

THE ANDREW MOVEMENT

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Advisor: Dr. Meredith Hoxie Schol

Advisor: Dr. Benjamin Yoo

Zhaodeng Peng

Drew University

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## Introduction: The Andrew Movement

John Wesley said to the Methodists, “You have nothing to do but to save souls.”<sup>1</sup> “Saving souls” is the Christian mantra and its main business. Canadian missionary Caroline Macdonald said that “to save one soul is a step toward saving the whole world.”<sup>2</sup> The Bible proclaims that “For God so loved the world that he gave one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16).<sup>3</sup> The reality of saving souls is making disciples. My definition of discipleship is one person who accepts salvation from Christ, follows Christ, grows in Christ, serves Christ, and makes more disciples for Christ. The Andrew Movement is a good model to make disciples. I will describe the Andrew Movement in five main sections. First is the background of the Andrew Movement. Second is the practice of the Andrew Movement. Third is the Biblical and theological foundation of the Andrew Movement. Fourth is the desirable outcome of the Andrew Movement. Fifth is the Conclusion.

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<sup>1</sup>George G. Hunter, *The Recovery of a Contagious Methodist Movement* (Nashville: Abingdon Press, 2011), 18.

<sup>2</sup>Dana L. Robert, *Faithful Friendships* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 2019), 62.

<sup>3</sup>All quotations of Scripture in this paper are from the NIV, unless specified.

## Chapter 1: The Background of the Andrew Movement

*“If you make disciples, you always get the church.”<sup>4</sup>*

Sixteen years ago, Rev. Dr. David Wu, a leader of the General Board of Global Ministries of The United Methodist Church (GBGM), challenged my wife, Rev. Qibi She and me before we were about to return to China. Dr. Wu said, “The UMC sent many missionaries to China 150 years ago. Fuzhou was the first mission place in China. At that time, China was the biggest mission field in the world. In 1949, the new Chinese government drove all missionaries out of China. The situation has changed now. We can do missions here because there are many Chinese immigrants in the United States. There are three Chinatowns in New York City now. It is difficult for American pastors to reach Chinese immigrants due to differing languages and culture. You are the best person to reach them.” We accepted the challenge, so Dr. Wu arranged a meeting at the GBGM’s meeting room on June 8th, 2004. The attendees were the leaders of the GBGM: Rev. Dr. Samuel Dixon, Rev. Dr. David Wu, Rev. Dr. Jong Song Kim, Superintendent of Long Island West District of the New York Annual Conference (NYAC) of the UMC Rev. Dr. Gunshik Shim, and Rev. Qibi She and me. The decision was to start Tian Fu United Methodist Church, a brand-new mission church. The GBGM provided three years of financial support for this new ministry, and Rev. Dr. Shim arranged for a United Methodist church to share a

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<sup>4</sup>Steven W. Manskar, *Disciples Making Disciples* (Nashville: Discipleship Resources, 2016), 39.

church building with us for worship. Rev. She and I reached out to the Chinese community and made disciples for Jesus Christ.

With the help of our friend, Dr. Kenneth J. Guest, a professor at Baruch College and author of *God in Chinatown*, we found out that Sunset Park, Brooklyn was the best location for our ministry. Sunset Park is the neighborhood with the fastest growing ethnic Chinese population in New York City over the past twenty years. Because it is made up predominantly of Fuzhounese immigrants from China, it is now increasingly common to refer to it as Little Fuzhou. Most of its inhabitants are young working-class atheists that were educated by Communist Party of China. This reminded me of Luke's Gospel, where he states, "The harvest is plentiful and the workers are few" (Luke 10:2). How do I reach these new immigrants? That is one of the "everyday problems, frustrations, puzzles, difficulties, and queries"<sup>5</sup> that I have identified in my ministry context. I realized that "The problem is not a lack of people. The problem is our inability to see and reach them."<sup>6</sup> It is not easy for us to reach them, even though we know their local dialects and culture. There are two reasons for this. First, we did not have pastoral experience in China because we were seminary professors that graduated from Nanjing Union Theological Seminary to teach at Fujian Theological Seminary for eight years. Second, Tian Fu UMC was a brand-new mission church with no existing members and no church building. The first Methodist missionaries in China faced the same challenges as us. They worked

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<sup>5</sup>John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (Second Edition SCM Press, 2016), 51.

<sup>6</sup>John B. Dotson, *Developing an Intentional Discipleship System: A Guide For Congregations* (UM Discipleship Ministries, 2017), 4.

for ten years (1847-1857) only to baptize one person, Ting Ang, in July 1857.<sup>7</sup> You can tell from this anecdote how hard it can be to make disciples.

In the beginning, we shared the Gospel with people on streets, supermarkets, hospitals, parks, and waiting areas of schools. We found out that if we only distributed Gospel leaflets, most people would just bunch them up and throw them away. After several failures, we realized that it was better for us to talk with people and make friends with them first, write down their phone number, then keep contacting them, and finally invite them to the church to share the Gospel with them. We brought several people to the church this way. One night I thought about how Jesus made disciples, and I was inspired by Andrew's invitation while I read and meditated on Jesus's first disciples: "Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and told him, 'We have found the Messiah'. And he brought him to Jesus" (John 1:40-42). I learned three lessons from Andrew: first is sharing the Good News with our family members, relatives, and friends; second is bringing our friends and relatives to our church and to Christ; and third is sharing the Gospel and bringing someone to church immediately after we follow Jesus Christ. Thus began the Andrew Movement in Tian Fu UMC.

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<sup>7</sup>Richard Terrill Baker, *Ten Thousand Years: The Story of Methodism's First Century in China* (New York: Board of Mission and Church Extension of Methodism Church, 1947), 11 and 52.

## **Chapter 2: The Practice of the Andrew Movement**

I launched the Andrew Movement between the beginning of the first year and the second year of our church. The practice of the Andrew Movement includes following three simple steps: first, invite our family members, relatives, and friends to worship God in church; second, baptize them and nurture them to grow in Christ; and third, send them to share the Gospel and invite more people to Jesus.

### **Inviting our Close Ones to attend church worship**

My family members, wife, and son were already in the church. I then invited my friends to worship at my church. My friends invited their friends to church too. My friends are limited, but my friends have their own friends. Their friends have more friends. It is difficult for a pastor to invite a stranger to the church. It is easy for a stranger's friend to invite them to church. I asked all the members of my church to do the same. Our experience is that the best way to reach people is to ask the members of our church to bring their families, relatives, and friends to the church. It's like rolling a snowball that becomes bigger and bigger through members inviting their friends to the church, then their friends receive the Gospel and become new members and so on. Through this movement, "the Lord added to their (our) number daily those who were being saved" (Acts 2:47).

This is similar to relational evangelism, in that it uses relationships for outreach, to make nonbelievers into disciples of Jesus Christ. The difference is how the relationships are made. For example, the strategy of Willow Creek Community



Church is to follow Jesus and be a friend of sinners, building authentic relationships with nonbelievers, and leading them to Christ.<sup>8</sup> Rev. Dr. Steve Cordle believes that “all human beings still have a deep need to be in relationship with God and with others. The priorities of the cell church focuses on meeting those deep, unchanging needs.”<sup>9</sup> He trains and equips 120 cell groups of Crossroads United Methodist Church to reach out. Dr. Young G. Chai has had successful experiences with discipleship and believes that “the most effective way to reach nonbelievers is through relationship-based evangelism.”<sup>10</sup> His House Church practices this and asks nonbelievers to witness and experience an authentic Christian community. It then leads them to attend Sunday worship and Bible study so eventually they become followers of Christ.

The Andrew Movement of Tian Fu UMC primarily uses family relationships to invite our closest ones to our church. Then the church makes them Christians through worship, baptismal classes, and fellowship. Why is the family relationship so significant for Chinese congregants? It is because of Chinese culture. There are three layers in Chinese relationships. The core layer is the family relationship, the second layer is the relative relationship, and the third layer is the friend relationship. Family relationships are primary. Relatives are the extended family. There are about two million of Confucius’s descendants in China with the family

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<sup>8</sup>Lynne and Bill Hybels, *Rediscovering Church: The Story and Vision of Willow Creek Community Church* (Zondervan, 1995), 200-202.

<sup>9</sup>Steve Cordle, *The Church in Many Houses: Reaching Your Community Through Cell-Based Ministry* (Moreno Valley: CCS Publishing, 2014), 64.

<sup>10</sup>Young G. Chai with Daniel Chai, *A New Testament Church in the 21<sup>st</sup> Century: The House Church* (Houston, Texas: GLPI, 2010), 121.

name Kong. In some villages all people have the same family name, and in some villages, there are two to five different family names. Family names are used to identify common ancestors. In New York City there are about one hundred Chinese family name associations and hometown name associations. Why? New immigrants need them to survive. It is said in China, “A villager meets a fellow villager with tears in their eyes.”<sup>11</sup>

Asian Americans are often tagged as “model minorities.”<sup>12</sup> However, that is an inaccurate representation of all Asian Americans. In the past forty years, three kinds of Chinese people immigrated to New York City. First are the wealthy Chinese that invested in real estate or other ventures, with property in Manhattan and Long Island’s wealthy areas. Second are the Chinese students who got a good education and found good jobs and assimilated into American society. Third are the working-class Chinese who live in Chinatowns. Most of the third group cannot speak English. Their economic situation is poor. They have to work six days a week and twelve hours a day with low salaries. Most of them came to the United States by themselves. They are very lonely and they miss their hometowns in China. Many of them share apartments in Chinatown. Some of them are undocumented immigrants. They need to be united to help each other. Our church provides a big family living in God’s household for them (1 Timothy 3:15).

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<sup>11</sup>Chinese idiom.

<sup>12</sup>Courtney Goto, *Taking on Practical Theology: The Idolization of Context and the Hope of Community* (Boston: Brill, 2018), 103.

The first step is using human family relationships to bring family members, relatives, and friends to God's family. Next step is baptizing and training them.

### **Baptizing the Worshipers and Nurturing Them to Grow in Christ**

When people come to my church, how do I keep them in the church? How do I make them disciples of Jesus? My strategies are as follows.

#### *Feed attendants both spiritual food and physical food*

When people came to the church, we provided both spiritual food and physical food for them. Spiritual food is the act of worshiping God and group training. Our sermons are very Biblical, but still connect with daily life. Every sermon has Good News in it. "You diligently study the Scriptures because you think that by them you possess eternal life." (John 5:39). God's words are powerful! They can change peoples' lives. Sometimes our church invites Bishops, District Superintendents, and other pastors from different denominations to come and preach for a change of pace.

Not everyone can eat spiritual food in the beginning. It takes a while for them to understand the Bible. Besides worship, we have lunch fellowship after Sunday service and Monday service every week. Chinese culture tells us that eating is very important for us. When Chinese people greet each other, we do not say "Hello!" or "How are you today?" Instead, we ask: "Did you eat breakfast?", "Did you eat lunch?", or "Did you eat dinner?" Eating is central to Chinese culture. That is why we provide lunch fellowship for our congregation. We eat, talk, witness, cry, laugh, share with

each other, encourage each other, and help each other, and experience “How good and pleasant it is when brothers live together in unity!” (Psalms 133:1).

There are some similarities between Chinese and Korean culture. Rev. Dr. Chai’s house churches have “Love Feasts.” He emphasizes that meals are better than snacks. His experiences tell us that when a house church offers meals versus snacks, “in the latter, fewer people came to accept Christ.”<sup>13</sup>

#### *Baptismal classes and small groups*

After lunch fellowship, we have baptismal classes and small groups. Because most in our congregation are new immigrants, they can only come to church once a week. Many of them spend the whole day here when they come to my church. Most of our congregants join our baptismal classes very soon after they attend our church for the first time. There are ten class topics: Knowing God, Knowing Jesus, Knowing the Holy Spirit, The Bible, Prayer, Sin, The Way of Salvation, Knowing the Church, Baptism and the Lord’s Supper, and Mission Work. We teach one topic weekly. Baptism is the sacrament of initiation that joins us with the church and with Christians everywhere. It is the symbol of new life in Christ and a sign of God’s forgiveness for sins. Through baptism we accept God’s gift of grace and the salvation of Christ. We interview each person before they can be baptized at our church. About forty percent of them will be baptized within four months to a year after they attend our church.

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<sup>13</sup>Young G. Chai with Daniel Chai. *A New Testament Church in the 21<sup>st</sup> Century: The House Church* (Houston, Texas: GLPI, 2010), 108.

There are several small groups: the choir group, the ushers and greeters group, the church committee, the Bible study group, and the prayer group. Small groups are like Wesleyan Class Meetings. They are the places for members to pray and share each other, encourage and support each other, study the Bible and grow together in Christ.

*Giving encouragement and listening to concerns*

When a member invites six friends to our church, we give him or her a certificate to encourage them. If a member attends church worship every week for six months, we also give a certificate of perfect attendance to encourage him or her. It promotes more people to attend church worship regularly.

We find members' gifts and talents, and then we give opportunities for them to develop their gifts. Some people like singing, dancing, playing the piano, teaching, and/or cooking. We provide opportunities for them and encourage them to develop their talent at our church. For example, a nightclub singer came to our church to sing. The first song he sang was well received, and after that he became a member of our choir after he was baptized at our church. Our pianists have all been very talented and professional, and have all been baptized and are a part of our church.

We listen to our members' needs and concerns. When we visit patients at hospitals, we do not only pray for them, but also interpret for them. We help some of our believers' children to register to schools. We translate their letters. We introduce boyfriends or girlfriends for them. And we have a very active young adult ministry.

When our members told us that weekends are the busiest for them because they are working at restaurants, supermarkets, and hair and nail salons, we asked them, “Which day is best for you to worship at our church?” They said: Monday! So, we started our Monday worship twelve years ago in addition to Sunday services. As far as I know, our church is the first to have Monday worship service in America.

#### *WeChat Ministry*

We have a WeChat ministry because Chinese people tend to use WeChat, a social media platform similar to Facebook. Our church provides many programs, groups, and meetings, but there are still some people that do not want to participate in them. But no one refuses to join WeChat ministry, for it does not have time and space limitations. We use WeChat to teach or share with a large group, and we also use WeChat for personal concerns. WeChat has been of great use during the Covid-19 pandemic.

To summarize, our church is important for our community, and it is considered an island in the storm where new immigrants can find a spiritual home and useful information in our Chinatown, and can receive financial resources and support for the immigration process.<sup>14</sup> After they got our help in the church, then they go out to help others.

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<sup>14</sup>Kenneth J. Guest, *God in Chinatown: Religion and Survival in New York's Evolving Immigrant Community* (New York and London: New York University Press, 2003), 195.

## **Sending Them to Share the Gospel and Invite More People to Jesus**

Why do I mention “immediately”? It is the “first love” (Revelation 2:4). A Chinese idiom goes, “Newborn calves are not afraid of tigers”. The newer Christians are more zealous in sharing Christ with others than older ones.<sup>15</sup>

To save souls for Jesus is the key priority of the Andrew Movement. We encourage every member of our congregation to invite people to attend our church worship as often as they can. We share the Gospel with them, and we baptize them, train them, and encourage them to invite their friends to our church. It is a favorable order of events. It is just as “Wesley models an evangelism that reaches out and welcomes, invites and nurtures, and speaks to both head and heart.”<sup>16</sup>

We are a new church. When a person comes to church for the first time, she or he is a new friend. Next week he or she becomes a representative of the church. Our church does not use the old-school method of “pastor as only care-giver.”<sup>17</sup> We spread love to each other, serve each other, help each other, care for each other, learn from each other, respect each other, and grow in Christ together. We do missions together. We encourage everyone to bring people to our church regardless of whether they are newcomers or old members. The third step returns to the first

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<sup>15</sup>Steve Cordle, *The Church in Many Houses: Reaching Your Community Through Cell-Based Ministry* (Moreno Valley: CCS Publishing, 2014), 74.

<sup>16</sup>Knight, Henry H. and Powe, F. Douglas. *Transforming Evangelism: The Wesleyan Way of Sharing Faith*. (Nashville: Discipleship Resources, 2006), 9.

<sup>17</sup>Brad Kalajainen, *How to Start Small Groups* (UM Discipleship Ministries, 2017), 1.

step, with more people sharing the Gospel. It is a snowball that gets bigger every cycle.

### **The Firstfruits of the Practice of the Andrew Movement**

Through the practice of the Andrew Movement, Tian Fu United Methodist Church bears the “firstfruits” (1 Corinthians 15:23). Within three years, Tian Fu not only became financially independent, but also was able to contribute to the GBGM and the NYAC. Tian Fu became a chartered member of the NYAC within five years. We baptized two-thousand-nine-hundred-eighty-six people from 2004 to 2020. The average is more than 175 new disciples per year. In 2013, Bishop Martin McLee made a decision, and Tian Fu UMC supported Fourth Avenue United Methodist Church (the congregation that Tian Fu was sharing the building with) with financial support. Tian Fu gained full ownership of the church buildings, then renovated the church and the parsonage. We received the Harry Denman Evangelism Award in 2011 and the One Matter Award from Discipleship Ministries in 2015. In 2020, we developed a new ministry in Staten Island. Bishop Thomas J. Bickerton and the Cabinet of the NYAC gave the buildings of Summerfield United Methodist Church to Tian Fu, and we renovated both the church and parsonage. Tian Fu UMC became one of the largest churches in NYAC. Alan Hirsch pointed out that the changing world stories of Christian movements are simply disciple-making systems.<sup>18</sup>

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<sup>18</sup>Alan Hirsch, *The Forgotten Ways Handbook: A Practical Guide for Developing Missional Churches* (Grand Rapids: Brazos Press, 2009), 64.



## **Chapter 3: The Biblical and Theological Foundation of the Andrew Movement**

The Andrew Movement has its roots in the Gospel of John. Charles Spurgeon refers to Andrew as “the missionary disciple.”<sup>19</sup> The character of Andrew is to bring others to Jesus. He is “an ardent fisher of souls.”<sup>20</sup> There are three times that he is mentioned in the Gospel according to John. First, when he brings his brother Simon to Jesus. Second, when he brings a child who had five loaves and two fish to Jesus. Third, when he brings the Greeks to Jesus. Each of them has its own special meaning. I will describe them as follows.

### **Andrew Brought his Brother Simon to Jesus**

The first time Andrew appears is to bring his own brother Simon to Christ. After Andrew started following Jesus Christ, the first thing he did was to find his brother Simon and tell him, “We have found the Messiah that is Christ.” He then brought him to Christ. Jesus looked at him and said, “You are Simon, son of John. You should be called Cephas [the Aramaic word for rock, which was translated into Peter, the Greek translation of Cephas]. Peter became the disciple of Jesus immediately” (John 1:40-42). “If an evangelist is but a beggar telling another hungry

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<sup>19</sup>Warren W. Wiersbe, *Bible Personalities: A Treasury of Insights for Personal Growth and Ministry* (Grand Rapids, MI: Baker Books, 2005), 41.

<sup>20</sup>Herbert Lockyer, *All the Apostles of the Bible* (Grand Rapids, Michigan: Zondervan Publishing House, 1972), 49.

beggar where to get bread, then without doubt, Andrew was a true evangelist, for, without delay, the first disciple became the first missionary, and forerunner of personal evangelism.”<sup>21</sup> Andrew first went to his home to bring his own brother Simon to Jesus. Why? If we think that Jesus is the most important in the world, we share the Good News first with our family members.

Paul said to Timothy, “If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever” (1 Timothy 5:8). It is good to provide both physical and spiritual needs for our family and spiritual needs are more important than physical ones. Many Chinese churches display on the church wall this Bible passage: “Believe in the Lord Jesus, and you will be saved, you and your household” (Acts 16:31). If you believe in Jesus, are all your family saved? The answer is yes and no. Yes, in that if you share God’s grace with your family, your whole family will be saved. No, in that your family can’t be saved if you do not share God’s grace with your family. The jailer invited Paul and Silas to his home, and they shared the Gospel of the Lord to his whole family and baptized his whole family. He and his whole family believed in God and they were filled with the joy of salvation.

A demon-possessed man was healed by Jesus, and he begged to go with Jesus, but Jesus advised him, “Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you,” and the man did what Jesus told him in the Decapolis (Mark 5:18-20). Jesus did not only heal the demon-

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<sup>21</sup> Ibid., 49.

possessed man, but also gave him a commission to be a Christian witness for his family. Christian witnesses begin at home.<sup>22</sup>

Jesus tells a parable of the rich man and Lazarus (Luke 16:19-31). The rich man “was dressed in purple and fine linen and lived in luxury every day” during his lifetime, and was “In hell, where he was in torment” after he died. Lazarus was the opposite. During his lifetime, he was a beggar at the rich man’s gate, and after he died he was by Abraham’s side. On the one hand, “It is specifically a warning to the wealthy for their neglect of the poor.”<sup>23</sup> On the other hand, the rich man was concerned about his five brothers’ opportunities for repentance. For this reason, “some call this the parable of the six brothers.”<sup>24</sup> You can tell how important the family relationship is, because the rich man was concerned about his brothers while he himself was in a terrible situation.

Dr. Dana Robert described a great story in her book *Faithful Friendships*. John Leighton Stuart was a fourth-generation Presbyterian minister who was born in China to missionary parents. His parents ministered to Chinese people and died and were buried in China. He also spent all his life ministering to Chinese people and wanted to be buried in China too after he died, for his parents and his brother and his wife all were buried in China. Family relationships influenced family members from generation to generation. In 1949, Chairman Mao Zedong forced foreign

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<sup>22</sup>William Barclay, *The Gospel of Luke* (Louisville, KY: Westminster John Knox Press, 2017), 130.

<sup>23</sup>Klyne Sondgrass, *The Stories with Intent: A Comprehensive Guide to the Parables of Jesus*. Second edition. (Grand Rapids: Eerdmans Publishing Co., 2018), 432-433.

<sup>24</sup> *Ibid.*, 429.

missionaries to leave China, so Leighton Stuart returned to the United States. His extended family member, Philip Fugh, cared for him for years before he died.

Leighton Stuart died in 1962. Philip Fugh died in 1988, before he was able to rebury Stuart in China. Philip's son John Fugh became the first Chinese-American military general, and John was able to rebury his adopted grandfather, John Leighton Stuart, next to his parents in Hangzhou in 2008, forty-six years after Stuart's death.

"Stuart's reburial in China illustrates how faithful friendship enlarges the meaning of family to an inclusive vision of the multiethnic family of Christ."<sup>25</sup> This was a powerful family relationship!

Dr. Rodney Stark, in his book *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries*, gave his answer: it did not grow through the miracle working in the marketplaces, or Constantine's authority, or martyrs' credibility. "Its growth was through the united and motivated efforts of the growing numbers of Christian believers, who invited their friends, relatives, and neighbors to share the 'good news.'"<sup>26</sup> Dr. Stark provided good evidence. Successful founders of new faiths recruit their first followers from their family, relatives, and close friends. The Islamic prophet Muhammad's first convert was his wife Khadijah, second his cousin Ali, third his servant Zeyd, and then his old friend, Abu Bakr. The founder of Mormonism, Joseph Smith, first recruited his brothers Hyrum and Samuel and his

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<sup>25</sup>Ibid., 105.

<sup>26</sup>Rodney Stark, *The Rise of Christianity: The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (Princeton University Press, 1996), 208.

friends Oliver Cowdery and David and Peter Whitmer. Jesus did the same. He began also with his brothers and mother.<sup>27</sup> It is also indeed that “it frequently occurred that when the master of a large household became a Christian, all members of the household including the servants and slaves were expected to do so too.”<sup>28</sup>

Among Jesus’s twelve apostles, half are brothers from nuclear families. They are Andrew and Peter, Zebedee’s sons James and John, and Alpheus’s sons James and Thaddeus. The Bible also mentioned their fathers’ names. Methodist history tells the same story. Charles Wesley brought his brother John Wesley to the weekly meeting for study of the classics and Greek New Testament at Oxford University and birthed “The Methodists.”<sup>29</sup> This is how important family relationships are.

### **Andrew and the Young Boy: The Importance of Youth Discipleship**

Andrew’s second appearance takes place when Jesus Feeds the Five Thousand (John 6:1-15). Jesus knew what he was going to do, and he wanted to test Philip, so he asked him, “Where shall we buy bread for these people to eat?” Philip answered, “Eight months’ wages would not buy enough bread for each one to have a bite!” (John 6:1). His answer is clear enough to say that it would be impossible to provide enough food for a large crowd.

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<sup>27</sup>Ibid., 18.

<sup>28</sup>Ibid., 100.

<sup>29</sup>D. Michael Henderson, *John Wesley’s Class Meeting: A Model for Making Disciples* (Wilmore, Kentucky; Rafiki Books, 2016), 41-42.

At that point, Andrew brought a boy with five small barley loaves and two small fish to Jesus Christ. Even though he also thought the food was not enough to feed many people, he still brought the child to Jesus. Jesus accepted the boy's five loaves and two fish and performed a great miracle to feed five thousand people. Afterwards he even gathered and filled twelve baskets with the pieces of loaves left over by those who had eaten.

Generally speaking, in Chinese culture, the voices of children are not viewed with as much importance as the adults. Some disciples rebuked those that brought little children to Jesus. Jesus did not only take the children in his arms, put his hands on them, and bless them, but he was also indignant and said to the disciples, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these" (Mark 10:13-16). There is no one who is undeserving of being brought before Jesus. "No one ever knows what will come out of it when bringing someone to Jesus."<sup>30</sup>

The lesson is that no one is unimportant in the eyes of Jesus. That is why Rev. Charles Roesel's First Baptist Church of Leesburg, Florida grew so well. They made this decision: "We decided to spend our lives befriending and inviting all of the people we could find that no other church seems to be interested in."<sup>31</sup>

Another lesson for the boy (child) is pointed to the younger generation, younger people. Children are the future. Hybels told us that Willow Creek

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<sup>30</sup>William Barclay, *The Gospel of Luke* (Louisville, KY: Westminster John Knox Press, 2017), 239.

<sup>31</sup>George G. Hunter, *The Recovery of a Contagious Methodist Movement* (Nashville: Abingdon Press, 2011), 46.

Community Church’s “foundation” is Son City—children and young adult ministry. He encourages Son City kids to build relationships with unchurched kids and also invites their parents to participate in their performances at the church. This developed to the first step of his church strategy: “Build an Authentic Relationship with a Nonbeliever.”<sup>32</sup> Another example is Nuestra Senora, the fastest growing church in the Episcopal Diocese of Chicago in the 2000s, for “At least thirty children a year are confirmed.”<sup>33</sup> The former is where the children and young adults bring their parents to the church. The latter is where parents bring their children to church. Hannah dedicated her child Samuel to the Lord (1 Samuel 1:28). Some parents of mine follow Hannah and ask me to pray for them. Many Chinese have traditional ideas and consider that the church is the best place for kids to grow. They send their kids to church Sunday school even though they are nonbelievers. When children like the church, their parents eventually became Christians too. Dr. Chai mentioned a similar example in his church. A young couple wanted to find Korean friends for their three-year-old daughter, and they went to the church. Finally, the whole family became Christian.<sup>34</sup>

To reach children is to secure the future of the church. Distinguished professor Warren W. Wiersbe said that “If we don’t reach younger generations for Jesus, what future is there for the church? If we don’t introduce them to Jesus, how

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<sup>32</sup>Lynne and Bill Hybels, *Rediscovering Church: The Story and Vision of Willow Creek Community Church* (Zondervan, 1995), 81, 200.

<sup>33</sup>David Gortner, *Transforming Evangelism* (New York: Church Publishing, 2008), 73.

<sup>34</sup>Young G. Chai with Daniel Chai. *A New Testament Church in the 21<sup>st</sup> Century: The House Church* (Houston, Texas: GLPI, 2010), 121-122.

can He take their gifts and multiply them to reach the world?"<sup>35</sup> Many United Methodist congregations only have aging members and decline in membership every year. We need to reach the younger generation. Tian Fu UMC is the youngest church in the New York Annual Conference due to the Andrew Movement. The average age of a member of our congregation is about thirty years old.

### **Andrew and the Greeks: Cross-Cultural Discipleship**

The third time that Andrew appears in the Gospel of John is when he and Philip brought Greeks to Jesus (John 12:20-23). These Greeks took a pilgrimage to Jerusalem for the Passover feast to see Jesus. At first, the Greeks asked Philip for help. Philip did not have an idea, so he asked Andrew to help him. Then Andrew and Philip worked together to bring the Greeks to see Jesus. For the Greeks are non-Jews; they represent the Gentile world.

Here we learn that we need co-work to do cross-cultural missions or international missions. "It is really a team operation."<sup>36</sup> Twenty years ago, I worked with Werner Burklin Ministries as an interpreter in China for several years. Today this ministry changed its name to China Partner. My church, Tian Fu UMC, continuously supports it. It needs teamwork, using both at-home missionaries and foreign missionaries, in order to bring people to Jesus.

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<sup>35</sup>Warren W. Wiersbe, *Life Sentences: Discover the Key Themes of 63 Bible Characters* (Grand Rapids: Zondervan, 2007), 247.

<sup>36</sup>Ibid.



Through the co-work, foreign mission “is a new universal family composed of people related to Christ.”<sup>37</sup> As Dietrich Bonhoeffer said, “I am a brother to another person only through what Jesus Christ did for me and to me; the other person has become a brother to me through what Jesus did for him.”<sup>38</sup> In God’s family all are brothers and sisters across nations. We extend our family members to our God’s family. Actually, “Jesus’ evangelism is not just the preaching of a message but the gathering together of a new family, a new household.”<sup>39</sup> The relationship between Matteo Ricci and Xu Guangqi is a great example. After Xu was baptized a Christian, he considered Matteo Ricci to be his “father figure.”<sup>40</sup> At that time, Xu was a minister in the state cabinet and a famous intellectual. Western culture and Chinese culture can be exchanged well, and Catholicism had a good foundation in China for his spiritual family relationship with Ricci. Xu’s family relationships influenced his family from generations to generations. Xu’s granddaughter, Xu Candida, not only brought her eight children to Jesus to be baptized at the church, but also bought four hundred Chinese books for the Vatican, supported many western missionaries and churches, and did many other charitable affairs. “Xu Candida remained close to her Jesuit spiritual father, Philippe Couplet, who later wrote her biography.”<sup>41</sup>

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<sup>37</sup>Dana L. Robert, *Faithful Friendships* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 2019), 108.

<sup>38</sup>Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian in Community* (New York: HarperOne, 2009), 25.

<sup>39</sup>Bryan Stone, *Evangelism After Christendom: The Theology and Practice of Christian Witness* (Grand Rapids, Michigan: Brazos Press, 2007), 79.

<sup>40</sup>Dana L. Robert, *Faithful Friendships* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 2019), 38.

<sup>41</sup>*Ibid.*, 40.

Bishop Scott J. Jones said that Wesleyans “have a high and special calling to participate in God’s mission to save the world.”<sup>42</sup> In 1784, John Wesley sent Francis Asbury to America, and American Methodism grew from 1,200 to 214,000 members from 1784 to 1816, the year Asbury died. American Methodism “was rapidly surpassing its English parent.”<sup>43</sup> It is true that during John Wesley’s lifetime, early British Methodism (without counting other countries) grew from a small group of Oxford to 140,000 members from 1739 to 1791. Wesleyan did enlarge the Methodist family to other countries.

Wesley practiced his theology of the life of holiness through works of piety and works of mercy. Our inward holiness must show itself in outward holiness. Professor Kalas said, “Because if holiness is true—as indeed it is—one of its expressions will always be social holiness.”<sup>44</sup> “Works of piety” are worthless without “works of mercy” (James 2:14-17). John Wesley summarized what he meant by the works of mercy: “The feeding the hungry, the clothing the naked, the entertaining or assisting the stranger, the visiting those that are sick or in prison, the comforting the afflicted, the instructing the ignorant, the rebuking the wicked, the exhorting and encouraging the well-doer; and if there be any other work of mercy, it is equally included in this direction.”<sup>45</sup> This is a concrete, everyday way we link our love for

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<sup>42</sup>Scott Jones, *The Once and Future Wesleyan Movement* (Nashville: Abingdon Press, 2016), 1.

<sup>43</sup>Nathan O Hatch, *The Democratization of American Christianity* (New Haven and London: Yale University Press, 1989), 82.

<sup>44</sup>J. Ellsworth Kalas, *Being United Methodist* (Nashville: Abingdon Press, 2012), 86.

<sup>45</sup>John Wesley, *John Wesley’s Sermons: An Anthology*. Edited by Albert C. Outler and Richard P. Heitzenrater (Nashville: Abingdon Press, 1991), 225.

God to our commitment to love our neighbors. John Wesley believed that “works of piety” and “works of mercy” are inseparable. He not only preached the good news to people in the marketplaces, but also cared about the concerns of the converts, and grew their faith in classes and local churches. Dr. William Abraham said that “Wesley was an exceptionally good evangelist because he kept evangelism in close touch with other ministries of the church.”<sup>46</sup> In the genuine Christian life, “Authentic personal holiness is also social holiness.”<sup>47</sup> That is through the holiness of life to transform society and the world.

It is also our mission of the United Methodist Church, as articulated in the *Book of Discipline*: “The mission of the Church is to make disciples of Jesus Christ for the transformation of the world.”<sup>48</sup> Bishop Gary Mueller mentioned that there are not many Americans that understand the need to “spread scriptural holiness over the land, it is better to quote Matthew 28:19 instead because people easily understand it and the other reason is that Jesus is more important than John Wesley.”<sup>49</sup>

Jesus promised his disciples, before he was taken up to heaven: “You will receive power when the Holy Spirit comes on you; and you will be my witness in

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<sup>46</sup>Ibid., 54-55.

<sup>47</sup>Charles Yrigoyen, *John Wesley: Holiness of Heart and Life* (Nashville: Abingdon Press, 1996), 72.

<sup>48</sup>*The Book of Discipline of the United Methodist Church, 2016* (Nashville, Tennessee: The United Methodist Publishing House, 2016), 93.

<sup>49</sup>Scott J. Jones, *The Once and Future Wesleyan Movement* (Nashville: Abingdon Press, 2016), 96-97.

Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1: 8). Jesus gave his disciples instructions to do the home mission first (Jerusalem), and then do the foreign mission (to the end of the earth). Andrew did the same. He brought his brother Simon to Jesus (home mission), and then brought the Greeks to Jesus (foreign mission). This means that the Andrew Movement carries out Jesus’s order in the Great Commission. The Andrew Movement is similar to a modern version of the Great Commission, this time on a global level. Imagine one person in New York telling someone else about Tian Fu UMC, then that person going to church and becoming a Christian. That is a home mission. With technology, that person that has newly become a Christian can now go on social media and tell his or her family members that may be living in other countries, such as China. Then the people in China will spread the same message to various cities. Today the Andrew Movement can have unlimited influence over the world.

### **Andrew and Evangelism**

Andrew is a great example of bringing people to Jesus Christ. “He will ever remain a model disciple in showing us that we are saved to save others.”<sup>50</sup> Andrew was regarded as “the first home missionary, for bringing Peter to Jesus, and the first foreign missionary, for bringing the Greeks to Jesus.”<sup>51</sup> Andrew was a great

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<sup>50</sup>Herbert Lockyer, *All the Apostles of the Bible* (Grand Rapids, Michigan: Zondervan Publishing House, 1972), 55.

<sup>51</sup>William Sanford LaSor, *Great Personalities of The New Testament: Their Lives and Times* (Westwood, NJ: Fleming H. Revell Company, 1952), 59.

evangelist. The family and spiritual family relationship is effective for both evangelism and mission. It is practical for making disciples for Jesus Christ.

What is evangelism? The author of *The Logic of Evangelism*, Professor William J. Abraham, said, “We do not know what precisely to define as evangelism, and therefore we are at a loss as to know what to designate as a contribution to a discussion about it.”<sup>52</sup> He argues that evangelism stands in contrast to both a fundamental focus on proclamation of the Gospel and to the more recent emphasis on church growth. It should be construed as primary initiation into the kingdom of God.<sup>53</sup> The Rev. David Gortner also gave the similar idea of primary evangelism and continuing evangelism. Primary evangelism involves bringing the good news of God’s love to people, and continuing evangelism involves direct engagement on matters of Christian faith with people.<sup>54</sup> Metropolitan Mar Osthathios said, “Evangelism is the spreading of the good news by proclamation, whereas mission is the outflow of the love of God in and through our life, word and deed.”<sup>55</sup> I am interested in Dr. Bryan Stone’s question and answer for evangelism: “Is evangelism a productive activity, governed by the aims of preaching, conversion, or initiation,

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<sup>52</sup>William J. Abraham, *The Logic of Evangelism* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1989), 7.

<sup>53</sup>Ibid., 164.

<sup>54</sup>Gortner, David. *Transforming Evangelism* (New York: Church Publishing, 2008),10-11

<sup>55</sup>William J. Abraham, *The Logic of Evangelism* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1989), 42.

and thus the making of converts? If so, the skilled evangelist might employ whatever creative means will ‘work’ to achieve that end.”<sup>56</sup>

It is not easy to achieve the goal of evangelism. It is very difficult to ask a person to convert to Christianity. Today people do not do as Isaiah says, and celebrate the evangelists: “How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, ‘Your God reigns!’” (Isaiah 52:7)

Dr. Bryan Stone believed that “today evangelism does not always mean good news, and the feet of the evangelist are not considered so beautiful. For many people in our world, both Christian and non-Christian, evangelism is neither welcomed nor warranted.”<sup>57</sup> I trust that there are no evangelists who didn’t face “rejection.” People do not accept the good news. They refuse the invitation of salvation. They reject conversion. In one word, the fear of rejection is a common obstacle to evangelism. How to overcome it? What method can resolve the rejection? What model of evangelism is most successful?

Andrew shared the good news with his brother and brought him to Jesus. That is a family relationship. Relationships are critical for making disciples. Mormon missionaries’ experiences tell us that calling and knocking the doors of strangers only converts one in a thousand. It is very difficult to reach people with this method, and it is almost fruitless. “However, when missionaries make their first contact with

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<sup>56</sup>Bryan Stone, *Evangelism After Christendom: The Theology and Practice of Christian Witness* (Grand Rapids, Michigan: Brazos Press, 2007), 18.

<sup>57</sup>Ibid., 9-10.

a person in the home of a Mormon friend or relative of that person, this results in conversion 50 percent of the time.”<sup>58</sup> That is why so many experts on discipleship making emphasize that “It’s all about relationships”.<sup>59</sup>

Harry Denman and his colleagues developed a great program of “Two by Two” evangelism to reach hundreds of thousands of people by going door-to-door from 1919 to 1965.<sup>60</sup> But most of American society has resisted door-to-door visitors since then. Today people resist strangers’ visits more than any time in human history. But people usually consider or accept their family members and their good friends’ invitations and visitation. Why? Because they trust them, it is especially important for family relationships. Even though you are rejected by your family members, you do not feel in an awkward position. They rejected you today, they may not reject you tomorrow. They did not accept good news now, but they will accept it someday later. For example, a son believed in God, and he was rejected by his parents. It is only an issue of time. This kind of rejection will be resolved sooner or later in most of these kinds of cases. Peizhen Wang, a student of Mary Vaughan Girls’ School in China, was rejected by her governor’s parents when she became a Christian. Her parents stopped her schooling for about two years. She devoted herself to God during a revival meeting. She wanted to study at Jingling Women’s

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<sup>58</sup>Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (Princeton University Press, 1996), 18.

<sup>59</sup>Junius B. Dotson, *Developing an Intentional Discipleship System* (UM Discipleship Ministries, 2017), 35.

<sup>60</sup>George G. Hunter, *The Recovery of a Contagious Methodist Movement* (Nashville: Abingdon Press, 2011), 1-2.

Theological Seminary. Her parents rejected her again. And then she prayed and fasted for two days. Her mother said to her, “Ok, you go to study at seminary, not so, you will die.” One year later, she invited famous evangelist Zai Wang to share good news with her family members in her home. Her grandmother became Christian first, and her mother also accepted salvation not long after, finally, the other seven members of her family became Christians one after another.<sup>61</sup> You can tell how successful the family model of evangelism is. The Andrew Movement encourages church members to invite their family members, friends, relatives, and colleagues to the church. It can resolve rejections, and it is a practical model of evangelism.

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<sup>61</sup>Silas Wu, *Dora Yu—Harbinger of Christian Church Revival in 20th-century China* (Boston: Pishon River Publication, 2000), 176-180.



## **Chapter 4: Desired Outcome of the Andrew Movement:**

### **A Multicultural Church**

During the last seventeen years, I developed Tian Fu UMC into a congregation with over one thousand members. I was able to achieve this growth through implementing the Andrew Movement. My next goal is to develop a multicultural church from Tian Fu UMC, which is currently a pure Chinese language church. This is a great challenge for our church. Why do I engage in this work? My answer is that this project/work not only keeps Tian Fu UMC continuing to be thriving and prosperous, but also serves the whole people of our community. It is killing two birds with one stone. On the one hand, external conditions give us challenges. We live in a multicultural community, and new Chinese immigrants are reducing in number. It requires us to adaptively change to develop a multicultural church. On the other hand, it is the internal developing trend of Tian Fu UMC, and the desired outcome of the Andrew Movement.

There are three steps of the Andrew Movement. First, Andrew brought Peter to Christ: native ministry. Second, Andrew brought the boy to Christ: youth ministry. And third, Andrew brought the Greeks to Christ: cross cultural ministry. We followed Andrew to bring our “Peter” to Christ and develop a Chinese congregation. But now our second-generation has grown up, and in order to connect with them, we must provide an English language service. An English service will be a bridge between the Chinese congregation and the multicultural congregation. Our desired outcome of the Andrew Movement is a multicultural church. I will develop my paper

in two parts. First, why does Tian Fu UMC engage in this work? Second, how will Tian Fu UMC go about building a multicultural church?

### **Why Does Tian Fu UMC Engage in This Work?**

There are several reasons. First, our second-generation American Born Chinese (ABC) congregants are growing up. Second, our church is located in a multicultural community. Third, there is a reduction of new Chinese immigrants, which is leading to a lull in new congregants. And fourth, a multicultural congregation is the desired outcome of developing the Andrew Movement within my congregational and communal context.

### **American Born Chinese Growing Up**

Our church is seventeen years old. For the last seventeen years, the majority of our members are China-born Chinese, and we use Mandarin for our worship service. Now our second generation is studying in English from kindergarten to college, and because of this upbringing in the American school system, they prefer English. For our Sunday school, the teenage classes are using English, and the elementary school and kindergarten students are taught in both English and Chinese. It is time for us to start an English service now for the American Born Chinese members. It is quite possible in our community that we will lose our second generation if we do not provide English services.

What is the best way to retain our second generation? It is the three simple rules that John Wesley taught and practiced and passed on to us: First, Do no harm. Second, do good. Third, Stay in love with God.<sup>62</sup> Bishop Rueben P. Job said that the three simple rules would change the world.<sup>63</sup> I agree with him, because to change children is to change the world. Children are the future of the world. I would like to describe how to use these three simple rules to retain our second generation as follows.

*Do no harm to children*

I know that these three simple rules can be applied to “young and old, rich and poor, powerful and weak, and those of every theological persuasion.”<sup>64</sup> I trust that they are especially suitable for children because many children do not have the ability to protect themselves and make their own decisions and practice them. Throughout the Biblical text and through human history, children have not been well protected from this harm.

In the Old Testament, Egyptians wanted to kill Hebrew children because they were afraid that the Israelites had become much too numerous and powerful in Egypt (Exodus 1:9-10). The new king wanted to kill the Hebrew children, but the midwives did not want to harm the children (Exodus 1:15-17). “They feared God

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<sup>62</sup>McElhenny, John G. *John Wesley: A Man Who Shook the Spiritual Earth* (Madison: General Commission on Archives and History, 1996), 21-22.

<sup>63</sup>Job, Rueben P. *Three Simple Rules That Will Change the World* (Nashville: Abingdon Press, 2009), 10.

<sup>64</sup>Job, Rueben P. *Three Simple Rules That Will Change the World* (Nashville: Abingdon Press, 2009), 695.

more than they feared the new king, and for that reason they refused to participate in the state-authorized killing.”<sup>65</sup>

In the New Testament, the wise men did not return to King Herod because they had been warned in the dream and they did not want to harm Jesus. But Herod gave orders to kill all boys who were two years old and under in Bethlehem (Matthew 2:1, 2, 8, 12, 16). Theodore of Mopsuestia believed that Herod “gave orders that not only the children in Bethlehem but even those in the outlying districts of the town be killed, thinking that amid the multitude of those killed would be the one he was seeking.”<sup>66</sup> William Barclay considered that although some critics have said this slaughter did not happen because there is no mention of it in any other books outside the New Testament, “The whole incident is so typical of Herod that we need not doubt that Matthew is passing the truth down to us.”<sup>67</sup>

There were also many children who were harmed in Catholic churches. It was reported that some 3,000 priests and other people sexually abused about 333,000 children within France’s Catholic Churches over decades.<sup>68</sup> Another example is that there were 4,118 indigenous child deaths in Canada that occurred when the Catholic churches cooperated with the Canadian government to strip the

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<sup>65</sup>The New Interpreter’s Bible. Volume 1. (Abingdon Press, 1994), 695.

<sup>66</sup>Simonetti, Manlio. *Ancient Christian Commentary on Scripture. New Testament; 1a: Matthew 1-13.* (Downers Grove: InterVarsity Press, 2001), 35.

<sup>67</sup>Barclay, William. *The Daily Study Bible: The Gospel of Matthew. Volume 2 Revised* (Saint Andrew Press, 2001), 43.

<sup>68</sup>Press, T. A. (2021, October 5). *About 333,000 children were abused within France's Catholic Church, a report finds.* NPR. <https://www.npr.org/2021/10/05/1043302348/france-catholic-church-sexual-abuse-report-children>

indigenous children of their cultural, ethnic, linguistic, and religious traditions through the imposition of religious imperialism on Indigenous people.<sup>69</sup> These children did not have the ability to protect themselves. They were innocent victims.

I mentioned several harmful children's examples above as mirrors for us today. Famous Emperor Tang Taizong Li Shimin said, "With bronze as a mirror one can correct one's appearance; with history as a mirror, one can understand the rise and fall of a state; with good men as a mirror, one can distinguish right from wrong."<sup>70</sup> One can use these mirrors to avoid going astray by reviewing the past. It is not enough to do no harm to children, it is better for us to do good for children, like Andrew, to bring "the boy" to Christ, let the children be protected by Christ and grow in Christ.

#### *Do Good to the Children*

Both John Wesley and Jesus have teachings about "Doing Good." John Wesley said, "By doing good; by being in every kind merciful after their power; as they have opportunity, do good of every possible sort, and as far as possible, to all."<sup>71</sup> He taught his followers to do good to all people with as many opportunities as possible. Jesus Christ even commanded us to love our enemies, and to do good to those who hate us (Luke 6:27). I believe doing good to children is very important because "The

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<sup>69</sup>Dean Dettloff, Explainer: *Why did the Catholic Church cooperate with the Canadian government's abuse of Indigenous children?* [Americamagazine.org/politics-society/2021/09/27/canada-catholic-indigenous-children-residential-schools-241418](https://www.americamagazine.org/politics-society/2021/09/27/canada-catholic-indigenous-children-residential-schools-241418).

<sup>70</sup>[goodreads.com/author/quotes/14140045.Li\\_Shimin\\_Tang\\_Emperor\\_Taizong](https://www.goodreads.com/author/quotes/14140045.Li_Shimin_Tang_Emperor_Taizong).

<sup>71</sup>Job, Rueben P. *Three Simple Rules That Will Change the World* (Nashville: Abingdon Press, 2009), 35.

childhood shows the man as morning shows the day.”<sup>72</sup> Chairman Mao said to a group of young Chinese, “The world is yours, as well as ours, but in the last analysis, it is yours. You young people, full of vigor and vitality, are in the bloom of life, like the sun at eight or nine in the morning. Our hope is placed on you. The world belongs to you. China's future belongs to you.”<sup>73</sup> The kind of future a child will have depends on what kind of education they receive. Plant melons and you get melons; sow beans and you get beans. —As you sow, so will reap. “Do people pick grapes from thorn-bushes, or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears a bad fruit” (Matthew 7:16-17).

It is surprising that the disciples rebuked those who brought little children to Jesus and asked him to pray for them. Fortunately, Jesus said to them, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these” (Matthew 19:13-14). To forbid children to come to Jesus is to do harm to them. “If only more mothers and fathers had brought their children to Jesus to be blessed by him, we would not be faced with profligate youth so common today.”<sup>74</sup>

Today new Chinese immigrants who live in the United States set too many expectations for their children. Besides public school, many immigrants’ children

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<sup>72</sup>Lockyer, Herbert. *All The Children of The Bible* (Grand Rapids, Michigan: Zondervan Publishing House, 1970), 35.

<sup>73</sup>Chairman Mao Zedong of China talks at a meeting with Chinese students and trainees in Moscow on November 17<sup>th</sup>, 1957.

<sup>74</sup>Lockyer, Herbert. *All The Teachings Of Jesus* (Peabody, Massachusetts: Hendrickson Publishers Inc., 1991), 233.

study in afterschool programs, and go to weekend school for singing, dancing, piano, violin, and various standardized tests. Many of them suffer from mental health problems as a result of all these academic and extracurricular activities. Some parents, though they wanted to do good to their children, ended up burdening them with overwork, but they did it out of a misplaced love. They acted like the farmer by pushing their children too hard. It is truly “trying to help the shoots grow by pulling them upward.”<sup>75</sup>

When Jesus reinstates Peter by the Sea of Tiberias after his resurrection (John 20:15-17), Jesus asked Peter three times, “Do you love me?” and he got Peter’s “three yes” answers, and then Jesus said to Peter first: “Feed my lambs” (John 20:15). This command does not only say to Peter, but also to parents, teachers and pastors, and to all those who have the spiritual welfare of children at heart!<sup>76</sup> The second step of the Andrew Movement is to bring children to Christ. Children’s ministry can play the role of “Feed my lambs.” Let’s do good to the children and train them to stay in love with God.

### *Training Children to Stay in Love With God*

It is indeed important to teach children in early childhood. The common experience is that some things we learn from our early childhoods will be remembered for our whole life. “The sayings of King Lemuel –an oracle his mother taught him” (Proverbs 31:1). We also know that there are many cases in which

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<sup>75</sup>Tian Lan, ed. *Chinese Idiom Stories*. (Tianjin China: Baihua Literature and Art Publishing House, 2005), 126-129.

<sup>76</sup>Lockyer, Herbert. *All The Children of The Bible* (Grand Rapids, Michigan: Zondervan Publishing House, 1970), 14.

children went to churches following their parents after school, and they became “prodigal sons” (Luke 15:11-32). How can you “Train a child in the way he should go, and when he is old he will not turn from it” (Proverbs 22:6)? It is to train children to stay in love with God.<sup>77</sup> In John Wesley’s words, it is “By attending upon all the ordinances of God.”<sup>78</sup> It means, “Practices that keep the relationship between God and humans vital, alive, and growing.”<sup>79</sup> It is also the means of grace of our Methodists. It includes prayers (private and public), Bible study (reading, hearing, meditating), fasting (one meal, one day or more), small group meeting, public worship, and taking the Lord’s Supper as often as possible. All of the above are called the “work of piety.” On the other hand are “works of mercy”: feeding the hungry, welcoming the stranger, caring for the sick, visiting the prisoner (Matthew 25:31-46).<sup>80</sup> We cannot do “works of piety” and “works of mercy” by ourselves. “Holy living will not be discovered, achieved, continued, and sustained without staying in love with God.”<sup>81</sup>

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<sup>77</sup>Job, Rueben P. *Three Simple Rules That Will Change The World* (Nashville: Abingdon Press, 2009), 55.

<sup>78</sup>Ibid., 53.

<sup>79</sup>Ibid., 53.

<sup>80</sup>Joyner, F. Belton Jr. *United Methodist Questions, United Methodist Answers* (Louisville, Kentucky: Westminster John Knox Press, 2007), 80.

<sup>81</sup>Job, Rueben P. *Three Simple Rules That Will Change the World* (Nashville: Abingdon Press, 2009), 60.



Susannah Wesley taught her children to pray as soon as they could speak and trained them to stay in love with God. Two of her children, John and Charles Wesley, became founders of Methodism.<sup>82</sup>

Our Sunday school and Sunday English Service not only do not harm children, but they also do good to children. We train children to stay in love with God first. Then we can practice to do no harm and to do good to others and ourselves. It is to “take root below and bear fruit above” (2 Kings 19:30). We do not only teach our children not to harm each other and do good to each other, but also to not harm themselves and to do good to themselves. We are living in a society that considers itself to be very “free.” Students, especially in high schools and colleges, can buy drugs easily. It is near impossible for Chinese students to buy drugs in China because the Chinese government cracks down on drug trafficking. We teach our children to not use drugs to harm others and themselves. We encourage our children to invite their friends to our Sunday school to study singing, dancing, the Bible, and Chinese culture. Before children can practice doing no harm and doing good, they should stay in love with God first. “For I have the desire to do what is good, but I cannot carry it out” (Romans 7:18), and “I can do everything through him who gives me strength” (Philippians 4:13). The children do not only to be trained, but also practice what they have learned, three simple rules: do no harm, do good, and stay in love with God to their children.

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<sup>82</sup>Lockyer, Herbert. *All The Children of the Bible* (Grand Rapids, Michigan: Zondervan Publishing House, 1970), 49.

Jiale Chen is an orphan. His father was killed in a traffic accident when he was two years old. His mother went to America and worked in a restaurant for seven years before she died of liver cancer when he was nine years old. His uncle, Rev. Qing Lin, was one of my students in Fujian Theological Seminary, and he sent Jiale to my family eleven years ago. Jiale enjoyed our Sunday school and attended it every Sunday. He would set up the class and assist the teacher. He and my son used to kneel on the bed to pray together before sleeping. His favorite Scripture is, "God is the helper of the fatherless" (Psalm 10:14). He is a good student at Baruch College now.

Yan Tang is one of our choir members. Her husband owns a restaurant in Atlanta, Georgia, and she takes care of their three children in New York. She brings their three children, Ai Tang, Xin Tang, and Wan Tang to our Sunday school regularly. They also learn piano in the church. Our church also provides piano classes before and after Sunday service. Children can learn piano before or after Sunday service and attend Sunday school to study singing, dancing, and Bible. Our church provides opportunities for Sunday school students to perform their talents (singing, dancing, and playing musical instruments) once per month during Sunday worship. Both the children and the parents enjoy the performance. Ai Tang would operate the PowerPoint of Sunday worship when she was a high school student, up until she became a freshman at Boston University this year. Her sister Xin Tang took over her job at church. Our experience is that the best way to train children to stay in love with God is to let children do something good for God and the church.

## **We Are in a Multiracial Community**

The racial demographic of Sunset Park is 44.4% Hispanic, 43% Asian (almost all of which are Chinese Americans), 9.9% white, 2.3% black, 0.9% mixed race, and 0.3% other.<sup>83</sup> You can tell that the population of Sunset Park is mainly Chinese and Hispanic. The core of the Chinese population is on 7<sup>th</sup> to 9<sup>th</sup> Avenue, and the core of Hispanic population is on 3<sup>rd</sup> to 5<sup>th</sup> Avenue. Our church is located on 4<sup>th</sup> Avenue. It has great potential to be a multicultural church. When we have English services, we can reach out to all English speakers in our community.

We have said a lot of times to English visitors “Our Sunday services are in Chinese” during the last seventeen years. We reach out for Chinese and provide services for Chinese Americans even though we live in a multicultural community. It is true that “There is a human tendency to surround ourselves with people who like us and deny the existence of others.”<sup>84</sup>

It seems that we developed Tian Fu UMC well. “However, established congregations tend to become more inwardly focused over time and have little, or no real impact in their community.”<sup>85</sup> Hatch told us that “Eleven of thirteen congressmen from Indiana in 1852 were Methodists, as were the governor and one senator.”<sup>86</sup> Tian Fu UMC is one of the largest churches in the New York Annual

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<sup>83</sup>[statisticalatlas.com/neighborhood/new-york/new-york/sunset-park/race-and-ethnicity](https://www.statisticalatlas.com/neighborhood/new-york/new-york/sunset-park/race-and-ethnicity)

<sup>84</sup>Williams, Sidney. *Fishing Differently: Ministry Formation in the Marketplace* (Apopka, FL: Certa Publishing, 2018), 65.

<sup>85</sup>Ibid., 31.

Conference of the United Methodist Church, but we have little or no real impact in our community because we reach out to Chinese Americans only. I seek to solve this problem. We should not only serve Chinese people, but all people in our community. We should not only provide Chinese Sunday services, but also English Sunday services.

When we have English services, we do not only welcome the visitors, but also reach all English speakers in our community. That is killing two birds with one stone. Usually, a multiracial community is filled with new immigrants and marginal people, and they are the good targets for us to reach. On the one hand, it is a good place to develop a multiracial/multicultural church; on the other hand, it is also a good opportunity for Tian Fu UMC to continue to be thriving and prosperous.

Especially during the Covid-19 Pandemic, anti-Asian hate has increased more than three hundred percent in New York City. We are living in a broken community. A multicultural church is one of great ways to reconcile different cultural people at the same church. The Apostle Paul said, "Therefore, if anyone in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation" (2 Corinthians 5:17-18). Dr. Bob Whitesel pointed out that multicultural churches reconnect people to their loving heavenly father.<sup>87</sup> All are sons and daughters of God, all are one in

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<sup>86</sup>Hatch, Nathan O. *The Democratization of American Christianity* (New Haven and London: Yale University Press, 1989), 193-195.

<sup>87</sup>[biblicaleadership.com/blogs/key-principle-for-understanding-multicultural-churches/](http://biblicaleadership.com/blogs/key-principle-for-understanding-multicultural-churches/)

Christ, neither Jew nor Greek, slave nor free, male nor female (Galatians 3:26-28).  
God can overcome hate and reconcile different people.

*A Good Place to Develop a Multicultural Church*

Even though the core population of Sunset Park Brooklyn is Hispanic and Chinese, there are still many different ethnicities living there. Surrounding Sunset Park are many other diverse neighborhoods. Brooklyn is the largest borough of New York City and people of NYC come from all over the world. John Wesley said: "I look upon all the world as my parish."<sup>88</sup> I would like to call back on his saying, "I look upon the whole city of New York as my parish." At the present, most of the Chinese members of Tian Fu live in Sunset Park, Brooklyn, and we still have many members who come from all five boroughs of New York City. I have a great place to develop a multicultural church in the world.

Both church research and observation support this idea. On the one hand, recent researchers point that "new subjects of global mission are no longer the settled, mainline, affluent, northern European-based churches, but more often the poor, unsettled, Pentecostalized, non-Western and ethnic/immigrant churches."<sup>89</sup> They provided a good example of a "glocal church": Brazilian Pentecostal Church, a multicultural/multilingual church, with Japanese, Spanish and Portuguese, is developing well in Suzuka, Japan.<sup>90</sup> On the other hand, the new immigrants, the

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<sup>88</sup>Ross, Roger. *Meet The Goodpeople: Wesley's 7 Ways to Share Faith* (Nashville: Abingdon Press, 2015), 72.

<sup>89</sup>Dyrness, William A and Garcia-Johnson, Oscar. *Theology Without Borders: An Interdiction to Global Conversations* (Grand Rapids: Baker Academic, 2015), 120.

<sup>90</sup>Ibid., 121.

poor, and the homeless need God more than others, and they are in a global city, which is good soil for the mission of the multicultural church.

Tian Fu UMC has a similar situation with that church: Chinese, marginal, immigrant, and in a global city. It does have the external conditions that so many marginal people in the city have to reach. “Look up the fields! They are ripe for harvest” (John 4:35). I agree that “The twenty-first must be the century of multiracial, multicultural congregations.”<sup>91</sup>

### *New Immigrants*

When we started Tian Fu UMC, new immigrants were our target demographic. Today we would like to develop a multiracial church from new immigrants as well. We are new immigrants, so we know their situation. On the one hand, when people usually immigrate to a new country, they have prepared themselves to be open minded and accept new different cultures. I know that Chinese people open Chinese restaurants all over the country. Chinatowns in the United States are lived in by many diverse people. If immigrants did not want to face different races and cultures, it would have been better for them to stay in their own countries. On the other hand, new immigrants have a more difficult time than others. Dr. Jung Yung Lee wrote, “Asians, Africans, Hispanics, Caucasians, and other ethnics came as immigrants and all were or are, in some way, marginalized and alienated” in the United States.<sup>92</sup> Especially for new immigrants, they have a hard situation. Dr. Lee used his

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<sup>91</sup>Lewis, Jacqueline J. and Janka, John. *The Pentecost Paradigm: Ten Strategies for Becoming a Multicultural Congregation* (Louisville: Westminster John Knox Press, 2018), 2.

<sup>92</sup>Lee, Jung Yung. *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress Press, 1995), 74.

experiences of rejection, humiliation, alienation, loneliness, and nothingness to explain the same experiences of Jesus.<sup>93</sup> It is that “The Benevolent see benevolence and the wise see wisdom—Different people have different views.”<sup>94</sup>

In our New York Annual Conference, there are three different-language Sunday services in Jackson Heights Community United Methodist Church. There is a Chinese-speaking congregation, a Spanish-speaking congregation, and an English-speaking congregation. These three congregations share the same church building and belong to the same United Methodist Church. Tian Fu UMC would like to follow Jackson Heights Community UMC to have Chinese, Spanish and English language congregations in the near future, for we have similar communities. Tian Fu would like to share our facility with other people. It is that “Freely you have received, freely give” (Matthew 10:8). We own our church buildings, which were built by Norwegian Methodists more than one hundred years ago. We experienced a difficult time owning the building while we were new immigrants. Why not share what we have to others so they will avoid detours in their progress? It is said in China that to help others is to help yourself. Learning about other cultures will enrich our own culture. If the Chinese congregation is all Chinese, and Spanish congregations are Spanish speakers, I believe that English congregations will be multicultural. A multicultural church is the desired outcome of the Andrew Movement. Everyone can join an English congregation no matter what your ethnicity or culture is, as long as you can

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<sup>93</sup>Ibid., 162-168.

<sup>94</sup>Chinese Idiom.

speak English. As the English congregation is growing, it will be “Moving from multiculturalism to interculturality.”<sup>95</sup> It should happen gradually over a decade.

A single flower does not make a spring. Let a hundred flowers bloom and spring colors will begin to fill the garden. What color is your God? Each culture has a dream that God is its color and God can be all colors of all cultures.<sup>96</sup> God loves new immigrants, and new immigrants need God more than others. New immigrants are one part of marginal people, and they are the “good soil” for the Gospel (Matthew 13:8).

### *Marginal People*

According to Dr. Jung Yung Lee, marginal people are those who are “the oppressed, the powerless, and the rejected. They are ethnic minorities, women, the unemployed, the poor, the illiterates, the homeless, the handicapped, the AIDS-infected, gays, lesbians, and so on.”<sup>97</sup> The main elements of determination of marginal people are “race, gender, economic status, politics, education, occupation, and age.”<sup>98</sup> For example, a white person can be a marginal person if he or she is poor and unemployed. A second-generation Asian American is often easily assimilated and adopted an American lifestyle, but no matter how fine his or her education, or

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<sup>95</sup>Lee, Boyung. *Transforming Congregations Through Community: Faith Formation from The Seminary to The Church* (Louisville, Kentucky: Westminster John Knox Press, 2013), 123.

<sup>96</sup>Breckenridge, James and Lillian. *What Color Is Your God?* (Grand Rapid, Michigan: Baker Books, 1995), 255.

<sup>97</sup>Lee, Jung Yung. *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress Press, 1995), 32.

<sup>98</sup>Ibid., 33.



how much money they have, they cannot be assimilated into American society on an equal basis because of their race.<sup>99</sup>

I agree with Dr. Lee's above opinion. Actually, there are some marginal people in all different cultures. I am planning to reach marginal people. That means we will try our best to reach all people from all different cultures as we can. A good example of a multicultural/multiracial congregation is like the Black Storefront Church of Los Angeles, where all ethnicities and cultures come to worship God together.<sup>100</sup> Jesus teaches us to feed the hungry, welcome the strangers, clothe the naked, care for the sick and visit the prisoners to inherit the Kingdom of Heaven (Matthew 25:34-36). Jesus does not only teach his followers to love the immigrants, he himself set an example for us. Jesus loves the marginalized of society and the outsiders. "He reaches out to the poor, the sick, women, sinners of all kinds, gentiles, and Samaritans."<sup>101</sup> I follow Jesus to build a multicultural church. "How good and pleasant it is when brothers (and sisters) live together in unity!" (Psalms 133:1).

### **Reduction of New Chinese Immigrants**

There are two reasons for reducing Chinese immigrants. One of them is that China's economic situation has improved rapidly. People can get jobs in China. The other

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<sup>99</sup>Ibid., 32, 35, 142.

<sup>100</sup>Perkins (Editor), John M. *Restoring At-Risk Communities: Doing It Together and Doing It Right* (Grand Rapids: Baker Books, 1995), 107.

<sup>101</sup>Carroll R., M. Daniel. *Christians at the border: immigration, the church, and the Bible*. (Second Edition) (Grand Rapids, MI: Brazos Press, 2013), 115.

one is that the U.S.'s immigration policy is harsher than before. Chinatown can't grow bigger, and becomes smaller yearly. The Chinese church situation is the same. The age of most members of our congregation is between twenty and forty. The church may last thirty to fifty years. It will die eventually. On the other hand, I observed that many second-generation immigrant churches are declining. One of the Chinese United Methodist churches in New York City had a very brilliant and glorious history, but after about forty years now, it can't pay full-time salary for its pastor, because it is still a Chinese United Methodist church. Its history should be a warning for us. It is better to "repair the house before it rains."<sup>102</sup> I am planning to build a multicultural church now.

This project makes a difference in two ways in my ministry context. First, through the project, Tian Fu UMC will continue to be thriving and prosperous. I found out that many immigrant churches decline after the second generation. The reasons are due to fewer immigrants from their mother countries, that most of their second-generation move to different places for better jobs, and that their churches do not reach out to people other than their own culture. Second, the project will benefit the whole community. All members of Tian Fu UMC are ethnically Chinese. Chinese Americans are a minority population both in Brooklyn and Staten Island, where I am ministering. The project will provide English language worship for multicultural people, and church programs for all people in our communities.

In short, our new challenge is to start English language services and to develop a multicultural congregation gradually. It is important to know about the church life

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<sup>102</sup>Chinese idiom.

cycle and be aware of where your church is in it and is going to plan your church future with hope.<sup>103</sup> It is true that “There is a time for everything, and a season for every activity under heaven” (Ecclesiastes 3:1). The adaptive leadership process consists of observations, interpretations, and interventions.<sup>104</sup> To observe the situation of our church and our community, a multicultural church is a great potential for us.

### **The Potential Outcome of Developing the Andrew Movement**

Up to now, Tian Fu UMC has only focused on one part of the Andrew Movement. That is when Andrew brought his brother Peter to Jesus Christ. It is now time for us to focus on the other two parts of the Andrew Movement. These are when Andrew brought the boy to Christ and when Andrew brought the Greeks to Christ with Philip. To bring our boys and girls to Christ is to develop our youth ministry. Our children prefer speaking English. We will develop an English language Sunday service from our current youth Sunday school. We welcome all English speakers to attend our Sunday English language services. To bring “Greeks” to Christ is a cross-cultural mission. It is to develop a multicultural congregation. In short, there are three steps to the mission of Tian Fu UMC. First is the Chinese

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<sup>103</sup>Farr, Bob. *Renovate Or Die: 10 Ways to Focus Your Church On Mission* (Nashville: Abingdon Press, 2011), 29.

<sup>104</sup>Heifetz, Ronald, Grashow, Alexander, and Linsky, Marty. *The Practice of Adaptive Leadership* (Boston: Harvard Business Review Press, 2009), 32-36.

congregation, second is the English-speaking congregation, and third is the multicultural congregation.

### **Andrew Brought Peter to Christ: Chinese's Congregation**

Our mission values the principle of fishing. You can't catch all fish at one time. Different fish require different equipment, bait, and timing. There is no "one-size-fits-all" approach for fishing, and the same is true in fishing for people.<sup>105</sup> That is why there are many huge churches in the large cities, but their attendants are few because they can't reach out to their communities. The problem is not a lack of people in our communities. The problem is our ability to reach them. Who can we reach in our communities? Who can we best reach? Who can be reached in the easiest way for us? You can best reach those you have a good relationship with. It is the first part of the Andrew Movement. Andrew did find his own brother Simon told him, "We have found the Messiah," and brought him to Jesus (John 1:41-42). There are many people who bring their best friends to Jesus Christ in the Bible. Philip contacted his friend Nathanael and brought him to Jesus after he followed Jesus Christ (John 1:43-51). Matthew, a tax collector, held an evangelical dinner at his home and invited his colleagues – tax collectors and "sinners" – to Jesus. Jesus Christ preached good news to them, saying "I have not come to call the righteous, but sinners" (Matthew 9:9-13). All these examples are a lesson for us to use our best

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<sup>105</sup>Warren, Rick. *The Purpose Driven Church* (Grand Rapid, MI: Zondervan Reflective, 1995), 187.

relationships to lead people to Jesus Christ. We have done the same. We asked our congregations to follow Andrew to bring their family members, relatives, and friends to Christ for the last seventeen years. One of our church trustees, Xiuqin Lin, brought her husband, daughter, and son, and fourteen other relatives and friends to our church. Another brother, Bin Chen, is a taxi driver. He has introduced seventeen of his clients to our church. We will continue to develop the Chinese congregation. At the same time, we will walk to the second step. It is the time to develop an English language congregation.

### **Andrew Brought the Boy to Christ: English Congregation**

Above I have described that our second-generation has grown up. We should not harm the children; we should do good to the children and train them to stay in the love with God. We know that our children are the future of our church. Longfellow praised the children as this: “Ye are better than all the ballads; That ever were sung or said; For ye are living poems; And all the rest are dead.”<sup>106</sup>

One of the most harmful Chinese curses is “May you die without sons and daughters.” The opposite of this is “the more sons, the more happiness.”<sup>107</sup> Ancient Hebrew has the same idea as Chinese. God gave a blessing to Abraham, telling him, “I will surely bless you and make your descendants as numerous as the stars in the

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<sup>106</sup>Lockyer, Herbert. *All The Children of the Bible* (Grand Rapids, Michigan: Zondervan Publishing House, 1970), 14.

<sup>107</sup>Chinese idiom.

sky and as the sands on the seashore” (Genesis 22:17). You have children and you will have your future.

What kind of future will you have, depending on how to teach your children? A child is like a blank sheet of paper, and “On a blank sheet of paper free from any mark, the freshest and most beautiful characters can be written, the freshest and most beautiful pictures can be painted.”<sup>108</sup> Yes, you can do a great job on it or you also destroy it. “Gardeners know that if they want a garden of good fruit, they must get their trees young and care for them.”<sup>109</sup>

We know how important children's education is. “Traditionally, journalists and scholars have emphasized Asian Americans’ successful socioeconomic adjustment and their cultural mechanisms for success: work ethic, family ties, and emphasis on children’s education.”<sup>110</sup> It is true that some Asians emphasize education. In the best public high school of New York City, Stuyvesant High School, more than 70% of the student population is Asian American, even though Asians are a minority in the city. Many Asians immigrated to the United States in order to give their children a good education and a better future. We believe that a good education will change our life. Public school education focuses on science, technology, and knowledge, and the church's Sunday school focuses on the Bible, faith, love, and moral character. For us Chinese Americans, we do not worry about

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<sup>108</sup>Mao Tse-tung said this in 1958.

<sup>109</sup>Lockyer, Herbert. *All The Children of the Bible* (Grand Rapids, Michigan: Zondervan Publishing House, 1970), 33.

<sup>110</sup>Min, Pyong Gap, Editor. *Asian Americans: Contemporary Trends and Issues* (Sage Publications, 1995), 3.

our children studying in public school. They do very well, but that is not enough. It is best to let children be educated in both public school and Sunday school. It is important to keep balance between physical life and spiritual life. If you bring your children to Christ and give them a better education, your children will become your blessing. It is best to bring your children to our English language Sunday school and Sunday service. "Train a child in the way he should go, and when he is old he will not turn from it" (Proverb 22:6).

The biggest difference between Sunday school and public school is that the public school cannot baptize children, but our church does. "The Baptism of young children is to be retained in the Church."<sup>111</sup> The Wesleyan Quadrilateral – Bible, tradition, experience and reason – supports the children's baptism. First, the Bible supports it. When Peter preached to the crowd, they were cut to the heart and said, "what shall we do?" Peter replied to them: repent and be baptized, every one of you in the name of Jesus Christ for the forgiveness of your sins. This promise is for you and your children (Acts 2:37-39). Peter clearly mentioned both adults and children's baptism. Second, tradition supports it. John Wesley baptized children, and throughout its history the United Methodist Church has always baptized children. Third, experience supports it. Experience is what the Bible says became our life. In other words, we experience and practice what the Bible says. Finally, reason supports it. When children are baptized in the church, they are not only protected by their parents, but also by our God; they are growing in the Lord. This is reasonable.

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<sup>111</sup>*The Book of Discipline of The United Methodist Church*, 2016, 69.

Our English language Sunday school and English language Sunday service is a bridge between Tian Fu UMC's Chinese congregation and Tian Fu UMC's multicultural congregation. We have hired several Sunday school teachers for several years. They were three Caucasians, two Hispanics, and one Black man. Two were students of Union Theological Seminary and one was a PhD candidate at New York University. They nurtured our children and our children, and parents appreciated them as well. They left our church after they graduated from their schools. The two Hispanic teachers were borrowed from our neighbor churches for a short term. They did good jobs too. The one Black teacher was Arnold Brown Jr., a global mission fellow of GBGM. After he taught English at a college in China for two years as a global mission fellow, he worked full time at our church during summer 2016. He can speak Chinese, Spanish, and English very well. I would have hired him as our youth minister if I had an English language Sunday service. He would be one of the best persons who fit our ministry context.

### **Andrew and Philip Brought Greeks to Christ: Multicultural Congregation**

Andrew and Philip are good missionaries because they could do cross-cultural missions, bringing Greeks to Christ. Saint Paul was a great missionary too. He had a gift to reach cross-culturally. He can become what kind of person to win those kinds of people. "To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law, so as to win those under the law...I have become all things to all men so that by all possible means I might save some" (1



Corinthians 9:19-22). Today I believe that I do not have the ability to say, as Paul did, “To the whites I became like a white person, to win the whites. To the Blacks I became like a Black person, to win the Blacks. To the Hispanics I became like a Hispanic, to win the Hispanics...” I can’t “reach the sky in a single bound and attain the highest level in one step.”<sup>112</sup> I need three steps to get a multicultural church. Now I understand why Jesus sent out twelve disciples with the following instructions: “Do not go among the Gentiles or enter any town of Samaritans. Go rather to the lost sheep of Israel” (Matthew 10:5-6). Jesus wanted his disciples to focus on their own countrymen at the beginning ministry of the kingdom of heaven. I do the same. When I started Tian Fu UMC, we reached new Chinese immigrants only. I was also a new immigrant from China. Thus, I have the best relationship with them. It is true that “The easiest people for you to reach for Christ are those who are most like you.”<sup>113</sup> This is the first step.

The second step is to start an English Sunday service for our second generation. Our second generation has grown up. There are six youths from our church who went off to college this year. My son graduated from college in May of 2021, and he is leading our youth group every Sunday. I trust that we will have over thirty young professionals, college students, and high school students who can attend our Sunday worship within five years. We will start an English language

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<sup>112</sup>Chinese Idiom.

<sup>113</sup>Warren, Rick. *The Purpose Driven Church* (Grand Rapid, MI: Zondervan Reflective, 1995), 176.

Sunday service at that time. We only have an English language Sunday school up to now. I pray and ask God to prepare a youth minister for us. This is the second step.

The second step is a real bridge between the first step, building a Chinese congregation, and the third step, building a multicultural congregation. Our second-generation students study at high schools and colleges, and work in different places. They have many cross-cultural friends. Some of them will marry interracially. They will bring multicultural friends to attend our English language Sunday services. When it grows five to ten years, we may have a Caucasian or Black, or ABC (American Born Chinese) pastor to lead the multicultural congregation. “When the water comes, a channel is naturally formed-when conditions are ripe, success is naturally achieved.”<sup>114</sup> It is really a great potential for us, and I will have more detailed strategies to get it as follows.

### **How To Build a Multicultural Church?**

Lewis and Janka provided “Ten strategies for becoming a multicultural congregation” that are helpful. I learned many things from them. For example, “Casting the vision” is one of the ten strategies.”<sup>115</sup> In my opinion, the following four points are suitable for my ministry context: First is vision driven churches, second is

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<sup>114</sup>Chinese Idiom.

<sup>115</sup>Jacqueline J. Lewis and John Janka, *The Pentecost Paradigm: Ten Strategies for Becoming a Multicultural Congregation* (Louisville, KY: Westminster/John Knox Press, 2018), 17.

the prayers, third is work of the Holy Spirit, and fourth is the continued development of the Andrew Movement.

### **The Vision of the Multicultural Church**

We all need a vision. If there's no purpose, there's no direction. No purpose, no passion! "Purpose always produces passion. Nothing energizes like a clear purpose."<sup>116</sup> The Bible tells us, "Where there is no revelation, the people cast off restraint" (Proverbs 29:18). It is true that no one follows you when you don't lead. Paul said, "I do not run like a man running aimlessly; I do not fight like a man beating the air" (1 Corinthians 9:26). Paul runs with certainty and he is always on target. Christians are spiritual soldiers and fight for purpose. Rev. Rick Warren wrote two books about "purpose": *The Purpose Driven Life* and *The Purpose Driven Church*. They became New York Times bestsellers because the idea of purpose is so important for people and churches.

It is clear that my purpose is to build a multicultural church, and I will transfer this purpose to my congregation and lead my congregation to do it together. Leaders set the tone for the congregation.<sup>117</sup> It is important that leaders "focus first on their own integrity and on the nature of their own presence rather than on techniques for manipulating or motivating others."<sup>118</sup> It is true that

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<sup>116</sup>Warren, Rick. *The Purpose Driven Life* (Grand Rapids, Michigan: Zondervan, 2002), 33.

<sup>117</sup>Bishop Weaver said in the class of DMin 952: Leading Transformational Ministry, Spring 2020.

“leadership in democratic societies may not be how much power they exercise but how well their presence is able to preserve that society’s integrity.”<sup>119</sup> I agreed with Peter Bregman that great leaders are connected to others and committed to purpose.<sup>120</sup>

I will share the purpose with my congregation at the prayer’s meeting and worship service. Let everyone have Biblical, theological, spiritual, and historical understanding for the adaptive challenge. Not only do the members of the church need to learn, but the leaders of the church need to do the same. At the beginning of our DMin program in the summer of 2019, I did not have the idea of a multicultural church. Even though I thought that the Middle Church was a model of multicultural congregation and the vision of authors’ multicultural congregation is also great, but, in my opinion, it is impossible for every church to be a multicultural congregation, nor is it necessary. Not every place is like Manhattan, where people come from all over the world. There are many places where all people are of the same heritage. So that there are many churches having only members of one background. I believed that many different backgrounds could form a multiethnic church, such as the New York Annual Conference of the United Methodist Church, which includes African-American UMCs, Latino UMCs, Asian-American UMCs, white UMCs, and so on. If Middle Church is like the United Nations,<sup>121</sup> the NYAC is like the United Nations as

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<sup>118</sup>Friedman, Edwin H. *A Failure of Nerve: Leadership in the Age of the Quick Fix* (New York: Church Publishing, 2017), 14.

<sup>119</sup>*Ibid.*, 19.

<sup>120</sup>*Harvard Business Review: Great Leaders Are Confident, Connected, Committed, and Courageous* by Peter Bregman (Harvard Business School Publishing Corporation, 2018), 4.

well. In this worldview, all backgrounds are in God's home. I didn't think that we needed to develop a multicultural church.

However, through the presentations of Dr. Meredith E. Hoxie Schol and the discussions of our peers in the class, my vision became clear: to build a multicultural church within Tian Fu UMC in my community. We leaders of our church should have this dream first and then share with our followers to do it together. It is true that great leaders are confident and emotionally courageous to lead a congregation to the dream.<sup>122</sup>

When we share our vision, we may face many conflicts and resistance. "People often resist even acknowledging adaptive challenges."<sup>123</sup> This is especially true at the beginning. Most of our congregation thinks that we do not need to develop a multicultural church. They have been satisfied as a congregation with a thousand members and a stable financial income. They do not want to reach out to different people in the community. They worry about racial conflict, as previously our church had a difficult time when we shared the building with another ethnic congregation. It was not easy for us to own the building, so why risk it?

We can't just satisfy the status quo. If our only concern is our church itself, it is not a problem for the next thirty-to-fifty years. The real questions are:

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<sup>121</sup>Jacqueline J. Lewis and John Janka, *The Pentecost Paradigm: Ten Strategies for Becoming a Multicultural Congregation* (Louisville, KY: Westminster/John Knox Press, 2018), 64.

<sup>122</sup>*Harvard Business Review: Great Leaders Are Confident, Connected, Committed, and Courageous* by Peter Bregman (Harvard Business School Publishing Corporation, 2018), 3-4.

<sup>123</sup>*Technical Problems VS. Adaptive Challenges*. Adapted from Ronald A. Heifetz & Donald L. Laurie, "The Work of Leadership," *Harvard Business Review*, January-February 1997; and Ronald A. Heifetz & Marty Linsky, *Leadership on the Line* (Harvard Business School Press, 2002)

“What are we really called to? Is it just professional success, or personal security? Is it merely to get more people in the church pews and dollars in offering plates so our congregation can keep offering religious services for those who desire them? Is church leadership nothing more than an institutional survival?”<sup>124</sup>

It is true that “The central task of ministry is the formation of a community with an alternative, liberated imagination that has the courage and the freedom to act in a different vision and a different perception of reality.”<sup>125</sup> We will continue to develop the Tian Fu Chinese congregation, and at the same time to develop an English language service, and let it become a multicultural congregation gradually.

We have the courage to face many challenges. “The safest place for ships is in the harbor, but that’s not why ships were built.”<sup>126</sup> We, as church leaders, should have a higher vision. We do not only serve our own congregations, but the whole community; we do not only deal with the concerns of our local church, but the kingdom of God. Paul teaches us: “Each of you should look not only to your own interests, but also to the interests of others” (Philippians 2:4). Generally speaking, children only think of themselves, but when they grow up, they can think of others. We church leaders want our members to “stop thinking like children, but thinking like adults” (1 Corinthians 14:20). We should teach our members to not be

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<sup>124</sup>Bolsinger, Tod. *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove: InterVarsity Press, 2018), 95.

<sup>125</sup>Brueggemann, Walter. *Hopeful Imagination* (Philadelphia: Fortress Press, 1986), 99.

<sup>126</sup>Friedman, Edwin H. *A Failure of Nerve: Leadership in the Age of the Quick Fix* (New York: Church Publishing, 2017), 33.

Christians of narrow nationalism, but rather to be world-class Christians.<sup>127</sup> Dietrich Bonhoeffer said that God's will is to scatter His people like seed "into all kingdoms of the earth."<sup>128</sup> It is the same with the Great Commission: to go and make disciples of all nations (Matthew 28:19). It is our responsibility. We should take airplanes, ships, trains and buses to go to Asia, Africa, Europe, Australia, North and South America and the end of the earth to share the Gospel with people there. We are living in New York, which has people from all parts of the world. We can do global ministry at our own doors. We do not have an excuse not to spread the Good News to all people we can meet and to build a multicultural church. I would like to teach our congregation with the more Biblical messages, the church's history and the theology that supports this opinion.

Biblically, that "God so loved the world" (John 3:16) means that God loves all people in the world. How can we only love Chinese Americans and serve them only? How can we respond to the greatest commandment? It is to love your God with all you can and then love your neighbor as yourself (Matthew 22:37-39). Revelation gives us a picture of a multicultural church. There are many people from every nation and tribe getting together before the throne and in front of the Lamb. They praise God in a loud voice: "Salvation belongs to our God, who sits on the throne and to the Lamb" (Revelation 7:9-10). The miracle of Pentecost gave birth to a church

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<sup>127</sup>Warren, Rick. *The Purpose Driven Life* (Grand Rapids, Michigan: Zondervan, 2002), 297.

<sup>128</sup>Bonhoeffer, Dietrich. *Life Together: The Classic Exploration of Christian Community* (Harper One, 1954), 18.

with racial and cultural diversity.<sup>129</sup> God loves all. The pictures of the multicultural church are not only in the Bible, but also in church history.

In the history of the early church, we found that the central argument of Jerusalem's Council was whether the Gentiles should be circumcised and required to obey the Law of Moses. The decision was no, because both Jews and Gentiles are saved through the grace of Jesus Christ. They only need "to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood" (Acts 15:20). To be a Christian, a Gentile does not need to accept Jewish culture first, and it is also that "The Jerusalem Council was a vibrant example of multiculturalism at its best."<sup>130</sup> A multicultural church seeks common ground on major questions while reserving differences on minor ones.

Saint Paul also said, "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female for you all one in Christ Jesus." (Galatians 3:26-28).

Following Paul's idea, I can say that no matter your ethnicity or culture, "in Christ Jesus, we all are sons of God, in the same home of God" (1 Timothy 3:15). There are many examples of multicultural churches in the church's history. The choir members of Middle Church of New York City are from many different cultural

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<sup>129</sup>Jacqueline J. Lewis and John Janka, *The Pentecost Paradigm: Ten Strategies for Becoming a Multicultural Congregation* (Louisville, KY: Westminster/John Knox Press, 2018), 3.

<sup>130</sup>Breckenridge, James and Lillian. *What Color Is Your God?* (Grand Rapid, Michigan: Baker Books, 1995), 31.



and ethnic backgrounds.<sup>131</sup> Theologically speaking, there are three basic truths for Christians to reach out to everyone in our community no matter what color she or he is. These are: “1. There is one God, Creator of all, and we are all created in his image. 2. All of us have sinned and come short of the glory of God. 3. Jesus Christ is the Truth, and the Truth calls us to love God and others as ourselves.”<sup>132</sup> For God creates everyone, and everyone needs God’s salvation, and everyone is worthy for us to reach him or her. We have these truths to develop a multicultural church in our community.

Reuben H. Brooks provided six principles of cross-cultural ministry:

“1. The Bible shows no ethnically pure ‘correct’ culture. 2. As in the Bible, so today we should accept people from every culture and ethnic group as our neighbors and treat them with mutual respect and dignity. 3. The Old Testament Scripture is replete with examples of a transcultural Gospel. 4. The New Testament Scripture does not show one culture to be the correct one and all other wrong. 5. The true message of Christianity is a person, Jesus Christ. 6. To cross into other cultures is the expected norm for God’s people, not the exception.”<sup>133</sup>

With these principles, we will develop a multicultural church. We need our prayers and the work of the Holy Spirit and the continuous development of the Andrew Movement.

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<sup>131</sup>Lewis, Jacqueline J. and Janka, John. *The Pentecost Paradigm: Ten strategies For Becoming a Multicultural Congregation* (Louisville: Westminster John Knox Press, 2018), 62.

<sup>132</sup>Breckenridge, James and Lillian. *What Color Is Your God?* (Grand Rapid, Michigan: Baker Books, 1995), 72.

<sup>133</sup>*Ibid.*, 77.

## The Effective Prayers for the Multicultural Church

We would not have the Andrew Movement without the power of prayer. Tian Fu UMC started with prayers. One of Mother Teresa's famous words is that "Everything starts from prayer."<sup>134</sup> I agreed with her that we could do nothing without prayers. "Unless the Lord builds the house, its builders labor in vain. Unless the Lord watches over the city, the watchmen stand guard in vain" (Psalm 127:1). The purpose of our prayers is to ask God to work for us. That is why the more prayers, the more powers; the less prayers, the less powers; no prayers, no powers. We need powerful and effective prayers for the multicultural church. We will have the same purpose and power through prayers to make our dream come true.

When I started to share the vision of the multicultural church with my congregation, there were many different responses among us. Let's pray together to give up my will and your will, as to have God's will. To distinguish erroneous views of prayer and the true efficacy of prayer is "as I will" or "as you will" when we pray to God (Matthew 26:39). The erroneous views of prayer contained "as I will," and the true efficacy of prayer changed human will into the divine will with "as you will."<sup>135</sup> Jesus has the ability to give up his own will and to obey God's will. As a human being, we may pray "as I will," and we need the help from our Lord to pray

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<sup>134</sup>Stern, Anthony. *Everything Starts from Prayer*, Second Edition (New York: MJF Books, 2009), 1. Mother Teresa (1910-1997) served the "poorest of the poor" in India and received the Nobel Peace Prize.

<sup>135</sup>Wiersbe, Warenc W. Compiled. *Classic Sermons on Prayer* (Hendrickson Publishers, 1987), 43, 47.

“as you will.” It is the Spirit does the right and effective prayer through us from the will of God.<sup>136</sup>

Prayers connect humans with God. It is very important for Christians to be in union with the Lord Jesus Christ. “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing... If you remain in me and my words remain in you, ask whatever you wish, and it will be given to you” (John 15:5,7). The relationship between branches and the vine is the relationship between Christians and the Lord Jesus Christ. Christian prayers not only connect us to God, but also ask God to work among us and for us. Rev. Dr. Young G. Chai treated himself as an “assistant pastor” of his church, with Jesus Christ as his “senior pastor.” What he does is to listen and obey his senior pastor’s decisions and orders.<sup>137</sup> Pastors listen to Christ, and believers also listen to Christ, and we have the same purpose to build a multicultural church.

It is not enough to have the same purpose; it is more important to get the power to build the multicultural church throughout the prayer. There are many Korean and Chinese churches with early morning prayers in their churches at 5AM or 6AM daily.<sup>138</sup> The reason why people prayed so early is “Because more can be done by prayer than anything else, prayer is our greatest weapon.”<sup>139</sup> Martin Luther

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<sup>136</sup>Prince, Derek. *You Shall Receive Power: Receiving the Presence of the Holy Spirit into Your Life* (New Kensington, PA: Whitaker House, 2007), 151-153.

<sup>137</sup>Chai, Young G. with Daniel Chai. *A New Testament Church in the 21<sup>st</sup> Century: The House Church* (Houston: GLPI, 2010), 136.

<sup>138</sup>Cordle, Steve. *The Church in Many Houses* (CCS Publishing, 2014), 146.

realized that he has prayed well, and he has studied well. He said, “If I fail to spend two hours in prayer each morning, the devil gets the victory through the day.”<sup>140</sup>

My church does not have morning prayers because many members are restaurant workers who need to work late at night, and they can’t get up early, but we do ask our congregation to pray daily when convenient. I ask them to pray for themselves, for our church, for our second generation, for our church’s future, for both America and China, and for global mission. We especially circled our “Jericho,” a multicultural church, in prayer. We explained our dream and told God what we want.<sup>141</sup> John Wesley said, “God does nothing but in answer to prayer.”<sup>142</sup> Of course, God did many things besides prayer. Wesley told us that prayer is very important, and that we should pray to participate in God's love and God’s work.<sup>143</sup> We trust that our God made the miracles for Israel in ancient times, and so God also can do the same for us on our present time, for God is the Alpha and the Omega, “who is, and who was, and who is to come, the Almighty” (Revelation 1:8). We are praying and will continue to pray. “Anything of value in the kingdom of God is initiated in and dependent on prayer.”<sup>144</sup> Because Jesus promises us, “Ask and it will be given to you;

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<sup>139</sup>*The Billy Graham Christian Worker's Handbook*, ed. Charles G. Ward, (Charlotte, NC: Billy Graham Evangelistic Association, 2001), 235.

<sup>140</sup>Lockyer, Herbert. *All The Doctrines of The Bible* (Grand Rapids, Michigan: Zondervan Publishing House, 1964), 108.

<sup>141</sup>Batterson, Mark. *The Circle Maker*. Grand Rapids, Michigan: Zondervan, 2011. P.24

<sup>142</sup>Maddox, Randy L. *Rethinking Wesley's Theology for Contemporary Methodism* (Nashville: KINGSWOOD BOOKS An Imprint of Abingdon Press, 1998), 49.

<sup>143</sup>*Ibid.*, 50.

<sup>144</sup> *The Billy Graham Christian Worker's Handbook*, ed. Charles G. Ward, (Charlotte, NC: Billy Graham Evangelistic Association, 2001), 235.

seek and you will find; knock and the door will be opened to you” (Matthew 7:7). Augustine said from the reverse side, “The door is not opened except to one who knocks in the form of asking and seeking.”<sup>145</sup> Positively speaking, “Jesus’ argument is that no father ever refuses the request of his son; and God the great Father will never refuse the requests of his children” (Matthew 7:11).<sup>146</sup> In Clarence Edward McCartney’s words, “God-conquering word is prayer.”<sup>147</sup> He provided Biblical examples: Abraham’s prayer (Genesis 18:23-33), Jacob’s prayer (Genesis 32:24-32), requests of a Syrophenician woman (Mark 7:24-30), and the penitent criminal (Luke 23:40-43). Those prayers either concern God or concern Christ. “God is a prayer-hearing and a prayer-answering God.”<sup>148</sup> We may say that the first church was born by disciples gathered together to pray in Jerusalem (Acts 1:14, 2:42). Rev. Dr. Steve Cordle has this idea, writing, “Acts 2 tells us the Church was born in a prayer meeting.”<sup>149</sup> A multicultural church in Tian Fu UMC may come from our prayers.

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<sup>145</sup>Simonetti, Manlio. *Ancient Christian Commentary on Scripture. New Testament; 1a: Matthew 14-28* (Downers Grove: InterVarsity Press, 2001), 149.

<sup>146</sup>Barclay, William. *The Daily Study Bible: The Gospel of Matthew* (Volume 2 Revised and updated by Saint Andrew Press, 2017), 312.

<sup>147</sup>Wiersbe, W. Compiled. *Classic Sermons on Prayer* (Hendrickson Publishers, 1987), 10.

<sup>148</sup>*Ibid.*, 10-17.

<sup>149</sup>Cordle, Steve. *The Church in Many Houses* (CCS Publishing, 2014), 146.

## The Powerful Work of the Holy Spirit

Above I described the significance of the prayers to build the multicultural church, and I will describe the more important work of the Holy Spirit here. We know that “Without the Holy Spirit our prayers are as lifeless as a body without a soul, as ineffective as an arrow without a bow.”<sup>150</sup> Sometimes we do not know how to pray, sometimes we do not know to pray for what is best for us, and sometimes we do not know if our prayer is the will of God; but the Holy Spirit can help us.<sup>151</sup> It is just as Paul said, “We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express.” (Romans 8:26). There are many “men of God,” such as Martin of Tours and Saint Patrick, who have seen the Spirit praying in them and over their inner selves.<sup>152</sup> Jude points out the same idea: “Dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit” (Jude 20). We need both prayer and the Holy Spirit at the same time. On one hand, the work of the Holy Spirit is through our prayers. On the other hand, we should pray in the name of the Holy Spirit. The secret of church growing is not human method but the power of the Spirit; changing lives is not a ministry model but the powers of God; it is not the machinery of the furnace warming us but the flame burning inside to produce heat.<sup>153</sup>

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<sup>150</sup>Lockyer, Herbert. *All The Doctrines of the Bible* (Grand Rapids, Michigan: Zondervan Publishing House, 1964), 108.

<sup>151</sup>Moo, Douglas J. *The Letter to the Romans* (Grand Rapids, Michigan: Eerdmans Publishing Co., 2018), 546-547.

<sup>152</sup>Congar, Yves. *I Believe in the Holy Spirit* (New York: The Seabury Press, 1983), 69-70.

We need this fire and power of the Holy Spirit to make disciples and build the multicultural church. That is why the resurrected Jesus promised his disciples, “You will receive power when the Holy Spirit comes onto you; and you will be my witnesses in Jerusalem, and in all Judea, and Samaria, and to the end of the world” (Acts 1:8). Howard Frederick Sugden told us that Kittel used thirty pages to describe the word power. It is tough to read the thirty pages, but if we use one sentence to express it, “The word, Kittel says, can mean to make us capable.”<sup>154</sup> When the Holy Spirit came on the disciples, they received the power. This means that they are able to witness Jesus Christ from Jerusalem to the end of the world, even though the disciples of Jesus Christ were a group of ordinary people such as fishermen. With the powerful work of the Holy Spirit, we baptized more than two thousand nine hundred people during the last eighteen years. We know that “no one can say, ‘Jesus is Lord’, except by the Holy Spirit” (1 Corinthians 12:3).

During the last two years, the era of the Covid-19 pandemic, there were still one-hundred ninety-three people who were baptized at Tian Fu UMC. This is truly the work of the Holy Spirit. It is just like an example that was given by Alan Hirsch. During the Cultural Revolution (1966-1976), Chairman Mao Zedong closed all religions in China. During the ten years of persecution, Christianity did not die off in China, but grew from 20 million to 80 million believers.<sup>155</sup> I believe that no one knows the accurate members of Chinese Christians. However, I trust that the

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<sup>153</sup>Cordle, Steve. *The Church In Many Houses* (CCS Publishing, 2014), 145-146.

<sup>154</sup>Wiersbe, Warence W. Compiled. *Classic Sermons on the Holy Spirit* (Hendrickson Publishers, 1996), 114.

<sup>155</sup>Hirsch, Alan. *The Forgotten Ways Handbook: A Practical Guide for Developing Missional Churches* (Grand Rapids: Brazos Press, 2009), 30.

number of Chinese Christians has grown several times from closing the doors to reopening the doors of the church. It really was the work of the Holy Spirit. The Lord Almighty said, “Not by might, nor by power, but by my Spirit” (Zachariah 4:6). We built Tian Fu UMC with the work of the Holy Spirit during the past eighteen years, and we trust that we will get to build a multicultural church with the work of the Holy Spirit as well. I trust that “the Spirit’s work directly tied to the changing face of global Christianity makes pneumatological reflection all the more important today.”<sup>156</sup>

When the Holy Spirit came, the first church was born (Acts 2:1-4). Rev. Dr. William E. Sangster considered the day of Pentecost to be the birthday of the Church; the Church was born when the Holy Spirit was given.<sup>157</sup> Jacqueline J. Lewis and John Janka wrote that the multicultural church was born from the miracle of Pentecost.<sup>158</sup> We pray and trust that a multicultural congregation of Tian Fu UMC will be born from the powerful work of the Holy Spirit.

### **Continually Developing the Andrew Movement**

The key priority of the Andrew Movement is to make disciples for Jesus Christ. We will continue to save people for Jesus, because God does not want anyone

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<sup>156</sup>*Spirit Of God: Christian Renewal in The Community of Faith* (Edited by Jeffery W. Barbeau and Beth Felker Jones. IVP Academic, 2015), 13.

<sup>157</sup>Wiersbe, W. W. Compiled. *Classic Sermons on the Holy Spirit* (Hendrickson Publishers, 1996), 29.

<sup>158</sup>Lewis, Jacqueline J. and Janka, John. *The Pentecost Paradigm: Ten strategies For Becoming a Multicultural Congregation* (Louisville: Westminster John Knox Press, 2018), 3.



to perish, but for everyone to come to repentance (2 Peter 3:9). Rick Warren also said, “The eternal salvation of a single soul is more important than anything else you will achieve in life.”<sup>159</sup> He mentioned the night near the end of his father’s life, Rev. Jimmy Warren was still repeating, “Got to save one more for Jesus! Got to save one more for Jesus!”, and finally reached out his hand on Rick’s head and said as commissioning him, “Save one more for Jesus! Save one more for Jesus!”<sup>160</sup> Like father, like son. Rick Warren founded Saddleback Church, one of the largest and best-known churches in the world.

To save souls is the heartbeat of the Wesleyan Movement. Wesley’s charge to his preachers is so clearly to the priority of the ministry:

“It is not your business to preach so many times, and to take care of this or that society; but to save as many souls as you can; to bring as many sinners as you possibly you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord.”<sup>161</sup>

I divided into two parts the continual development of the Andrew Movement. They are “two walking feet” and “three steps.” The two walking feet are to develop the original Tian Fu UMC Chinese congregation and to develop the Tian Fu UMC multicultural congregation. The three steps are: the first, to provide services for the whole community; second, to build an English language congregation; and third, to build a multicultural congregation.

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<sup>159</sup>Warren, Rick. *The Purpose Driven Life* (Grand Rapids, Michigan: Zondervan, 2002), 295.

<sup>160</sup>Ibid., 287.

<sup>161</sup>Coleman, Robert Emerson. *“Nothing to Do but to Save Souls”: John Wesley’s Charge to His Preachers* (Grand Rapids, Michigan: Francis Asbury Press of Zondervan Publishing House, 1990), 16.

## Two Walking Feet

This means that we must develop both a Chinese congregation and a multicultural congregation at the same time. Invitation is the key of the Andrew Movement. Bishop Thomas J. Bickerton wrote about his experience while he was a local pastor. The greatest thrill he had is when parishioners said to him, “Pastor, I’d like to introduce you to my new neighbors. They just moved in last week, and I invited them to join me today.”<sup>162</sup> We encourage our congregation to follow Andrew, who does not only invite our own people, the Chinese, but also our neighbors, the “Greeks.” Our Greeks are people that are not Chinese, such as white, Black, and Latino people. Jesus provided a bigger table to people and that table was open regardless of altar call, spiritual gifts assessment, membership class, moral screenings, and theological tests. “Their hunger and Jesus’ love for them alone, nothing else, make them worthy.”<sup>163</sup> We would like to serve and reach the whole community. This is “two walking feet” of our church. One foot is to cultivate the original Chinese congregation; the other one is to develop a multicultural congregation.

The development of the Chinese congregation has been more important than the other one, up until now. It is not because our original Chinese congregation does not have the manpower and financial resources for developing a multicultural

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<sup>162</sup>Bickerton, Thomas J. *What Are We Fighting For?: Coming Together Around What Matters Most* (Nashville, Tennessee: Abingdon Press, 2016), 21.

<sup>163</sup>Pavlovitz, John. *A Bigger Table: Building Messy, Authentic, And Hopeful Spiritual Community* (Louisville, KY: Westminster John Knox Press, 2017), 62.

congregation, but because it is easier for us to reach Chinese Americans. According to the Wesleyan rule, “You have nothing to do but to save souls. Therefore, spend and be spent in this work. And go always, not only to those that want you, but to those that want you most.”<sup>164</sup> To save souls is our ministry’s priority. The best and easiest way for us to reach is the new immigrants, the first generation of Chinese Americans, due to having the same background, language, and culture. My generation shall focus on the mission of the first Chinese American generation, and the second generation, such as my son, shall focus on the mission of a multicultural church.

One foot is to cultivate the original Chinese congregation, the second one is to develop a multicultural congregation. It is true that “Successful adaptations are thus conservative and progressive.”<sup>165</sup>

Our original Chinese congregation will be the main part of our church for the next thirty years. This provides the manpower and financial resources for developing a multicultural congregation. We will keep cultivating it. The main issue is the “second foot”. There are three steps for the second foot.

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<sup>164</sup>Gorveatte, Mark L. *Lead Like Wesley: Help for Today’s Ministry Servants* (Indianapolis: Wesleyan Publishing House, 2016), 177.

<sup>165</sup>Spence Randall. *From Status Quo to Success*. 2.

### Three Steps of the Multicultural Church

We plan three steps for build a multicultural congregation. It is good for us to follow in order and advance step by step. “A monocultural church in a multicultural community should ask itself how it might become more inclusive. The question is how the needs of the community can be met.”<sup>166</sup> The needs of the community are not only spiritual, but also physical, psychological, emotional, and economic. It is good to provide daycares, English lessons, jobs, loans, and to warmly welcome the Spirit in the church. The first step is to begin serving all people in our community now. The second step is to start English language service within five years. The third step is to spend another ten years building a multicultural church through our open hearts, open minds, and open doors, to serve the multicultural community of New York City. I would like to describe more details about the three steps as follows.

Our first step is going to provide several service programs for all people of all backgrounds in our community as we can. To remember, “Engagement in the ministries of serving others is often the entry point for people into the life of a congregation.”<sup>167</sup> There will be afterschool programs, daycares, children’s school, a food pantry, and a senior home. We plan to start an afterschool program for all students. Next door to our church is a Public Elementary School (PS1). The majority of the students are of Latino descent. They need afterschool programs. There are

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<sup>166</sup>Breckenridge, James and Lillian. *What Color Is Your God?* (Grand Rapid, Michigan: Baker Books, 1995), 251.

<sup>167</sup>Maynard, Phil. *Shift 2.0.* (Knoxville: Market Square Publishing Company, 2018), 157.

many afterschool programs for Chinese students in the three Chinatowns. The majority of students in New York City's top high schools are Asian, and the Black and Latino students are a small portion, because the exam is the sole means of entry into the schools.<sup>168</sup> We hope that we can help them, and to change this situation gradually.

There is a daycare children school in our church basement and most of the children are Hispanic. This daycare children's school has served the community for the last thirty years. It was run by a Jewish organization, and it existed before we owned the building. It just uses half of our basement and I hope that it will enlarge the school.

We will restore the food pantry. The former congregation (Fourth Avenue UMC) provided a food pantry for many years. We stopped having the food pantry when the former congregation moved to another location. For my congregation, ninety percent of our church members are between twenty and forty years old. For us, we do not lack food. We would like to restore the food pantry soon, because there are still many people in our community who need it. Don't think we will not provide service that our community needs. Why not use social capital to serve our community?

Senior pastor Rev. Dr. Williams of Bethel AME Church of Morristown, New Jersey uses his social capital network of relationships among his community very well. His church not only secured the funds to restore the church, but also launched

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<sup>168</sup>Shapiro, Eliza, "Only 8 Black Students Are Admitted to Stuyvesant High School," *The New York Times*. April 29, 2021

the Table of Hope for the community.<sup>169</sup> That is killing two birds with one stone. On one hand, you serve the community, solving the problem; on the other hand, you develop the church, getting more social impact. In other words, it is “Vision brings together needs and resources to meet those needs.”<sup>170</sup>

We also like to start a senior home in our church. Five years ago, a Christian friend came to our church and wanted to rent our church facility to operate a senior home, and we refused. We thought that we did not need to use our church facility to make money at that time. We did not think that we could use our church facility to serve all people of all backgrounds in our community. Last year I studied a brand-new course: DMIN 950: Religion, Faith, And Finance for Social Impact. I learned something new: “Fishing differently”.<sup>171</sup> We can use our social capital to develop our church and serve the community. It both glorifies God and benefits people!

Reid Temple AME Church is another good example of using social capital to develop a church and serve the community. It provides a lot of programs to serve its community. No wonder Pastor Lee P. Washington said this:

Reid Temple has always been a resource for many in the community. Many of the church’s ministries are a direct response to the needs described by the community. What has made Reid Temple effective has been their emphasis on working in tandem with community leaders for the betterment of the entire community, not just our own membership.<sup>172</sup>

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<sup>169</sup>Williams, Sidney. *Fishing Differently* (Apopka: Certa Publishing, 2018), 55.

<sup>170</sup>Nouwen, Henri J. M, *A Spirituality of Fundraising* (Nashville: Upper Room Books, 2010), 16.

<sup>171</sup>This course was taught by Rev. Dr. Sidney Williams and his book’s title is *Fishing Differently*.

<sup>172</sup>Williams, Sidney. *Fishing Differently* (Apopka: Certa Publishing, 2018), 55.

You can tell he has a great relationship with community leaders. It really is a win-win strategy.

I would like to learn from them to use our relationship with community leaders to provide programs such as after school, children, and senior daycare, food pantry and so on to serve the whole community. It uses our social capital to develop our church and serve the community. I do not only want our congregation to serve our community, but also want our community people to become part of our congregation. I do not only have the first step, but also want to go to the second step.

Our second step is English language Sunday Services. We will invite all people of our community as we can to join our English language Sunday service. Our second generation is the main part of the service at the beginning. Our community service programs will become the bridges of mission. Many churches provide many programs to meet the needs of their communities. They do not share the Gospel with them. In that way, people just get help and nothing else. The food pantry provides them with food. Afterschool programs help the children with homework. Daycares take care of children so their parents have time to work. All of these are provided for the needs of the community. "We should measure the ultimate success of the church not by how many people are in the church building on Sunday morning, but by how successful we are at reaching out to the world all through the week."<sup>173</sup> It is better to provide both physical and spiritual help for them. We will invite all to our English language Sunday services besides the physical programs. If

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<sup>173</sup>Garrett, Greg. *My Church Is Not Dying: Episcopalians in the 21<sup>st</sup> Century* (New York: Morehouse Publishing, 2015), 123.

they become members of the church, they will not only be getting help for their needs, but they will also be the providers. They are the hosts of the church as well. They are not only receivers, but also givers. “It is more blessed to give than to receive” (Acts 20:35).

Our third step is building a multicultural congregation, which expands and is strengthened by the second step: English language Sunday Service. It is a bridge to a multicultural church. We will use our second generation’s multiple relationships and our diverse community to reach out to diverse people. Andrew and Philip brought Greeks to Christ. We also can build a multi-pastoral team to reach multicultural people. When we invite “Greeks” to our English Sunday services, and the Greeks invite a greater diversity of people, we will get the desired outcome of the Andrew Movement: a multicultural congregation.



## Chapter 5: Conclusions

I have used many pages to describe the goal of Tian Fu UMC and how to accomplish our goal of a building multicultural church. Why is it so valuable for us? There are external causes and internal causes. Materialist dialectics argues that external causes become operative through internal causes. The external causes are multicultural communities and a reduced immigrant population. Tian Fu UMC is one church and two locations. Chinese Americans are a minority in both Brooklyn and Staten Island. Both are multicultural communities. In New York City, where people come from all over the world, we are even more of a minority. In addition, Chinese immigrants are reducing in numbers as less people come to America. If we do not reach out to multicultural people, we cannot grow our own church, and we also have no influence in our communities. Internally, we are growing our second generation to further develop the Andrew Movement. On the one hand, our church is seventeen years old. We have many students in both kindergartens and universities. We also have some professionals, just like my son who graduated from college last year. They prefer English. We will lose our second generation if we do not provide English language services. We will invite and welcome all people who can speak English in our communities as we can when we have English services. On the other hand, the potential outcome of developing the Andrew Movement is also a multicultural church. Andrew brought his brother Peter to Christ; we developed Tian Fu U.M.C, a Chinese-American congregation. Andrew brought the boy to Christ; we developed youth ministry-English services. Andrew brought the Greeks to Christ; we will

develop a multicultural church. Youth ministry: English language services is a bridge between Chinese American congregation and a multicultural congregation. We will take above “two feet” and “three steps” to develop it. It will continue to keep Tian Fu thriving and prosperous and benefit our communities.

Moving from Tian Fu UMC, a Chinese congregation to a multicultural congregation, is due to the Andrew Movement. The Andrew Movement can not only be an achievement for Tian Fu UMC, benefitting our community, but also can revive Methodism and be applicable for all.

The Andrew Movement Can Revive Methodism. Dr. Robert Coleman said that “Two hundred years ago, Methodism was the greatest soul-winning discipleship movement in America.”<sup>174</sup> It is true that during the quarter century from 1880 to 1905, “American Methodism averaged planting over seven hundred new churches per year.”<sup>175</sup> Why did this great movement go into decline in the last fifty years?

Bishop Scott J. Jones pointed out two reasons: that “we have forgotten who we are” and “we turned inward”.<sup>176</sup> John Wesley wrote in his article “Thoughts upon Methodism,” to say publicly, “I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should only exist as a dead sect, having the form of religion without the power.”<sup>177</sup>

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<sup>174</sup>Winfield Bevins, *Marks of A Movement* (Grand Rapids, Michigan: Zondervan Reflective, 2019), 4.

<sup>175</sup>George G. Hunter, *The Recovery of a Contagious Methodist Movement* (Nashville: Abingdon Press, 2011), 5.

<sup>176</sup>Scott J. Jones, *The Once and Future Wesleyan Movement* (Nashville: Abingdon Press, 2016) 7-8.

<sup>177</sup>*Ibid.*, 45.

Many Methodist pastors do not have power, and they only serve their existing members and they do not develop new members. Professor George G. Hunter said that “a church has to receive 5 to 7 percent of its membership in new people each year just to stay even.”<sup>178</sup> I agree that “If United Methodism is to thrive, it needs to focus on missions, recalling that early Methodism was an extravagant expression of missional Christianity. Net membership decline is not from losing more people but from reaching fewer people than it used to.”<sup>179</sup> It is like rowing a boat upstream; if you stop moving forward you fall back. If every church encourages every member to bring as many people as they can, Methodism will be revived again. Tian Fu UMC is one example. It is said in China, “A single spark can start a prairie fire.”<sup>180</sup>

The Andrew Movement can not only can revive Methodism, but can also be practical for everyone. It is applicable for any churches no matter which denominations or independent churches.

Anyone can invite one’s family members, relatives and friends to attend our church worship if they want. When we challenged our congregation to share the Gospel with others after we had a small group, they said to us, “We do not have enough knowledge of the Bible and theology. We cannot share the Gospel.” We told them that they could just bring their loved ones, close friends and relatives to our church, and as pastors we know how to share the Gospel. I do not ask my

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<sup>178</sup>George G Hunter, *The Recovery of a Contagious Methodist Movement* (Nashville: Abingdon Press, 2011), 61.

<sup>179</sup>Ibid., back cover

<sup>180</sup>Chinese idiom.

congregation to go to the streets to bring strangers to the church, but rather to bring the people they have the closest relationship to. Rev. Rick Warren also encourages you to find the easiest person you can contact to invite him or her to church. His church experience also told him that one of the most receptive groups of people is close friends and relatives or new converts.<sup>181</sup>

The Andrew Movement is also applicable for any church. If your church is a new mission church with no members like mine initially was, you, the pastor, can start bringing people yourself. Any sign of the church can do it. If your church is also a church of new immigrants with a non-English language service, you also can try to start a multicultural congregation after the second generation has grown up. The model of the Andrew Movement is to encourage church members to invite their family members, friends, relatives, and colleagues to the church so that pastors can preach to them, teach them, baptize them, nurture them and send them out to invite more people to the church. Any and every church can apply its methods.

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<sup>181</sup>Rick Warren, *The Purpose Driven Church* (Zondervan Reflective, 1995), 183.

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