's thoughts regarding how churches need to be recovery communities is significant for today's North American culture. He writes, "A host of New Barbarians substantially populate the Western world once again; indeed, they are all around us. . . . These populations are increasingly similar to the populations that the movements of Patrick reached. . . . Most churches assume that the postmodern New Barbarians are unreachable

¹⁷ Hunter, *The Celtic Way of Evangelism*, 47-55.

because they are not ‘civilized’ enough to become ‘real’ Christians.”¹⁸ Many Christians do not understand that there are more and more people outside of the Church who have not heard the name Jesus. Instead, many Christians are still working in a kind of “church culture” mentality despite the fact that church culture is no longer the norm of this society.

The Anglican Model

In their book, *The Oxford Guide to the Book of Common Prayer*, Charles Hefling and Cynthia Shattuck describe the importance of the daily office (that is, daily prayer) within the Anglican tradition. They write,

The root of the Prayer Book’s Daily Office lies deep in antiquity. Daily prayer in the morning, evening, and at night was a feature of Judaism. Early Christianity appears to have retained this practice from its Jewish roots, though other hours were added as well. Eventually, morning and evening emerged as the most important times to pray. Such prayer was not the responsibility of particular kinds of Christians such as monastics (which did not yet exist), clergy, or the particularly pious, but was the responsibility of all Christians, whether alone or in small groups.¹⁹

For centuries, Anglicans have participated in daily devotion in two ways, either by going to church for the daily office or by saying the daily office using the Book of Common Prayer at home. For the three years when I was studying my MDiv at Nashotah House, I did not need to have daily devotion because we had a 7:30 am Eucharist and a 5 pm Evensong. We participated in corporate worship and private devotion together. Stephen Sykes, John Booty, and Jonathan Knight, in their book, *The Study of Anglicanism*, reflect upon the history of the Book of Common Prayer:

¹⁸ Hunter, *The Celtic Way of Evangelism*, 47-55.

¹⁹ Charles Hefling and Cynthia Shattuck, eds., *The Oxford Guide to the Book of Common Prayer* (Oxford: University Press, 2006), 451.

Within Anglicanism the influence of the Bible was channeled and reinforced by the influence of a second book, scarcely less important in the formulation of Anglican tradition: the Book of Common Prayer. It was the genius of Cranmer to bring together into a single volume many different things: the texts necessary for the Sunday Eucharist, the texts for the daily office, the services for ordination, the occasional offices which accompany the believer from birth to burial. Thus there was, in the hands of any churchman who could read, a book which linked private with public prayer, which showed the Bible as a text to be used in worship, and which embraced the whole range of human life, personal as well as social. It represented a balanced and inclusive vision of Christian prayer and worship.²⁰

The gospel of Luke records instances of Jesus himself teaching in the temple daily, and it is inferred that he was using the special time of the daily prayer of Judaism:

And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, but they did not find anything they could do, for all the people were hanging on his words. (Luke 19: 47-48)

And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet. And early in the morning all the people came to him in the temple to hear him. (Luke 21: 37-38)

Jesus was teaching people the real meaning and power of daily devotion. They were spending time with Jesus daily, listening to him, and obeying him through reading God's Word.

It is important to consider whether or not the daily office of the Book of Common Prayer is still a helpful tool for daily devotion for believers today. In my own experience, after using the daily office for several years I realized that it did not help me to have an intimate personal relationship with Jesus. Though it may be helpful for many Anglicans, there are others who need to have a more simple, focused and deep way of daily

²⁰ Stephen Sykes, John Booty, and Jonathan Knight, *The Study of Anglicanism* (London: SPCK, 1988), 353.

devotion. The hope in daily devotion is that Jesus can talk to us, teach us, and be with us, just as he was with the people whom Luke describes.

The Anglican model of discipleship development in the daily office is certainly in need of rejuvenation. Robert Quinn, in his book, *Deep Change*, describes such a situation: “The process of formalization initially makes the organization more efficient or effective. As time goes on, however, these routine patterns move the organization toward decay and stagnation. The organization loses alignment with the changing, external reality. As a result, customers go elsewhere for their products and services, and the organization loses its critical resources.”²¹ Unfortunately, many Anglican leaders do not know that the Church is stuck in this “old paradigm” model; even if they are aware, they do not know how to shift into a new paradigm. In his book, *Leadership Next*, Eddie Gibbs aptly writes, “The biggest hurdles facing long-time leaders may not be in learning new insights and skills, but in unlearning what they consider to be tried and true and what thus provides them with a false sense of security.”²² As an Anglican since birth I have quite a lot to unlearn and it has been a difficult process. The unlearning process is like the “disc cleanup” and “disc defragmentation” process for a computer. It is not an easy experience, but it will free up time and energy to focus on what is truly important.

“Come to Us as We Are” Mindset

²¹ Robert Quinn, *Deep Change* (San Francisco: Jossey-Bass, 1996), 5.

²² Eddie Gibbs, *Leadership Next* (Downers Grove, IL: InterVarsity Press, 2005), 35.

The Anglican model includes a traditional church “Come to us as we are” mindset rather than a “We’ll come to you” mindset. This “Come to us as we are” is like furniture that is sold “as is”; the “customer” (in this case, the church visitor) can take it or leave it, but it is what it is. It would be difficult for a traditional Anglican church to move to the “We’ll come to you” mindset because the Church has such deep and long-standing traditions. Michael Moynagh, in his book, *Emerging Church Introduction*, states that a mindset should be like a heartbeat rather than a formula in that it should be more tentative, experimental, and varied.²³ This is a difficult shift for many Anglicans to make, and it will certainly become another big challenge for Anglicans.

Summary

This chapter addresses the ecclesiological foundations for discipleship development at various stages in the history of the Church. The early Church Christians demonstrated a very special lifestyle of Christlikeness as did the Christians in the Celtic Church. Anglicans enjoy a strong tradition of daily devotion, but the Church has much to unlearn as well so that all of its members can establish a daily, intimate, personal relationship with Jesus as part of healthy discipleship development.

²³ Michael Moynagh, *Emerging Church Introduction* (Oxford: Monarch, 2004), 25.

CHAPTER 6

THEOLOGICAL DISCIPLESHIP DEVELOPMENT

In his book, *The Spirit of the Disciplines*, Willard's wisdom sets the tone of this chapter which presents the theology of incarnation as the essence of micro discipleship. He writes, "'Theology' is a stuffy word, but it should be an everyday one. That's what practical theology does. It makes theology a practical part of life. A theology is only a way of thinking about and understanding—or misunderstanding—God. Practical theology studies the manner in which our actions interact with God to accomplish his ends in human life."¹ It is through practical theology that the significance of micro discipleship can be understood in the process of discipleship development. This chapter consists of two parts. The first part discusses the Great Commission as the primary focus of Jesus' incarnation, and that micro discipleship becomes the missing DNA of what is missing in the church's response to the Great Commission. The second part considers the meaning of micro discipleship in the context of the practical theology of the incarnation. It consists of three stages: connecting, relationship, and unity. It states the need for the

¹ Dallas Willard, *The Spirit of the Disciplines* (New York: Harper SanFrancisco, 1988), 14.

inter-relationship between mentoring and daily devotion to attain what Jesus cares about most—unity—according to John 17.

The Great Commission: Theology of Incarnation

Dan Kimball, in *The Emerging Church*, quotes Mahatma Gandhi in order to provide a true picture of what is wrong in today's Church: Gandhi said, "I like Jesus, but I don't like Christians. Your Christians are so unlike your Christ."² Unfortunately, many Christians do not live like Christ and there is no incarnation in many Christians' lives. Stott writes, "We are to be like Christ in his incarnation. . . . The five main ways in which we are to be Christlike: we are to be like Christ in his incarnation, in his service, in his love, in his endurance and in his mission."³ Before becoming like Christ in his incarnation, Christians must know what incarnation really is.

What Incarnation Is

Thomas Torrance states that the incarnation starts with Christology, and the task of Christology is about how Christ chooses to know each individual so that each one can know him as his or her personal saviour and Lord. Torrance writes,

It is only when we actually know Christ, know him as our personal saviour and Lord, that we know that we have not chosen him but that he has chosen us; that it is not in our own capacity to give ourselves the power to know him; that it is not in virtue of our own power or our own capacity that he gives us to know him, but in virtue of his power to reveal himself to us and to enable us to know him; that is, faith itself is the gift of God.⁴

² Dan Kimball, *The Emerging Church* (Grand Rapids: Zondervan, 2003), 79.

³ Stott, *The Radical Disciple*, 31, 35.

⁴ Thomas Torrance, *Incarnation: The Person and Life of Christ* (Downers Grove, IL: InterVarsity Press, 2008), 2.

By the grace of God believers have a personal relationship with Jesus as Lord, and by faith they are drawn closer and closer to him. Being in relationship with him leads one to become more Christlike, and in turn people see Christ within believers, and they can receive Christ Jesus as their Saviour and Lord too.

Michael Frost and Alan Hirsch have a similar idea regarding incarnation. They explain that it is the process of a personal spiritual journey of knowing Christ so that believers can “be Christ” to those who do not yet know him. Frost and Hirsch write,

The missional church is incarnational, not attractional, in its ecclesiology. By incarnational we mean it does not create sanctified spaces into which unbelievers must come to encounter the gospel. Rather, the missional church disassembles itself and seeps into the cracks and crevices of a society in order to be Christ to those who don't yet know him. . . . We believe the missional genius of the church can only be unleashed when there are foundational changes made to the church's very DNA.⁵

Frost and Hirsch state that 95 percent of the churches in the West operate in a non-incarnational mode of mission, but rather in an attractional mode. In an attractional model, church members seek to attract unbelievers into church, where they can experience God. But, Frost and Hirsch contend, the attractional model does not work anymore; seekers today will be reached by an incarnational model of church that is a dynamic set of relationships, friendships, and acquaintances.⁶ Frost and Hirsch state that the Church today needs a foundational change in this process of knowing Christ and being Christ. Churches must become missional churches because Christendom has

⁵ Michael Frost and Alan Hirsch, *The Shaping of Things to Come* (Peabody, MA: Hendrickson, 2003), 12.

⁶ *Ibid.*, 42.

moved Christianity into a maintenance mode.⁷ Many Anglican churches have been in a maintenance mode for hundreds of years, and it is hoped that they do not go back to the maintenance mode again. There is a missing element of DNA in the process of being a missional and incarnational church: this missing piece is micro discipleship.

Frost and Hirsch describe well the meaning of the incarnation as it relates to micro discipleship:

The Incarnation is an event in heaven as well as on earth. In Jesus, God meets each of us personally. Henceforth all people, whoever they are and whenever or wherever they live, have the possibility of a personal relationship with God...we believe the Incarnation should inform our mission in God's world – how we, as the fruit of God's Incarnation, should ourselves be and become incarnational.⁸

First, incarnation means a personal relationship with God. Second, because of this personal relationship with God, people's lives bear the fruits of becoming incarnational. The whole world desperately needs to see Christians becoming incarnational—they need to see how Christians' lifestyles and witness reflect that Jesus is Savior and Lord of life.

What Is Primary

Willard asserts that what characterizes most local congregations, whether big or little in size, is simple distraction. He challenges his readers to consider why the New Testament says nothing about all those matters to which the usual congregation today devotes almost all of its time and effort. Willard contends that those matters are not

⁷ Frost and Hirsch, *The Shaping of Things to Come*, 13.

⁸ *Ibid.*, 36-37.

primary and will take care of themselves with little attention when the elements that are indeed primary are appropriately cared for.⁹

Gibbs provides a clear definition of what truly is primary to all Christians and churches. He writes,

Discipleship simply means the imitation of Christ (1 Thessalonians 1:6). . . . A disciple is one who embodies the message he or she proclaims. It was to people who were themselves disciples that Jesus gave the Great Commission to disciple the nations. The implication is clear—it takes a disciple to make a disciple. We reproduce after our own kind. Undisciplined church members present one of the greatest challenges facing the church, not only in the West but around the world.¹⁰

To be a true disciple of Christ, to carry out the Great Commission, and to disciple the nations are primary aspects of one's faith. But it is unlikely that Christians will carry out the Great Commission if fewer than 10 percent of Christians are having a daily intimate personal relationship with Christ. It is impossible to imitate Christ if 90 percent of Christians do not come close to Christ by talking to him, listening to him, and following him.

Two Great Omissions

In his book, *The Great Omission*, Willard actually points out two great omissions to Jesus' Great Commission:

Having made disciples, these alone were to be baptized into the name of the Father, and of the Son, and of the Holy Spirit. Given this twofold preparation, they were then to be taught to treasure and keep "all things whatsoever I have commanded you" (Matthew 28: 20). The Christian church of the first centuries resulted from following this plan for church growth—a result hard to improve upon. But in place of Christ's plan, historical drift has substituted "Make converts and baptize them into church membership." This causes two great omissions from the Great Commission to stand out. Most important, we start by

⁹ Dallas Willard, *Renovation of the Heart* (Colorado Springs: NavPress, 2002), 235-36.

¹⁰ Eddie Gibbs, *Church Next* (Downers Grove IL: InterVarsity, 2000), 230-31.

omitting the making of disciples and enrolling people as Christ's students, when we should let all else wait for that. Then we also omit, of necessity, the step of taking our converts through training that will bring them ever-increasingly to do what Jesus directed. These two great omissions are connected in practice into one whole. Not having made our converts disciples, it is impossible for us to teach them how to live as Christ lived and taught (Luke 14: 26).¹¹

In considering how Christians can become disciples of Christ, it is certainly difficult if they do not even have a daily intimate personal relationship with Christ. Willard explains that there is a serious problem of a “case of the missing teacher.” He writes,

Right at the heart of this alienation lies the absence of Jesus the teacher from our lives. Strangely, we seem prepared to learn how to live from almost anyone but him. We are ready to believe that the “latest studies” have more to teach us about love and sex than he does. . . . The disappearance of Jesus as teacher explains why today in Christian churches—of whatever learning—little effort is made to teach people to do what he did and taught.¹²

It is exactly because of these two great omissions and the “case of the missing teacher” that Christians need to put micro discipleship into practice. The result would be that more and more Christians would become disciples of Christ, “being” Christ in this world so that they truly carry out his Great Commission.

Hearing God

As stated in the Introduction of this paper, micro discipleship is a mentoring discipleship strategy toward Christlikeness based on the first stage of the parable of the seeds in Mark 4: 28-29. The missing DNA is in the first stage—the stalk. It is daily devotion—a daily intimate and personal relationship with God through prayers and reading the Bible so that believers can hear God's voice. This is the primary discipleship

¹¹ Dallas Willard, *The Great Omission* (New York: Harper San Francisco, 2006), 5-6.

¹² Dallas Willard, *The Divine Conspiracy* (New York: Harper One, 1997), 55-57.

development that all Christians need to have. And, as Willard states, believers need assistance from those who understand the divine voice from their own experience to lead those who are willing to learn.

With assistance from those who understand the divine voice from their own experience and with an openness and will to learn on our part, we can come to recognize the voice of God without great difficulty. . . . Without qualified help which works alongside our own desire to learn and readiness to cooperate, God's direct word will most likely remain a riddle or at best a game of theological charades.¹³

In this way, micro discipleship needs to be a mentoring discipleship strategy because it is critical to have both disciplers and mentors to help Christians in the process of discipleship development. In my own experience, I was called to be a discipler when I launched two blogs and two podcasts a couple of years ago. These activities have helped many Christians to establish a workable and enjoyable daily devotion. I spend approximately two hours a day to help my readers and listeners from sixty-two countries to have a daily intimate personal relationship with God. In total I have spent over 1,640 hours to help people hear God so that they can become true disciples of Jesus.

From Discipleship Development to Apostolic Commitment

The process of re-establishing a daily intimate personal relationship with Jesus leads Christians to be true disciples of Christ. Gibbs explains,

Groups that promote discipleship tend to focus on the personal, spiritual growth aspects. Their concern is more with the inward journey of faith than the outward venture of communicating that faith in all its dimensions. In contrast to this introspective model, we find in the New Testament that discipleship was linked to

¹³ Dallas Willard, *Hearing God* (Downers Grove, IL: InterVarsity Press, 1999), 169.

apostleship. Learning together from the Lord leads to going out into the world in his name.¹⁴

The mentoring discipleship strategy of micro discipleship should, as Gibbs states, lead to an outward focus. When the missing DNA of discipleship development, that is, daily devotion, is replaced, it leads to apostolic commitment, which will lead to macro church planting. This is truly living out Jesus' parable of the seeds: beginning with the stalk and ending in the harvest.

Micro Discipleship in the Context of the Incarnation

The idea of micro discipleship was birthed from a personal time of listening to the Lord Jesus Christ regarding his direction for me in my new role as a bishop in July 2009. I wrote a letter to the sixteen churches I was about to oversee which reflects the meaning of micro discipleship I had received (see Appendix N). The letter reflects a practical theology of the incarnation that the experience of being with Christ led me to receive. God's mandate to me is similar to the one received by the apostles in Acts 6:4, which urged them to prayer and the ministry to the Word. My letter to the churches also reflects the means by which we are called to carry out that mandate: connecting, relationship, and unity.

Connecting

Connecting in this context means the process of a mentor connecting with and leading two to three new disciples of Christ to establish a daily intimate relationship with Jesus Christ. In this process of connecting, the depth of a mentor is increased: he or she

¹⁴ Eddie Gibbs, *Church Next* (Downers Grove IL: InterVarsity Press, 2000), 233.

starts in the role of a discipler, moves on to becoming an evangelist, then becomes a mentor, and finally becomes a church planter. In these roles, he or she is able to raise up more disciples to be able to take all four mentoring roles into a broader phase of his Kingdom ministry.

The Church desperately needs all kinds of mentors, especially in those four categories. Kimball states that the emerging church must see generations connecting.¹⁵ He stresses the importance of a mentor by sharing how he met three of his mentors in their sixties, eighties, and nineties. He gives an example of Rod Clendenen, one of his mentors who is over eighty years old; Kimball writes, “He teaches, by his life, how important it is not to depend on the church for your Bible intake but to learn to feed yourself from God’s Word. These lessons could never have been taught with the same impact they had in sermons or classes. They can be taught only through mentoring, as generations interact with one another outside of a church setting.”¹⁶

When I look at how God used three mentors to help Dan Kimball to be a better disciple of Christ, I think of how God prepared my role as a bishop through six mentors, long before I became a bishop. Without the mentoring by John Stott in 1991 and for many years afterwards, I would have been a self-centered, self-seeking Anglican priest without connecting personally with Christ and unwilling to submit to the Lordship of Christ. I would not have learned the importance of Christlikeness, and I would not have been able to receive this micro discipleship strategic plan. Without the mentoring by Dr. Gil Stieglitz since 2005, I would not be in the DMin program at Fuller and might

¹⁵ Kimball, *The Emerging Church*, 218.

¹⁶ *Ibid.*, 219.

be another burned out pastor. Without the sponsorship of Dr. S. K. Lee I would not have been able to enroll in the DMin program. Without the mentoring by Bishop Thomas Johnston and Archbishop Ping Chung Yong during the past six years, I would not have become a bishop. Without the mentoring by Professor Terry Walling, I would not have a clear vision of this micro discipleship strategic plan. All these mentoring opportunities have allowed me to connect in one way or another, and have encouraged me to focus on God's Kingdom plan working through me as a bishop to Anglicans in Vancouver and beyond.

Relationships

Relationships in this context means the willingness of more individuals to become disciplers, evangelists, mentors, and church planters. For each of these four roles, the goal ought to be successfully leading disciples of Christ to acquire a simple, focused, and deep way of having a daily intimate relationship with Jesus, and to enjoy that relationship daily. With the building up of this primary relationship with Christ and the willingness to listen and obey to the lordship of Christ, all relationships involved will be enriched and strengthened.

In his book, *The Jesus Creed*, Scott McKnight asserts that the goal of a disciple of Jesus is relationship, not perfection.¹⁷ Stanley and Clinton provide a clear picture of the importance of mentoring and how believers can achieve mentoring relationships that build up bridges rather than destroy bridges.¹⁸ Micro discipleship builds bridges related

¹⁷ Scott McKnight, *The Jesus Creed* (Orleans, MA: Paraclete, 2004), 183.

¹⁸ Stanley and Clinton, *Connecting*.

to one's relationship with God, one's relationship with other Christians, and one's relationship with other non-believers through all kinds of godly relationships. The idea of raising up disciplers, evangelists, mentors, and church planters in the four-year strategic plan is to increase and enhance a deeper relationship with God, both with those in the Church and with those not yet in the kingdom.

Robert Logan also emphasizes the importance of relationships in his book,

Beyond Church Planting:

Everything in the kingdom of God is about relationship—loving God and loving others. Relationship is the vehicle that God uses to bring redemption. It is at the core of community and the very fabric of the Christian life. The Church functions in the context of three relationships: our relationship with God, our relationship with those in the Church, and our relationship with those not yet in the kingdom.¹⁹

The key word related to being in his Kingdom is “relationship.” In their book, *Churches That Multiply*, Elmer Towns and Douglas Porter state that Christianity is more than doctrine: it is relational.²⁰ They contend that at the very core of a believer's faith is the belief that God wants a relationship with each individual. Randy Frazee, in *The Connecting Church*, offers a different perspective by stating that “isolation” is the second obstacle to connecting a person into relationships and into a true community.²¹ He explains that the contemporary human condition flows out of the first major obstacle, namely, a culture of individualism, which promises to give the best but only to inflict the disease of loneliness. Through building “relationships,” the obstacles of “isolation” and “individualism” will not be able to pull people away from his Kingdom. It is in micro

¹⁹ Robert E. Logan, *Beyond Church Planting* (St. Charles, IL: ChurchSmart, 2005), 22.

²⁰ Elmer Towns and Douglas Porter, *Churches That Multiply* (Kansas City, MO: Beacon Hill, 2003), 112.

²¹ Randy Frazee, *The Connecting Church* (Grand Rapids: Zondervan, 2001).

discipleship that the relationship God most wants to establish in our lives can be firmly grounded.

Unity

The process of connecting and building up relationships leads to unity, as described by Jesus in John 17: 20-23:

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one. Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one. I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

In the summer of 1992, I was leading a group of twenty-four clergy and youth leaders from the Anglican Church of Hong Kong to participate in a one-week course on evangelism, under Professor John Stott in his school of evangelism in London. During the course, Stott told the group that the most important chapter in the Bible is John 17. Stott's reason for this claim was that John 17 is Jesus' last word of teaching to his apostles, and that these words contained the essence of Jesus' final direction for them. Jesus told them to be one as he was one with the Father. Jesus' prayer was that his disciples be brought to complete unity with him and with the Father. With this in mind, incarnation is connecting to the relationships God has for his people, particularly the daily intimate personal relationship with himself, so that believers may taste the sweetness of unity that is so lacked in today's Church.

PART THREE

STRATEGY

CHAPTER 7

DISCIPLING STAGE

Roland Allen provides a clear picture of how important it was for St. Paul to have a strategy, and that strategy became the sources of the overflowing streams to all part of the whole world. Allen writes, “St. Paul seized strategic points because he had a strategy. The foundation of churches in them was part of a campaign. In his hands they became the sources of rivers, mints from which the new coin of the Gospel was spread in every direction.”¹ Chapters 7 and 8 present a strategy for all ACiC churches as well as other churches, in a similar dynamic and with similar momentum. It is hoped that this simple, deep, and focused strategy will become the source of rivers and of mints from which not only the new coin but the old and original coin of the Gospel will spread in every direction.

The strategic plan is a four-year plan divided into two parts. The first part will consist of a two-year “discipling stage,” during which disciples and evangelists will be raised up. This is a two-year plan to help more Christians to become disciples and evangelists so that they can help two to three Christians to become disciples and

¹ Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids: Eerdmans Publishing, 1962), 17.

evangelists. The second part, which will be presented in chapter eight, will consist of a two-year “mentoring stage,” during which mentors and church planters will be raised up.

Reggie McNeal gives a true picture of the need to have a plan in teaching, preparing, and raising leaders. He writes, “Unfortunately, spiritual leaders often resist developing teams around them. This malpractice results in heart blockages and heart damage. Their failure to develop community contributes to the heart diseases of loneliness, feelings of insignificance, and spiritual and emotional debilitation that accompany isolation.”² As McNeal describes, truly loneliness and isolation are the cause of burnout for quite a number of Christian leaders. The need to develop teams is a key to the micro discipleship strategy. Such a focus upon building up leadership teams would surely lessen the chances of having more leaders fall into the pits of loneliness and isolation.

David Garrison, in his book, *Church Planting Movements*, states the reason why most churches do not have any church plants:

Without a common vision, they will cast off restraint and the people they are trying to reach will perish. Missionary leaders are learning that they must clearly state and restate the vision for a Church Planting Movement. . . . If we don’t really believe that a Church Planting Movement is possible, we won’t take the actions needed to usher it into existence. Church Planting Movement practitioners come to believe, see, feel, and taste the movement well before it dawns into reality.³

The Church desperately needs a vision from Jesus Christ our Lord to further his Kingdom growth. This is true not only in regards to church planting, which is a macro plan, but also for micro discipleship, believers’ basic daily intimate relationship with Christ. If

² Reggie McNeal, *A Work of the Heart* (San Francisco: Jossey-Bass Publishers, 2000), 133.

³ David Garrison, *Church Planting Movements* (Bangalore, India: WIGTake Resources, 2004), 240-41.

churches can live out the micro plan then the macro growth will come naturally. Jesus says, “This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain – first the stalk, then the head, the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come” (Mark 4: 26-29). The job of Christian leaders, as described in previous chapters, is to prepare the soil so that at least the stalk comes out. The most difficult part of farming and gardening is this beginning, the “micro” part. Once this phase is secured then the other three stages will come with lesser effort. Christian leaders need a clear and simple vision, executed to perfection, so that Jesus’ parable of the sower (Mark 4: 1- 20) and parable of the growing seed take place. In so doing, disciples of Christ will be fruitful and will multiply, obeying Jesus’ command.

The strategy of micro discipleship is a leadership farm system. Lay Christians are being trained to be farmers and gardeners, following Jesus’ parable of the growing seeds model. Logan writes, “The idea of leadership farm systems is not new. It is an older and more prolific model for training than today's prevalent classroom/curriculum model. The mentoring process is much like the Hebrew model of instruction.”⁴ Logan continues by outlining the reason, goal, and content of a leadership farm system: “Leadership farm systems seek to bring people into the fullest possible extent of what God has uniquely gifted them to become. The church is structured so that no matter where a growing

⁴ Robert E. Logan, “Biblical & Historical Examples of Leadership Farm System,” from Coachnet, an online teaching website available to students in Logan’s classes.

Christian is on the spectrum of leadership development, there is a place for them and they are challenged to take the next step in their own spiritual growth and development.”⁵

Logan’s farm system echoes Cole’s idea that a church multiplication movement should be developed like a cell, which eventually multiplies and morphs into more complex living entities.⁶ The four-year plan of ACiC is from micro discipleship to macro church planting, according to the idea of Jesus’ parable of the growing seeds in Mark 4. The strategies must be simple, focused, and deep in their impact. The four components of the strategies are: 1) Discipling: connecting people to God and each other to create a relational climate for raising up disciplers and disciples; 2) Evangelizing: initiating a culture where disciplers and disciples become missional in both lifestyle and practice;⁷ 3) Mentoring: providing a mentoring and coaching culture for clergy and leaders to equip and empower the laity for missional ministry and greater impact in God’s Kingdom work, as well as to raise up more mentors and coaches to extend his Kingdom; 4) Planting: raising up more church planters and new congregations that emerge out of the previous three years of raising up disciplers, evangelists, and mentors.

The Importance of a Discipler

In 1 Corinthians 3: 9, Paul writes, “For we are God’s fellow workers; you are God’s field, God’s building.” Paul tells believers here that they are farmers and fellow workers of Christ who are meant to work in the field with Christ. Jesus also discusses the

⁵ Robert E. Logan, “The Goals of a Leadership Farm System,” from Coachnet, an online teaching website available to students in Logan’s classes.

⁶ Cole, *Organic Church*, 24.

⁷ Missional means that all of them are conscious of leading non-Christian relatives and friends to know Jesus and receive him as Savior and Lord of life.

work of believers and his provision of rest in the midst of work: “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light” (Matthew 11: 28-30). When Jesus mentions taking his yoke, the listener imagines two cows working in the field, bearing the same yoke on their necks. Jesus tells us to learn from him in this way so that we who labor and are heavy laden can rest and not burn out. So many Christians burn out because they do not have this kind of relationship with Christ. It is a discipler’s job to take up the yoke and help a disciple of Christ to work in the field as his fellow worker, thus learning Christlikeness.

Stott writes, “Christlikeness is the purpose of God for the people of God.”⁸ Since the day of my visit with John Stott in 2009, during which he impressed upon me the importance of Christlikeness, the goal of Christlikeness has been like a seal imprinted in my heart as the sole purpose of my life. The strategy of micro discipleship involves one discipler helping two or three disciples of Christ to enjoy a daily intimate personal relationship with Jesus, and to live out a lifestyle of Christlikeness. It is a discipler’s job to help disciples of Christ to experience that Christ is their fellow worker, tending the field with them and helping them to be transformed into true disciples of Christ.

Historically speaking, there are ample examples of how disciplers raised up powerful disciples. In the Old Testament, Moses famously raised up Joshua and Elijah famously raised up Elisha. Chapter 4 discussed the discipleship of John and Andrew by John the Baptist; Peter, James, and John by Jesus; Paul and John Mark by Barnabas; and

⁸ Stott, *The Radical Disciple*, 31.

Silas, Timothy, and Titus by Paul. Without following Jesus' and Paul's examples of raising up disciplers, the Church would not have extended so widely in such a short period of time.

It is a critical situation, then, that the raising up of disciplers has not been a focus for most churches in today's Church. New Christians are usually invited to some kind of newcomers class or baptism class, and then put into fellowship or small groups. Due to the lack of a one-on-one or one-on-two level of follow-up by a discipler, most Christians miss the golden opportunity in their early stage, the micro stage, to form the habit of having a daily intimate personal relationship with Jesus. Skipping this level is like missing the first stage of farming: by not having healthy growth during the stalk stage, it is very difficult for the seed to grow into a full kernel or to reach the time of harvest. For this reason, many churches are stuck, especially in North America. The fact that fewer than 10 percent of Christians are having daily devotion is directly due to the fact that new Christians are not being properly disciplined.

Personal Example of Discipling Two Young Teens

It is not easy to encourage Christians to be disciples. To help more people to know that this model of being a discipler works, I put myself on a test to be a discipler for two teens, Athanasius, my son, and Vance, his friend. I began on January 1, 2009 and completed the official discipleship phase in August 31, 2011. The total amount of time involved was two years and eight months. It was important for me to have this

experience so that I may lead by proven examples. The experience was difficult at times, but eventually rewarding.⁹

At the end of the official discipleship phase, these two teens know how to have a daily intimate relationship with Jesus; they know how to listen to Jesus' voice and how to write down what Jesus told them into their spiritual journals. I completed this task two months ago and passed the baton to our elder son Ignatius, who is now in his second year of his MDiv at Regent College and an intern in our church. Athanasius and Vance have now become two young leaders serving as Assistant Game Directors of Awana children's program in our church. They are also active members of our teens' small group and Athan is playing bass guitar in our English service. They have started to share their faith with their classmates and successfully brought a few of them to our English worship and the teens' small group. This is quite a change from three years ago, when they were disconnected from Jesus and from the church. They had to go to Sunday school but they did not enjoy it. I am quite sure that if not for this very special opportunity for me to walk with my son and his best friend for such a long period of time, they would have left the church and would have no relationship with Jesus now. This is a vivid example of how I used micro discipleship in an effective way.

Personal Example of Teaching a Master of Ministry Course at Tung Fook Bible Institute

In Chapters 1 and 2 of this paper, the results of a survey given at Tung Fook Bible Institute in Hong Kong were discussed. My experience teaching this Master of Ministry

⁹ Appendix O contains a daily entry from my blog on October 24, 2009, forty weeks after I began the discipleship process.

course also provided me with information regarding discipleship. During the course I presented the eight types of mentoring from Stanley and Clinton’s book, *Connecting*, in order to explain the importance of various type of mentoring.¹⁰ I asked the students to write down the numbers of helpful mentors they had been in relationship with since they had become Christians according to the eight types of mentors. The results were striking in that they had had very few mentoring relationships. The class was comprised of twenty-five students, all of whom were pastors and regional directors of this mega-church which has more than two hundred small groups. The results of my question are presented in figure 1.

Discipler	12
Spiritual Guide	91
Coach	37
Counselor	39
Teacher	280
Sponsor	51
Contemporary	176
Historical	108

Figure 1. Number of Mentors for Twenty-five Pastors and Directors at Tung Fook Bible Institute in Hong Kong (2009)

Most of them were in tears when they suddenly realized that their personal spiritual growth struggles were due to a lack of disciplers in the “micro” stage of their development. This reality also brought them to a new awareness that the main reason why so many Christians (including themselves and their small group members) do not

¹⁰ Stanley and Clinton, *Connecting*, 41.

have daily devotion is because they did not have disciplers to walk with them during the early stages of their faith.

Personal Example of a New Church Plant in a Chinese Seafood Restaurant Using the Discippler 123 Model¹¹

To further test micro discipleship theory, I launched a new bishop's pioneer ministry this past March (2011): a new church plant in a Chinese seafood restaurant. I received this vision last winter and talked to one of our parishioners, Tony Wong, whom I had baptized together with his wife, his son, his daughter-in-law, and his two grandchildren. Tony is the owner of two big Chinese seafood restaurants in our area, Richmond, British Columbia. I worked with a Baptist pastor and started an Alpha course in one of the two restaurants in March. So far, six restaurant workers have received Jesus and four of them are ready to be baptized by me on December 14, 2011.

The name of this new church plant is Emmanuel 330. The "330" is in reference to the worshipping time, which is 3:30p.m. This first church plant is having its worship at 3:30 p.m. every Wednesday. Most of the Chinese restaurants finish their business around 3:00 p.m. every day and then start again at 5:30 p.m. During this two and a half hour break, quite a number of restaurant workers go to a casino to gamble or take a nap in a corner of the restaurant. I intentionally chose this strategic time and invited a Baptist pastor and four leaders from my church, Richmond Emmanuel Church, to put Discippler 123 to the test.

¹¹ Discippler 123, as described in Chapter 1 of this paper, is the ACiC's first-year campaign to create momentum for launching the micro discipleship movement. The campaign invites members of ACiC churches to become disciplers and to spend three months to help two new Christians to have daily devotion with the help of my blogs as a devotional tool.

The church plant launch team sent out flyers in the area, and about twelve people came to the Alpha course, which preceded the official church plant, taking place between March and June. The group now numbers about twenty every Wednesday. With six leaders working with this group of twenty, each leader has a group of two to three people. Each leader uses the Discip1er123 principle as well as Cole's Life Transformation Group cards (hereafter, LTG cards) as effective way to become a discipler and an evangelist.¹²

Each Wednesday the daily passage in my Discip1er 123 blog and podcast (both in English and Chinese) is used as the daily reading. After listening to my reading of that passage through the podcast, there is a time of sharing to discuss what they heard from Jesus, and then a Bible study on the passage. Then the recording of my sharing in the daily podcast is played, and we have a time of prayer in groups of three or four using the LTG cards as the tool. Most importantly, the members of the group are encouraged to have daily devotion using my blog and podcast. Most of the people are now having daily devotion and a core group of faithful disciples of Christ has been formed in just a few months.

This core group will be used to launch a second Alpha group next January (2012). The day of baptism on December 14 will be used as a time for the members to invite their friends to come to witness this important moment; the day will also officially commemorate the birth of this new church, Emmanuel 330. It is hoped that each member of this church will be able to have a daily intimate personal relationship with Jesus and be willing to be a discipler, an evangelist, a mentor, and a church planter.

¹² Cole, *Cultivating a Life for God*, 137. The LTG cards encourage daily devotion and mission. The cards help small groups of Christians (two or three to a group) to have daily devotion, accountability related to character building, and a time of prayer for two non-Christians daily.

The Role of a Discipler

The role of a discipler is significant, both for his or her disciple as well as for the Church as a whole. Disciplers should be characterized by several qualities: having a Kingdom view, having a heart like Jesus' heart, and having the lifestyle of an apostle. Each of these qualities contributes to the success of a good discipler.

Kingdom View

A discipler needs to be able to bring a kingdom view and a kingdom value to his or her apprentices. It is the role of the discipler's role to impress upon his or her apprentices that they are in the body of Christ and under Kingdom authority, not in a "club" enjoying inner-circle privileges. Mc Neal writes, "Kingdom thinking challenges church thinking. Kingdom thinking does not force people into the church to hear about Jesus or maintain that church membership is the same thing as kingdom citizenship. . . . Kingdom vision requires kingdom values to support it. . . . The clash between club member values and missionary values has claimed a lot of casualties."¹³ A discipler should be able to teach his or her apprentices not to spend time on church growth but rather on kingdom growth.

Jesus' Heart

McNeal offers three good reflections regarding how to acquire Jesus' heart in a simple and practical way. The first is to say "thank you" to one's "Jethro" and to have

¹³ McNeal, *The Present Future*, 34, 102.

the willingness to become a Jethro.¹⁴ To be a discipler is to follow Moses' example of having a discipler himself, who was Moses' father-in-law, Jethro, and to be willing to become a discipler, a "Jethro." The role of a discipler is to naturally transition to a deeper relational role as a mentor.

McNeal's second idea related to having Jesus' heart is to re-examine the call and to head towards his Kingdom agenda. Jesus' heart is to remind his disciples of their calling and to inspire them that they are being caught up in something bigger than they are so that they could focus on his Kingdom agenda. Disciplers should be in line with Jesus' heart so that they can be used by Jesus for his strategic purposes.¹⁵

McNeal's third idea related to having Jesus' heart is to wait for the Lord and to rest in the Lord. So many Christians are unintentionally overscheduled with programs and classes, and are constantly bombarded by emails and phone calls. A discipler with Jesus' heart should be able to lead by example, waiting upon the Lord and taking time for the Sabbath.¹⁶

Gene Wilkes, in his book, *Jesus on Leadership*, also provides a good example of what it means to have Jesus' heart to lead.¹⁷ He discusses Jesus' personal example of leadership. There are three qualities of Jesus' heart that should characterize a leader: servant leadership, a focus on building disciples rather than "warehouse Christians," and a focus on equipping others for service and building a team.

¹⁴ McNeal, *The Present Future*, 10.

¹⁵ *Ibid.*, 98-99.

¹⁶ *Ibid.*, 138-47.

¹⁷ Gene Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale, 1999).

First of all, a leader should be a servant. Wilkes states clearly what a discipler should do to raise up disciples of Christ: “The leader becomes servant to those who have joined him when he provides adequate vision, direction, correction, and resources to carry out the mission entrusted to the group. The leader serves when he equips others and ‘teams’ with them to reach the goal of mission together. Leadership begins when a God-revealed mission captures a person.”¹⁸ A discipler must receive a kingdom order from the King to become a servant leader.

Second, Wilkes challenges disciplers regarding whether they are building a warehouse or a factory.¹⁹ In fact, contends Wilkes, many churches and Christians are building warehouses—where believers gather—but not factories—where believers multiply. A discipler’s vision should be to build a factory to produce more disciples of Christ and releasing them to do his Kingdom work.

Third, Wilkes states that leaders should focus on equipping others for service and building real teams.²⁰ He details five steps that should be taken for equipping others for service: encourage them to serve, qualify them to serve, understand their needs, instruct them, and pray for them. He also presents four steps for building real teams: create a sense of togetherness, empower with authority and presence, account for the mission and the team’s actions, and be a mentor.

¹⁸ Wilkes, *Jesus on Leadership*, 18-19.

¹⁹ *Ibid.*, 102.

²⁰ *Ibid.*, 189, 238.

Apostle's Lifestyle

A discipler must also have the lifestyle of an apostle in order to be successful. Acts 6: 4 states very clearly what apostle's lifestyle looks like: "We will give our attention to prayer and the ministry of the word." In his book, *Deepening Your Conversation with God*, Ben Petterson writes, "Our souls are like that well [of living water]. If we do not draw on the living water that Jesus promised would well up in us like a spring, our hearts close and dry up. . . . The consequence for not drinking deeply of God is to eventually lose the ability to drink at all. Prayerlessness is its own punishment, both its disease and its cause. That's the deeper meaning to our fatigue in the ministry."²¹ A discipler's role is also an apostle's role: to teach people to pray and to be in the ministry of God's word. Prayerlessness and being without daily devotion is the lifestyle of this present age. The challenge for every discipler is to turn that around, and to raise up disciples of Christ who have a daily intimate personal relationship with Jesus.

Daily Devotion Method

In my blogs and in my podcasts I introduce a simple method of having daily devotion. Emmanuel 330 is also using this method as a way of simple worship, and I am also using the method in two small groups that I have been leading. The method must be simple in order to lead people to Jesus daily.

It starts with a simple opening prayer. I always start with this prayer in my daily blogs and podcasts, "Dear Lord Jesus, teach us to listen to you through your Word. In Jesus Name we pray. Amen." Then I ask people to read one chapter of the Bible each

²¹ Ben Petterson, *Deepening Your Conversation with God* (Minneapolis: Bethany House, 1999), 43-44.

day, and in my blogs I read one chapter of the Bible a day in both English and Cantonese. The sequence for the blogs is to begin with the Gospel of John, then go to the Gospel of Matthew, then Mark, Luke, Acts, the rest of the New Testament, and then start with Genesis and go sequentially through the Old Testament. As of the time of this writing (October 2011), the original blog, “Daily Devotion on Fire” is on Psalm 49 and the new blog, “Discipler 123,” is on 1 Peter 3.

The blogs and podcasts end with a simple and practical closing prayer according to the message that day. For example, one theme is “You Insult Me! I Bless You!” and the closing prayer is, “Dear Lord Jesus, help us to be able to bless when we are being insulted. In Jesus name we pray. Amen. Disciplers are to encourage their apprentices to write down what they heard from Jesus into their spiritual journals daily. I also provide one praise song in the beginning of the devotion and another praise song at the end of the devotion.

Since the two daily devotion blogs were published in August 2009 and then in March 2011, people from sixty-one countries have visited the two blogs with more than 150,000 visits total. Both blogs will have 1,189 days of daily devotion—one per day. The Discipler 123 blog also has Cantonese and English podcasts. Both blogs are to help people to have daily devotion and to complete reading the 1,189 chapters of the Bible with one chapter per day in 1,189 days. One new post has been published daily since August 20, 2009. Examples from each of these two blogs are in Appendix P.

Evaluation Form

The amended questionnaire in Appendix E will be sent to all ACiC churches to be completed in June 2012. The results will be compared with the results of the same questionnaire which was completed in the beginning of 2011. The comparison will be used to evaluate the fruitfulness of the first two years of work on micro discipleship.

CHAPTER 8

MENTORING STAGE

This chapter will focus on the second phase of the project: developing mentors and church planters. The importance of a mentor will be discussed, followed by sections on understanding mentoring, the stages of mentoring, and the role of a mentor. The evaluation phase will also be briefly summarized.

The Importance of a Mentor

There are several reasons why the mentoring role is so important. These reasons include: 1) to provide spiritual formation; 2) to help with changes and transitions; 3) to help believers finish well; and 4) to raise up church planters. Each of these activities on the part of the mentor benefits the one being mentored as well as the entire Church.

To Provide Spiritual Formation

The return to spiritual formation is such an important call for the Church. McNeal names the need to utilize mentors and coaches in the process of spiritual formation. He writes, “This means that helping people develop emotionally, physically, and relationally is all spiritual. . . . I am recommending that churches provide life

coaching for people. We need to view this as spiritual formation.”¹ Indeed, mentoring is desperately needed in the process of spiritual formation just as teachers are needed in the process of education. The role of teachers should not only involve teaching their students but should include helping them to develop emotionally, physically, and relationally.

To Help with Changes and Transitions

William Bridges, in his book, *Transitions*, offers a new paradigm to explain the difference between change and transition: “One of the most important differences between a change and a transition is that changes are driven to reach a goal, but transitions start with letting go of what no longer fits or is adequate to the life stage you are in. You need to figure out for yourself what exactly that no-longer-appropriate thing is.”² For this reason, mentors are needed to help leaders to make such important discernment. Clinton and Stanley state that the important job of mentors is to connect them to the core of discipleship.³ Without a mentor Christians may be wandering around in various directions and places, unable to find a purpose. Just as Edwin Friedman writes in his book, *A Failure of Nerve*, “Contemporary American civilization is as misoriented about the environment of relationships as the medieval world was misoriented about the Earth and the sky.”⁴

¹ McNeal, *The Present Future*, 75, 77.

² William Bridges, *Transitions: Making Sense of Life's Changes* (Cambridge, MA: Wesley-Addison, 1933), 128.

³ Clinton and Stanley, *Connecting*, 52.

⁴ Edwin Friedman, *A Failure of Nerve* (New York: Church Publishing, Inc., 2007), 29.

Helping people move from misoriented to reorienting marks the importance of a mentor. It is in this kind of mentoring relationship that Christians can have a better understanding of themselves and their whereabouts. The discipling stage ought to lead people in their early stages as Christians so that they can have a daily intimate personal relationship with Jesus through daily devotion, and so that they will be willing to lead their relatives and friends to Jesus as evangelists. This mentoring stage ought to lead people into Christian maturity so that they will have a deeper spiritual life, comprised of reading spiritual books and taking courses, and so that they will be willing to join in church planting teams.

To Help with Finishing Well

Bob Buford, in his book, *Finishing Well*, states very clearly that if a believer wants to finish well he or she needs to find his or her core personality, that is, who he or she really is. He writes, “Once you accept the idea that you want the second half of your life to major on significance, the next step is to focus on finding the core of your personality—the immovable center of who you really are.”⁵ Buford then quotes Peter Drucker, who states that finding who one really is and making important life changes is to “reposition” oneself for a new role.⁶

Finishing well is perhaps one of the most important goals for a leader to look forward to, but it is not easy to attain unless that leader has a good mentor. According to

⁵ Bob Buford, *Finishing Well* (Brentwood, TN: Integrity, 2004), 39.

⁶ *Ibid.*, 46.

significant research, one out of three leaders does not finish well.⁷ Dan Allender, in his book, *Leading with a Limp*, discusses the options for effective solutions when facing with the five primary leadership challenges: crisis, complexity, betrayal, loneliness, and weariness. He states that the solutions are to change from cowardice, rigidity, narcissism, hiding, and fatalism to courage, depth, gratitude, openness, and hope.⁸ Knowing the complexity of the ineffective responses provides a glimpse into the reality that finishing well is not easy. Allender's concept strikes a chord for me personally in that there have been times when I did not know how to pull myself out of those ineffective responses. The five challenges of leadership are a reality, and leaders are unable to finish well unless they have mentors helping them to learn to open themselves up to the effective responses.

In his book, *Stuck! Navigating Life and Leadership Transitions*, Walling devotes three chapters to mentoring, and titles them "Awakening," "Deciding," and "Finishing."⁹ Walling asserts that mentors are to help disciples so that each might have a personal awakening in order to discern a call from God, to decide on what is his or her major role, and to avoid wasting time on non-essential activities so that they can finish well. These three stages are not difficult to understand but they are difficult to carry out. Many people get stuck, and at these times mentors are needed to help people go through various major transitions. Walling states, "Your development will move you from one stage to

⁷ Terry Walling, lecture for the course, "Organic Leadership Development," Fuller Theological Seminary, May 2011.

⁸ Dan B. Allender, *Leading with a Limp* (Colorado Springs, CO: WaterBrook Press, 2006), 8-9.

⁹ Terry B. Walling, *Stuck! Navigating Life and Leadership Transitions* (Carol Stream, IL: ChurchSmart Resources, 2008), 63-95.

another. The word ‘development’ means ‘the unfolding.’”¹⁰ Believers need to have mentors so that they might understand how much they need to allow God to unfold different chapters of their lives so that they can go through the three stages of awaking, deciding, and finishing well.

To Raise Up Church Planters

On October 18, 2007, an article was written in *Christianity Today* regarding the self-proclaimed failures of Willow Creek Community Church (hereafter, Willow Creek) in Chicago.¹¹ Bill Hybels, Senior Pastor of the church, confessed that the church had made a mistake. This confession came after Willow Creek released findings from a multiple-year qualitative study of its ministry. The results were published in a book titled, *Reveal: Where Are You?* co-authored by Greg Hawkins, executive pastor of Willow Creek. Hybels called the findings “earth shaking,” “ground breaking,” and “mind blowing.” Hybels stated, “We made a mistake. What we should have done when people crossed the line of faith and become Christians, we should have started telling people and teaching people that they have to take responsibility to become ‘self feeders.’ We should have gotten people, taught people, how to read their Bible between service, how to do the spiritual practices much more aggressively on their own.”¹²

Ed Stetzer and David Putman, in their book, *Breaking the Missional Code*, clearly illustrate the pitfall of mega-church model:

¹⁰ Walling, *Stuck!* 15.

¹¹ Uri Scaramanga, “Willow Creek Repents?” *Christianity Today.com*, October, 18, 2007, http://www.outofur.com/archives/2007/10/willow_creek_re.html (accessed October 30, 2011).

¹² *Ibid.*

So while many pastors have struggled with “doing church” in their contexts, successful pastors have discovered God’s unique vision for their local churches, often learning from others. They became missional churches where God had placed them. They broke the missional code in their own neighbourhoods instead of applying proven strategies of innovative pastors around the country, instead of focusing on church growth or church health gurus.¹³

In the trend of so many “copy and paste” models from successful stories of mega-churches, many churches are feeling stuck. There are not many like Bill Hybels and Rick Warren in this world to build their mega-churches. But there are numerous faithful pastors who are ready to build and plant churches according to God’s tailor-made plans for their specific churches. Mentors are critical in that they can help individual believers to become missional people, and the churches to which they belong to become missional churches. As such, they will no longer simply be “doing church,” but instead they will be multiplying and birthing churches according to Jesus’ Great Commission. A mentor’s responsibility is to raise up church planters to extend God’s Kingdom.

Logan asserts that church multiplication movements can happen anywhere, at any time.¹⁴ He discusses John Wesley, and how in his lifetime saw seventy-two thousand people in England and fifty-seven thousand people in the U.S. become followers of Christ. In the generation after his death, at one point, one in every thirty adults in England was a Methodist. Wesley’s secret was: a simple, reproducible method—a system that empowered ordinary people to do extraordinary things.¹⁵

¹³ Ed Stetzer and David Putman, *Breaking the Missional Code* (Nashville: Broadman & Holman, 2006), 48.

¹⁴ Robert E. Logan, *Be Fruitful and Multiply* (St. Charles, IL: ChurchSmart, 2006), 16-17.

¹⁵ *Ibid.*

Logan offers other vivid examples of churches that grow and multiply rapidly. One such church is New Life Fellowship in Bombay, India. Founded in 1968, by 1980 the church had only about one hundred members. After emphasizing church multiplication, as of 2000 there were approximately twelve hundred house churches in 250 worship centers with an estimated attendance of fifty thousand. Most of the churches are still renting their worship places and offices. Another example is Awakening Chapel, founded in 1998 by Neil Cole, author of *Organic Church*. Today there are at least 375 organic churches that are part of this movement, which spread over twelve countries in less than four years.¹⁶

Garrison reports that there are thirty thousand people baptized every day now in China, and he gives many examples of the immense growth of church multiplication. In Africa, one Muslim boy experienced God and later founded a church in the 1990s. Out of this one church, by 2000 there were four thousand churches, within which 150,000 people had received Christ. In northern India, there were only twenty-eight churches in the 1980s. By the 1990s there were 1,720 churches, within which 55,000 people were baptized, and by 2000, there were 5,400 churches, within which 83,000 people were baptized.¹⁷ Logan writes, “Success from a Christian perspective is simply to ‘find out what God wants you to do . . . and do it.’ . . . Effective leaders take time to cultivate vision from God and to help others embrace the vision as their own.”¹⁸

¹⁶ Logan, *Be Fruitful and Multiply*, 16-17.

¹⁷ Garrison, *Church Planting Movements*, 45-46.

¹⁸ Robert E. Logan, “Shared Vision and Mission,” from from Coachnet, an online teaching website available to students in Logan’s classes.

George Patterson and Richard Scoggins, in their book, *Church Multiplication Guide*, state that a reproducing church needs a firm vision that it belongs to the living, reproducing body of Christ and therefore receives from God all that it needs to reproduce.¹⁹ Jesus says, “The harvest is plentiful but the workers are few” (Matthew 9: 37). Only Jesus can see that the harvest is plentiful and coming. A church needs a vision from God that it can see through God’s eyes.

In his book, *The Forgotten Ways*, Alan Hirsch recalls experience at a seminar on missional church during which the participants were asked to ponder how the early Church could grow from twenty-five thousand Christians in AD 100 to twenty million Christians in AD 310.²⁰ The speaker’s question haunted him: “How did they do this? How did they grow from being a small movement to the most significant religious force in the Roman Empire in two centuries?”²¹ Hirsch’s answer is what he calls Apostolic Genius with the missional DNA. At the centre of his Apostolic Genius is the fact that Jesus is Lord, and from that truth are generated his five elements: “Disciple Making,” “Missional-Incarnational Impulse,” “Apostolic Environment,” “Organic Systems,” and “Communitas, not Community.”²² Truly, the members of the early Church received a vision from the Lord Jesus Christ. They “saw” the tailor-made strategy for having Christians disciplined and churches multiplied.

¹⁹ George Patterson and Richard Scoggins, *Church Multiplication Guide* (Pasadena, CA: William Carey Library, 2002), 184.

²⁰ Alan Hirsch, *The Forgotten Ways* (Grand Rapids, MI: Brazos Press, 2006), 18.

²¹ Ibid.

²² Ibid., 24-25.

Garrison writes, “A Church Planting Movement is a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment.”²³ It was beyond human effort that the early Church could grow as rapidly as it did. Without a vision from Jesus as King and Lord, church multiplication is impossible. For this reason, many churches are dying or experiencing plateau; they are unable to receive any vision from Christ and are simply striving with human endeavor.

All of these churches that grew and multiplied—the early Church, St. Patrick’s movement, Wesley’s churches, and the Church in China today, among others—received a vision from Jesus as their Lord. Even in the business field, Starbucks and Wal-Mart have experienced this type of growth, and each of these companies started with a vision. Joseph Michelli, in his book, *The Starbucks Experience*, states clearly that Starbucks started with a vision from its chairman, Howard Schultz. He states, “A vision and a plan executed to perfection are what characterize great businesses.”²⁴ If Starbucks can open five new stores every day, one wonders why the Church cannot experience a similar growth rate.²⁵ It is certainly possible, as is evident in the examples presented here. For these churches, their success lies in the fact that each one has received a vision from Jesus Christ who is their Lord and King. Thus, mentors are needed desperately to raise up church planters so that Jesus’ Great Commission can be accomplished.

²³ Garrison, *Church Planting Movements*, 21.

²⁴ Joseph Michelli, *The Starbucks Experience* (New York: McGraw Hill, 2007), 2.

²⁵ *Ibid.*, 4, 14.

Understanding Mentoring

Stanley and Clinton state clearly that mentoring is a relational process:

Mentoring is a relational process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment.

It takes commitment to build a mentoring relationship, to allow our lives to be teachable and responsive, and to be willing to be held accountable for our growth. But the resulting empowerment and enrichment to our lives are beyond measure.²⁶

In order to understand how mentoring differs from discipling, it is important to understand the different types and functions of mentoring. Stanley and Clinton provide a helpful summary of the various mentoring and discipleship roles.²⁷ There are three types of mentors: intensive, occasional, and passive.

Within the umbrella of “intensive” types of mentors are disciplers, spiritual guides, and coaches. A discipler enables Christians in the basics of following Christ. In the strategy presented in this paper, the first two-year stage is focused upon raising disciples. One of the basic responsibilities of a discipler is to raise up evangelists so that Christians in their early stages start to lead others to Christ. A spiritual guide helps an individual to find accountability, direction, and insight for questions, commitments, and decisions affecting spirituality and maturity. Finally, a coach helps an individual to build up motivation, skill, and application needed to meet a task or a challenge.

There are also three “occasional” types of mentors: a counselor, a teacher, and a sponsor. A counselor gives timely advice and correct perspectives on viewing oneself,

²⁶ Clinton and Stanley, *Connecting*, 40, 46.

²⁷ *Ibid.*, 42.

others, circumstances, and ministry. A teacher provides knowledge and understanding of a particular subject. And a sponsor provides career guidance and protection as a leader moves within an organization.

There two “passive” types of mentors: a contemporary model and a historical model. A contemporary model is a living, personal model for one’s life, ministry, or profession. This person is not only an example but also inspires emulation. A historical model is someone who is no longer living whose life teaches dynamic principles and values for life, ministry, and/or profession.

These three types and eight functions of mentoring provide a better understanding regarding the difference between the discipling stage and the mentoring stage. The discipling stage consists primarily of the first function among these eight functions. The discipler in this role nurtures new Christians to become true disciples of Christ. The mentoring stage moves on to the other seven functions. Each of these seven uses mentoring deeper-level training of Christians to be mature leaders.

Stages of Mentoring

The four-year plan in understanding the stages of mentoring is according to Jesus’ parable of the growing seed in two stages and four types. The first stage is the discipling stage: the micro plan, and the second stage is the mentoring stage: the macro plan. Together these two stages bring about the development of the stalk, the head, the full kernel in the head, and the harvest.

Within the discipling stage is the development of the stalk as well as the head. During the first year, disciplers help new Christians to have a daily intimate personal

relationship with Jesus through true daily devotion (the stalk). In the second year, one essential feature is added in that those being disciples are now also trained to be evangelists (the head). The focus of the first two years is to have a daily intimate personal relationship with Christ in order to be ready to lead people to Christ.

Within the mentoring stage is the development of the full kernel in the head as well as the harvest. During the third year, which is part of the macro movement, those who have been disciples will be trained to work on a deeper level as mentors. Mentors will equip the new disciples and evangelists to become mature Christians (the full kernel). In the fourth year, these mature Christians will be mentored to become church planters (the harvest).

The Role of a Mentor

The importance of a mentor was presented in the first section of this chapter, and those points of importance overlap with the role of a mentor. These points include: 1) to provide spiritual formation; 2) to help with changes and transitions; 3) to help believers finish well; and 4) to raise up church planters. In addition to these four goals, three additional main points regarding the role of a mentor were outlined in my first bishop's letter that was sent to all sixteen ACiC churches (see Appendix N). This letter stated that what I received from the Lord regarding the role of a mentor is summed up as: connecting, relationships, and unity.

The first role of a mentor is to connect people together in various aspects using various ways. Disconnecting is what has been happening to many Christians all over the world—disconnecting and isolating from relationship with God and with each other, and

disconnecting with all kinds of contact points through which people can receive resources and training. It is the role of a mentor to connect everything again according to God's plan, helping people to enter into God's preparations and raise up disciples, evangelists, mentors, and church planters.

The second role of a mentor is through connecting to build up deep and wide relationships with God and others through various basic Christian disciplines and spiritual formation. To put on a program is not difficult, but to build up relationships requires a great deal of time and effort. It is the role of a mentor to lead by example of building up good relationship in all areas so that more Christians can become disciples, evangelists, mentors, and church planters.

The third role of a mentor is to build unity in the Church. Jesus stressed the importance of unity in John 17, his last sermon before he was crucified. Jesus knew very well that Satan's main tactic was to destroy the unity of his apostles and disciples. There are so many dissensions in churches which cause people to mistrust the Church and Christians in general. It is the role of a mentor to connect people together, build up genuine relationships, and bring unity to the Church.

On a final note, Cole points out the importance of spending time with people who are "good soil." He writes,

If ten people accept the Gospel and only two bear fruit, I no longer babysit the unfruitful eight. Instead, I invest my life in the two. These two will bear much fruit. I am convinced that we have made a serious mistake by accommodating bad soil in our churches. . . . We must invest everything in the few who will bear fruit. Life is too short and the potential yields are too great to spend our lives babysitting fruitless people.²⁸

²⁸ Cole, *Organic Church*, 69-70.

Leaders spend too much time to those who are unteachable and unfruitful. It is imperative that leaders spend their time to teach the 20 percent who are willing to learn and to be taught.

Evaluation

The Network Leadership Team will design an evaluation form to be completed by all ACiC parishioners in May of 2013 and 2014 to learn the fruitfulness of these two years. The form will likely be similar to the original questionnaire that was used as a pre-test. The results of the survey will be used as to evaluate how the ACiC will move forward for its next four-year plan.

CHAPTER 9

THE IMPLEMENTATION – A FOUR-YEAR PLAN

Cole states that the Church today needs a system that is practical and profound—a system that is significant enough to tap into the Christian’s internal motivation, yet simple enough that it can be easily passed on from disciple to disciple.¹ The system that the ACiC has put into practice is a paradigm-shifting and DNA-changing leadership system. It is designed to fulfill the ACiC’s mission statement, which is “The Anglican Coalition in Canada (ACiC) is a missionary movement focused on raising up vibrant and authentic Christians through organic congregations and a lifestyle of Christ-likeness.” It is also designed to fulfill the ACiC’s purpose statement, which is “We exist to empower a fresh expression of Anglicans across Canada who are devoted daily to their journey in Christ and expressing their faith in the living out of the Great Commission.”

The implementation of this system is also simple, deep, and focused, and it is tailor-made to match the micro discipleship strategy. Jesus used examples of farming in his parables of the sower and the growing seed in order to inspire believers to be good farmers. It is his hope that believers would use an organic way of farming from the

¹ Cole, *Cultivating a Life for God*, 36-37.

sowing of seeds to the joy of harvest to further his Kingdom. Disciples of Christ within the ACiC respond to Jesus' call to be good farmers and to live out these parables, to prepare good soil, and to work hard on all four stages of the growing seed.

Preparation Year: Sowing of Seeds (January 2009 to June 2010)

As part of the year of preparation between January 2009 and June 2010, I took several steps in order to set the stage for the strategy presented in this paper. I gathered data by interviewing leaders and conducting surveys; I personally disciplined two young men as a testing ground for discipleship; the two blogs for daily devotion were launched; and a planning stage was held with the ACiC Network Leadership Team.

Interviewing Leaders and Conducting Surveys

This was the first phase of my effort to test whether the micro discipleship theory and strategy works. Chapters 1 and 2 detailed my process of personally interviewing several world renowned leaders and collecting 1,179 surveys from Christians from forty-six churches in order to prove the validity of this theory. To my surprise, all of the Christian leaders I interviewed had the same point of view regarding how critical and important the micro discipleship strategy is. All of them agreed that the micro stage of the growth of a Christian, particularly daily devotion, is being neglected by most Christians, including Christian leaders. Many of them stated certainty that this phenomenon is one of the major reasons for the decline of Christianity and the cause of burnout for many pastors and leaders. The four-year strategic plan is meant to restore this micro stage and make daily devotion a daily lifestyle so that micro discipleship becomes a reality and not just a theory.

Discipling Two Young Men

As a testing ground for discipleship using the micro discipleship theory, I personally disciplined two young men, and focused on their having daily devotion using my “Devotion on Fire” blog. I wanted to confirm its success before asking other to do the same. It was a very rewarding spiritual journey with two young teens. At first I thought three months might be enough; then it extended to one year because they were not able to build up a lifestyle to be with Jesus daily. I eventually disciplined them for two years and eight months before passing the baton to the leaders of the youth group. I am thankful that they are two vibrant young leaders in our church today.

Launching the “Devotion on Fire” Blog

There are quite a number of daily devotional materials available, but most of them have only a few verses from the Bible each day as well as stories to help the reader to meditate on the Word. Others are study guides designed to teach people more about the Bible. My call to the “Devotion on Fire” blog is to help Christians to have a healthy spiritual diet daily. Those who follow this blog experience a daily intimate personal relationship with Jesus through reading one chapter of Bible each day, praising the Lord through two English and two Cantonese or Mandarin praise songs, and exercising the power of prayer by praying for various people and ministries. So far people from sixty-one countries have visited this blog.²

² The names of the countries are Argentina, Armenia, Australia, Austria, Bahamas, Bangladesh, Bulgaria, Belarus, Belgium, Brazil, Canada, China, Colombia, Denmark, Egypt, Ethiopia, Finland, France, Germany, Ghana, Greece, Hong Kong, Hungary, India Indonesia, Iran, Israel, Jamaica, Japan, Kenya, Latvia, Lithuania, Malaysia, Malta, Mexico, Myanmar (Burma), Netherlands, New Zealand, Nigeria, Oman, Pakistan, Peru, the Philippines, Poland, Romania, Russia, Rwanda, Serbia, Singapore, Slovenia,

Planning Stage with the ACiC Network Leadership Team

This was perhaps the most difficult and challenging stage of all because if the Network Leadership Team had not agreed with my proposal regarding the mission, vision, and strategy as well as the four-year plan for ACiC (Appendix H), then I would not have been able to complete this project. The Network Leadership Team (hereafter, NLT) consists of five clergy: Rev. Peter Klenner (the chair of the NLT and the Network Leader of ACiC), Rev. Ed Hird, Rev. Ken Bell, Rev. Simon Neill, and myself. There were four main stages that led to the NLT becoming involved in this strategy planning process.

Personal Preparation

Before I started the Devotion on Fire blog I was one of the many pastors who did not have daily devotion. Sometimes I used “Our Daily Bread” for two to three days and sometimes I considered my sermon or Bible study preparation as daily devotion. I suffered from the lack of that daily intimate personal relationship with Jesus for years, and I had a few times experienced burnout and had even wanted to quit as a pastor.

The first time I was richly blessed by my new habit of daily devotion was when my wife Michelle was diagnosed with leukemia on April 9, 2010. She was admitted to Vancouver General Hospital the next day with a group of two doctors and four nurses waiting to attend to her immediately. This took place eight months after I had started writing my Devotion on Fire blog and having a daily intimate personal relationship with Jesus. For the first two weeks I was with Michelle twenty-four hours a day at Vancouver

South Africa, South Korea, Spain, Switzerland, Taiwan, Thailand, Turks and Caicos Islands, Ukraine, the United Arab Emirates, the United Kingdom, and the United States.

General Hospital, and then Michelle stayed at the hospital for one more week before the doctor sent her home for out-patient chemotherapy. It was the most painful, stressful, and challenging three months we had ever had. Michelle started to have daily devotion with me the first day she was in the hospital.

I remember vividly one day when I was having daily devotion, Jesus said to me, “If you had not listened to me regarding having daily devotion, you would not be able to get through this storm. Without me, you cannot do it.” I was shocked and moved at that moment, and I realized that the micro discipleship vision I received began with me as the most micro element. From me it also involved my wife, then our two sons, then the ACiC clergy, leaders, and members, and finally the thousands of other people who are using my blogs and podcasts as a tool for their daily devotion. Without this personal preparation from the Lord, I do not think I would have been able to take up the position of bishop to lead his people.

Consultations

I spent almost a year praying, fasting, researching, and analyzing the situation in the ACiC. Using all I have learned during the past four years of my studies within the DMin program at Fuller, I came up with a proposal for a simple, focused, and deep strategic plan. In hopes that the NLT would accept the plan, I had face-to-face consultations with three DMin professors and church consultants, during which the plan was amended before it was presented to the NLT.

On September 13, 2010, I spent two hours with Professor Eddie Gibbs in his home in Pasadena, California. During this time I received important feedback regarding

the micro discipleship theory and strategy. On September 15, 2010, I spent three hours with Professor Gil Stieglitz, who has been my personal coach for the past six years in Sacramento, California. On September 16-17, 2010, I had two full-day coaching sessions with Professor Terry Walling to finalize the plan. Professor Walling commented that he had rarely seen such a concise and practical strategy plan.

NLT Planning Retreat

It was with a frightened heart that I joined this critical retreat at the Everett Hilton Garden Inn from September 27-29, 2010. I worried that the NLT would not accept my proposal for the micro discipleship strategy. We had the honor of having Professor Terry Walling as our facilitator to discuss my proposed plan for three exciting days. The NLT had a lot of intense discussion and fierce arguments regarding the plan, and together we produced an amended plan at the end of the retreat. The retreat proved to be very successful in creating a unified spirit within the group, and in creating a revised version of the new vision, mission, and strategy for ACiC. The next step was for the proposal to be approved at the ACiC Annual General Meeting.

ACiC Annual General Meeting 2010

The NLT did some detailed planning after the retreat for the upcoming Annual General Meeting (hereafter, AGM). We invited our Chairman bishop, the Rt. Rev. Chuck Murphy, to be in this AGM with a special leadership team of three clergy appointed by him. We also planned to hold our first national conference one day after the AGM in order to create a momentum for the micro discipleship vision and strategy.

With all the careful planning, the new proposed plan (Appendix H) was passed unanimously at the AGM on October 29, 2010. The passing of the plan gave us an opportunity to fully implement the micro discipleship strategy to all sixteen ACiC churches. From the visioning and writing of the plan, to the consultation with the three professors, to the involvement of the NLT, to the coming of our Chairman bishop's team, to the passing of the plan in the AGM, the process has been somewhat like a mini-version of micro discipleship itself—from the stalk, to the head, to the full kernel and then to the harvest. Once the plan was passed, it felt like a dream come true and the reality of a harvest. Yet, I will wait eagerly to see the real harvest come into reality after four years.

**1st Year: The Stalk: “Raising Disciplers” Campaign
(September 2010 to August 2011)**

During each of the four years of the micro discipleship strategic plan, a simple format will be followed for each year. It should be noted that each “year” represents a year on the school calendar rather than a conventional calendar year. First, each September, both the Clergy Retreat and the ACiC National Conference will be held. In March, the yearly campaign will be launched. And in May, the AGM, the ACiC Leadership Breakthrough Conference, and the NLT Retreat will all be held.

Recruiting Coaches on Three Levels

The first wave of creating momentum involved starting first with ACiC clergy. Donations were solicited on behalf of the bishop's fund so that there would be sufficient financial resources to create a new platform for the micro discipleship movement. One of the benefits of being a church in the AMIA is that coaching is emphasized. The AMIA

provides each bishop and NLT leader with a professional coach. With the extra financial support, it was determined that NLT members would also receive coaching. Terry Walling will be the coach of all five clergy on the NLT for a three-year term. This extra effort to provide to all members of the NLT team with a professional coach has proven to be very rewarding so far, as all are being raised up to a new level of leadership.

The second level of coaching is that each of the NLT members will become a coach for two or three senior pastors within the ACiC churches. This means that all senior pastors will be coached. The third level involves preparation for coaching other pastors as well as lay leaders in the ACiC. The NLT leader, Rev. Peter Klenner, and one of the NLT members, Rev. Ed Hird, attended a one-week coaching course with Professor Terry Walling, and received their coaching licenses as a result. They are now equipped to launch a deeper level of coaching for ACiC clergy and leaders at a later time. This three-tiered plan for coaching provides ACiC clergy and leaders with a better opportunity to prepare themselves to lead all church members in this movement of micro discipleship.

First Canadian Regional Conference
(Raising Disciplers, October 15 to 17, 2010)

The regional conference titled “Following Jesus” was very successful. This conference created the second wave of momentum for the micro discipleship movement. Approximately fifty clergy and leaders participated in the conference. The number was not a significant number but it showed a strong start. The success led the renaming of the conference to “national conference” beginning in 2011. I had the honor of starting this series of conferences with a key-note talk: “Micro/Macro Discipleship: Vision and Action of the ACiC.” Bishop Chuck Murphy also gave two talks and a sermon, and five

different practical workshops were offered by Bishop Murphy's team: the Very Rev. Mike Murphy, the Ven. H. Miller, the Rev. Canon Dr. Allen Hughes, and Mr. Andy Piercy. This conference certainly created a new awareness among ACiC leaders and members regarding the understanding of and the need for micro discipleship and the four-year strategic plan.

Launching the Discipler123 Campaign (March 2011 to May 2011)

The Discipler123 Campaign was launched in March 2011 as the third wave to create momentum for the micro discipleship movement. Each member of the ACiC received a newly designed key-ring, one side with the Bishop's Seal and the other side with the name of this campaign and the sites of my two blogs: "Devotion on Fire" and "Discipler 123." I started to write the Discipler123 blog with English and Cantonese podcasts on March 6, 2011 to create another wave of momentum for the micro discipleship movement. The campaign invited people to become disciplers, and to commit to discipling two mentorees for three months. These triads met once a week and encouraged each other to have daily devotion using the Discipler123 blog and/or podcast.

First ACiC Leadership Breakthrough Conference (May 25 to 27, 2011)

The first ACiC Leadership Breakthrough Conference was held in May 2011. This represented the third stage of in-depth training to ACiC clergy and leaders. It also represented the fourth wave of momentum since the four-year strategic plan was launched. The ACiC has the honor of having Professor Terry Walling slated to lead this conference for three consecutive years (see Appendix Q). Approximately seventy clergy

members and leaders attended this conference, and all gave positive feedback regarding the quality and practicality of the conference to raise up leaders on a deeper level. The spirit of unity that was experienced by the NLT in September 2010 was again experienced by a wider level of clergy and leaders at this conference. The micro discipleship momentum was increased due to Professor Terry Walling's many examples in support of the micro discipleship vision and strategic plan.

Second NLT Retreat
(May 27 to 28, 2011)

Following the same pattern of the first NLT retreat led by Professor Terry Walling, Dr. Walling led this two-day retreat immediately following the first Leadership Breakthrough Conference. This second NLT Retreat helped the team to evaluate the effectiveness of the conference and to facilitate the process of planning for the next Clergy Retreat and the Second National Conference in September 2011. This retreat was another valuable opportunity to be with Dr. Walling and to build up team's unity and spirit. At the first NLT retreat in May 2010 the group experienced strong disagreement and scattered visions. At the May 2010 meeting the group was in one accord, working for the same goal through the four-year strategic plan.

**2nd Year – The Head: “Raising Evangelists” Campaign
(September 2011 to August 2012)**

Clergy Retreat (September 13-15, 2011)³

The Clergy Retreat for 2011 was the fourth stage of providing an in-depth spiritual journey for ACiC clergy and the fifth wave of momentum for the micro

³ See Appendix R for the retreat schedule.

discipleship movement. The retired Primate of the Anglican Church of South East Asia, the Most Rev. Yong Ping Chung, led this retreat titled, “Intimacy with Jesus.” It was decided that this retreat would stay on the main focus of micro discipleship in order to help clergy and leaders to continuously build a daily intimate personal relationship with Jesus. The clergy in attendance were also encouraged to add to their focus this year the importance of being an evangelist. The group experienced a major breakthrough regarding building trust, team-ministry, and a spirit of unity at this retreat through the superb leadership of Archbishop Yong.

Second ACiC National Conference
(Raising Evangelists - September 15 to 17, 2011)

Another successful conference—this time the national conference—took place in September 2011.⁴ Titled “The Intimate Pilgrimage,” this conference created the fifth stage for leadership development and the sixth wave of momentum for the micro discipleship movement. Approximately one hundred clergy and leaders participated in this conference, a 100 percent increase from last year’s conference. This increase in the number of participants demonstrates that momentum has been created. Three world-class speakers were in attendance: the Most Rev. Yong Ping Chung, the Rt. Rev. Todd Hunter, and Dr. Terry Walling. These speakers presented on the practical aspects of the spiritual life and leadership development. I personally led two workshops which were designated for teaching daily devotion using my blogs and podcasts, as well as how to become both a discipler and an evangelist.

⁴ See Appendix S for the conference flyer and schedule.

The main focus of this second year, evangelism, was introduced by a presentation of Life Transformation Groups, Neil Cole's strategy for discipleship. Cole states,

The Life Transformation Group (LTG) system is a grass-roots tool for growth. Through this simple system the most essential elements of vital spiritual ministry are released to common Christians without the need for specialized training. It taps the disciple's internal motivation and provides the support needed to grow in the essentials of a spiritual life. The LTG empowers the common Christian to do the uncommon work of reproductive discipling.⁵

An important tool for the LTG strategy is the LTG card (see Appendix T). The LTG card is used by the members of the small groups (either pairs or triads), and it includes questions for accountability (called "Character Conversation Questions). With the distribution of the LTG cards during this conference, this marked the beginning of the second year's theme, to raise up evangelists. The distribution of the LTG cards has created a new awareness on behalf of the clergy and leaders regarding how simple and important it is to become both disciplers and evangelists at the same time. This conference created a new momentum that had not previously been seen, which demonstrates the fact that people are being released from maintenance mentality to a genuine revival through the micro discipleship movement.

Launching First Phase of Discippler/Evangelist 123 Campaign (October 2011 to December 2011)

On September 9, 2011, immediately following the success of the Second ACiC National Conference, I wrote a letter to be put as an insert in all the bulletin of all sixteen churches in the ACiC (see Appendix U). This letter was inserted on the first Sunday of October to officially launch the second year's theme, "Raising Evangelists," of the four-

⁵ Cole, *Cultivating a Life for God*, 63.

year strategic plan. This stage will not be an easy stage because according to the survey data from members of the ACiC, it was evident that bringing others to church and leading people to Christ is not taking place with much regularity. In addition to the letter to the churches announcing the launch of year two, I have also started to use the Discippler 123 model, incorporating the use of the LTG card, in four groups that I am leading. There are approximately seventy people in these four groups. After three months, in December 2011, I will collect examples of success based on this experience and will write another letter to the churches, this time sharing the fruits of the three months. It is hoped that this letter will create another wave of dedication toward becoming evangelists.

Launching Second Phase of Discippler/Evangelist 123 Campaign (March to May 2012)

The second phase of the Discippler/Evangelist 123 campaign will be from March to May 2012. I will write another letter to all sixteen congregation regarding more recent successes of the four groups using the Discippler 123 model and the LTG cards. It is hoped that this will inspire another wave of momentum toward a deeper level of commitment to the Discippler/Evangelist 123 Campaign.

Second ACiC Leadership Breakthrough Conference (May 2012)

This second ACiC Leadership Breakthrough Conference represents the sixth stage of providing in-depth training to ACiC clergy and leaders as well as the ninth wave of momentum for the micro discipleship movement. We have the honor of having Professor Terry Walling slated to lead this conference again as a continuation from last year's training. It is anticipated that more clergy and leaders will attend this conference than did

last year. It is hoped that this conference will provide clergy and leaders with additional training and that it will build another new level of momentum to the movement.

Third NLT Retreat (May 2012)

The third NLT Retreat will be held in May 2012. This will be the third year of this retreat, and it will follow the same pattern of the first and second NLT retreats, also led by Professor Terry Walling. This retreat will be another valuable opportunity to be with Dr. Walling to build up the spirit of unity within the team.

Evaluation Process (June 2012)

A new questionnaire will be designed by the NLT team in May 2012, and ACiC parishioners will be asked to complete this survey. The results will effectively evaluate the fruitfulness of the first two years of raising disciplers and evangelists. The result will be announced in September 2012 during the clergy retreat, the national conference, and a bishop's letter to prepare for the second part of the four-year plan to raise up mentors and church planters.

3rd Year: The Full Kernel: "Raising Mentors" Campaign (September 2012 to August 2013)

It is hoped that based upon the first two years of hard work using a simple, focused, and deep model to create momentum for the micro discipleship movement, the second part of the four-year plan will see the fruits of micro discipleship and will successfully transition to macro discipleship and church planting. Logan offers a good picture of what micro discipleship naturally leads to: "The true fruit of an apple tree is not

just an apple, but another apple tree. A person can count the number of seeds inside one apple, but only God can count the number of apples inside one seed. Just as disciples reproduce disciples and ministries reproduce ministries, churches reproduce churches.”⁶ When believers successfully plant an apple tree then “the true fruit of an apple tree is not just an apple, but another apple tree.” Logan calls that “the Creation Principle,” and he explains, “It may seem to be a big shift to go from being inwardly focused to being outwardly focused, but it’s clearly a biblical one. God will honor a commitment that extends beyond the local church to the universal church.”⁷

The micro discipleship movement is not an inwardly focused activity but a true biblically based movement, as in the parable of the sower and the growing seed. In Logan’s illustration, a healthy apple tree will beget more apple trees. A healthy church will beget more healthy churches. The micro discipleship movement will lead to macro church planting. This is the focus of the second part of the four-year plan, and the same simple, focused, and deep pattern will again be used, this time to raise up mentors and church planters.

The third year will see the same cycle of preparation for both leaders and lay members. This cycle will include: the Clergy Retreat (September 2012); the Third ACiC National Conference (“Raising Mentors”) (September 2012); the launching of the First Phase of Mentors 123 campaign (October 2012 to December 2012); the launching of the Second Phase of Mentors 123 campaign (March to May 2013); the Second ACiC

⁶ Logan, *Be Fruitful and Multiply*, 24.

⁷ *Ibid.*, 24.

Leadership Breakthrough Conference (May 2013); and the Third NLT Retreat (May 2013).

**4th Year: The Harvest: “Raising Church Planters” Campaign
(September 2013 to June 2014)**

The fourth year will see the same cycle of preparation for both leaders and lay members. This cycle will include: the Clergy Retreat (September 2013); the Fourth ACiC National Conference (“Raising Church Planters”) (September 2013); the launching of the First Phase of the Mentors/Church Planters 123 campaign (October 2013 to December 2013); the launching of the Second Phase of the Mentors/Church Planters 123 campaign (March to May 2014); the Third ACiC Leadership Breakthrough Conference (May 2014); and the Fourth NLT Retreat (May 2014).

**Evaluation Process
(June 2014)**

Another questionnaire will be designed by the NLT team in May 2014, and will be given to parishioners in June 2014. This survey will test the fruitfulness of the second two years of raising mentors and church planters. The results will be taken by the NLT team to plan for a possible new strategic plan going into the future, which will be decided in June 2014.

Conclusion

The implementation of the four-year plan shows how the micro discipleship theory will become a reality to enhance healthy growth, and to lead the churches of ACiC to a macro level. Each stage has significance in building up momentum for the harvest

and cannot be rushed. The plan starts on a micro level and focuses on essential elements which each Christian should be practicing, such as maintaining daily devotion and other basic Christian disciplines. The plan then provides a full-scale awakening of the need to raise disciplers, mentors, evangelists, and church planters who will nourish disciples of Christ to live out a relational and missional lifestyle. Cole asserts, “Multiplication may be costly, and in the initial stages slower than addition, but in the long run, it is the only way to fulfill the Great Commission in our generation.”⁸ The ACiC is prepared to put in the time and effort needed to successfully multiply. Garrison also writes, “Rapid reproduction starts with the DNA of the first church.”⁹ The goal of this strategy is to put the missing DNA, which is micro discipleship, back in its rightful place, and to start with a few or even just one or two churches. Thus, the thirty-fold, sixty-fold, and one-hundred-fold of Jesus’ parable of the growing seed may become a reality.

⁸ Cole, *Cultivating a Life for God*, 23.

⁹ Garrison, *Church Planting Movements*, 195.

CONCLUSION

Two words may be used to conclude this final project: “connexity” and “relateonship.” Both words are new words that cannot be found in the dictionary. “Connexity” is a word that has recently been invented by experts in the business field. “Relateonship” is a word which I have coined in the process of finishing this final project. I find that this paper started with connexity and completed in relateonship.

Connexity

“Connexity” is a new word being used on the Internet as the blending of the two words, “connected” and “community.” Companies like eBay and Amazon.com claim themselves to be in “connexity”—making connections and building communities.¹ In the first and second sections of this project, a connection was made between the micro discipleship theory and the discipleship development of the Christian community.

The purpose of this ministry focus paper is to present a mentoring discipleship strategy to develop a relational and missional lifestyle on a micro level for churches of the ACiC. The first section demonstrates the fact that an effective strategy for kingdom development must take into account the uniqueness of the context in which it will be implemented, so this section addresses issues in this aspect. It offers a general overview of the ACiC, describing its history, vision, and people. The paper then explores contextual issues, especially in the reality that fewer than 10 percent of Christians have a daily devotional time, which is directly related to the rationale for launching this micro discipleship plan.

¹ Robert Lewis, *The Church of Irresistible Influence* (Grand Rapids: Zondervan, 2001), 109.

The second section describes the biblical, ecclesiological, and theological assumptions that serve as the foundation of the strategy. The paper attempts to clarify the goal of the process by asking three simple but basic questions: Why are fewer than 10 percent of Christians having a daily devotional time? Is this a problem? If so, how ought the Church deal with this problem? A theology of micro discipleship has been proposed, highlighting biblical teachings regarding the necessity and nature of this strategy.

Connexity is the aim of this project: all data comes together in order to prove the significance of the micro discipleship theory for the Christian community. And due to the lack of a daily intimate relationship with Christ for most Christians, clearly micro discipleship is truly the missing DNA in discipleship development.

Relationship

The word “relationship” is word which I have coined in the process of completing this ministry focus paper. People rely on many terms and phrases to define different kinds of relationships, such as “acquaintanceship,” “apostleship,” “apprenticeship,” “authorship,” “captainship,” “chairmanship,” “championship,” “companionship,” “consultantship,” “kingship,” “lordship,” “membership,” “mentorship,” “professorship,” “workmanship,” “worship” and many more “ships.” We as human beings spend most time of our lives with all those “ships,” but not on a daily, intimate, personal relationship with Jesus, being fully submitted to his Lordship. “Relationship,” then, signifies the fact that we should shift our focus from relating to all those other “ships,” and instead relate to the one true one “ship,” Jesus Christ our Lord. If we can relate to that “ship” then we should be enjoying the daily, intimate, personal relationship with our King.

In this line of thought, the third section provides a practical four-year strategic plan to build up and live out a relational and missional lifestyle on a micro-macro level.² The section begins by outlining the tasks of a two-stage simple, gradual mentoring/discipleship process in which people are raised up to be disciplers and evangelists in the first two years, then mentors and church planters in the latter two years. The heart of the proposed strategy is a simple, focused, and deep four-year plan for ACiC churches to create a relational and missional micro discipleship movement to extend God's Kingdom.

In the process of writing this ministry focus paper I have received emails of encouragement from various Christian leaders. Their sharing confirms the importance of this micro discipleship vision and strategy. In the process of my five years of DMin study, culminating in this final project, I have seen much fruit of micro discipleship in my own life and in the lives of others. I have also learned much from those who have shared with me how they are experiencing a daily intimate personal relationship with Jesus Christ our Lord. Many are experiencing a spiritual revival through my blogs, podcasts, and the vision and action of micro discipleship.

The ACiC is in the process of the beginning of the first month of the second-year plan (October 2011) and things are getting better and better. More people are willing to participate in the micro discipleship process and all members of the sixteen churches understand that we have entered into a revival through the launching of this four-year

² The idea of "micro-macro" comes from Jesus' parable of the growing seeds in Mark 4:28. If the micro stage ("the stalk") is successful, then a macro effect ("harvest") will follow and there will be thirty-fold, sixty-fold, or even a hundred-fold." Mathematically, one hundred fold is represented by thirty zeros after 1. These four stages (from the micro to the macro level) involve raising up four kinds of leaders: disciplers, mentors, evangelists, and church planters.

plan. Finance are better; numbers at Sunday attendance are rising; more people are willing to have daily devotion; many lives have been changed; and true momentum has been attained. The next step after this four-year plan may be to begin another four-year cycle of micro discipleship. I believe the second cycle will create an even bigger momentum for a wider spectrum beyond the ACiC.

May Your Kingdom Come

George Barna offers good insight regarding those who would be revolutionaries: “Revolutionaries realize – sometimes very reluctantly – that the core issue isn’t whether or not one is involved in a local church, but whether or not one is connected to the body of believers in the pursuit of godliness and worship.”³ I believe that this project is a revolutionary one which may help many churches to go back to their “first love” as described in Revelation 2: 4–5: “Yet I hold this against you: You have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.”

In Acts 19 and 20 the author recounts the establishment by Paul of what was perhaps the strongest church in early Church: the church of Ephesus. Paul, in his second missionary journey, started the first training school for missionaries at the lecture hall of Tyrannus. Most of the missionaries in the early Church were from this school. Paul spent three years in Ephesus, and it was the city where Paul spent most of his time.

Many years later, John gave this church at Ephesus a message to call them to

³ George Barna, *Revolution* (Carol Stream, IL: Tyndale, 2005), 38.

repent because they had forsaken their first love. As readers today, it is unknown what really happened at Ephesus, and what John means when he says that they have “forsaken their first love. I would venture to guess that the members of the church at Ephesus had forsaken their daily, intimate, personal relationship with Jesus, the micro stage of discipleship development. I have seen too many clergy and leaders, including myself, fall into this trap, strategically set by the Deceiver. More study, more work, more service, more “everything” does not help a Christian become closer to Christ; rather doing his Kingdom work and submitting to his Lordship are the keys to deep relationship with him.

It is my sincere hope that this project will not only influence those one thousand members, both clergy and lay, of ACiC, but will stir up a movement of micro discipleship to extend his Kingdom worldwide. May his Kingdom come!



**Mission, Purpose, Values,
Goals & Strategies of the
Anglican Coalition in Canada
(ACiC)**

The Mission of the ACiC

Our particular call from the Lord

The Anglican Coalition in Canada (ACiC) exists to glorify God and to serve, grow and multiply local churches that love Jesus Christ and reach the world He died to save (John 3:16-17; Matthew 28:18-20; Acts 2:14-47).

The Purpose Statement of the ACiC:

Our defining purpose

The purpose of the ACiC is to glorify God by building an alliance of congregations in Canada which are committed to gathering, planting and serving dynamic churches in the Anglican tradition.

The ACiC is:

- + United in the essentials of the Christian Faith -- obedient to Jesus Christ as the unique Son of God Who through His sacrificial death and resurrection provides the only way to the Father

- + Diversified in the expression of the Faith -- evangelical, catholic and charismatic -- as three streams flowing as one river in Jesus Christ, reaching the world in Jesus' name through evangelism, discipleship and service.

The Values of the ACiC:

The essential marks that shape our identity and guide our Actions

1. **Commitment to Jesus Christ:** The ACiC believes that salvation is found in Jesus Christ alone Who is the only begotten Son of the Living God. Through Him, all who come to Him by faith and repent of their sins, receive forgiveness through Christ's death on the Cross and live in newness of life through the transforming power of the Holy Spirit. This new life of faith is to be marked by a joyful obedience to Jesus Christ, to God's Word and to the leading of the Holy Spirit (Matthew 16:15-16; Ephesians 2:4-10; 2 Corinthians 5:21; Galatians 5:22-25).
2. **Authority of Scripture:** The ACiC believes that God's Word is the standard by which we are to order our lives, express our faith and function as a community (2 Timothy 3:16-17).
3. **Evangelism:** The ACiC believes that we are to live our lives, to make disciples and to grow our churches in a manner that expresses the loving and longing heart of God for those who are separated from Jesus Christ and His Church (Matthew 9:12-13; Luke 15; I Timothy 4:1-5).
4. **Relational Ministry:** The ACiC is committed to ministry being accomplished in relationships which express the love, intimacy, and unity of God as revealed in the relationship of the Father, the Son and the Holy Spirit. The ACiC is committed to holding ourselves accountable before God and to one another within our Anglican polity. (John 13:34; 1 John 4:11-21).
5. **Worship:** The ACiC is committed to worship in Word and Sacrament, through the power of the Holy Spirit. Our worship -- in glorifying God -- is to be authentic and relevant to our cultural setting while remaining within the breadth of our Anglican Tradition (John 4:23-24; I Corinthians 11:23-26; Acts 17:22-24).
6. **Servant Ministry:** The ACiC believes that every Christian is created for ministry, gifted for ministry and needed for ministry. We are, therefore, committed to equip, empower and release the faithful to use their spiritual gifts to glorify God and to build up the Body of Christ (Romans 12; I Corinthians 12-13).
7. **Sacrificial Giving:** The ACiC believes that we are to be generous with our time, talents and money as we share with those in need, support the work of God among us, and spread the Gospel of Jesus Christ (I John 3:17-18; Ezra 2:68-69; Acts 2:44-47).
8. **Biblical Leadership:** The ACiC is committed to identifying and training emerging leaders who are committed to Christ and to reaching their

generation with the Gospel. This will require of those seeking leadership in the ACiC an authentic faith, Godly character, and a servant's heart (Luke 22:27; Romans 12; I Corinthians 12-13).

9. **Expectant Prayer:** The ACiC believes that nothing of significance happens in God's Kingdom in the absence of prayer. Therefore, we seek to make prayer a priority -- inviting God to lead, restore, heal and transform our lives, our churches, our communities and the world (John 14:15-31; Luke 11:1-13).

The Goals of the ACiC:

These are the target of our strategies. They may change from time to time, but these goals must always advance our mission and be shaped by our values

To glorify God and to plant, grow and multiply Anglican churches that - in fellowship with one another -- will live fully for our Lord Jesus Christ, seek those who are separated from Him, mature those who have come to experience His love, and send out the faithful to transform the world through the Good News of Christ.

The Strategies of the ACiC:

Our approach -- how we seek to accomplish the goals of the ACiC

1. Develop an affinity-based network within worldwide Anglicanism that minimizes control and maximizes trust, creativity, and risk-taking at the congregational level for the sake of spreading the Gospel of Jesus Christ.
2. Develop churches that will make disciples, start new churches, network with other churches and build a church-planting movement for the sake of the Gospel by connecting those separated from Jesus Christ with Him and His Church.
3. Develop a leadership culture that identifies, develops and empowers leaders for local churches and the mission of the ACiC.
4. All structures, finding their fundamental expression in the local church, are to serve the values and mission of the ACiC

APPENDIX B



The Anglican Coalition in Canada

The Anglican Coalition in Canada is part of the Anglican Mission in the Americas under the Primatial Oversight of Archbishop Emmanuel Kolini of the Province of the Anglican Church of Rwanda.

Bishop: *The Rt. Rev. Silas Tak Yin Ng*
National Network Leader: *The Rev. Peter Klenner*

Mission Statement

The Anglican Coalition in Canada (ACiC) is a missionary movement that exists to glorify God by developing a fellowship of Christ-centred churches and ministries committed to evangelism, discipleship and service under the authority of Scripture and the oversight of godly Episcopal leadership.

The Purpose Statement

The Anglican Coalition in Canada's purpose is to build and empower an alliance of congregations across Canada who are committed to gathering, planting and serving dynamic churches in the Anglican tradition.

Strategies of the ACiC

1. Develop affinity-based networks of Anglican churches across Canada that minimize control and maximize trust, creativity and risk-taking at the congregational level for the sake of spreading the Gospel of Jesus Christ.
2. Develop and resource churches that will be committed to making disciples and planting new churches; who intentionally network with other congregations and ministries to build an Anglican church-planting movement dedicated to winning the lost for Christ.
3. Promote and develop a leadership culture that intentionally identifies, trains and empowers leaders for the local churches and the mission of the Anglican Coalition in Canada.

APPENDIX C

PERSONAL DEVOTION QUESTIONNAIRE

1. How many day(s) in a week did you have personal devotion in the past 12 months?

0 1 2 3 4 5 6 7

2. The rate of abundance in your personal life in the past 12 months?

(“abundance” refers to a daily experience of wellness in your life)

0 1 2 3 4 5 6 7 8 9 10

3. How many relative(s)/friend(s) have you brought to our activities/worship in the past 12 months?

0 1 2 3 4 5+

APPENDIX D

Tung Fook Church
Results of Personal Daily Devotion Questionnaire

Result of the Personal Devotion Questionnaire

1. How many day(s) in a week did you have Personal Devotion in the past 12 months?

0	1	2	3	4	5	6	7	Total
46	55	38	45	52	50	22	15	323
14.2%	17.0%	11.8%	13.9%	16.1%	15.5%	6.8%	4.6%	

est.

0 Day Daily Devotion

2. Abundance											
0	1	2	3	4	5	6	7	8	9	10	
0	1	4	2	2	3	8	5	7	10	2	7

1 Day Daily Devotion

2. Abundance											
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	3	4	18	6	20	2	9	10

2 Day Daily Devotion

2. Abundance											
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	3	4	2	14	9	4	4	10

3 Day Daily Devotion

2. Abundance											
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	1	12	13	7	11	9	10

4 Day Daily Devotion

2. Abundance											
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	2	4	7	9	7	11	11	2	10

5 Day Daily Devotion

2. Abundance											
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	2	3	9	13	15	4	3

6 Day Daily Devotion

2. Abundance											
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	1	8	8	5	1	10

7 Day Daily Devotion

2. Abundance											
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	2	1	2	7	8	9	10

3. Great Commission										
0	1	2	3	4	5+					
45	0	19	8	2	7	9	1	1	5+	45

3. Great Commission									
0	1	2	3	4	5+				
55	0	16	23	8	5	1	1	2	55

3. Great Commission									
0	1	2	3	4	5+				
38	0	10	14	4	5	3	4	5+	38

3. Great Commission								
0	1	2	3	4	5+			
46	0	13	13	12	6	4	5+	46

3. Great Commission								
0	1	2	3	4	5+			
53	0	16	12	11	3	4	7	53

3. Great Commission								
0	1	2	3	4	5+			
49	0	6	10	12	9	7	5+	49

3. Great Commission								
0	1	2	3	4	5+			
23	0	8	6	3	2	4	5+	23

3. Great Commission								
0	1	2	3	4	5+			
14	0	1	4	4	1	1	4	14

APPENDIX E

REVISED PERSONAL DEVOTION QUESTIONNAIRE

February 2010

1. How many day(s) in a week did you have personal devotion in the past 12 months?

0 1 2 3 4 5 6 7

2. The rate of abundance in your personal life in the past 12 months?

0 1 2 3 4 5 6 7 8 9 10

3. How many relative(s)/friend(s) have you brought to our activities/worship in the past 12 months?

0 1 2 3 4 5+

4. The reason(s) for your daily devotion is (are) because:

- Guilty** **Duty** **Study**
- Personal
relationship with
Jesus**

Other reasons: _____

APPENDIX F

ACiC/AI Churches
Results of Personal Daily Devotion Questionnaire (July 2010)

<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>Total</u>
57	54	60	44	48	68	43	88	438

<u>0 day daily devotion</u>																
<i>2. Abundance</i>						<i>3. Great Commission</i>										
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
15	5	5	4	2	8	4	5	4	1	2	41	3	8	1		1

<u>1 day daily devotion</u>																
<i>2. Abundance</i>						<i>3. Great Commission</i>										
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
1	9	5	4	6	10	3	6	6	2	2	24	16	7	3	3	2

<u>2 day daily devotion</u>																
<i>2. Abundance</i>						<i>3. Great Commission</i>										
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
1	1	3	7	3	12	6	8	6	1	2	23	14	9	3	1	1

<u>3 day daily devotion</u>																
<i>2. Abundance</i>						<i>3. Great Commission</i>										
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
		1	3	5	11	3	5	9	1	2	19	7	10	5	1	1

<u>4 day daily devotion</u>																
<i>2. Abundance</i>						<i>3. Great Commission</i>										
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
	1		1	4	4	11	11	9	1	2	12	11	10	7	2	2

<u>5 day daily devotion</u>																
<i>2. Abundance</i>						<i>3. Great Commission</i>										
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
			3	3	8	10	17	16	3	3	33	16	13	3	1	3

6 day daily devotion

<i>2. Abundance</i>											<i>3. Great Commission</i>					
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
			1	1	5	2	12	7	4	2	12	9	5	4	2	2

7 day daily devotion

<i>2. Abundance</i>											<i>3. Great Commission</i>					
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
1		1	2	1	10	5	16	21	3	14	28	15	10	6	7	7

Guilty

35

Duty

89

Study

181

Personal relationship with Jesus

342

APPENDIX G

ACiC/AI Churched General Statistics 2007 – 2010

Name of Church: All Saints Community Church

Years	Baptism				Confirmation	Sunday Attendance	Small Groups	Offerings
	Adult	-	Child	-				
2007		-		-	-	56		
2008		1		-	-	54	1	\$124,235.00
2009		3		-	-	44	1	\$128,070.00
2010		-		1	-	36	2	\$130,024.45

NAME OF CHURCH: CHRIST THE REDEEMER ANGLICAN CHURCH

Years	Baptism				Confirmation	Sunday Attendance	Small Groups	Offerings
	Adult	0	Child	0				
2007		0		0	0	43	8	\$104 500
2008		0		0	0	39	6	\$101 000
2009		0		0	0	35	7	\$102 000
2010		0		1	0	36	7	\$104 000

NAME OF CHURCH: CHURCH OF OUR LORD, COMOX VALLEY

Years	Baptism				Confirmation	Sunday Attendance	Small Groups	Offerings
	Adult	-	Child	-				
2007		-		-	-	not available	7	\$12,208
2008		-		-	-	22	7	\$17,001
2009		-		-	-	23	7	\$16,153
2010		-		-	-	25	3	\$17,352

NAME OF CHURCH: CHURCH OF REDEMPTION ANGLICAN MISSIONS,
CALGARY

New Church plant started April, 2008

Years	Baptism				Confirmation	Sunday Attendance	Small Groups	Offerings
2007	Adult	-	Child	-	-	-	-	
2008		0		0	0	0	0	Not Available
2009		0		0	Nil	37	0	\$86,769
2010		-		1	1	39	3	\$93,712

NAME OF CHURCH: IMMANUEL VANCOUVER

Years	Baptism				Confirmation	Sunday Attendance	Small Groups	Offerings
2007	Adult	-	Child	-	-	45	1	\$69,692
2008		-		-	-	54	2	\$87,895
2009		-		-	-	71	5	\$112,430
2010(Jan.- July)		8		2	-	81	5	\$64,978

NAME OF CHURCH: JERICO ROAD

Years	Baptism				Confirmation	Sunday Attendance	Small Groups	Offerings
2007	Adult	4	Child	3	-	65	5	\$215,665
2008		-		-	-	70	5	\$169,205
2009		3		1	-	80	4	\$196,625
2010		0		2	-	110	9	\$259,350

NAME OF CHURCH: LIGHT OF CHRIST, VICTORIA ISLAND

Years	Baptism			Confirmation	Sunday Attendance	Small Groups	Offerings	
2007	Adult	1	Child	-	-	22	3	\$44,900
2008		-		-	19	3	\$59,600	
2009		-		1	-	20	3	\$61,800
2010		-		-	-	25	3	\$72,000

NAME OF CHURCH: MOUNTAIN VALLEY MISSION

New church plant since 2010

Years	Baptism			Confirmation	Sunday Attendance	Small Groups	Offerings
2007	Adult	-	Child	-	-	-	-
2008		-		-	-	-	-
2009		-		-	-	-	-
2010		0		0	0	5	1

NAME OF CHURCH: RICHMOND EMMANUEL

Years	Baptism			Confirmation	Sunday Attendance	Small Groups	Offerings	
2007	Adult	19	Child	9	20	345	30	\$747,163
2008		-		5	33	361	26	\$959,779
2009		35		13	26	364	24	\$735,678
2010		29		8	0	320	26	\$660,182

**NAME OF CHURCH: ST. JUDE APOSTOLIC ANGLICAN CHURCH,
INDIAN HEAD**

Years	Baptism			Confirmation	Sunday Attendance	Small Groups	Total Offerings	
2007	Adult	-	Child	1	-	12	1	12,936.02
2008		-		-	-	13	1	12,327.26
2009		-		-	-	13	1	12,912.80
2010		-		1	-	14	1	14,421.38

NAME OF CHURCH: ST. SIMON'S CHURCH, NORTH VANCOUVER

Years	Baptism			Confirmation	Average Sunday Attendance	Small Groups	Offerings	
2007	Adult	1	Child	5	2	128	12	\$269,014
2008		-		1	3	124	12	\$233,589
2009		-		-	-	*70	11	\$238,638
2010		-		-	3	77	12	\$231,124

* Members moved membership to Immanuel Church Vancouver

NAME OF CHURCH: ST. TIMOTHY'S, NORTH VANCOUVER

Years	Baptism			Confirmation	Sunday Attendance	Small Groups	Offerings	
2007	Adult	-	Child	2	1	61	4	\$170,914
2008		1		2	-	65	4	\$194,025
2009		-		2	-	67	5	\$186,129.
2010		-		3	-	69	6	\$181,000.

NAME OF CHURCH: TORONTO EMMANUEL CHURCH

Years	Baptism		Confirmation	Sunday Attendance	Small Groups	Offerings	
	Adult	Child					
2007	0		0	0	1	0	
2008	4		0	1	0	0	
2009	3		0	0	22	1	\$101,240
2010	4		0	5	29	5	\$115,000

NAME OF CHURCH: THE TABLE

New church plant since 2009

Years	Baptism		Confirmation	Sunday Attendance	Small Groups	Offerings	
	Adult	Child					
2007	-		-	-	-	-	
2008	-		-	-	-	-	
2009	0		2	0	30	1	-
2010	2		0	0	45	7	\$24,600

APPENDIX H

ACiC Mission, Vision, and Purpose The Four-year Strategic Plan



The Anglican Coalition in Canada

The Anglican Coalition in Canada is part of the Anglican Mission in the Americas under the Primatial Oversight of the Province of the Anglican Church of Rwanda.

Our Mission and Vision

The Anglican Coalition in Canada (ACiC) is a missionary movement focused on raising up vibrant and authentic Christians through organic congregations and a lifestyle of Christlikeness.

Our Purpose

We exist to empower a fresh expression of Anglicans across Canada who are devoted daily to their journey in Christ and expressing their faith in the living out of the Great Commission.

Our Strategies

The ACiC strategies will always seek to be simple, focused and deep in their impact. The four components of our strategies are the following:

1. **Discipling**
Connecting people to God and each other to create a relational climate for raising up disciples and disciplers.

2. Evangelizing
Creating a climate where disciples and disciplers become missional in both lifestyle and practice.
3. Mentoring
Providing mentoring and coaching for clergy and leaders to equip and empower them for missional ministry and greater impact in God's Kingdom work.
4. Planting
The raising up of church planters and new congregations that emerges out of the discipling, missional ministry and the coaching of leaders.

We will provide resources for our congregations and their leaders to live out this strategy.

Four Year Strategic Plan
(October 2010 – September 2014)

1st Year – The Stalk

Yearly Focus: “Raising Disciplers” (October 2010 to September 2011)

2nd Year – The Head

Yearly Focus: “Raising Evangelists” (October 2011 to September 2012)

3rd Year – The Full Kernel:

Yearly Focus: “Raising Mentors” (October 2012 to September 2013)

4th Year – The Harvest

Yearly Focus: “Raising Church Planters” Campaign (September 2013 to June 2014)

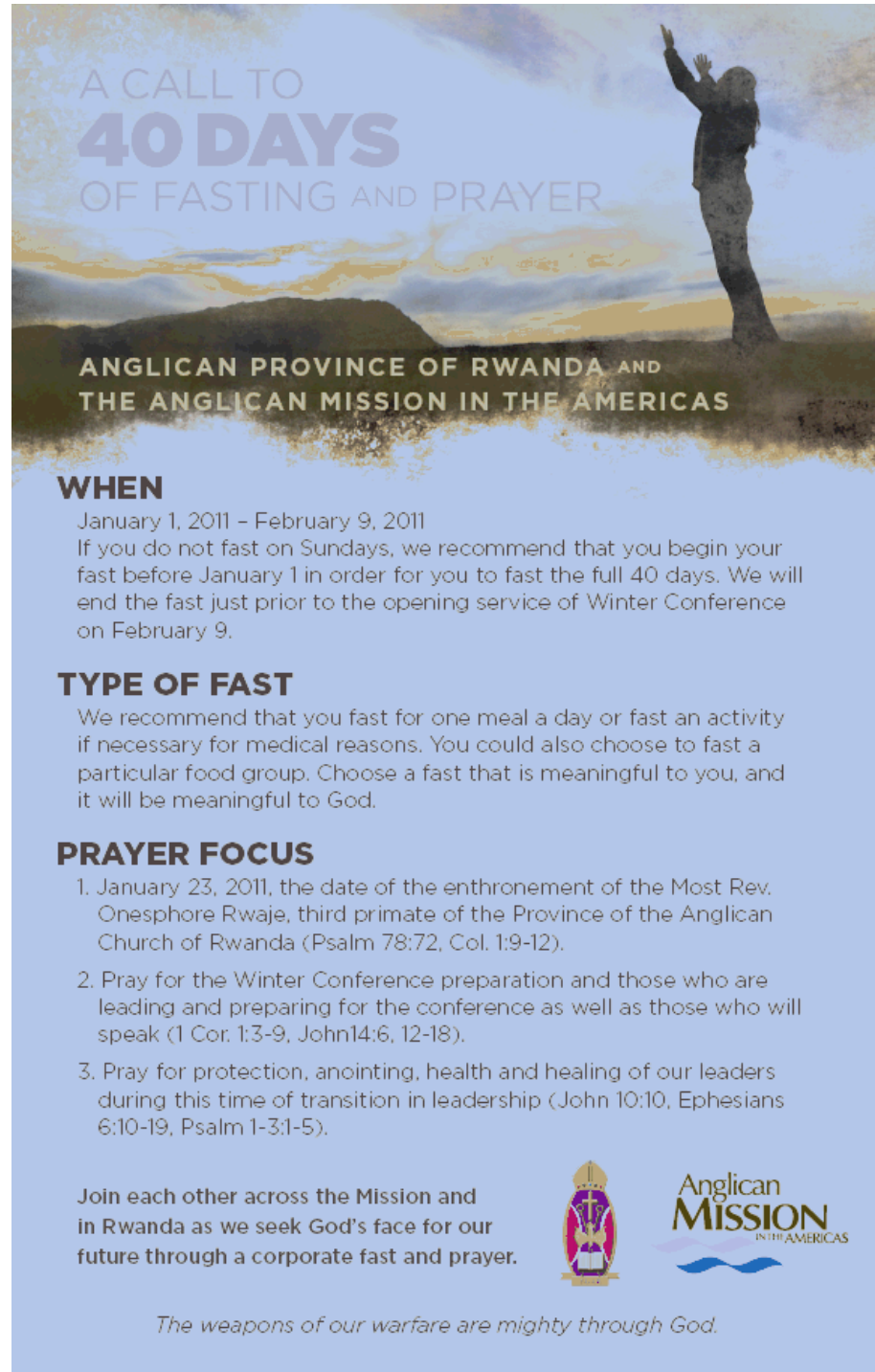
We will organize each year around the following:

1. Anglican Mission's Winter Conference (January or February)
2. Launching of Yearly Focus (January to September)
3. ACiC/AI Leaders Conference and Network Leadership Team Retreat (May)
4. Canadian ACiC/AI National Conference and AGM (September or October)
5. Clergy Retreat (September or October)

September 29, 2010

APPENDIX I

FLYER FOR THE 40 DAYS OF PRAYER AND FASTING CAMPAIGN



A CALL TO
40 DAYS
OF FASTING AND PRAYER

ANGLICAN PROVINCE OF RWANDA AND
THE ANGLICAN MISSION IN THE AMERICAS



WHEN
January 1, 2011 – February 9, 2011
If you do not fast on Sundays, we recommend that you begin your fast before January 1 in order for you to fast the full 40 days. We will end the fast just prior to the opening service of Winter Conference on February 9.

TYPE OF FAST
We recommend that you fast for one meal a day or fast an activity if necessary for medical reasons. You could also choose to fast a particular food group. Choose a fast that is meaningful to you, and it will be meaningful to God.

PRAYER FOCUS

1. January 23, 2011, the date of the enthronement of the Most Rev. Onesphore Rwaje, third primate of the Province of the Anglican Church of Rwanda (Psalm 78:72, Col. 1:9-12).
2. Pray for the Winter Conference preparation and those who are leading and preparing for the conference as well as those who will speak (1 Cor. 1:3-9, John 14:6, 12-18).
3. Pray for protection, anointing, health and healing of our leaders during this time of transition in leadership (John 10:10, Ephesians 6:10-19, Psalm 1-3:1-5).

Join each other across the Mission and in Rwanda as we seek God's face for our future through a corporate fast and prayer.



The weapons of our warfare are mighty through God.

APPENDIX J

USERS' APPRECIATION OF THE AUTHOR'S BLOG, "DAILY DEVOTION ON FIRE"

How Daily Devotion on Fire helps Christians

June 11, 2010

In the first of Bishop Silas Ng's BLOGs I read, he confessed that even he, a new Bishop, was not faithful to having a daily devotion "every day," and how that is such an impediment to our Christian journey. He acknowledged his own shortcomings and what we all have to do to be more like Jesus. This was enough to entice me to follow his BLOG every day.

You will find a delightfully candid, enlightened, and wise understanding of the gospel and scripture. Chapter by chapter, in real life application, he teaches with few words, and honest examples.

His 'Daily Devotion on Fire', teaches us how to praise and pray, asks us for prayer, to offer prayer, and to keep praying; to love, to sacrifice and suffer; to listen to and respond to our Lord and Saviour Jesus Christ.

Whether you are a mature or new Christian, familiar with or just starting to know your Bible, you'll find a simple, straight forward method of daily devotion and guidance to a Biblical life and understanding, through a truly intimate time spent with our Lord. The BLOG includes several links to resources and his own instructions for your very own daily devotion.

Thank you Bishop Ng.
David F., ASCC

August 19, 2010

The daily devotion is so complete. Worship music, scripture, reflection, prayer and ending with worship music. Only one I have ever found that is as complete all the while reading the entire Bible.

May God continue to give you the strength and knowledge to continue.

What an inspirational faith builder you are to me. Blessing, Anne Harvey

August 20, 2010

Dear Silas,

Happy birthday to your blog.

I have been living with it daily for the past year and has greatly enriched my love for Christ. It has opened a new relationship with him in listening and obeying. I thank our Lord who has given you a great gift to discern His thoughts and boldly teaches us the right things to do. I'll follow you and pray for you and Michelle that Jesus will use you to extend His Kingdom.

In Christ,
S.K.

June 21, 2010

It is all about relationships...

Non believer...dedicated Christian...church goer...crazy lover!

I received Christ about 12 years ago, from an extreme non believer to a dedicated Christian.

As time went by, my focus shifted away from God. My relationship with HIM has been diminished. I became a church goer. My life was dark and dry. I was self-centered, everything was "me", my egos, my wishes, my problems, my responsibilities.

But **there is a way** and there is a spark...it all happened about 13 months ago at my house group. It began with one question asked by Bishop Silas, "When did you last hear God speaking to you?" I was speechless! It has been so long that I could not even recalled! How sad? I was so busy with my life that I could no longer hear Him?!

From that day onward, I have decided to rebuild my relationship with God. I started my daily devotion! My quiet time with HIM. Praise the Lord, I fell in love with Him again. The intimacy & sweetness is indescribable & beyond imaginable. HE is my heavenly father, my best friend & lover! It is not easy being a working mom with two kids. Work, kids, school work, chores... can easily drain me out. Life could be miserable, stressful & purposeless. But in HIM alone, I can be refreshed & refueled. HE gives me the **STRENGTH TO LOVE**. The more I love Him, the more I grow to love my family, my friends & colleagues. The more I love Him, the more I am willing to give.

The quality of my relationship to God determines the quality of every other relationship I have! When I'm close to Him, it's easy to be close to others. When I'm disconnected to Him, I'm disconnected to others. I could have never experienced this wonderful relationship with God if Bishop Silas has not encouraged me for doing my daily devotion. Everyday I long to be with HIM, to love & to be loved.

In HIM,
Lucy

August 20, 2010

Lucy said...

Thank you Silas for being such a faithful servant of God leading us to use this blog as a

tool for establishing a daily intimate relationship with God. Happy anniversary! I have been following the blog for 365 days too. Some days I enjoyed the message so much that I need to savor it by reading it a couple times a day! God is GOOD, ALL the time. Emmanuel.

How Daily Devotion on Fire helps ACiC clergy

August 19, 2010

Rev Ed Hird (Rector of St. Simon North Vancouver, ACiC) said...

Praise God for the 365th Day Anniversary of this Prayer Blog. We have seen many miracles during this time. It has really helped me be more disciplined in my daily quiet time with God, and to encourage my congregation in this discipline.

August 21, 2010

Rev. Edmund (Rector of Toronto Emmanuel Church, ACiC) said...

Thank you Silas and praise God for this devotional blog! You have set a wonderful example for all of us who are following Christ by having an intimate relationship with Him.

How my 24 hours prayer campaign opens a new door for Christians to understand and practice the power of prayer

August 22, 2010

Hi Silas, This is the 17th Saturday morning from 6:00 to 7:00 a.m. as I committed to your 100-day 24 hours prayer campaign, also together with reading your blog. By reading your blog, it encourages me to commit writing to God on a regular basis, i.e. talking to God more intimately and building my relationship with God more closely. Before I was easily disappointed by being ignored. Now, because I have a close relationship with God, I can easily talk to Him (even the whole world ignore me) and hear His response via the Bible reading (giving me direction, comfort and strength). I always feel being loved and understood. My prayer time is getting longer and longer. Blessings. Nancy

How Daily Devotion on Fire helps other churches

5 July 2010 (Dr. Paul Huang – A leader in a large Alliance church in Vancouver)
Dear Silas (if I may call you that as a brother): thank you and the Lord for our divine appointment on our flights home from Calgary; In following your blog/devotion and praying for Michelle, I am glad to read today that she is recovering. Indeed your words of not guilty or duty but the beauty of Christ as the motive for daily devotions that draws deeper dialogue and discernment will be my message to a class in 2 weeks, while knowing it is a fledgling action even for myself changing from “regular” to “daily”. May the Lord continue to bless you in your dedication and passion in serving/loving Him; blessings, Paul

August 20, 2010

Dear Silas: one day at a time, one person at a time—thanks be to God for our conversation that re-ignited my devotional life and your passion and patience to invest your time in people. It is a small world to have mutual friends like Eddie. Our English adult Christian education team had a breakfast meeting last week to re-dedicate ourselves to not be just teachers but as shepherds in discipling students but we can't lead where we haven't been ourselves—through daily intimate conversations with God. One day at a time with patience...Leviticus isn't the easiest to plod through...May God bless you, your family and your congregation with much love and joy...and to have more lepers write back. Brother Paul

How I become the online discipler for Christians

19 August, 2010

Dear Silas,

Thank you for being my online discipler in the past few months.

I have been reading your blog daily since April when I learned that Michelle had leukemia. I must thank the Lord for healing Michelle, for sustaining Silas and for helping me start my daily devotion after years of spiritual drought.

I pray that God will grant Michelle complete recovery and that more people will be blessed by your daily blog.

In Christ,
Paul Wong

Bishop Thad Barnam, one of our ten Anglican Mission bishops

June 21, 2010

SO HOW'S YOUR QUIET TIME GOING?

The blog entry below was fun to write. It ends a series of reflections on what discipleship looks like. Instead of taking up the next series I'd planned, I thought I'd spend the next couple of weeks with some personal journaling.

So Erilynne and I were in Denver a few weeks ago. At breakfast with Bishop Silas Ng from Canada we learned his passion for this question about our quiet time with the Lord. He was very clear about it: Most Christians don't do it. He had statistics. Compelling research. Without personal time with Jesus, he told us, everything breaks down. Church. Ministry. Mission to the world. Everything.

He was not talking about church-attenders. He was talking Christians. Born again by the Holy Spirit. Confessing Jesus as their Lord. The percentage who read their Bible, pray and make intentional time with the Lord is simply low. Really low when asked: Do you do it daily? A little higher when asked: What about several times a week? What about weekly. Just a little. This is it! he said, this declares the poverty of the church! He wasn't done. He had no interest in people who raise their hand and say: I do my quiet time! He said there is a great danger in legalistic duty. Or doing it out of guilt. Or a form of good works that earns God's favor and allows us to wrongfully boast to others. He's talking right desire: It's all about a relationship with Jesus!

I was moved by this. So this past Sunday I preached on a text from Luke 5:16: "But Jesus Himself would often slip away to the wilderness and pray." I love this passage because it is clear that our Lord is way-too-busy. The news of Him has gone everywhere. The sick are coming to Him in droves. And yet He knew boundaries. He knew when to close the door. To stop His work to others. To leave the 70 and the 12. And then "slip away" to be with His Father. Because He wanted to. He needed to. After all, He was and is our High Priest. And His first work as High Priest is to minister to the Lord. To be in His presence and fellowship. The same goes for us who are called a "royal priesthood."

Hard to argue: "I'm just too busy. I have no time." Although I know it's hard. For parents with young kids. For those working long hours, who need quality family time, who need personal time. Where does it fit?!?

I actually found it hard to talk about. I didn't want people to do it because we're supposed to do it. Like a husband who knows he really should bring home flowers to his wife because that's what husbands do. Catch the sermon and tell me what you think:

<http://www.apostlesct.org/?q=Podcast>

So how's your quiet time?

How Daily Devotion on Fire helps a Christian leader in Hong Kong to become a online discipler

June 21, 2010

Dear Silas,

May the peace of the Lord be with you and Michelle! I've been reading your blog everyday and praise be to God for his rich blessings showered upon you and Michelle.

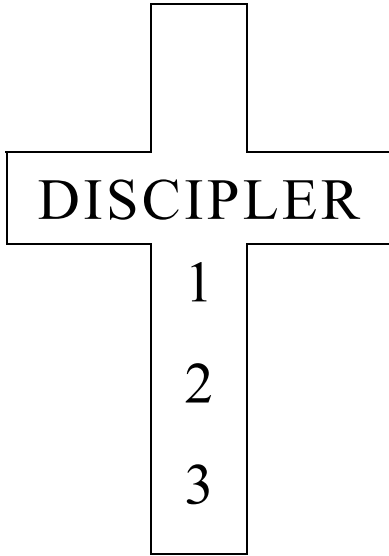
Actually I'd like to have a quick word with you to share my joy - I felt greatly moved by God on 1st June to read John as my daily devotion and start writing my spiritual journal in Chinese, to share them via email with my godchildren. This is really a great challenge for me for I've always been doing it in English, and writing it in Chinese is real difficult for me. But then, feeling the great urge, and also being moved by your persistence in writing your spiritual journal on your blog daily, I decided to faithfully do it. Today is 21st June and I finally managed to complete this 'task' and I am so happy about it! (God has given me the instruction to continue doing so, but this time to do it with my godchildren, as a mentor to encourage them to do daily devotion together each day. Meanwhile, 5 of them are willing to commit to doing it together with me in the upcoming 20 days. I'm sure God will continue to lead us.)

God bless!

In Christ,
Alice

APPENDIX K

FLYER FOR RECRUITMENT OF DISCIPLERS



- Worship - Sunday Worship
- Relationship - Daily Devotion
- Home - Small Group Life

1 discipler - 2 friends - 3 months

You being a discipler of Christ lead two friends to have daily devotion for at least three months. And, to encourage them to attend Sunday worship and join a small group in your Church.

For a good way of having your daily devotion please go to Bishop Silas' blog: <http://discipler123.blogspot.com> or <http://bishopsilas.blogspot.com>



..... Please keep this and return the portion below to our sidespersons.

I _____ will join the "Discipler 123" Campaign. May the Lord help me.

Phone: (Home) _____ (Cell) _____

APPENDIX L

Tung Fook Evangelical Free Church Hong Kong Result of Personal Daily Devotion Questionnaire (Dec 2009)

<u>0</u> 46	<u>1</u> 55	<u>2</u> 38	<u>3</u> 45	<u>4</u> 52	<u>5</u> 50	<u>6</u> 22	<u>7</u> 15	<u>Total</u> 323								
<u>0 day daily devotion</u>																
<i>2. Abundance</i>					<i>3. Great Commission</i>											
<u>0</u> 0	<u>1</u> 4	<u>2</u> 2	<u>3</u> 8	<u>4</u> 5	<u>5</u> 7	<u>6</u> 10	<u>7</u> 2	<u>8</u> 7	<u>9</u> 0	<u>10</u> 0	<u>0</u> 19	<u>1</u> 8	<u>2</u> 7	<u>3</u> 9	<u>4</u> 1	<u>5+</u> 1
<u>1 day daily devotion</u>																
<i>2. Abundance</i>					<i>3. Great Commission</i>											
<u>0</u> 0	<u>1</u> 0	<u>2</u> 2	<u>3</u> 3	<u>4</u> 4	<u>5</u> 18	<u>6</u> 6	<u>7</u> 20	<u>8</u> 2	<u>9</u> 0	<u>10</u> 0	<u>0</u> 16	<u>1</u> 23	<u>2</u> 8	<u>3</u> 5	<u>4</u> 1	<u>5+</u> 2
<u>2 day daily devotion</u>																
<i>2. Abundance</i>					<i>3. Great Commission</i>											
<u>0</u> 0	<u>1</u> 0	<u>2</u> 3	<u>3</u> 0	<u>4</u> 2	<u>5</u> 2	<u>6</u> 14	<u>7</u> 9	<u>8</u> 4	<u>9</u> 4	<u>10</u> 0	<u>0</u> 10	<u>1</u> 14	<u>2</u> 4	<u>3</u> 5	<u>4</u> 3	<u>5+</u> 2
<u>3 day daily devotion</u>																
<i>2. Abundance</i>					<i>3. Great Commission</i>											
<u>0</u> 0	<u>1</u> 2	<u>2</u> 0	<u>3</u> 0	<u>4</u> 1	<u>5</u> 12	<u>6</u> 13	<u>7</u> 7	<u>8</u> 11	<u>9</u> 0	<u>10</u> 0	<u>0</u> 13	<u>1</u> 13	<u>2</u> 12	<u>3</u> 6	<u>4</u> 0	<u>5+</u> 2
<u>4 day daily devotion</u>																
<i>2. Abundance</i>					<i>3. Great Commission</i>											
<u>0</u> 0	<u>1</u> 0	<u>2</u> 2	<u>3</u> 4	<u>4</u> 7	<u>5</u> 9	<u>6</u> 7	<u>7</u> 11	<u>8</u> 11	<u>9</u> 2	<u>10</u> 0	<u>0</u> 16	<u>1</u> 12	<u>2</u> 11	<u>3</u> 3	<u>4</u> 4	<u>5+</u> 7
<u>5 day daily devotion</u>																
<i>2. Abundance</i>					<i>3. Great Commission</i>											
<u>0</u> 0	<u>1</u> 0	<u>2</u> 0	<u>3</u> 0	<u>4</u> 2	<u>5</u> 3	<u>6</u> 9	<u>7</u> 13	<u>8</u> 15	<u>9</u> 4	<u>10</u> 3	<u>0</u> 6	<u>1</u> 10	<u>2</u> 12	<u>3</u> 9	<u>4</u> 7	<u>5+</u> 5
<u>6 day daily devotion</u>																
<i>2. Abundance</i>					<i>3. Great Commission</i>											
<u>0</u> 0	<u>1</u> 0	<u>2</u> 0	<u>3</u> 0	<u>4</u> 0	<u>5</u> 1	<u>6</u> 8	<u>7</u> 8	<u>8</u> 5	<u>9</u> 1	<u>10</u> 0	<u>0</u> 8	<u>1</u> 6	<u>2</u> 3	<u>3</u> 2	<u>4</u> 0	<u>5+</u> 4
<u>7 day daily devotion</u>																
<i>2. Abundance</i>					<i>3. Great Commission</i>											
<u>0</u> 0	<u>1</u> 0	<u>2</u> 0	<u>3</u> 0	<u>4</u> 2	<u>5</u> 1	<u>6</u> 2	<u>7</u> 0	<u>8</u> 9	<u>9</u> 0	<u>10</u> 0	<u>0</u> 0	<u>1</u> 4	<u>2</u> 4	<u>3</u> 1	<u>4</u> 1	<u>5+</u> 4

APPENDIX M

43 Churches and 1170 Christians Result of Personal Daily Devotion Questionnaire (July 2011)

<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>Total</u>
124	138	143	150	153	171	120	196	1179

0 day daily devotion

<i>2. Abundance</i>										<i>3. Great Commission</i>						
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
15	12	8	13	10	19	14	11	12	3	2	86	11	18	10	1	2

1 day daily devotion

<i>2. Abundance</i>										<i>3. Great Commission</i>						
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
2	11	5	10	13	32	12	31	6	2	2	62	42	20	9	1	5

2 day daily devotion

<i>2. Abundance</i>										<i>3. Great Commission</i>						
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
1	5	12	17	12	18	21	27	2	6	2	61	37	12	11	5	4

3 day daily devotion

<i>2. Abundance</i>										<i>3. Great Commission</i>						
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
1	3	1	4	15	37	35	15	28	3	2	51	30	32	16	5	12

4 day daily devotion

<i>2. Abundance</i>										<i>3. Great Commission</i>						
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
1	1	4	6	13	18	26	41	29	5	3	43	31	29	13	10	12

5 day daily devotion

<i>2. Abundance</i>										<i>3. Great Commission</i>						
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
0	0	0	6	8	17	28	42	41	7	9	57	37	34	17	14	12

6 day daily devotion

<i>2. Abundance</i>										<i>3. Great Commission</i>						
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
0	0	0	1	2	10	14	35	34	9	8	37	29	16	11	10	11

7 day daily devotion

<i>2. Abundance</i>										<i>3. Great Commission</i>						
<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5+</u>
1	0	1	4	4	22	15	34	41	16	34	53	35	20	20	19	20

Guilty

84

Duty

182

Study

399

**Personal relationship
with Jesus**

793

APPENDIX N

Letter to Churches upon Becoming a Bishop

August 9, 2009

Dear brothers and sisters,

May the peace of the Risen Christ be always with you!

It is a month time from today that I will be consecrated as your bishop. I would like to write this “Love” letter to you asking for your prayers and support.

When I asked the Lord Jesus Christ what He wants me to do when I become a bishop. He gives me this verse:

“We will devote ourselves to prayer and to the ministry of the word” Acts 6:4

And He also gives me three words:

1. Connecting
2. Relationship
3. Unity

It is in Acts 6:4 and the three “Key” words that I invite all of you to join me for two important journeys:

1. A 40 days/24 hours Prayer Campaign (August 20 to September 28).
Each participant use one hour a week to pray for the ministry of ACiC/AI and my new ministry as the bishop.
2. A 1,189 days of daily devotion reading the whole Bible.
In my recent study on the reality of the percentage of Christians having daily devotion, all findings are less than 10%. It is in this painful fact that I am going to devote myself to write a message each day in my blog (<http://bishopsilas.blogspot.com>) to encourage more brothers and sisters to have daily devotion and to finish reading the whole Bible in 1,189 days. One chapter each day and there are 1,189 chapters in the Bible.

Both journeys will start on August 20, 2009, twenty days before my consecration.

We have 16 churches and the may be the best I can do is to come to your church once a year. That is not enough to build up trust and relationship. I do pray and hope that by praying and having daily devotion together we can be connected to a closer relationship that we can extend His Kingdom in unity.

In Christ,



APPENDIX O

Personal Blog Entry during My Discipleship Effort with Two Teens

October 24, 2009, forty weeks

DAY 66 - I really need to be a better father!

Today's Reading: Luke 1

“Many of the people of Israel will he bring back to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous – to make ready a people prepared for the Lord.” Luke 1: 16-17

He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers, or else I will come and strike the land with a curse. Malachi 4:6

I am in tears when I am writing this devotion. Jesus led me to have a confession that I have not listened to and obeyed his command four months ago. I was called to be a discipler for my son Athanasius and his best friend Vance 40 weeks ago. I went to Vance home with Athan at first five times a week and then diminishing to one-to-two times a week. I thought at first I could teach them to have daily devotion in in three months time and then they could go auto-pilot. But the Lord said I need to go on at least for a year. Then He told me four months ago, “Even you can’t go to Vance home daily but you can have devotion with Athan daily.” I told Athan and he was so happen knowing that I am going to have daily devotion with him daily. But, I didn’t do it! In my heart I know that I need to but I have excuses that he is busy and I am busy so the time with Vance is enough.

I know that the importance of the role of John the Baptist should be every Christian’s role. But today is the first day I know to prepare the way for Jesus as a John the Baptist we really need to be a better father in Jesus’ standard. We can see the curse of how Malachi describes is all over this world. I know a number of youth and adults have been searching for a father’s figure for years but have not found yet. Most of their fathers treated them badly when they were young.

Have you thought that your role as a father should be like John the Baptist: to be filled and empowered by the Holy Spirit, to turn your heart to your children’s first. Then your children’s hearts can have a better opportunity to our Heavenly Father and to you? It doesn’t say 'mother' here so I guess most of the mothers have been doing a good job but not fathers!

So fathers, wake up to be a better father following the good example of John the Baptist to prepare the way for Jesus.

Dear Lord Jesus,

Help me to be a better father Lord! Holy Spirit, fill me and empower me that I can lead my sons to you that they can be a joy and blessing to many people. In Jesus name I pray. Amen.

APPENDIX P

Examples of Blog Entries

Devotion on Fire

Monday, January 24, 2011

DAY 523 - You Despair, God Prepares!

Please click link to our 40 days Fasting and Prayer:

http://www.theamia.org/am/cms_media/40daysfastflyerfinal.pdf

Praise the Lord that we completed our 500 days/24 hours Prayer Campaign! We have a new link for you to sign for the new stage. You really need to join us now to pray! The easiest way is to take one hour slot for the whole week. Please do it now!

Please sign up for the 6th stage - 600 days

****NEW link for the 6th 100 days 24 hours prayer campaign(January 3 to April 12, 2011)**

Today's Reading: 1 Samuel 27

Please read 1 Samuel 27 and listen to what the Lord Jesus Christ would like to tell you before reading my Spiritual Journal below. If you would like to learn a simple and good way of Daily Devotion method please read my "Count Down 5" from this blog. You may click this link directly for the method: [Subject Shifting Devotion.pdf](#). (You may begin with a song to praise the Lord and complete you devotion by singing another praise song.)

Please click this link to worship with us - I Will Run to You

<http://www.youtube.com/watch?v=eg048CpTAMI&feature=related>

Please click the links below to 1 Samuel 27:

- Chinese: <http://www.biblegateway.com/passage/?search=1 Samuel 27&version=CUV>
- NIV: <http://www.biblegateway.com/passage/?search=1 Samuel 27&version=NIV>
- ESV: <http://www.biblegateway.com/passage/?search=1 Samuel 27&version=ESV>
- Message: <http://www.biblegateway.com/passage/?search=1 Samuel 27&version=MSG>

But David thought to himself, "One of these days I will be destroyed by the hand of Saul. The best thing I can do is to escape to the land of the Philistines. Then Saul will give up searching for me anywhere in Israel, and I will slip out of his hand."

1 Samuel 27: 1

Not a blacksmith could be found in the whole land of Israel, because the Philistines

**had said, "Otherwise the Hebrews will make swords or spears!"
1 Samuel 13: 19**

See how despairing David was that he had to flee; he knew that Saul would kill him if he was still around. See how God prepared David for a greater use in the land of his exile, because David learned the secret of making swords and spears in the land of Philistines!

Many times, God prepares us during those times of sorrowful moments. Do you know why? Because we are most teachable in those moments; our pride will often get in the way when we are secure and satisfied! Pray for those moments when they come so that you can be a more "teachable" disciple of Christ! And because we are teachable, we can enter into His preparations!

***Jesus says, "Blessed are the poor in spirit, for theirs is the Kingdom of heaven."
Matthew 5: 1***

I was so moved today in that Spirit-filled, powerful, historical, meaningful and beautiful Installation of our new Primate, Archbishop Onesphore Rwaje!

The powerful sermon of the Primate of Burundi, Archbishop Bernard Ntahoturi, drawing our attention to the story in 2 Kings of how Elijah passed the baton to his disciple Elisha. And, how God used Archbishop Kolini to pass the baton to Archbishop Rwaje today.

The President of Rwanda, his Excellency Paul Kagame, gave a powerful speech of how he appreciated the work of the Anglican Church of Rwanda. He said, "Understanding and action goes together." He witnessed how the Anglican Church of Rwanda under the 13 years of the leadership of Archbishop Kolini had a lot of actions to build up the nation and people into peace and unity.

In the despair of the genocide of killing one million people in 100 days, the nation and all churches are coming together to take "action" to rebuild a nation of peace and unity.

So, if you are in despair, don't be discouraged. It might be the best moment for you to become "teachable" so that you can live out the Beatitudes of Jesus!

Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Matthew 5: 1

Dear Lord Jesus,
Help me to be a teachable disciple of you so that I can enter into your preparations. In Jesus name I pray. Amen.

Discipler 123 Blog and Podcasts

Sunday, October 16, 2011

DAY 226 - You Insult Me! I Bless You! (請按此處收聽廣東話Cantonese podcast click here)

You can subscribe to my podcast feed here:<http://feeds.feedburner.com/discipler123>

You may choose to follow my first blog which I started in July 2009:<http://bishopsilas.blogspot.com/>

Today's Reading: 1 Peter 3

Please read 1 Peter 3 and listen to what the Lord Jesus Christ would like to tell you before reading my Spiritual Journal below. If you would like to learn a simple and good way of Daily Devotion method you may click this link directly for the method:[Subject Shifting Devotion.pdf](#).

Please click this link to worship with us - At The Cross
<http://www.youtube.com/watch?v=eOY0mjjmx8Y&feature=related>

Chinese praise song - 主你是我力量
<http://www.youtube.com/watch?v=KZM7KP4ZHac&feature=related>

Please click this link to read 1 Peter 3

- Message: <http://www.biblegateway.com/passage/?search=1 Peter 3&version=MSG>
- Chinese: <http://www.biblegateway.com/passage/?search=1 Peter 3&version=CUV>
- NIV: <http://www.biblegateway.com/passage/?search=1 Peter 3&version=NIV1984>
- ESV: <http://www.biblegateway.com/passage/?search=1 Peter 3&version=ESV>

Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble. Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing. 1 Peter 3: 8-9

What I heard from Jesus today is: You insult me! I bless you!

Have you been insulted before? How did you feel? Do you think you could bless the guy who insulted at that moment?

That's what Christlikeness really means. Whether you are always talking the talk of having Christlikeness or really showing Christlikeness through your life witness and lifestyle needs to be tested. One of the test is when someone insult you and you can bless that person. Can you do that? No! But if you really have Christ in you and your live out a life of Christlikeness you should be able to do that naturally, without anger. Really? Yes, trust me. I have been insulted by quite a number of people and I can shake hand with them and bless them. After all, what is the use if we let that anger sink in our lives and curse them when we've got a chance. It would only bring us more close to the Devil and more Devil-like.

Remember, live in harmony with one another and be sympathetic. Everyone has their own reason to do things even to hurt and insult people. Love as brothers, be compassionate and humble. Do not repay evil with evil or insult with insult, but with blessing!

Dear Lord Jesus,

Help us to be able to bless when we are being insulted. In Jesus name we pray. Amen.

Please click this link to worship with us - Lead Me to The Cross

<http://www.youtube.com/watch?v=vdq9Q8wJdjc&feature=related>

Chinese praise song - 恩典之路 **The Path of Grace**

<http://www.youtube.com/watch?v=0Q444bzsehU&feature=related>

APPENDIX Q

Leadership Breakthrough Conference 2011
Registration Form



Anglican Coalition in Canada
2011 Leadership Conference

LEADERSHIP
BREAKTHROUGH

with Dr. Terry Walling

May 25-27, 2011 (Wednesday pm to Friday noon)
Richmond Emmanuel Church
7451 Elmbridge Way, Richmond, B.C.

Date	Time	Programme
Wednesday, May 25	2-3 pm	Conference Registration
	3-5 pm	Session 1 – The Shaping of a Leader
	7-9 pm	Session 2 – Transitions, Convictions and Values
Thursday, May 26	10-12 noon	Session 3 – Staying on TRAC
	Afternoon	Free time
	7-9 pm	Session 4 – The Big Hole in the Roof
Friday, May 27	10-12 noon	Session 5 – When God Moves

REGISTRATION FORM

Deadline for Registration: Monday, May 16, 2011

Your name: _____

Your church: _____

Clergy / Lay Pastor / AGM Delegate / Other: _____

Registration fee (\$20 each): _____

*Free for Clergy / Lay Pastors and AGM delegates
(Please make cheque payable to **ACiC**, and mark Leadership Conference
on memo line.*

*Mail cheque to PO Box 71038, 3552 West 41st Avenue, Vancouver, B.C.
V6N 4J9)*

Note:

1. Meals are not provided. A list of nearby restaurants will be available.
2. Overnight accommodation can be booked at Executive Airport Plaza Hotel at ACiC corporate rate:

Standard room & bachelor suite: \$114 one bedroom suite: \$134 two
bedroom suite: \$174

3. Any questions, please contact Zenia Cheng at zenia@acicanada.ca or call
604-218-3577

APPENDIX R

Clergy Retreat Schedule 2011



ACiC Clergy RETREAT

September 13-15, 2011

Cedar Springs Christian Retreat Centre, Sumas, WA.

"Intimacy With Jesus"

Retreat Leader: Archbishop Yong Ping Chung

<i>Time</i>	<i>Programme</i>	<i>In-charge</i>
<i>Tuesday, September 13, 2011</i>		
<i>12:00 noon</i>	<i>Arrival & Check-in Cedar Springs Christian Retreat Centre Forest Lodge</i>	<i>Rev. Peter Klenner</i>
<i>12:30 – 1:30 pm</i>	<i>Lunch</i>	
<i>1:30 pm</i>	<i>Fellowship Time</i>	
<i>5:30 – 6:30 pm</i>	<i>Dinner</i>	
<i>7:00 pm</i>	<i>Worship, Prayer, and Sharing – telling our story</i>	<i>Archbishop Yong</i>
<i>Wednesday, September 14, 2011</i>		
<i>8:30 – 9:30 am</i>	<i>Breakfast</i>	
<i>10:00 am</i>	<i>Session 1</i>	<i>Archbishop Yong</i>
<i>12:30 – 1:30 pm</i>	<i>Lunch</i>	
<i>1:30</i>	<i>Free time (Creative Hanging Around)</i>	
<i>5:30 – 6:30 pm</i>	<i>Dinner</i>	
<i>7:00 pm</i>	<i>Session 2 Followed by time around the log fire</i>	<i>Archbishop Yong</i>

Thursday, September 15, 2011

<i>8:30 – 9:30 am</i>	<i>Breakfast</i>	
<i>9:30 am</i>	<i>Session of music, prayer, brainstorming, and informal communion</i>	<i>Archbishop Yong Bishop Silas Ng</i>
<i>12:30 – 1:30 pm</i>	<i>Lunch</i>	
<i>1:30 – 2:00 pm</i>	<i>Pack up and depart. Keys returned.</i>	<i>Rev. Peter Klenner</i>

APPENDIX S

Second ACiC National Conference Flyer and Schedule

The Anglican Mission in the Americas — Canada
National Conference



THE INTIMATE PILGRIMAGE

Guest speakers:



Archbishop
Yong Ping
Chung
*Archbishop S.E.
Asia ret.*



Bishop Todd
Hunter
*AMiA Bishop,
Church for the Sake
of Others*



Bishop Silas Ng
*AMiA Bishop,
Canada*



Dr. Terry Walling
*Founder and
President Leader
Breakthru*

September 15 - 17, 2011

Sutherland Church
630 E 19th Street, North Vancouver, B.C.
(at E 19th Street and Grand Boulevard)

Enquiries (604) 209-5570 (604) 218-3577	Registration \$30 (604) 218-3577 office@acicanada.ca	Deadline Sept 2, 2011	Details www.acicanada.ca
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“The Intimate Pilgrimage”
September 15th – 17th 2011

Thursday 15th 7.00 pm

Registration opens at 6 pm
Session 1 (Opening Address)
Archbishop Yong:

“Finding A Deep Love For Jesus”

Friday 16th 10.00 am

Late registration opens at 9:30 am
Session 2
Dr. Walling:

“Choices: Following the Lead of Jesus”

Friday 16th 1.30 pm and 3.30 pm

Workshop 1 and 2

Archbishop Yong:

“Following Jesus” (Part 1)

Dr. Walling:

“How God Shapes Lives And Leaders”

Bishop Hunter:

“Evangelism In A Post-Christian Culture”

Julia Yong:

“For Clergy Wives” (Part 1)

Bishop Silas:

“How To Be With Jesus Daily”/“How To Be A Discipled 123”

Friday 16th 7.00 pm

Celebration Communion Service (*open to the general public—everyone welcome*)

Sermon

Bishop Hunter:

“Spiritual Formation as the Basis for Ministry”

Saturday 17th 10.00 am

Session 3

Bishop Hunter:

“The Kingdom of God as the Basis for Making Disciples in a De-Churched Culture” (part 1)

Saturday 17th 11.30 am

Session 4

Bishop Hunter:

“The Kingdom of God as the Basis for Making Disciples in a De-Churched Culture” (part 2)

Saturday 17th 2.00 pm

Workshop 3

Archbishop Yong:

“Following Jesus” (Part 2)

Dr. Walling:

“How To Be A Coach using C. O. A. C. H.”

Julia Yong:

“For Clergy Wives” (Part 2)

Saturday 17th 3.30 pm

Final Gathering:

“The Challenge”

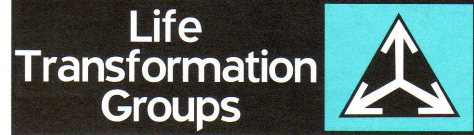
Saturday 17th 4.15 pm

Call for prayer:

Opportunity for those who need prayer.

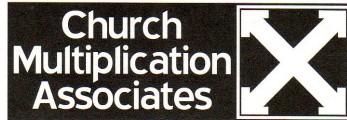
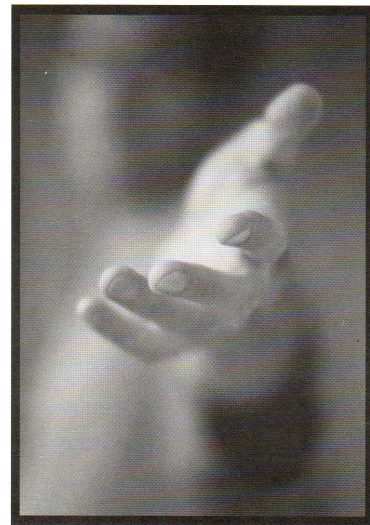
APPENDIX T

LTG Card



For more information about Life Transformation Groups and other strategic resources available from Church Multiplication Associates, contact us during normal business hours (PST).

Church Multiplication Associates, a ministry extension of the Grace Brethren Churches of Southern California and Arizona, exists for the purpose of focusing resources to reproduce disciples, ministries, leaders and churches.

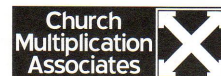


"Iron sharpens iron,
So one person
sharpens another."
Proverbs 27:17 \

1965 East 21st Street, Signal Hill, CA 90806
562.961.1962 (phone) 562.961.1982 (fax)

www.CmaResources.org

© Neil Cole, 2000



Life Transformation Groups



Character Conversation Questions

These questions are to be asked of one another in a weekly meeting of accountability (Proverbs 27:17). They are to stimulate conversations of character and confession of sin in a safe environment which values honesty, vulnerability, confidentiality, and grace.

1. In what ways have you been a testimony this week to the greatness of Jesus Christ with both your words and actions?
2. How have you experienced God in your life this week?
3. How are you responding to His promptings?
4. Do you have a need to confess any sin?
5. How did you do with your reading last week?

"Therefore, confess your sins to one another, and pray for one another, so that you may be healed."

-James 5:16

Making and Mu

Introducing Life Transformation Groups

An LTG is made up of two or three people, all of the same gender, who meet weekly for personal accountability for their spiritual growth and development. It is recommended that a group not grow past three but rather multiply into two groups of two once the fourth participant has proven faithful to the process.

The Strength Of Two Or Three

Here are several Biblical reasons why a smaller unit of two or three is better than a larger group when it comes to making and multiplying disciples:

COMMUNITY

1. **Community** (Eccl. 4:9-12): Life change does not occur in a vacuum; it happens in relationship with others. From the beginning God has said that it is not good to be alone. We need each other for strength and support (Prov. 27:17).

ACCOUNTABILITY

2. **Accountability** (1 Tim. 5:19): Few things would get done in life without some degree of accountability. The New Testament lists at least twenty eight "one another" commands. There's no doubt we need one another to live the life Christ intends for us.

CONFIDENTIALITY

3. **Confidentiality** (Matt. 18:15-17): It is easier to maintain confidentiality in a group of only two or three rather than a larger group of ten or twelve. The Lord specifically designated that two or three is best for the confession of sin.

FLEXIBILITY

4. **Flexibility** (Matt. 18:20): It is much easier to coordinate the calendars of only two or three rather than a typical small group of fifteen. An LTG can meet anywhere!

REPRODUCIBILITY

5. **Reproducibility** (2 Tim. 2:2): It is easier to reproduce a smaller, simpler group than a larger and more complex entity. Perhaps that is why the Lord commanded us to make more disciples rather than cell groups or churches (Matt. 28:18-20). Transformed disciples in community is the base unit for the kingdom of God.

Multiplying Growing Disciples



There are only three tasks to be accomplished in an LTG. They are . . .

1. SIN IS CONFESSED IN MUTUAL ACCOUNTABILITY

Christians need one another (Hebrews 10:24-25). There is strength in relationships that are built around supporting one another. The first thing the LTG does together is ask each other Character Conversation Questions listed on the attached card. The meetings start here because it is easy to lose time talking about other things. It is also helpful to begin with the confession of sin which tends to sanctify the rest of the meeting. The questions are straight forward. Each person takes turns answering the same question. The group must be a safe place to be honest in. The confession of sin prepares the soil of people's hearts for the word of God being read each week.

2. SCRIPTURE IS READ REPETITIVELY - IN CONTEXT AND IN COMMUNITY

The power of this system is in the unleashing of God's word in the lives of people. Jesus made it clear that the word of God is the seed of new life (Luke 8:11,15). To expect lives to be changed and bear fruit without first planting the seed is foolish and disappointment will result.

Each group decides on a book of the Bible they will read that week. The goal is to create an internal appetite for the rich word of God, so a larger volume of scripture is desired. It is recommended that one strive to have 25 to 30 chapters of reading each week as a goal. Sample reading exercises would be as follows. . . If the group selects a smaller book such as Ephesians or Jonah, the group should read it five times in a week. A moderate sized book, such as Romans or 1 Corinthians can be read twice in a week. A lengthy book, such as Acts or Proverbs can be read once in its entirety in a week.

When the group comes together the next week they ask one another if the reading was completed. If any one person was unable to finish the reading that week then the whole does the same reading again for the next week. This is not a bad thing. Reading entire books in repetition, in context and in community will yield rich rewards!

This is one good reason to challenge the participants with a larger volume of reading which will likely not be completed each and every week. Thirty chapters tends to take about four weeks for a typical group to finish reading together at the same time and move on to another. Once all complete the reading in the same week they choose the next book to read together. A group can decide together what the next book will be or alternate who chooses the book each time.

3. SOULS ARE PRAYED FOR SPECIFICALLY AND REGULARLY

The LTG card (right), which functions as a Bible bookmark, has the Character Conversation Questions printed on one side and the Strategic Prayer Focus printed on the other. This is to remind each in the group to pray specifically for each of the people named on the card as they read their Bibles throughout the week.

Each member of the LTG is to identify two or three people whom the Lord lays on their hearts that need Jesus. The names of these people are then written down on the card of every member of the group. Each person in the group prays throughout the week for those on the list. It is best to choose one name from the list each day and pray for them. There is a strategic prayer guide included to assist the process. Those who begin to seek Christ become perfect candidates for the next LTG and multiplication of the group can occur naturally and spontaneously and in a way that the whole group can rejoice in together.

WHAT IS A LIFE TRANSFORMATION GROUP?

A Life Transformation Group (LTG) is a simple way to release the most essential elements of a vital spiritual walk to people who need Jesus to change their lives from the inside out. It is a grassroots tool for growth which encourages and supports people to follow Christ by fueling internal motivation rather than applying external pressures and ploys. This tool empowers the common Christian to accomplish the uncommon work of reproducing spiritual disciples who can in turn reproduce others.

Here is a simple overview of what an LTG is:

- LTGs meet once a week for approximately one hour.
- LTGs are groups of two or three (the addition of a fourth person is the beginning of the second group and multiplication is imminent).
- The groups are not co-ed, but gender specific.
- There is no curriculum, workbook or training involved.
- There is no leader needed in the group.
- Only three tasks are to be accomplished in an LTG:
 1. Sin is confessed in mutual accountability.
 2. Scripture is read repetitively in context and in community.
 3. Souls are prayed for strategically, specifically and continuously.

The LTG is simple, yet powerful. It incorporates the values of community, internal life transformation and reproduction of disciples.

WHO SHOULD BE IN AN LTG?

There are only two suggested qualifications for starting or joining an LTG:

1. A desperate need for Jesus Christ (Luke 5:29-32).
2. Faithfulness in the process itself (2 Tim. 2:2).
These two criteria balance one another to keep the group on track both with healing for hurting people and health for helping people. To compromise either of these principles will slow down or derail the effectiveness of the group.

Life Transformation Groups



STRATEGIC PRAYER FOCUS

Each of you in the group is to identify two or three whom you feel led to pray for their salvation. List the names of all those identified in the group on each card so that all of you pray for each of the lost souls we have identified. We recommend that you keep this card in your Bible as a book mark for your daily reading so that each time you open your Bible you are reminded to pray these souls.

○ _____	○ _____
○ _____	○ _____
○ _____	○ _____

1. Lord, I pray that You draw _____ to Yourself (John 6:44).
2. I pray that _____ hear and believe the Word of God for what it really is (1 Thess. 2:13).
3. I pray that _____ seek to know You (Acts 17:27).
4. I ask You, Lord, to prevent Satan from blinding _____ to the truth (2 Cor. 4:4; 2 Tim. 2:25-26).
5. Holy Spirit, I ask You to convict _____ of his/her sin and need for Christ's redemption (John 16:7-14).
6. I ask that You send someone who will share the gospel with _____ (Matt. 9:37-38).
7. I also ask that You give me or _____ the opportunity, the courage and the right words to share with _____ (Col. 4:3-6).
8. Lord, I pray that _____ turn from his/her sin and follow Christ (Acts 17:30-31; 1 Thess. 1:9-10).
9. Lord, I pray that _____ would put all of his/her trust in Christ (John 1:12; 5:24).
10. Lord, I pray that _____ confess Christ as Lord, take root and grow in faith and bear fruit for your glory (Rom. 10:9-10; Col. 2:6-7; Luke 8:14).

"Brethren, my heart's desire and my prayer for them is for their salvation."

-Romans 10:1

APPENDIX U

Bishop's Letter on September 9, 2011



The Rt. Rev. Silas Tak Yin Ng

Missionary Bishop, theAM (Anglican Church of Rwanda)

7451 Elmbridge Way, Richmond, BC

Canada V6X 1B8

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Fax: 604-214-0320

Mobile: 604-230-1201

Email: bishopsilasng@gmail.com

Blog: <http://bishopsilas.blogspot.com>

<http://discipler123.blogspot.com>

September 9, 2011

Dear brothers and sisters in Christ,

*“And we know that in all things God works for the good of those who love him,
who have been called according to his purpose.”* Romans 8: 28

Two years ago today I was consecrated as your bishop. It has been a blessed and fruitful two years because of your prayers and support. I give thanks to the Lord for each one of you everyday when I write my two blogs. People are praying for one ACiC/AI church and their clergy daily through my Devotion on Fire blog.

On March 6th this year, I called us to return back to a daily journey with Christ. For all of us, myself included, being a Christian can often turn into a task, a set of rules, and something that we “do” as oppose to something we experience on a daily basis. But, if we want the ACiC/AI to offer hope, it must come out of a re-kindled relationship with Christ. It comes a new passion to daily, be with Christ. Discipler 123 (One discipler-two disciples-three months) is one way to re-connect back with the heart and love relationship with Jesus. I have personally watched people's lives change. The new power to live for Christ has come not from the adoption of a method, but has occurred as people who were too busy, are now spending daily time with Christ, and are being transformed.

Here is just one story of what has happened as one person, began to meet with two others, for three months, and together they sought the Lord. I know two young leaders who step forward and now are leading ministry. The reason they are doing these things is because they have a Discipler helping them to have an ongoing deeper relationship with Jesus.

As your Bishop, it is the cry of my heart, that we infuse into the DNA of our movement, a renewed passion to first being with Jesus. Without this, all other effort and service will be void of God's transforming power. As basic as this sounds, it is a profound, simple truth that I feel God is calling us to embrace.

Now, I write this letter to ask your help to launch the second wave of our Discipler123 movement. One of the major problems that only less than 10% or even less than 1% of Christians are having daily devotion is because they do not have a Discipler to help them to establish this most basic relationship with Jesus when they first become a Christian. Discipler 123 is just one way to help insure that we are spending daily time with Christ.

As our main purpose of the 2nd year of our four years plan is to raise up Evangelist which will start in October next week, we are going to launch the 2nd wave of Discipler123 to a deeper level using Neil Cole's famous LTG card. It has the same idea as our Discipler 123 flyer but adding two new ways to go with the raising up of Evangelists namely: Sin is confessed in mutual accountability and souls are prayed for specifically and regularly. You may encourage your people to use the daily devotion material you recommend or use my Discipler123 blog or Neil Cole's way of reading at least four chapters a day.

We, the ACiC NLT teams, pray that this new wave of Discipler123 will help us to have a firm grasp of our 2nd year focus and to raise up more Disciplers/Evangelists. Let us try all our best to support this new wave of Discipler123 and make it a continuous movement of ACiC/AI in the years to come to live out Jesus Parable of the Growing Seeds and the Great Commission.

May the Holy Spirit pours down His fresh anointing to each one of you that you are being strengthened and empowered to further His Kingdom!

Your bishop and friend,

+Silas

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