

ABSTRACT

THE IMPACT OF BUILDING A LEADERSHIP TEAM OF LAYPERSONS UPON THE ROCKWOOD UNITED METHODIST CHARGE'S EMBRACING AND FULFILLING OF ITS CHARGE-WIDE VISION STATEMENT

by

Randall W. Bain

This study assessed the impact of building a leadership team of laypersons upon the Rockwood United Methodist Charge's embracing and fulfilling of its charge-wide vision statement. This evaluative study in the experimental mode utilized a one-group pretest/posttest design supplemented by a focus group.

A sampling of worshippers was surveyed using the Beeson Church Health Assessment before and after the implementation of a leadership development process. A focus group assessed which elements of the leadership development process had the greatest positive impact.

The leadership team led the congregations to continue existing ministries and initiate new ones in step with the church's vision. The leadership development process transitioned the church into new senior pastoral leadership. This study was unable to discern any significant change in the charge's embracing and fulfillment of its vision.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
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by

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CHAPTER 1

UNDERSTANDING THE PROBLEM

Introduction

After the morning worship service on the Sunday before Christmas 1994, my lay leader looked at me and asked, “What do we do now? It looks like it is time to build again.” The question, “What do we do now?” stung me. I did not have a clue where we were going or what we would do next. We just completed a renovation project doubling the sanctuary size. We moved back into the sanctuary on 1 December with record attendances. Our enlarged sanctuary was bursting at the seams. I was in my fifth year of ministry at the Rockwood United Methodist charge and completely exhausted. My choices seemed to be move, quit, or come up with a plan to do ministry differently.

Church Context

Shortly after being appointed to a two-point rural charge in southwestern Pennsylvania, I discovered that preaching, leading, and ministering in the same way to two different churches yield different results. The Milford United Methodist Church, a white frame country church, began steady growth in worship attendance, financial giving, and membership to the point of overcrowding. The Christ United Methodist Church, a “first-church” type brick structure in the small town of Rockwood, showed initial growth followed by a plateau and then decline (see Tables 1.1 and 1.2 and Figures 1.1, 1.2, and 1.3). Milford’s attendance, membership, and budget figures steadily increased while Christ’s Sunday school attendance steadily declined. Christ’s worship attendance and membership increased before plateauing and declining. Christ Church’s worship attendance peaked in 1992 and 1993 at fifty-nine, and again in 1999 at sixty.

Table 1.1. Attendance and Membership Trends on the Rockwood Charge

Christ	SS	Worship	Members
1990	30	51	120
1995	25	57	129
2000	23	54	137
2004	16	47	123
Milford			
1990	45	85	150
1995	57	123	174
2000	93	157	195
2004	90	190	250

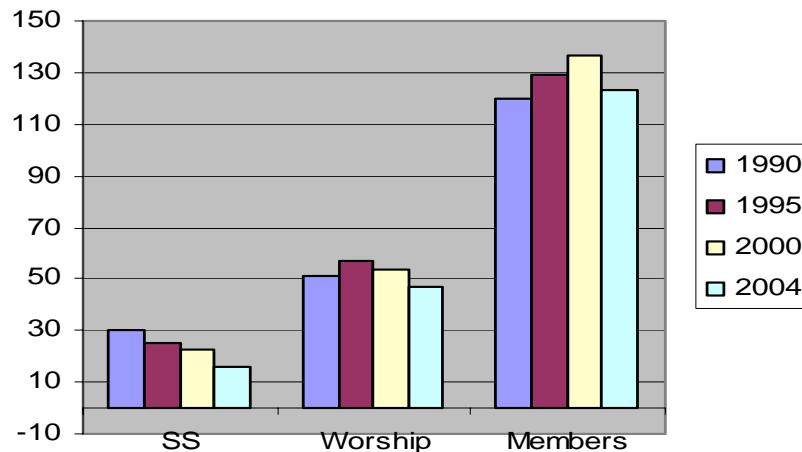


Figure 1.1. Christ Church attendance and membership trends.

Over the last fourteen years, without accounting for inflation, Christ Church’s budget increased by about 66 percent, but Milford’s budget nearly quadrupled (see Table 1.2 and Figure 1.3). The two churches have been linked as a charge since Milford’s founding in 1903. For most of that time, they split the pastoral and charge expenses equally. Almost every year for the past fourteen, the church conference has voted to

increase Milford's financial responsibility by 1 percent. For 2005, Milford Church will pay 64 percent while Christ Church 36 percent of shared expenses. Milford Church's increased budgets have paid for two building additions, a part-time associate pastor (who went into the ministry from the Milford Church but left in January 2004 to serve a full-time appointment in the area), and a part-time music director.

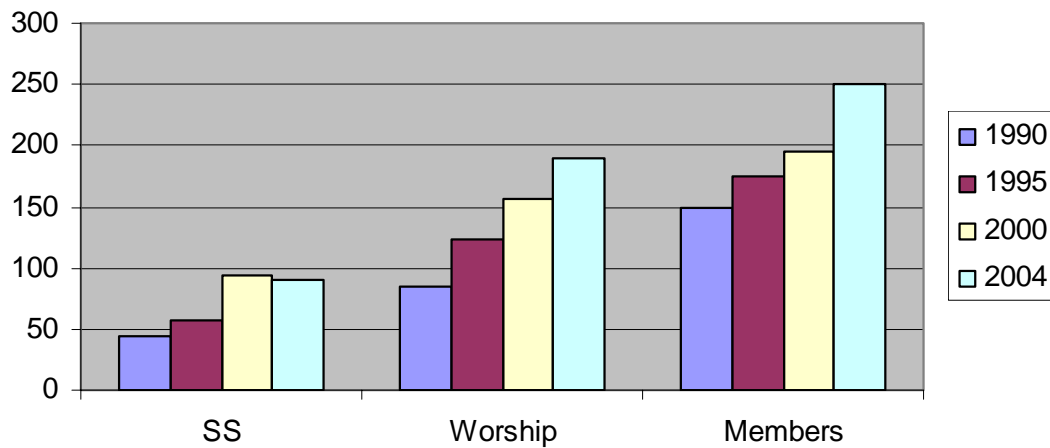


Figure 1.2. Milford UM Church attendance and membership trends.

Table 1.2. Total Budget Trends on the Rockwood Charge 1990-2004

Year	Christ UM Church	Milford UM Church
1990	\$30,784	\$35,185
1995	\$51,135	\$65,233
2000	52,594	\$93,257
2004*	51,042	\$111,844

*Projected Budget for 2004, actual figures are not yet available

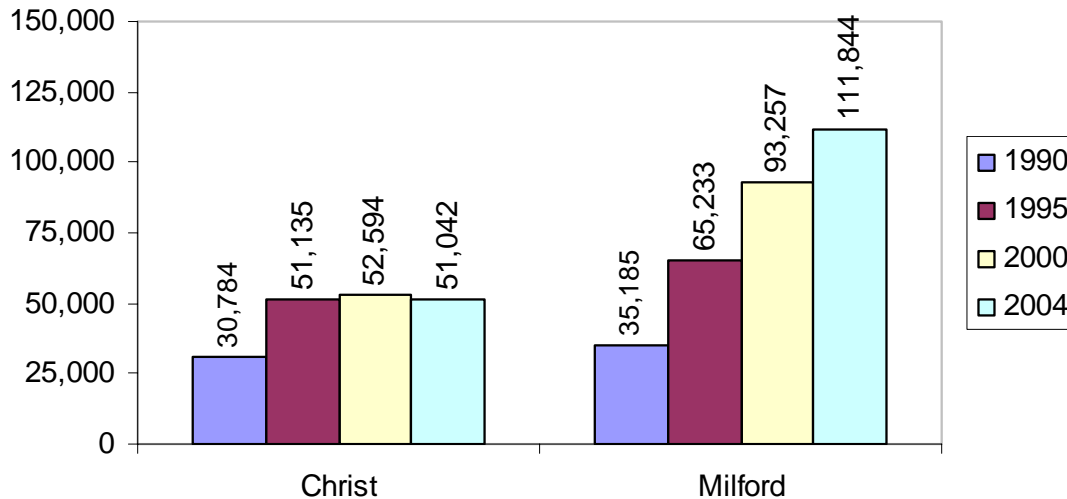


Figure 1.3. Total Budget Trends for the Rockwood Charge 1990-2004.

The Rockwood charge has experienced significant changes, but Milford's growth may have caused them to experience significantly more change than Christ Church. In the fall of 1999, we began a second worship service at Milford. We soon hired a music director to lead a choir in the early service and a praise band in the second service. Milford at one point had three paid worship leaders (pastor, associate pastor, and music director). Having two services caused many regulars not to recognize every frequent worshipper.

The General Board of Global Ministries of the United Methodist (UM) Church researching the community demographics by zip codes reported the Somerset, 15501 zip code (Milford UM Church's address), to be almost identical to Rockwood, 15557 (Christ UM Church's address), with the exception of Somerset having a higher household income (30,752 to 26,881) and a higher percentage of single parent families with children. Growth in population is very similar although Rockwood can expect to grow slightly more through 2007 (see Table 1.3).

Table 1.3. Community Demographics for Somerset and Rockwood

Somerset, 15501		Rockwood, 15557
2.1	Median household size	2.2
2.3	Average persons per household	2.4
\$30,752	Median household income	\$26,881
44%	Families with children at home	41%
71%	Homes with children—% married couple	79%
28%	% single parents	20%
4%	Population increase 2002 over 1990	5%
1%	Expected population growth 2002-2007	2%
3%	2002-2007 households will increase	5%
\$76,766	Median home value in 2002	\$55,755

Christ and Milford churches are very similar theologically. They were both former United Brethren churches and have been served by the same pastors. Their conservative and biblically based faith fits well with my theological focus as their pastor. Having served this charge for fourteen years, I experienced a good working relationship with both the officially elected leaders as well as the traditional unofficial leaders of both churches.

While Christ Church languished, Milford moved forward in positive ways. In 1993, Milford broke ground on a building expansion that would double the sanctuary size on the second floor and double the Sunday school classes and fellowship hall on the ground floor. Within a year after completion, the sanctuary was full, and we were uncertain what to do next. My enthusiasm for Milford's successes was tempered by

Christ Church's stagnation.

Charge-Wide Vision Statement

Pastoring a rural two-point charge with one growing and one struggling congregation took its toll on my energy and vitality for ministry. I decided I would either have to do ministry differently or leave the ministry altogether. As a former building contractor, I led the men of Milford Church in much of the building project. Also, I was the only preacher, pastoral caregiver, and full-time staff person. As I struggled to know where God was leading the churches or me, a breakthrough occurred at a church conference at Willow Creek Church in Barrington, Illinois, in the fall of 2000. I believed God was calling me to pastor a healthy church. I did not know that *church health* had become a buzzword. I thought I invented it. After this event, I led the church in casting a vision for a healthy church. We developed a vision statement (or slogan), "We are God's Family searching for lost children, so they will become fully devoted followers of God." We then discerned six core values. Five of which all begin with the letter "L" and the sixth being, "Everything is motivated by Love and undergirded by Prayer" (see Figure 1.4).

"L—Lost people matter to God: We [the churches of the Rockwood UM charge] are committed to reaching lost people for Christ." Jesus said, "For the Son of Man has come to seek and to save that which was lost" (Luke 19:10, NAS). In the lost parables of Luke 15, Jesus teaches the importance of reaching out to others. Each Christian once was that lost son, coin, and sheep. Now as children of God (John 1:12) believers reach out in search of other lost family members. John Wesley said, "The world is my parish" (qtd. in Snyder 92). Wesley and his brother, Charles, added a new rule in August 1745 to the

twelve they had adopted a year earlier. It states, “You have nothing to do but to save souls; therefore, spend and be spent in this work” (qtd. in Wilke 31). As recipients of God’s grace, the Church offers that grace to others.

***We are God’s Family searching for lost children,
so they will become fully devoted followers of God.***

**Our model of a healthy church family found in Acts chapter 2.
Acts 2:41-47, Matthew 28:19-20, 1 Peter 5:1-4**

L—Lost people matter to God: We are committed to reaching lost people for Christ.

L—Learn together: Discipleship is necessary to becoming fully devoted to God.

L—Love each other: As God’s family we care for and hold each other accountable through small groups and lay caring.

L—Labor together: Every Christian must discover and use their God-given spiritual gifts.

L—Lordship of Christ: We strive to lift up Christ as Lord in private and public worship and by being faithful stewards of our finances, time, and life.

Everything is motivated by Love and undergirded by Prayer.

Figure 1.4. Vision of a healthy church for the Rockwood UM charge, 2001.

“L—Learn together: Discipleship is necessary to becoming fully devoted to God.”

In Matthew 11:28, Jesus calls persons to “take my yoke upon you and learn of me.” The first converts after Peter’s Pentecost sermon “were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer” (Acts 2:42).

Wesley describes these Christian disciplines as “means of grace” for conveying God’s “preventing, justifying, or sanctifying grace” (*Works* 5: 187). As followers of Jesus Christ, the congregations of the Rockwood UM charge recognize the need for ongoing

learning. Through Sunday school classes, mid-week classes, and home Bible study groups, Christians study to become mature and dedicated followers of God through Jesus Christ.

“L—Love each other: As God’s family we care for and hold each other accountable through small groups and lay caring.” The United Methodist Church is a connectional church emphasizing mutual accountability and support. “Wesley believed the Methodists were different from other revival movements, for they balanced conversion and nurturing. Preaching conversion without offering nurture is like giving birth to a baby but not nursing it” (Wilke 93). Through home Bible study and prayer groups, Sunday school classes, and lay caring ministries, the churches of the Rockwood UM charge strive to nurture believers spiritually, relationally, and physically. Wesley believed if believers were serious in their quest for holiness and were fully devoted followers of God, “they would band together in small groups to experience that level of community, which is the necessary environment for growth in grace” (Snyder 149).

“L—Labor together: Every Christian must discover and use their God-given spiritual gifts.” “While Wesley’s view of spiritual gifts is largely underdeveloped, he was certainly more aware of, and more positive toward, the *charismata* than most churchmen of his day” (Snyder 97-98). Wesley made a distinction between extraordinary gifts and offices and ordinary gifts and offices. He understood lay preachers to be exercising a charismatic office. Many of the leadership positions in the Methodist system (class and band leaders, assistants, stewards, visitors of the sick, housekeepers) were understood on the basis of spiritual gifts (94-98). According to Ephesians 4, 1 Corinthians 12, Romans 12, and numerous other passages, each believer is given specific gifts by the Holy Spirit

to be used in the edification of believers and redemption of the world. If God has given these gifts, the churches of the Rockwood UM charge believe, Christians must discover, develop, and use them.

“L—Lordship of Christ: We strive to lift up Christ as Lord in private and public worship and by being faithful stewards of our finances, time, and life.” The United Methodist Church requires every candidate for ordained ministry to describe in writing his or her understanding of the phrase, *Jesus is Lord*. The churches of the Rockwood charge believe Jesus is God himself, the second person of the Trinity. Jesus was with God creating the world, redeeming all humanity, and coming again to judge the living and the dead. Christians believe the submitting to and lifting up the Lordship of Christ involves regular worship as the assembled church family and daily obedience to Jesus Christ in every aspect of their finances, time, and life.

The vision of a healthy church gave direction for the ministry of the Rockwood charge but increased my level of exhaustion. Bishop Richard B. Wilke calls for the United Methodist Church to refocus in order to stop the decline in the church. He identifies pastoral busyness as one source of clergy exhaustion:

Most pastors are not lazy; they are busy. But they are not busy making new disciples or busy helping the lay people learn how to make disciples.... Some experts believe that the typical pastor spends 97 percent of his or her parish time in nurture of members; that is, they are laboring in pastoral care, administration, teaching, and preaching to those who are already members of the church. This “sheepdog” strategy of keeping the flock rounded up is based on a nineteenth-century concept of ministry. It works well in a rural setting where the minister preaches on Sunday and calls on the sick and shut-in during the week. However, as the congregation grows larger, or as the setting becomes more urban, he or she must run faster, see more people, and touch more administrative bases. The pastor is spread too thin. (31)

As I began to lead the churches into new directions of ministry, the busyness of the

pastoral duties of care, administration, and teaching to existing members remained.

Wilke believes hope for the United Methodist Church involves calling it to a new vision. The movement called Methodists was originally so named because they “had a plan, an organization, a *method* [original emphasis]” (29). Rick Warren of Saddleback Community Church writes that in order for a church to accomplish its mission it must be led through four critical phases: (1) defining purposes, (2) communicating those purposes, (3) organizing the church around those purposes, and (4) applying those purposes to every part of the church (*Purpose Driven Church* 94). On the Rockwood Charge, I believe, we were 50 percent along in such a process. We had identified our purposes and communicated them to the leaders and the entire congregation through sermons, written material, images, handouts, and slogans. Very little was done in organizing and applying these areas throughout the charge. In order to fulfill the vision God had given us for the Rockwood charge, we began to focus on the areas of leadership development and organizing around the vision.

The first and most important leadership development issue is that of the senior pastor. Melvin J. Steinbron in his first book on lay pastoring *Can the Pastor do it Alone?* seems to identify our situation accurately:

It is not always easy for us to get from where we are to where we want to be. This is true in finances, education, social graces and every other life endeavor, it is also true of the pastoral journey, getting from the “lone ranger” of pastoring to a shared pastoring style. (20)

Leadership development seemed to be a key ingredient for leading the Rockwood charge to a shared pastoring style of ministry.

“The biggest obstacle to unleashing the church is not rural psyches, entrenched lay-power structures, lazy, unmotivated people or small facilities. It is the senior pastor”

(Tillapaugh 102). The spiritual and educational development of the senior pastor impacts health and vitality of a church's ministry. In order for the Rockwood charge to transition into a healthy church ministry, I enrolled in the doctor of ministry program at Asbury Theological Seminary and took some key leaders to seminars at various teaching churches across the country.

The next step in development concerns the lay leadership and paid staff. We recently hired a part-time music minister at Milford. About the same time, one of our members was approved as a part-time local pastor. He was appointed as a part-time associate pastor to the charge. As described by Frank R. Tillapaugh, we looked primarily to lay leadership to fill staff positions. "Look within the Body first to find staff for the unleashed church" (116). The "church unleashed" then becomes the primary training ground for the next generation of church leaders (136). Methodism began and remained under Wesley, a movement within the Church of England. Wesley appointed lay preachers to preach and evangelize within that movement (Snyder 100). Empowered laypersons in ministry help to emphasize the missional nature of membership. "Overcoming the professional, clergy-shaped leadership models is an essential shift toward a Missional leadership" (Guder et al. 200).

We made initial improvements in leadership development through a Saturday morning small group meeting with leaders and the Network course. We continue to work to improve the placement and organization for the *Labor* area of our church vision (see Figure 1.4, p. 7). Leonard Sweet's comments on equipping were especially helpful for me: "Modern leadership highlighted the noun 'equipment.' Postmodern leadership stresses the verb 'equip'" (187). The New Testament word for equip comes from the

Greek word *kartatizo* meaning to prepare. In the Gospels, *kartatizo* refers to repairing the tears and making whole again (Matt. 4:21; Mark 1:19). “But it also means to make someone what they ought to be—to ‘equip,’ to ‘prepare,’ to ‘strengthen’ someone for mission” (187). Lay leadership and staff must work together to equip laypersons for ministry by repairing, equipping, and enabling for ministry. “‘Equip’ doesn’t mean to fix the nets yourself, but to enlist and empower others to do what God is calling them to do” (187).

On the Rockwood charge, heeding Wilke’s call to refocus (29) and Warren’s call to organizing the church around its purposes (*Purpose Driven Church* 94) would involve restructuring the churches and charge for doing healthy ministry. We plan to integrate the five Ls of our vision of a healthy church into the church structure. The Ls from Figure 1.4 (p. 7) describe our commitment to evangelism, discipleship, nurture, ministry, and stewardship. Because lost people matter to God, we are committed to reaching lost people for Christ. A healthy church learns together. Discipleship is necessary to becoming fully devoted to God. A healthy church functions as a healthy family by caring for and holding each other accountable through small groups and lay caring. Every Christian in a healthy church must discover and use their God-given spiritual gifts. Stewardship is whole life worship of God. Christians strive to lift up Christ as Lord in private and public worship and by being faithful stewards of their finances, time, and life. In light of the leadership needs above, we hope to find, discover, or hire a pastor (lay pastor or staff) for each of the five Ls plus one for prayer. Here again, we plan to look primarily to the laity in agreement with what John Ed Mathison says: “The place to look for additional staff is within the life of the local congregation” (99). In order to

accomplish God's vision for the Rockwood charge, we are convinced the pastor cannot do the entire ministry alone. We believe a healthy church ministry will require the cooperation of clergy and laity working together in mutual ministry.

Biblical/Theological Foundations

Recent studies in the field of ecclesiology have highlighted mutual ministry as one possible prescription for recapturing the reformation theme of the *priesthood of all believers*. Other recent themes describing the nature of the Church include Trinitarian theology, spiritual gifts, missional movement, body of Christ, and lay ministry. Mutual ministry emerged as a theme in the literature that drew together these recent advances and provided biblical and theological grounding for this study. Ephesians 4 describes the Church in a way that encompasses these themes and lays a solid biblical foundation for mutual ministry.

Mutual Ministry

Mutual ministry describes the cooperation of clergy and laypersons in carrying out the work and mission of the Church. Mutual ministry occurs inwardly to fellow believers within the church and outwardly in mission to the world. When five thousand pastors listed the greatest need for strengthening the church, "On a scale of five from a twenty-five-item list, nearly 100 percent gave a first or second priority to 'Getting my lay people involved as ministering men and women'" (Tillapaugh 20).

The Scriptures highlight mutual ministry in the spiritual giftedness of every believer and service to one another (1 Cor. 12:7; Warren, *Purpose Driven Life* 236). Martin Luther writes, "We are consecrated priests through baptism, as St. Peter says in 1 Peter 2:9, 'You are a royal priesthood and a priestly realm'" (127). Greg Ogden describes

mutual ministry as a completion of the Reformation theme, *the priesthood of all believers*: “The New Reformation seeks nothing less than the radical transformation of the self-perception of all believers so we see ourselves as vital channels through whom God mediates his life to other members of the body of Christ and the world” (12). In arguing for mutual ministry, James Garlow describes ministry as occurring within the body (34). Hendrik Kraemer previously described the missional nature of the church. “The church, well-understood, not so much has a ministry or ministries, but primarily is a ministry” (137).

Applications of mutual ministry may be seen in church history as well as in large and small churches today. George G. Hunter, III describes mutual lay ministry at work in Celtic Christianity under St. Patrick. Two distinctive features of Celtic Christianity were that it was more a movement than an institution and featured laity in ministry more than clergy (26). In the Methodist movement in England under Wesley and the Methodist church in America under Asbury and Coke, lay leaders, lay preachers, and pastors worked together “offering salvation and demanding good works as the fruit of Christian faith in God” (Wilson 9). Recent emphases on lay ministry may be seen in Saddleback’s use of SHAPE to describe everyone’s call to ministry. In *The Purpose Driven Life*, Warren describes SHAPE as **S**piritual gifts, **H**eart, **A**bilities, **P**ersonality, and **E**xperience (236). Similarly the Willow Creek study on spiritual gifts focuses on one’s passion, spiritual gifts, and personal style (Bugbee 85). Jeff Patton describes the successful rejuvenation within two small membership churches in Pennsylvania by including mutual ministry in various aspects of their vision of meaningful membership.

In his book *The Lay Driven Church*, Steinbron presents lay pastoring as a model

for eliminating the unbiblical and unhealthy split between laity and clergy (49). He presents mutual ministry as the interdependence of the equipping ministry of the clergy and hands-on ministry of all believers (39).

Ephesians 4

Ephesians 4 begins in verses 3 and 4 with a call to unity, “being diligent to preserve the unity of the Spirit in the bond of peace.” This unity is based on the Church as the body of Christ and the one hope of salvation through Jesus Christ. Ephesians 4 recognizes the diversity that exists in this unity as it further describes the Church in Trinitarian language: “There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all” (Eph. 4:4-5). The *one body* of the Church is followed by *one Spirit*, *one Lord*, and *one God and Father of all*.

The diversity in unity is further expanded with a description of spiritual gifts and mutual ministry within the body. The gifts listed in verses 11 and 12 describe both inward body ministry and outward missional ministry.

Mutual ministry may well be one of the marks of the true Church that has been long overlooked in theory and practice. Dissatisfaction with the full application of the four classic marks of the Church, *one*, *holy*, *catholic*, and *apostolic*, caused the Protestant reformers to add three additional marks: the word rightly preached, the sacraments properly administered, and a disciplined people (Garlow 33-34). More recently in an effort to emphasize the forgotten Reformation theme of the *priesthood of all believers*, Garlow, Ogden, and others add mutual ministry. Missiological studies urging people to return to Jesus’ message and ministry would emphasize the eschatological community in

mission (Guder et al. 98). Much of this missional work has focused on the Trinitarian nature of God and the Trinitarian nature of the Church, as well. “God’s character and purpose as a sending or missionary God redefines our understanding of Trinity” (4).

The expanded list of marks of the Church defining a fuller understanding of the classical marks of one, holy, catholic, and apostolic might include the Word properly preached, sacraments duly administered, Christian discipline, mutual ministry, eschatological community, missional movement, and Trinitarian nature. A recovery or rediscovery of the concept of mutual ministry may be one key that draws together eschatological community, missional movement, Trinitarian understanding of the Church, and an activation of the *priesthood of all believers*. Mutual ministry is the approach taken in fulfilling God’s vision for the Rockwood United Methodist charge.

Purpose

The purpose of this study was to examine the impact of building a leadership team of laypersons upon a congregation’s embracing and fulfilling its charge-wide vision statement. The Beeson Church Health Assessment (BCHQ) developed by Jim Kinder, Brian Law, Scott McKee, and Keith Taylor at Asbury Theological Seminary to measure the relationship between church health and church growth closely matches the charge-wide vision statement developed for the Rockwood United Methodist (UM) charge. BCHQ measures eight characteristics to determine a church’s health: empowering leadership, passionate spirituality, authentic community, functional structures, transforming discipleship, engaging worship, intentional evangelism, and mobilized laity. Six of the characteristics correspond directly to the charge vision. The remaining two,

functional structures and empowering leadership, seem to measure how well the church has organized to embrace and fulfill these characteristics (see Table 1.4).

Table 1.4. Comparison of the Vision the Rockwood UM Charge with BCHQ

Rockwood Charge	BCHQ
Lordship	Engaging worship
Lordship	Passionate spirituality
Lost	Intentional evangelism
Love	Authentic community
Labor	Mobilized laity
Learn	Transforming discipleship
	Empowering leadership
	Functional structures

Research Questions

1. How do the Rockwood charge and each church of the charge rate on the Beeson Church Health Assessment?
2. What changes in church health and growth occurred in the charge subsequent to the building of a lay leadership team?
3. How do the changes in Milford UM Church compare to those of Christ UM Church?
4. What elements of the leadership development process helped improve the churches' ratings on the BCHQ?

Definition of Terms

For the purposes of this study, the following terms were defined.

Beeson Church Health Assessment (BCHQ) refers to a questionnaire developed by Kinder, Law, McKee, and Taylor at Asbury Theological Seminary that measures the relationship between church health and church growth (McKee 4, 115-21). In addition to measuring eight church health characteristics, the BCHQ measures church growth statistics and demographic information of those surveyed.

Church health describes the quality of church life and ministry that fulfills God's purpose for the Church as prescribed in the Scriptures, lived out in a particular tradition and experience, and embodied in a vision statement of core values for a particular church. *Church health* for this study was a self-perceived health similar to the BCHQ. McKee describes *church health* "as the balance among or 'harmonious interplay' between the quality characteristics of health. Lack of health is defined as a low presence or absence of the health characteristics" (5).

Laity or *layperson* is used in the traditional sense of a non-ordained Christian. The concepts of mutual ministry and *priesthood of all believers* argue that the true *laos*, the people of God, includes both lay and clergy and the true *kleros*, chosen portion, included laity as well as ordained clergy. Distinctions between employed laity and volunteer laity are evident by the context.

Methodology

This evaluative study surveyed a sampling of Sunday morning worshippers to assess what impact building a leadership team of laypersons had upon the churches' embracing and fulfilling the charge-wide vision statement. This project was an evaluative

study in the experimental mode that utilized a one-group pretest-posttest design supplemented by a focus group made up of selected members of the congregation.

Population and Sample

The population for this study was those who attended any one of the three worship services of the two churches making up the Rockwood UM charge at least once a month. A sampling of every adult (age 18 or older) whose attendance averaged at least one morning worship service per month was asked to complete and return the BCHQ before and after the leadership development process. For Christ Church, fifty worshippers met the criteria. One hundred seventy-four worshippers from the Milford Church attended at least once a month. The population and sample were identical for this study.

Variables

The independent variable was the leadership development process and the following year of ministry by the lay leadership team. Following the establishment and ongoing development of the leadership team, the team members led and promoted training opportunities in their respective areas.

The leadership development process began immediately after the pretest with a selection of twenty to twenty-five persons as potential candidates for leadership positions. I made this selection in consultation with the lay leadership committee (formerly the nominations and personnel committee) from each church, the instructors of the *Network* course from each church, and my Research Reflection Team.

The leadership development group began to walk through classes corresponding to the five Ls of the church vision. A basic Christianity course was developed for the Love each other area. This course covered the vision of the charge, the doctrines of

salvation, assurance, small groups, and the nature of the Church including mutual lay ministry. The United Methodist distinctives on the sacraments of holy communion and baptism were covered. This course is required for those desiring to join the church. The *Network* course was taught over a weekend retreat. This class relates directly to the Labor together portion of the vision. Everyone participated in this course even though many of the participants had completed this course earlier. In addition to identifying their servant profile, each of the leaders was guided toward the L of the vision that best reflected their passion and giftedness. The charge offers a variety of classes and small group experiences that corresponds to Learning together. Each leader was required to participate in an ongoing Sunday school class, Alpha class, DISCIPLE class, or midweek Bible study class. Lost people matter to God; therefore, the leaders went through the *Contagious Christian* curriculum on two different Saturday sessions lasting four hours each. We did not have a course to focus on the Lordship of Christ. The leaders selected for the Lordship of Christ area developed a course. Active participation in our Time2Pray monthly twenty-four-hour prayer vigil was required.

A crucial part of the leadership development process was the selecting, approving, and commissioning of the leaders to begin a year of ministry in their respective area of ministry. The leadership group selected two or three (including at least one person from each church) for each of the six areas of ministry: Lost, Learn, Love, Labor, Lordship, and Prayer. The cycle of the classes were completed by March 2005. The Administrative Councils of both churches approved the leadership development plan in their respective council meetings the first of December 2004 and approved the roster of potential leaders at their first council meeting in January 2005. The leaders began to promote and lead

classes and ministries in their respective areas following a commissioning service in mid-March 2005 (see Table 1.5).

Table 1.5. Leadership Development Timeline

January 2005

BCHQ administered in both churches.
 Administrative Councils from both church approved slate of proposed leaders.
 22 January, Began meeting with leadership group with the Basic Christianity/church orientation course: Discovering Our Church Family (DCOF)

February 2005

Met with leadership group, Sundays, 6th and 20th.
 6 February, Completed DCOF
 20 February, Began *Contagious Christian*

March 2005

Met with leadership group, Sunday 1st and weekend retreat 13th & 14th.
 1 March, completed *Contagious Christian*
 13-14 March, *Network*
 20 March, Palm Sunday, Commissioned the leaders in morning worship to their respective leadership teams and concentrations.

April 2005-February 2006

Continued to meet with leadership team two Sunday afternoons per month for mutual support, training, and planning.

February 2006

BCHQ posttest administered in both churches.
 Focus group assembled.

Dependent variables were (1) the degree to which the churches embraced and fulfilled the charge-wide vision statement as measured by the church health characteristics of the BCHQ, (2) church growth as reported in the Pastor's Questionnaire section of the BCHQ (see Appendix C), and (3) elements of the leadership development process assessed as beneficial to improving the churches commitment to and fulfillment

of its vision.

Intervening variables that may affect the results of this study include the numerous factors of ministry and church life. Crises in the life of the church or pastor, economic and community changes, changes in the relationship of the church leadership to the congregation, and changes in the relationship between the two churches may affect the impact the leadership development process has on the health of the churches.

Instrumentation

This study used a questionnaire (BCHQ) developed by Kinder, Law, McKee, and Taylor at Asbury Theological Seminary to measure the relationship between church health and church growth. In addition to measuring the eight characteristics of church health, the BCHQ gathers demographic information about the sampling and measures the church's attendance, membership, and conversion growth for the last five years. The questionnaire consists of three parts: (1) fifty-four statements describing the characteristics of the church (see Appendix A), (2) thirteen demographic questions related to the person surveyed (questions 55-64, 66-66, and 68, see Appendix B), and (3) a pastoral questionnaire describing the context and church statistics for the last five years (see Appendix C).

Data Collection

The questionnaire, BCHQ, was given to a random sampling of adult worshippers of the churches in the Rockwood charge prior to the recruitment of leaders for the leadership development process. After a three-month leadership development process, the selection and staffing of the leadership team for the church vision statement, and a year of ministry by those leaders, the BCHQ was given again to the same sampling. Following

that survey, a focus group of active church members was assembled to examine the elements of the leadership development process that helped improve the churches embracing and fulfilling of the charge vision.

Delimitations and Generalizability

This study focused on the church's commitment to and fulfillment of a charge-wide vision statement and a leadership development process on a rural two-point United Methodist charge in southwestern Pennsylvania. The study related directly to this charge, but the findings might have applications for other multiple-point charges and rural churches.

The findings may be limited by the fact that I was in my fourteenth year of ministry in the charge and enjoyed a positive and supportive relationship with both churches.

Overview

Chapter 2 of this work establishes the biblical and theological foundation for mutual ministry and reviews selected literature. Current visions of a healthy church are discussed.

Chapter 3 presents the research design in detail and a description of the leadership development process.

Chapter 4 reports the findings of the study.

Chapter 5 summarizes and interprets these findings. It also offers possible applications and additional areas of research.

CHAPTER 2

REVIEW OF SELECTED LITERATURE

This study sought to measure the impact that building a leadership team of laypersons around the charge-wide vision statement would have on the embracing and fulfilling of a charge-wide vision statement for the churches of the Rockwood United Methodist charge. The literature review identified recent developments in the understanding of the nature of the Church. Mutual ministry emerged as a theme in the literature that encompassed many of the recent developments, and Ephesians 4 provided the theological foundation for this study.

Mutual Ministry

A few of the foundational works for including lay ministry in an ecclesiology of the Church are Hendrick Kraemer's *A Theology of the Laity*, Y. M. J. Congar's *Lay People in the Church*, and Hans Kung's *The Church*. Kraemer in the Protestant tradition and Congar and Kung in the Roman Catholic tradition are widely quoted by later authors. Howard A. Snyder writes from Wesleyan roots holding together historical catholic, Anglican, reformation, and Wesley with implications for today. He traces Wesley's practical understanding of the church drawing from traditional and Anabaptist movements.

Most recent authors (1990 to present) write in support of making the doctrine of *the priesthood of believers* a reality for laypersons today. Most of this material criticizes the separation of clergy from and the elevation of clergy above the laity. Although Thomas C. Oden wrote after Congar, Kraemer, Stott, Bucy, and Kung, he defines the roles of clergy and laity in the traditional way. Mutual ministry describes one way of

including clergy and laity in a thoroughly biblical ecclesiology that reclaims the Reformation theme of the *priesthood of all believers*. Additional themes in recent writing include the missional nature of the Church, the directing and empowering leadership of the Holy Spirit, and the communal and Trinitarian nature of the Church.

An Ecclesiology from Ephesians 4

An ecclesiology based on Ephesians 4 holds in dynamic tension unity and diversity.

Unity

Ephesians 4 begins with a description of and a call to unity. Unity is described as a present reality based on the one body of Christ, the Church, and the uniqueness of faith in Jesus Christ.

Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called ... being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. (Eph. 4:1, 3-6)

The exhortation “diligent to preserve” assumes diversity, a force that would destroy unity. Because it reflects the body of Christ and the Trinity, diversity is not a negative trait. Unity and diversity work together to give full expression to the true nature of the Trinity and the Church.

Ephesians 4 goes on to describe the purpose and benefits of diversity in unity by listing the diversity of spiritual gifts given to benefit the one body of Christ. Spiritual gifts are given to benefit the Church as a whole and Christians individually. Clergy and laity use their gifts to bless one another and reach out to the world.

Throughout history, dissatisfaction with the four classic marks of the Church has

caused additions and refinements to emerge. Mutual ministry defined as the cooperation of clergy and laypersons in carrying out the work and mission of the Church is one of these additions. The classic Nicene formula, *una, sancta, catholica, apostolica*, declares that the Church is *one, holy, catholic, and apostolic*. This ancient formula continues to shape the understanding of the Church today (Snyder and Runyon 17). Wesley held to the classic creedal marks by focusing on a broader understanding of them:

1. The unity of the church is based upon the Christian koinonia in the Holy Spirit.
2. The holiness of the church is grounded in the discipline of grace which guides and matures the Christian life from its threshold in justifying faith to its fullness in sanctification.
3. The catholicity of the church is defined by the universal outreach of redemption, the essential community of all true believers.
4. The apostolicity of the church is gauged by the succession of apostolic doctrine in those who have been faithful to the apostolic witness. (Outler 19)

For Wesley, the church is one because “in all ages and nations it is the one body of Christ” (*Journal* 378). The Church is holy because the members of the body are holy in God through Jesus Christ. “Every member thereof is holy, though in different degrees, as he that called them is holy” (*Works* 6: 400). The church is catholic because the people of God are “dispersed over the whole earth” (*Journal* 436) and apostolic because of the “uninterrupted apostolic witness to the gospel through a faithful community of faithful ministers down through history” (Snyder 77). The classic marks, *one, holy, catholic, and apostolic*, in their fullest sense already describe the church as Trinitarian in nature, evangelizing the world, proclaiming the gospel, celebrating the sacraments, and holding one another accountable through Christian discipline and mutual ministry.

Many theologians from the Reformation to the present have chosen to add to the four classic marks of the Church. As noted earlier, Ogden, Garlow, and others would add

mutual ministry. The expanded list of marks of the Church beyond the classical marks might include the Word properly preached, sacraments duly administered, Christian discipline, mutual ministry, eschatological community, missional movement, and Trinitarian theology.

Some critics claim the four marks too narrowly defined the Church. Howard A. Snyder and Daniel V. Runyon argue that the four classic marks are ambiguous and do not give a clear picture of the Church's nature (21). The creeds were created to defend the organized Church. A reading of Ephesians 4:3-6 reveals that the Church is at the same time both diverse and one, charismatic and holy, local and catholic, and prophetic and apostolic (22). Snyder and Runyon claim the missing half is more biblical, stresses a more trinitarian ecclesiology of mutual dependence, and is not biased against the proper working of the Holy Spirit (23-24). The more biblical half also focuses on the mutual ministry of all believers.

The classic marks may describe the Church at a given time and place in history.

Darrell L. Guder et al. trace the transition from apostle to priest:

By the time that Constantine began the process of establishing Christianity as the official religion of the Roman Empire, a priestly model of church leadership had already emerged in response to the pressures of heresies and the need to disciple the converted. (190)

In this defensive leadership position, the classical marks lose some of their original meaning. "Apostolicity no longer described the action of the people of God in missional engagement. Instead, it meant the succession of priestly authority" (192). Similar defensive positions can be seen at other times. As St. Patrick evangelized the Irish (fifth century), the parent church complained that Patrick was not spending appropriate time administering to existing churches and caring for the faithful Christians. The British

church was offended that Patrick spent so much time with “pagans,” “sinners,” and “barbarians” (Hunter 24). In response, Patrick did what Sweet suggests for postmodern Christians: “The problem with the church today is not that it is ‘too traditional’; but that it is not traditional enough. It has held the future to a frozen version of the past, ignoring much of tradition” (74). Patrick responded to the traditional church in a way that was more biblical and more traditional:

Patrick ... reminded his detractors of what it means to serve in “apostolic succession,” that is, to succeed the ancient apostles in their mission to pre-Christian populations. Explicitly, he defended his calling in terms of the biblical warrants for priority outreach to pre-Christian populations. (Hunter 24)

A more complete understanding of the classic marks corresponds to some of the added marks. The absence of mutual ministry allowed the separation between lay and clergy and a greater emphasis on the ministry of the clergy to the loss of lay ministry.

The Trinity

Mutual ministry captures many aspects of the implications for the Church developed by recent studies into the doctrine of the Trinity. A renewed interest in the doctrine of the Trinity has led to an increased focus on the Church as a missional community with a special emphasis on the forgotten Person, the Holy Spirit. This emphasis includes both the sending/empowering of every believer by the Holy Spirit and the communion that takes place among individual members of the body. The often-quoted gifts passage in Ephesians stresses unity, oneness in the Trinity, and diversity of gifts for the work of ministry. Mutual ministry understood as Christians in community, ministry, and mission describes the Trinitarian nature of God and the Church.

The Church seen as mutual ministry empowered and sent by the Holy Spirit

stresses the organic and adaptable nature of the Church. Just as the Father sends the Son, and the Son and the Father send the Spirit, so the Holy Spirit sends believers into ministry. “The shape of this ministry, as well as the whole church, is simple: the Holy Spirit leads people and people shape the Body” (Tillapaugh 75). Hunter describes the quenching effect that human control and survival mentality have upon a Spirit-directed ministry. Celtic monasteries differed from Roman monasteries that stressed control, structure, and conformity. Celtic ones stressed outreach (43).

Snyder and Runyon believe the Holy Spirit has given each local church a particular DNA. They urge churches to discover their DNA by asking several questions:

How has God led us in the past? What “charism” or genetic endowment have we received from our forebears (including perhaps, from our particular denominational tradition)? What special gifts and callings has God given our congregation? What does the Holy Spirit want to do through us that he will not do through any other church? (42)

Mutual ministry as a Spirit-directed ministry includes the endowment of spiritual gifts.

The Body of Christ

The *body of Christ* image describes mutual ministry as it portrays an inner connectedness to Christ and to each other. Ephesians 4:15-16 indicates believers’ connection to and growth in the body depends upon mutual ministry from one another:

We are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. (Eph. 4:15b-16)

Mutual ministry emphasizes the unity of the body and the unity of clergy and laity as one people. One may examine the human body from two viewpoints. The body may be seen as a functional whole with all its parts under the control of the head. The body may also

be considered as a whole made up of diverse parts with distinctive functions. “The body is the prototype for unity in diversity” (Ogden 30).

Alexandre Faivre applies this teaching to the unity of clergy and laity in the body: “One Lord, one election, one holiness! Among the heirs (kleronomoi) of the promise made to Abraham. ‘There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female.’ Gal. 3:28-29” (5-6). John Stott picks up on the same theme: “Thus the days of discrimination are over” (18). According to Romans 10:12-13, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all abounding in riches for all who call upon Him.” Stott further criticizes the disunity introduced by the clergy-laity dichotomy. He writes, “What clericalism always does, by concentrating power and privilege in the hands of the clergy, is at least to obscure and at worst to annul the essential oneness of the people of God” (19). One must admit that differences exist within the body, but the basic difference is not in the church but from the world. “They are one with each other but separate from the world” (26).

Ogden stresses this unity among diversity as he writes, “The body is the prototype for unity in diversity” (30). Paul uses the analogy of the human body to apply this spiritual truth. “For just as the body is one and has many members, and all members of the body, though many, are one body, so it is with Christ” (1 Cor. 12:12). Ogden writes, “No individual part can function without a connection to the other parts. A hand disconnected from the wrist is useless” (38). Steinbron lifts up interdependence and mission as the “two equalizing agents” within the body (*Lay Driven Church* 62). Hebrews 10:24 urges fellow believers to encourage one another in relationship and mission: “Let us consider how we may spur one another on toward love and good deeds.”

Believers' relationship to each other is as vital as their relationship to Christ. Ogden states, "We belong to each other.... We need each other.... We affect each other" (36).

Mutual ministry captures this need and interrelatedness of fellow Christians.

One of the New Testament images of the people of God that describes mutual ministry while offering a high view of the Church and a high view of the grace of God is the *body of Christ*. The New Testament writers frequently use the metaphor of a body, the *body of Christ*, when describing the Church. Jesus is described as the head of the body, the Church (Col. 1:18; Bridge and Pypher 14). Many Old Testament images have been taken over by the New Testament. "They represent God's people as His Bride, His vineyard and His flock. They all highlight the direct relationship which God has established with His people and which they enjoy with Him" (Stott 20). The *body of Christ* image emphasizes the headship of Christ, portrays a direct relationship, lifts up unity, and describes an inner connectedness with Jesus and other Christians. By implication, Jesus dwells in his followers. "The church is the aggregate body to whom Jesus has given life" (Ogden 31). The body of Christ is the Christian church.

Jesus is described as the head of the body. "And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body" (Eph. 1:22-23a). "Biblically the word head in reference to Christ has two meanings: (1) life source, and (2) ultimate authority" (Ogden 33). Jesus, as believers' life source, can be seen in his statements in John 15: "Abide in Me.... I am the Vine, you are the branches.... Apart from Me you can do nothing" (John 15:4-5). As to ultimate authority, Philippians 2:10-11 records, "At the name of Jesus every knee should bow ... and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father." Jesus

also lifts up his authority in the Great Commission passage, Matthew 28:18: “All authority has been given to Me in heaven and on earth.”

The *body of Christ* image also reflects a direct relationship with God. God dwells within the believer: “Do you not know that you are a temple of God, and that the Spirit of God dwells in you?” (1 Cor. 3:16). The temple, the sanctuary of God on earth, is redefined as the Christian community itself (Bucy 19). Both corporately and individually, Christian believers are God’s dwelling place. Ephesians 2:16 states that Jesus has reconciled both Jew and Gentile into one body. Verses 21-22 go on to say, “The whole building, being fitted together, is growing into a holy temple ... built together into a dwelling of God in the Spirit.” The entire Christian community and the believer individually have direct access and spiritual intimacy with God through the indwelling Holy Spirit.

Mutual ministry describes God’s call on laity to lead, preach/teach, and care for the body of Christ. Early Methodists used small groups to give pastoral care and accountability. A “lay” leader led these groups. Wesley, in England and in America, used unordained lay preachers extensively. In frontier America, a minister might only visit a congregation three to six Sundays in a quarter. Laity performed the normal ongoing ministry in the church (Braun 49-52). C. L. Baldwin notes that laity make excellent counselors because they “have the opportunity and responsibility to relate closely to one another. Throughout His Word, God calls us to bear one another’s burdens, to love one another, and to encourage one another” (9). The noun “one another” or “each other” comes from the Greek *allnwlwv* (Arndt and Gingrich 39). A survey of New Testament uses of *allnwlwv* identifies nearly fifty references where believers are commanded to do body

ministry for “each other” (Moulton, Geden, and Moulton 43-44). Steinbron emphasizes the need for laity to do body ministry in the church as well as evangelistic ministry to unbelievers. He supports this view of balanced ministry by citing the Great Commission in Matthew 28:16-20 alongside the Great Charter of 1 Peter 5:1-4. The first states, “Go ... make disciples of all the nations,” and the second, “shepherd the flock of God among you” (*Lay Driven Church* 68). The *body of Christ* image calls laity to minister in the Church.

Spiritual Gifts

The Scriptures highlight mutual ministry in the spiritual giftedness of every believer and service to one another. Spiritual gifts focus on each believer, lay and clergy, having been endowed with gifts for ministry. Mutuality is seen as believers benefit each other and work together.

But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, “WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN.” (Now this expression, “He ascended,” what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers. (Eph. 4:7-11)

Christ gives each Christian unique gifts according to specific amounts of grace.

Mathison develops his church staff by focusing on specialized rather than generalized responsibilities. “Ordained pastors are trained to be generalists.... Specific responsibilities tend to deploy the gifts of individuals in the best manner to give better accountability for the stewardship of ministries” (96). Ephesians 4 describes the cooperative way gifted leaders empower gifted laity to do the work of ministry.

Hunter identifies mutual lay ministry as a mark of Celtic Christianity under

Patrick: “What would a visitor from Rome have noticed about Celtic Christianity that was ‘different’? The visitor would have observed more of a movement ... featuring laity in ministry more than clergy” (26). This emphasis on mutual ministry may also be seen in teaching churches like Willow Creek and Saddleback. The Willow Creek *Network* study on spiritual gifts emphasizes a “Servant Profile” to determine the where, what, and how of lay ministry (Bugbee, Cousins, and Hybels 124). Closely related to the *Servant Profile* is Warren’s use SHAPE as **S**piritual gifts, **H**eart, **A**bilities, **P**ersonality, and **E**xperience (*The Purpose Driven Life* 236).

Smaller churches can experience growth and revitalization when the laity begin to use their spiritual gifts. Patton describes a successful application of mutual ministry to a small membership church in Pennsylvania: “I have found that as each believer discovers his or her spiritual gifts, prepares to use those gifts in ministry, and is given permission to carry out their ministry without having to jump through hoops, ministry opportunities explode” (101). The need for laity to do ministry in order to free clergy to focus on leadership may become a bottleneck preventing churches from growing in number as well as in health. Warren writes about this transition in leadership for growing a church beyond five hundred: “The people must give up control of the *leadership* [original emphasis], and the pastor must give up control of the *ministry* [original emphasis]” (*Purpose Driven Church* 378).

The Priesthood of All Believers

One must properly understand Ephesians 4:11-12 in order to see the correct relationship between clergy and laity. When reading the offices listed in Ephesians 4, some scholars find a strong emphasis on structure and hierarchy. However, Kenneth S.

Hemphill believes, “The thought of this passage is clearly consistent with earlier Pauline teaching. It does add a unique point of clarification concerning the relationship between gifted leader and gifted saint” (176).

Some translations put a comma in verse 12 after “saints” and before the preposition “unto” (KJV) or “for” (1946 RSV). With the comma in place, the passage implies that clergy in the church have three tasks to do: equip saints, do the work of ministry, and build up the body of Christ. Ogden indicates, “Almost all scholars agree that the comma after ‘saints’ should be removed” (62). This position is strengthened by the fact that the Greek prepositions change in the three phrases (*pros, eis, eis*; (Braun 108). Without the comma, verses 12 and 13 read as follows:

For the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. (Eph. 4:12-13)

With the comma removed, as in NASB and the 1971 edition of the RSV, the apostles, prophets, evangelists, and pastor-teachers have only one thing to do—equip the saints so the saints may, in turn, do the work of ministry and build up the body of Christ (Ogden 62). Mathison echoes these sentiments as he describes the job description for staff members at Frazer: “Your job is not to do ministry but rather to train laity to do ministry” (101). Only when pastors and teachers fulfill their calling, which is to “equip the saints” for the work of ministry, will the saints, the people of God, fulfill their calling to serve men and women in the world and build up the church (Stott 45).

Thus, the clergy are to be equippers and servants of the laity so the laity may fulfill their calling as the people of God. Stott sees the clergy as serving or “one might say ‘servicing,’ the laity” (45). Ogden prefers using the term pastor in place of minister or

clergy because it moves from positional language to a functional term describing what one does. He quotes Elton Trueblood's term of "player-coach" as the best modern image for pastor (73). The concept of the *priesthood of all believers* serves as a foundation and a call for both clergy and laypersons to ministry. The Protestant Reformation attempted to reclaim this ministry in the doctrine of the *priesthood of all believers*. Although Martin Luther had the *priesthood of all believers* theology, he lacked the strategy to implement mutual ministry. Wesley, in the eighteenth century, trained 653 laypeople to preach and pastor (Steinbron, *Lay Driven Church* 172-73). David McKenna writes, "Luther left no doubt that the 'priesthood of believers' is one side of the Reformation coin, the other side is the 'sacredness of callings,' including secular work" (14). According to Stott, this calling "is the calling to the whole church, and of every member of the church, without distinction or partiality" (17-18). The Church has become the New Testament people of God made up of all believers who have received the grace of God in Christ and been called to serve as priests to each other and the world.

A dichotomy developed in the course of Christian history "creating two classes of Christians: laity and clergy" (Steinbron, *Lay Driven Church* 49). In order to understand this division and its impact upon an understanding of mutual ministry, the meaning and development of three biblical words—*laos*, *kleros*, and "saints"—need to be investigated.

Laos. Laity usually have little group identity and little sense of belonging. They are often defined negatively. Laity are not clergy, not preachers, and not ordained members of religious orders (Slocum 46). In recent years, the question of who are laity and who are clergy has become more complicated as "tens of thousands of people have gone to work for religious foundations, church and parachurch organizations.... Such

people fall into a gray area” (46).

“Laity” came by way of Latin *laicus* from the Greek word *laikos*, meaning belonging to the people or uneducated masses, a person who is not a specialist. The noun “laity” came from the Greek word *laos*, meaning people. In the New Testament, the use of *laos* was consistent with the Old Testament *am* (people), used almost exclusively for Israel. The Old Testament tends to use *goyim* for Gentiles (Bucy 14). Garlow points out an important fact: *Laikos*, meaning uneducated masses, does not appear in the New Testament while *laos*, “the people of God,” appears numerous times (51-52). *Laos* could mean any people or a crowd of people, but it was used as “people of God” for Israel in contrast to Gentiles (Acts 4:10).

Laos goes on to include Gentiles in the new Israel as found in Acts 15:14 (Stott 28). According to Ogden, “Laos exuded a sense of specialness. God designates Israel as his special people, selected among all the peoples of the earth to be his possession” (67-68; Deut. 7:6; Lev. 26:12). This title of honor, “people of God,” is very important for a proper understanding of the Church and laity. Kraemer writes, “In the Old Testament, it is taken very seriously in regard to Israel” (155-56). In 1 Peter 2:9-10, the traditional titles of honor ascribed in the Old Testament to Israel as the “people of God” are applied without reservation to the Christian community of believers (Bucy 16). The laity and *laos* are terms to be applied to the whole Christian community, Gentile and Jew.

In the course of time influenced by secular usage, *lay* came to mean an unqualified person distinct from an expert (Stott 29). Kraemer notes the secularization of many purely religious terms like that of *laos* (49). This same secularization occurred to *idiotes*. *Idiotes* meant a private person, a civilian versus an official, but it came to mean

an imbecile (Stott 29). Concerning *laos*, Stott states that its usage to distinguish the masses from their leaders in secular life carried over into religious life. “The *laos* of a Greek city-state were thus distinguished from the *kleros*, the magistrate, and in the Gospels we read, ‘The chief priest and rulers and the people,’ Luke 23:12, compare 20:19, suggesting that the former were not part of the latter” (28).

Faivre traces the development of the laity throughout Church history. He writes, “At the beginning of the third century, . . . the church can be seen clearly as well structured and firmly situated in the Roman Empire” (72). He further notes the absence of a fully developed definition of laity:

The *Apostolic Tradition* does not give us any positive definition of the whole of the laity. All that it does is to enable us to define it negatively. . . . Around 200 A.D., clergy consisted exclusively of one bishop with his presbyters and deacons. (75)

Throughout the course of the third century, the term *lay* became widely and more generally used. “It was not long, however before the laity was totally opposed to the clergy and all men who were not members of the clergy and belonged to the church became laymen” (127). Steinbron identifies the legalization of Christianity by Constantine as a pivotal point in the lay-clergy split. He writes, “The body concept was covered over. In the centuries following, mythology flourished. It identified ministry with an office rather than a charism” (*Lay Driven Church* 81).

Much of the Church today functions along this secularized view of the laity rather than a biblical view. Kraemer sums up the biblical view:

It is relevant to insist that the whole membership of the Church is primarily *laikos* (lay), not for the sake of giving to the so called laity an eminent exalted status, but for the sake of starting from the ground which is common to the whole body; that is to say, to be the “*laos* of God.” (159)

A thoroughly biblical view of the Church would be to understand the laity as the whole people of God.

Kleros. Clergy is derived from the Greek word, *kleros*. *Kleros* means “lot” or “inheritance” (Ogden 66-67). It can mean a share or a portion of that which is allotted. The allotting of the Promised Land in the book of Joshua comes to mind. It is also used in Mark 15:24 of the soldiers casting lots for Jesus’ garments (Kung 492). In Acts 1:17, it is used to refer to Judas as he “was allotted his share [*kleros*] in this ministry” (Ogden 66-67). Concerning choosing Matthias, Kung writes, “In Acts 1:26 the word *o klnros* is used in its original sense, meaning a lot used as an expression of the will of God to determine who should be the successor of Judas” (492). In its original uses, *kleros* refers to casting lots, to that which is allotted, or to the will of God determined by lot. Kraemer indicates, “The word ‘kleros’ has also a point of attachment in the way in which the Old Testament speaks about the Levites or priest to whom the Lord is the ‘allotted portion’ (klèros, Num. 18:20)” (51).

In a richer sense, *kleros* refers to the inheritance all saints receive in Christ (Ogden 66-67). In Colossians 1:12, Paul speaks about the *kleros* of the saints. The Book of Acts “uses the expression ‘inheritance’ (*kleronomia*) among [all] those who are sanctified. Acts 20:32, 26:18” (Faivre 6). Paul writes in Galatians, “And if you belong to Christ, then you are Abraham’s descendants, heirs [*kleronomoi*] according to promise” (3:29). Faivre expands the meaning of *kleros* in the New Testament further: “It is applied not simply to the ministers, but to the whole of the believing people” (7). He includes an interesting note on *hiereus*, the word traditionally used in Judaism and the pagan world for priests: “This word is never applied to ministers. It is only used for Christ Himself or

for the whole of the believing people” (7; Rev. 1:5b-6; 5:9-10).

Saints. Looking at Paul’s letters to the churches reveals that he “always addressed the church as a whole, never in terms of a select leadership” (Ogden 58). A saint is a person who has received the grace of God in Jesus Christ and is responding to that grace in service, holiness, and relationship. Paul addressed the church in 1 Corinthians 1:2 by saying, “saints by calling, with all who in every place call upon the name of our Lord Jesus Christ” (Ogden 59). In six of Paul’s nine letters addressed to churches, the salutation is to the *saints* (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2). *Saints* is used fifty-six times in the New Testament and never in the singular (Ogden 58). Paul’s use and understanding of *saints* implies that the Church includes all the people of God and not a select group such as pastors, elders, or deacons (58). Many people today think of saints as superhuman believers who wear halos. Paul focuses not on personal purity or holiness but on God’s holiness (58). *Saints* as the people of God who have received grace and seek to live a life of holiness, service, and love in the power of God’s Holy Spirit inform the Church’s understanding of its nature and mutual ministry.

“Saints,” *laos*, and *kleros* refer to the same people—“to that portion of all humanity that walks with God. The separateness of the clergy and laity was unknown in biblical times” (Garlow 51-52). Faivre agrees with Garlow that no theology of the laity exists in the New Testament. Laypeople and priest cannot be found in the New Testament as commonly understood today. The *kleros* or “inheritance was a joint inheritance, shared equally between all the heirs” (7). Considering the division that exists today between the clergy and laity, I agree with Stott that an unbalanced view about either clergy or laity is due to “unbalanced notions of the Church. Indeed, to be more precise, too low a view of

laity is due to too high a view of clergy, and too high a view of clergy is due to too low view of the church” (13). A high view of the Church holds that “all Christians are God’s laity (*laos*) and all are God’s clergy (*klèros*)” (Kraemer 52).

Lay Ministry

In the NASB, the repeated use of the first person plural, “we,” the use of “whole body” and the use of “itself” include all believers, lay and clergy:

As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. (Eph. 4:14-16)

Verse 16 notes that the whole body is dependent upon the gifts each Christian has received and the proper working of those gifts to benefit the whole.

Verse 4 emphasizes the individual and corporate calling of every believer: “Just as also you were called in one hope of your calling.” Neil Braun lifts up lay ministry by focusing on the call of Christ. “They did not choose Christ, but He chose them, and intends that they bear fruit. When men become Christians, they are given a number of vocations, but none is more fundamental than the vocation of being witnesses to the Light” (17). He further concludes, after examining the success of church planting by Southern Baptists in Rio de Janeiro, Brazil, “This kind of vision and spirit must become characteristic of churches, pastors, and missionaries in Japan. To every church and Christian a task has been given: the winning of Japan for Jesus Christ” (29). Ralph D. Bucy notes, “The vision of a priestly ministry turned outward to the world may seem at first contradictory because of our common associations of a priesthood with cultic duties

performed in the service of a sanctuary” (18). The laity must be viewed “as that part of the church that has to carry the brunt of the burden of encounter with the world in and around themselves” (Kraemer 116). Kraemer further writes, “The Church is diakonia, is Ministry, has to be manifested in all spheres of secular life” (148-49).

God calls the laity to serve in their secular vocation, within the Church, and throughout the world. Francis O. Ayers begins his book, “You are a minister of Christ. In all fairness, an exposition of the ministry of the laity has to begin with that statement” (25). In many churches today, congregational activities revolve around the clergy. Many clergy and laity seem unaware that the laity make up at least 98 percent of the church (Slocum 47). Seeing many unhealthy clergy-dominated church ministries, I agree with Garlow, Kraemer, and others who would add “mutual ministry” to the three marks of the Church: the Word rightly preached, sacraments properly administered, and (added by Calvin) a disciplined people (Garlow 33-34). Kraemer comments on Barth’s approach to the calling of the laity to ministry: “All Christians, to whatever category we may allot them, are unfit to be used by God, for the central stress lies in the Bible on our being called in spite of our unfitness” (90). First Corinthians 12:4-7 uses the word *diakonia*, variously translated service, ministry, or mission. This word not only indicates the manner in which gifts are to be exercised but also conveys the idea of sphere (Ogden 60-61, 199). “The sphere is the particular locale within the church where our gifts are best used” (199). The Willow Creek *Network* study on spiritual gifts emphasizes a *servant profile* to determine the where, what, and how of ministry (Bugbee, Collins, and Hybels 13-22). The where of a *servant profile* describes passion, that about which one cares deeply. This where of ministry or passion corresponds to the sphere referred to by Ogden.

The call of God upon the laity is often wider than the call on the clergy because laity must serve in a secular vocation, the local church, and a needy world.

Ayres writes, “The word ‘calling’ can be used in respect to the work of a clergyman—as long as one recognizes that it can be used in exactly the same sense for a salesman, a lawyer, a teacher or an actor” (37). At first hearing, Ayres’ statement may seem to lower the idea of calling, but upon deeper consideration, one must admit work is a holy calling as well. McKenna echoes this theme: “Luther left no doubt that the ‘priesthood of believers’ is one side of the reformation coin; the other side is the ‘sacredness of all callings,’ including secular work” (14). Psalm 104:23 lifts up work as a divine mandate: “Man goes forth to his work and to his labor until evening” (Slocum 20). Throughout the Bible, Scriptures present individuals at work: Adam in the garden, Bezalel on the Tabernacle, David shepherding sheep, Peter fishing, and Paul making tents. Christians are commanded, “And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father” (Col. 3:17). Slocum writes, “My motivation for daily work must be a desire to serve God as a steward of the earth and of my own talents and aptitudes” (206). “Secular work well done is ‘holy enterprise’” (Garlow 46-47). Garlow further notes that laypersons have a double vocation: a vocational ministry and a church ministry (46-47).

Missional Movement

Mutual ministry describes the ministry of every believer inwardly to the *body of Christ* and outwardly to the world. The gifts listed in verse 11 are inward body ministry, pastors and teachers, and outward missional ministry, apostles, prophets, and evangelists. Wesley saw the apostles, prophets, and evangelists as extraordinary gifts used for

witnessing to the resurrection to the unchurched while the pastors and teachers “watched over their several flocks” (*Explanatory Notes* 496). A return to a model of the Church on mission would involve a mutual ministry of lay and clergy reaching inward to the body and outward to the world. A proper understanding of the Church focuses on mission in line with Christ’s mission. Recent missiological consensus “may be summarized with the term *missio Dei*, ‘mission of God’” (Guder et al. 3). The ecclesiocentric understanding of mission, the church doing mission, has been replaced by a theocentric understanding of Christian mission. “We have learned to speak of God as a ‘missionary God.’ Thus we have learned to understand the church as a ‘sent people.’ ‘As the Father has sent me, so I send you’ (John 20:21)” (4). Wesley worked to keep Methodism a movement within the Church of England (Snyder 100). Part of the movement was to reform the church, but with “the world is my parish” as his call, Wesley describes God’s missionary purpose for the church: “So the great High-Priest of our profession sent Apostles and Evangelists to proclaim glad tidings to all the world; and then Pastors, Preachers, and Teachers, to build up in the faith the congregations that should be founded” (*Works* 7: 275). “Missional leaders would focus their time, energy, and thinking on the formation of this covenant people. They would be shaped by clearly identified disciplines of Christian life and accountability, . . . a common life, disciplines of learning, and disciplines of mission” (Guder et al. 208). As many mainline denominations plateau or shrink in the West, Hunter presents timely insights from Celtic Christianity. “While the Roman branch of the Church had long stopped growing, the mission of the Celtic branch has rescued Western civilization and restored movemental Christianity in Europe” (40). Hunter describes how a missional church might appear as he writes about Celtic Christianity:

What would a visitor from Rome have noticed about Celtic Christianity that was “different”? The visitor would have observed more of a movement than an institution, with small provisional buildings of wood and mud, a movement featuring laity in ministry more than clergy. (26)

A model for church renewal might be found in returning to the historic concept of missional church found in the Wesleyan movement, Celtic Christianity, and the Church of the first century.

Erwin McManus diagnoses the illness of many churches today:

I think it might be important to remember that over 60 percent of Americans are overweight or even obese. Is it possible that this is also true in the arena of personal spirituality? Are we too much about us getting fed and too little about us exercising our faith? (31)

He further describes the Church’s position as Western culture continues to move away from a Christendom model to postmodernism: “The cultural environment became comfortable, and the gospel shifted from a church ‘on mission’ to a church that supported missions” (30). Mutual ministry directs the focus from supporting missions to every believer being on a mission.

Modern applications of missional churches practicing mutual ministry have succeeded today. Tillapaugh demonstrated such a movement-minded paradigm in Denver and offers it as a possible model for others:

We need not choose between more land and bigger buildings or a small, limited ministry. We can build a major ministry in a modest facility. In fact, this option may be the best choice for most churches.... The fortress church thinks it important to keep its ministry located in “God’s house.” The church unleashed is eager to move its bases of ministry out of the church building to become “God’s host.” (87-88)

Warren echoes similar sentiments:

For instance, Saddleback met for fifteen years before being able to build our first building. This one factor alone helped shape our strategy of reaching, retaining, and growing believers in Christ. It kept our focus on people and created a church culture very open to change. (*Purpose Driven*)

Church 27)

This focus on people meeting the needs of other people describes a missional church practicing mutual ministry.

Mutual ministry describes a balanced ministry by both lay and clergy that includes inward body ministry and outward evangelistic ministry. Mutual ministry may be one of those key ideas that unites the biblical, ancient, and recent theologies of the marks of the Church, the Trinity, spiritual gifts, missional movement, the priesthood of believers, the body of Christ, and lay ministry.

Models of Church Health

Over the past two decades, the literature's focus has moved from church growth in the writings of C. Peter Wagner and Donald McGavran to church health in the writings of Kenneth S. Hemphill and Christian A. Schwarz (McKee 2). Recent literature continues to move to emphasize Trinitarian and Spirit-empowered churches as seen in Gordon D. Fee and Doug Banister to missional churches as in Guder et al. and McManus. Along with these developments, several visions of what constitutes a healthy church have developed.

Hemphill developed the following eight characteristics from the New Testament Church at Antioch: (1) supernatural power, (2) Christ-exalting worship, (3) God-connecting prayer, (4) servant leaders, (5) kingdom family relationship, (6) God-sized vision, (7) passion for the lost, and (8) maturation of believers.

Schwarz developed an assessment tool through Church Smart Resources as described in his book, *Natural Church Development* (NCD). He measured eight qualities: (1) empowering leadership, (2) gift-oriented ministry, (3) passionate spirituality, (4)

functional structures, (5) inspiring worship, (6) holistic small groups, (7) need-oriented evangelism, and (8) loving relationships.

Several ministries in the past twenty-five years have applied these characteristics or developed similar visions for a healthy church. Warren of Saddleback Church uses five key words to summarize Christ's purposes for his church:

Magnify: We celebrate God's presence in worship,
Mission: We communicate God's Word through evangelism,
Membership: We incorporate God's family into our fellowship,
Maturity: We educate God's people through discipleship, and
Ministry: We demonstrate God's love through service.
(Purpose Driven Church 107)

Warren uses Acts 2:42-47 to support and illustrate each purpose and further describes these purposes as Worship, Outreach, Fellowship, Discipleship, and Service (*Purpose Driven Church* 119).

Bill Hybels at Willow Creek describes a healthy church patterned after Acts chapter two with five Gs:

Grace—Lost people matter to God,
 Growth—Discipleship,
 Gifts—Discover and use your spiritual gifts,
 Groups—Community, and
 Good Stewards—Stewardship.

Willow Creek's five Gs greatly influenced me in developing a model of ministry for the Rockwood Charge. Using the Rockwood Charge's two former mission statements we had written with their emphasis on God's family, Christ's people, love, and ministry, we developed a model of a healthy church with five Ls:

L—Lost people matter to God: we are committed to reaching lost people for Christ;

L—Learn together: discipleship is necessary to becoming fully devoted to God;

L—Love each other: as God’s family we care for and hold each other accountable through small groups and lay caring;

L—Labor together: every Christian must discover and use their God-given spiritual gifts; and,

L—Lordship of Christ: we strive to lift up Christ as Lord in private and public worship and by being faithful stewards of our finances, time, and life.

Interestingly enough, Warren’s five purposes, Hybels five Gs, and the five core value Ls from the Rockwood Charge vision statement match each other as seen in Table 2.1. Warren gives a wide definition of worship, *Magnify*, to include stewardship. At the Rockwood Charge, we used a broad definition of stewardship, *Lordship*, that included worship.

Patton writes about the renewal, growth, and transformation that occurred in his rural two-point charge in Pennsylvania (East Canton and Windfall UM Churches). He lists the six conditions they developed to define *Meaningful Membership*:

1. An abiding personal relationship with Jesus Christ
2. Active participation in a Growth Group
3. Regular, personal devotional time
4. Stewardships of time, talents, and tithes
5. Hands-on mission involvement
6. Regular attendance in worship. (94-96)

These conditions parallel the six unique core values core values described by Warren, Hybels, and the Rockwood charge (see Table 2:1; 2.2).

Marshall E. Schirer and Mary Anne Forehand writing specifically for cooperative ministries come to similar conclusions in their book, *Cooperative Ministry: Hope for Small Churches*. They describe the nature of the Church from insights gathered from the book of Acts:

- The Word is proclaimed and the sacraments or ordinances are administered.
- Education is emphasized.
- Persons nurture one another.
- Caring for the community of the faithful is active.
- The mission goes beyond this community.
- Resources are managed for the benefit of the group and the glory of God. (12)

From these qualities, they define six ministries of a healthy church: worship, education, nurture, service, evangelism, and stewardship (12-13).

Table 2.1. Comparison of the Visions of Saddleback, Willow Creek, and Rockwood

Saddleback	Willow Creek	Rockwood Charge
Magnify		Lordship
Magnify	Good steward	Lordship
Mission	Grace	Lost
Membership	Groups	Love
Ministry	Gifts	Labor
Maturity	Growth	Learn

The different models (Saddleback, Willow Creek, Rockwood Charge, East Canton/Windfall, and Schirer and Forehand) vary in choosing five or six purposes as seen in Table 2.2. Willow Creek uses five, opting for stewardship over worship. Saddleback uses five, defining a full, well-rounded understanding for worship that includes stewardship. I followed Willow Creek's model but then broadened stewardship, *lordship*, to include worship by using the "L" phrase, "Lordship of Christ: we strive to lift up Christ as Lord in private and public worship and by being faithful stewards of our

finances, time, and life.” Patton and Schirer and Forehand simply use six. A combination of Patton’s “4. Stewardship of time, talents, and tithe” and “6. Regular attendance in worship” would represent Warren’s Magnify.

Table 2.2. Church Health Vision Comparison including Patton and Schirer

Saddleback	Willow Creek	Rockwood Charge	Patton	Schirer
Magnify		Lordship	Worship	Worship
Magnify	Good steward	Lordship	Stewardship of tithe	Stewardship
Mission	Grace	Lost	Hands-on mission	Evangelism
Membership	Groups	Love	Growth groups	Nurture
Ministry	Gifts	Labor	Stewardship of time & talents	Service
Maturity	Growth	Learn	Personal devotions & groups	Education

Patton and Schirer and Forehand are of special interest to me because these were developed in smaller, multi-point parishes. Likewise, the BCHQ was used on various sized churches and denominations.

The BCHQ developed by Kinder, Law, McKee, and Taylor draws heavily upon Schwarz. It measures the following eight church health characteristics: empowering leadership, passionate spirituality, authentic community, functional structures, transforming discipleship, engaging worship, intentional evangelism, and mobilized laity. They parallel the recent applications of church health visions with the addition of structures to implement such visions. Empowering leadership and functional structures

may describe the relationship between lay and clergy in a mutual ministry that carries out a vision of a healthy church (McKee 33-34, 49-60; see Table 2.3).

Table 2.3. Church Health Visions with Schwarz and Beeson

Schwarz	McKee	Saddleback	Willow	Rockwood	Patton	Shirer
Worship (inspiring)	Worship (engaging)	Magnify		Lordship	Worship	Worship
Passionate spirituality	Passionate spirituality	Magnify	Good steward	Lordship	Stewardship of tithe	Stewardship
Need-oriented	Intentional evangelism	Mission	Grace	Lost	Hands-on mission	Evangelism
Loving relationships	Authentic community	Membership	Groups	Love	Growth groups	Nurture
Gift-oriented ministry	Mobilized laity	Ministry	Gifts	Labor	Stewardship of time & talents	Service
Holistic small groups	Transforming discipleship	Maturity	Growth	Learn	Personal devotions & groups	Education
Empowering leadership	Empowering leadership					
Functional structures	Functional structures					

Research Methodology

For this study, I employed a survey research method. Surveys are widely used in educational research to measure attitudes, opinions, or achievements (Wiersma 157). The two common survey designs are longitudinal and cross-sectional. Longitudinal surveys study the same population or sampling at two or more points in time (161).

Two important steps in the survey process are the design and the testing of the survey instrument. After careful preliminary design of the questionnaire, the items should

be tried out on with a small group in a pilot run before preparing the final form of the questionnaire (Wiersma 171).

Researchers must decide whether to survey the entire population or a sample of that population. A random sample involves what is called probability sample. All members of the population share some chances of being selected in the sample (Wiersma 269). A larger sampling usually delivers more reliable data. Decisions about what sample size to use depends upon factors such as cost, including time and effort. In longitudinal studies, the problem of keeping track of the original sampling comes into play. S. Sudman and William Wiersma suggest that for surveys such as theses or dissertations with few subgroups, a sample size of two hundred to five hundred is typical (Sudman 87; Wiersma 283). R. V. Krejcie and D. W. Morgan suggest sample sizes based on populations sizes. As the population size increases, the sample size increases but the percentage of total population decreases (Krejcie and Morgan 608; Wiersma 283).

Conclusion

Mutual ministry gives a solid biblical and theological foundation for some of the most recent advancements in ecclesiology and for application of a vision for a healthy ministry. Recent additions to a complete understanding of the nature of the Church include the missional nature of the Church, the directing and empowering leadership of the Holy Spirit, and the communal and Trinitarian nature of the Church.

The mutual ministry of lay and clergy working together reclaims the Reformation theme of the *priesthood of all believers*. “The church in its constitution is a people without laity in the usual sense of that word, but full of clergy in the true sense of that word—endowed, commissioned and appointed by God to continue God’s own service

and mission in the world” (Stevens 5).

The Trinitarian nature of God calls Christians to be in communion with God and each other. As the Father sends the Son and the Father and Son send the Spirit, so God sends the Church corporately and each believer individually into ministry. Bound up in this call to mission is the empowering and equipping of every believer with spiritual gifts.

When the Church reclaims the mutual ministry of every believer, lay and clergy, it will become strong and healthy. A healthy church is balanced in ministry to God in worship, to one another in ministry, and to the world in mission. Churches organized around a vision of church health that includes mutual ministry have succeeded in making disciples in the past and are succeeding in the present. Warren says, “Successful ministry is building the church on the purposes of God in the power of the Holy Spirit and expecting the results from God” (*Purpose Driven Church* 397).

CHAPTER 3

DESIGN OF THE STUDY

Problem

Rural multiple-point charges are common in the Western Pennsylvania Conference of the United Methodist Church. Pastoral charges need models for doing ministry that remain biblically based, represent the nature of God and the church, lead both growing and stagnant churches toward health, and extend ministry beyond the limited resources of a single pastor. The laity of many rural churches remains an untapped resource for ministry. Both large and small models have succeeded in growing healthy churches by organizing the entire church around a God-inspired vision. Mutual ministry uniting lay and clergy appears to hold great promise for fulfilling God's vision for the church. I propose, hope, and pray that a team of laypersons organized, trained, and empowered around a charge-wide vision statement will enable each church on the charge to embrace and fulfill their vision of a healthy church. If mutual ministry among the clergy and laity is developed, I believe each church will embrace and fulfill the charge-wide vision, the lay-clergy split will narrow, and the church and the world will be touched in a positive way for Jesus Christ.

Purpose

The purpose of this study was to examine the impact of building a leadership team of laypersons upon a congregation's embracing and fulfilling its charge-wide vision statement. The study investigates four different issues: (1) the current degree to which the two churches on the Rockwood charge have embraced and fulfilled their charge-wide vision as measured by the BCHQ, (2) the changes to the degree the churches have

embraced and fulfilled their vision statement as measured by the BCHQ, (3) the relationship of this change in the growing church (Milford) compared to that of the plateaued church (Christ), and (4) the most beneficial aspects of the leadership development process. These four issues flow directly into the research questions.

Research Questions

Four research questions directed the course of this evaluative study.

Research Question 1

How do the Rockwood Charge and each church of the charge rate on the Beeson Church Health Assessment?

Four Doctor of Ministry candidates, Kinder, Law, McKee, and Taylor, at Asbury Theological Seminary developed the Beeson Church Health Questionnaire (BCHQ) to measure the relationship between church health and church growth. They found a positive correlation between church health and church growth; however, McKee found that persons attending growing churches respond more positively to church health questions than those churches in decline or plateau (103). Although church growth is not the primary dependent variable to be tested, the BCHQ measures church growth statistics and demographic information of those surveyed as well as church health. The BCHQ measures eight characteristics to determine a church's health: empowering leadership, passionate spirituality, authentic community, functional structures, transforming discipleship, engaging worship, intentional evangelism, and mobilized laity (see Appendixes A, B, and C). The answer to the first question gives a measurement of the current level of the congregation's self-perceived health and, because of the close connection between the BCHQ and the charge-wide vision statement, to what degree they

have embraced and fulfilled the charge-wide vision statement.

Research Question 2

What changes in church health and growth occurred in the charge subsequent to the building of a lay leadership team?

This study hopes to demonstrate that a team of laypersons working together with the pastor around a sound vision for the church will increase the church's commitment to and fulfilling of their understanding of God's vision for their church. In so doing, the church health and growth as measured by the BCHQ should improve as well. The twelve-month-long leadership development process sought to select leadership based on their servant profile: passion, spiritual giftedness, and personal style (Bugbee 85; Bugbee, Collins, and Hybels 124). These leaders were trained in the vision for the charge and sent in a year of ministry in their respective areas. At the end of the twelve-month period, the BCHQ was re-administered to the sampling.

Research Question 3

How do the changes in Milford UM Church compare to those Christ UM Church?

Another premise of this study is that a charge-wide vision can serve as a goal for both churches although each church may implement different ministries in different ways. Measuring the commitment to and fulfillment of a common vision statement may be a positive way of measuring the vitality of different sized churches experiencing differing degrees of growth.

Research Question 4

What elements of the leadership development process helped improve the churches' ratings on the BCHQ?

The entire group of laity participating in the leadership development process were invited to participate in an unstructured interview to identify which elements of the process were most helpful. Although the leadership development process was the independent variable, I wanted to identify successful ways of developing and empowering lay leadership.

Population and Sample

The population for this study included those who attend any of the three morning worship services of the two churches in the Rockwood United Methodist charge, Christ UM Church and Milford UM Church, at least once a month. A sampling of every adult (age 18 or older) who attend at least one morning worship service per month was asked to complete and return the BCHQ before and after the leadership development process. The Christ Church has one morning worship service. Over the past year (2004), forty-nine worshippers from Christ Church met the criteria. The Milford Church has two morning worship services. For 2004, Milford had 172 worshippers over 18 who attended an average of once a month. The size discrepancy is greater than fifty to 172 considering that Milford excluded sixty-one children under 18 and Christ Church only had ten to exclude. For the posttest sample, the same criteria were used. Forty-three worshippers from Christ Church and 167 from Milford met the criteria.

The sample was the entire population for both churches to ensure the greatest reliability considering the smallness of the population. For political reasons, each person in the population could feel involved in the project. Nine persons involved in the leadership development group made up the unstructured interview group.

Methodology

This project was an evaluative study in the experimental mode with no control group that utilized a one-group pretest–posttest design supplemented by an unstructured interview group made up of members of the leadership development team. The pretest questionnaire, the BCHQ, was administered to the sample in January 2005.

The posttest took place twelve months after the leadership development process and a year of mutual ministry with the lay leadership team. The BCHQ was administered in February 2006. Also, an interview group was convened on 5 March 2006 to identify the elements of the leadership development process that most benefited the development of the lay leadership team and the commitment to and fulfillment of the charge-wide vision statement by the churches in the charge. The group consisted of those leaders who participated in the leadership development process.

Leadership Development Process

The leadership development process began immediately after the pretest with a selection of twenty to twenty-five persons as potential candidates for leadership positions in January 2005. The group began to walk through classes corresponding to the five Ls of the church vision. A basic Christianity/church orientation course, *Discovering Our Church Family*, was developed for the Love each other area (see Appendix H). Lost people matter to God; therefore, the leaders went through the *Contagious Christian* (see Appendix I) curriculum on two different Sunday sessions lasting four hours each. The *Network* course (see Appendix J), relating directly to the Labor together portion of the vision, was taught over a weekend retreat. Each leader committed to participation in a Sunday school class or small group. Active participation in our Time2Pray monthly

twenty-four-hour prayer vigil was required (see Table 1.5, p. 21).

The leaders began to promote and lead classes and ministries in their respective areas following a commissioning service in mid-March 2005. Following a year in mutual ministry with the lay leadership team, the BCHQ was administered in February 2006. An unstructured interview group was convened in February 2006 made up of those in the leadership development process. The interview group sought to identify beneficial elements of the leadership development process.

Variables

The independent variable of this study was the leadership development process. This process included an intensive three-month period of training followed by a year of mutual ministry. During this year, the lay leadership worked to lead and promote ministry and training in their respective areas. Ongoing support and training continued throughout this period. We hoped these leaders would continue in mutual ministry beyond this year, but for the scope of this study, the posttest occurred after one year. Dependent variables for this study were three in number: (1) the degree to which the churches embraced and fulfilled the charge-wide vision statement as measured by the church health characteristics of the BCHQ, (2) church growth, and (3) beneficial elements of the leadership development process. The BCHQ measured the church health characteristics and the change in church health. Church growth statistics were observed as reported in the pastor's questionnaire portion of the BCHQ (see Appendix C). The interview group assessed elements of the leadership development process for their success in improving church health and empowering mutual ministry.

Intervening variables that may affect the results of this study include the many numerous factors of ministry and church life. Staff turnover may significantly affect the dynamics of lay/clergy and staff/volunteer cooperation. Crises in the life of the church, pastor, and staff may affect well-being of the churches and in turn affect the overall church health. Any drastic economic changes may affect the community and the nature of ministry. As this study attempted to examine health of two different churches served by the same pastor, any change in the relationship between the two churches may impact the leadership development process, the effectiveness of mutual ministry, and the health of the churches.

The demographics of the two churches introduce other intervening variables not related to changes or crises. They include the ages of the members, the rural setting of Milford versus the declining small town setting of Christ Church, and the socioeconomic status of the leaders and members of each church. This data could be obtained but goes well beyond the scope of this study.

My length of tenure as well as the growth of the total church membership and attendance may influence my ability to focus my time and energy on leadership development as well as the congregation's willingness to follow a leadership team of laypersons.

Instrumentation

This study used a researcher-designed questionnaire (BCHQ) developed by Kinder, Law, McKee, and Taylor at Asbury Theological Seminary to measure the relationship between church health and church growth. The BCHQ gathers demographic information about the sampling and measures the church's attendance, membership, and

conversion growth for the last five years. The questionnaire consists of three parts: (1) fifty-four statements describing the characteristics of the church (see Appendix A), (2) thirteen demographic questions related to the person surveyed (see Appendix B, questions 55-64, 66-66, and 68), and (3) a pastoral questionnaire describing the context and church statistics for the last five years (see Appendix C). It measures eight characteristics of church health: (1) empowering leadership, (2) passionate spirituality, (3) authentic community, (4) functional structures, (5) transforming discipleship, (6) engaging worship, (7) intentional evangelism, and (8) mobilized laity (see Appendix D). The BCHQ also measures church growth statistics for the last five years as seen from the pastoral questionnaire (see Appendix C).

Validity

The BCHQ has been thoroughly tested for reliability. It was pretested in the development stage by Kinder, Law, McKee, and Taylor at two different churches in the Lexington area. "The results of the survey were processed, and the reliability coefficients were measured. Reliability was determined with split-half reliability analysis and factor analysis" (McKee 68). The instrument was tested further by each respective author in a variety of churches in four different denominations: the Western Canadian District of the Christian and Missionary Alliance, the West Ohio Conference of the United Methodist Church, the General Association of Baptist Churches, and the Evangelical Presbyterian Church (McKee 66, 75). The BCHQ corrects some of the criticisms directed toward other church health assessments by the way it holds together self-perceived church health and church growth statistics. Hunter et al. question the methodology and conclusions of Schwarz's NCD program. In methodology, NCD's over dependence upon surveys

without in-depth interviews does not provide enough data or detail to replicate the study. NCD's conclusions may seem ambiguous because they do not distinguish among biological, transfer, and conversion growth (108-09).

Data Collection

The survey packet was distributed to those in the pretest group present beginning Sunday, 30 January 2005. Packets were mailed to those absent. The packet included a letter explaining the survey, a response postcard to indicate they had returned the survey, and the BCHQ survey. Surveys included a code to indicate which church the respondent attended and a confidential personal identification code to track results from the pretest to posttest. Survey participants were instructed to return the surveys to one of the receptacles so labeled at each church or to mail the survey to the church office.

After the twelve-month leadership development process and mutual ministry year, the BCHQ was administered to the same sampling with the same procedures beginning 5 February 2006. The leadership group met 5 March 2006 in an unstructured interview to identify the beneficial elements of the leadership development process.

Follow-Up

A response card was included in each survey packet. The card was stamped and pre-addressed to the church office. The return address was that of the person included in the sample who received the survey packet. It simply stated, "I have completed and returned the questionnaire." No coding connected this card to the survey to ensure confidentiality. The cards were used to increase the rate of return in order to improve the reliability of the study. After two weeks, packets were mailed to those who did not receive their packet at Sunday morning worship. Those who did not return their postcards

after the third week received a follow-up phone call. Weekly reminders were spoken during Sunday morning announcements and printed in the church bulletins.

Confidentiality

In order to ensure complete confidentiality while still being able to track responses from the pretest to posttest, a personal identification code was included in the survey. Participants made up their own code from the first initial of their mother's maiden name and the last four digits of their Social Security number.

Data Analysis

The data was analyzed with advice from David Neatrour, a statistical consultant in the Johnstown, Pennsylvania, area. Descriptive analysis was used looking at the mean sum of responses for each church health indicator and standard deviation. Additionally, standard analysis of variants (ANOVA) was employed, specifically, two and three factor mixed ANOVA.

Chapter 4 reports the findings from the analysis of the data.

Chapter 5 draws conclusions from the findings and discusses practical applications flowing out of this study.

CHAPTER 4

FINDINGS OF THE STUDY

The purpose of this study was to examine the impact of building a leadership team of laypersons upon a congregation's embracing and fulfilling its charge-wide vision statement. This study hoped to demonstrate that a team of laypersons working together with the pastor around a sound vision for the church will increase the church's commitment to and fulfilling of their understanding of God's vision for their church. Another premise of this study is that a charge-wide vision can serve as a goal for both churches although each church may implement various ministries in different ways.

Four research questions have guided this study: How do the Rockwood charge and each church of the charge rate on the Beeson Church Health Questionnaire? What changes in church health and growth occurred in the charge subsequent to the building of a lay leadership team? How do the changes in Milford UM Church compare to those Christ UM Church? What elements of the leadership development process helped improve the churches' ratings on the BCHQ?

Profile of Subjects

Worshippers who were 18 years of age and attended one of our weekend worship services at least twelve times a year participated in the study. The Christ Church had forty-nine (49), and Milford had 172 who met the requirements for the pretest given in January 2005. For the posttest given in February 2006, forty-three (43) from Christ Church and 167 from Milford were surveyed. Twenty-seven out of the forty-nine (55.10 percent) valid surveys were returned for the pre-test at Christ Church and 121 out of 172 (70.35 percent) at Milford. For the posttest 36/43 and 128/167 valid surveys were

returned for Christ and Milford respectively. Surveys that could be identified by the survey code (mother's maiden name initial and the last four digits of their Social Security number) and paired by pre- and posttest surveys were thirteen (13) from Christ Church and fifty-eight (58) from Milford.

Table 4.1. Sample and Returned Surveys

	PreTest Sample Size	PreTest Surveys Returned	PostTest Sample Size	PostTest Surveys Returned	Surveys Paired by ID Code
Christ Church	49	27	43	36	13
% of Sample		55.10		83.72	28.26
Milford Church	172	121	167	178	58
% of Sample		70.35		76.65	34.22

The surprising result was not so much the differences but the similarities between the two churches (see Appendix K). The average number of children was almost identical. The spiritual practices of devotional times, giving percentage, and small group participation were very similar. Both churches scored similarly in describing their personal spiritual life as growing. Years of involvement in this church and their views on staffing and church facility scores were similar.

Larger differences in Appendix K are marked with an asterisk and reported here in Table 4.2. Christ Church is significantly older, on average eight years with many more women than men (25 percent men to 75 percent women while Milford's ratio is 48 percent to 52 percent). Married respondents differed by nearly 25 percent. Christ also has a large number of widowed worshippers; 32.43 percent of those responding indicated

widowed. Milford scored higher in the spiritual disciplines of Bible study, family devotions, prayer, and sharing faith, but Christ scored higher in ministry and other spiritual disciplines. The percentage of nonmembers attending the Milford Church is higher than those attending Christ. Christ Church respondents indicated their community is on the declining side of plateaued, 2.22 (1 growing, 2 plateaued, 3 declining), while Milford indicated their community is on the growing side, 1.49.

Table 4.2. Demographic Differences between Christ and Milford

Survey #		Christ Church	Milford Church	Differences
55	Average Age	59.125	50.94	8.18
56	Male/Female %	25./75	48./52	23.
57	% Married	54.05*	78.91	24.86
59a/ 1	Bible Study	43.24%	54.03%	10.79%
59c/ 3	Family Devotions	18.92%	31.45%	12.53%
59d/ 4	Ministry	35.14%	27.42%	7.72%
59e/ 5	Prayer	81.08%	89.52%	8.44%
59f/ 6	Sharing Faith	56.76%	64.52%	7.76%
59g/ 7	Other Spir. Disc.	18.92%	14.52%	4.40%
61	% of Members	86.11%	72.66%	13.45%
67	Community	2.22	1.49	0.73

* 32.43% Widows from Christ Church, 7% from Milford

Church Health Results

The Milford church declined in all eight characteristics of church health as reported in the Beeson instrument (BCHQ) while the Rockwood Christ church declined in six of the eight. Christ church increased in the authentic community and transforming discipleship indicators. Survey responses were analyzed with the help of David Neatrou, a database and statistical consultant, using Microsoft Excel, Microsoft Office Access, and SPSS release 10.

The responses to church health in questions 1 through 54 (see Appendix A) were compared by using the sum of the scores. Six questions on the survey instrument referred to the church health factors of authentic community and mobilized laity. The other five factors had seven survey questions relating to them. A blank response would have skewed the sum; therefore, surveys with 50 percent or more blank responses (three blanks for Authentic Community and Mobilized Laity and four blanks for the other five factors) were excluded. Blanks in those surveys with less than 50 percent no responses were given a value equal to the average of the other responses. A person's no response would be weighted in a way that would not distort the sum.

Authentic community. Based on Table 4.3, the means of the pretest sums of the six authentic community responses for Milford was 24.2586 and Christ Church (Rockwood) was 24.7692. These sums represent high mean scores on a scale from 1 to 5 (4.0431 for Milford and 4.1282 for Christ) for each of the six authentic community questions comprising the prescore sum. Likewise, the means of the posttest sums were 23.5621 for Milford and 25.5538 for Christ (Rockwood), equivalent to mean scores of 3.9270 (Milford) and 4.2590 (Christ) for each of the six authentic community questions.

Table 4.3. Authentic Community Scores—Descriptive Statistics

	Church	Mean	Std. Deviation	N
Authentic Community: Pre-Score	Milford	24.2586	4.14458	58
	Christ	24.7692	2.65059	13
	Total	24.3521	3.90274	71
Authentic Community: Post-Score	Milford	23.5621	4.28157	58
	Christ	25.5538	2.84506	13
	Total	23.9268	4.11301	71

Table 4.4 shows a significance level (“Sig.” in the table) of 0.274 for CHURCH. A significance level (or P value) for CHURCH of 0.05 or less assures that the differences in the mean prescore sums by church (Milford vs. Rockwood) as well as the differences in the mean post-score sums by church are statistically significant (at an error level of 5 percent or, equivalently, at a confidence level of 95 percent). Because 0.274 is well above 0.05, the conclusion is that all such differences in mean sums by church are not statistically significant.

Table 4.4. Authentic Community Scores—Tests of Between-Subjects Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	51145.620	1	51145.620	1873.994	.000
CHURCH	33.250	1	33.250	1.218	.274
Error	1883.169	69	27.292		

By similar reasoning, the significance level of 0.925 for PROGRAM and the significance level of 0.119 for PROGRAM*CHURCH (i.e., the interaction of PROGRAM and CHURCH) shown in Table 4.5 leads to the conclusions neither the leadership development program by itself or by specific church resulted in any statistically significant differences in all the mean authentic community sums shown in Tables 4.3.

In all SPSS tables (see Tables 4.4, 4.5, and many to follow) that have the row with the term “Error” in it, “Error” does not have the usual vernacular meaning of a “mistake” or “carelessness.” Rather, it means variability from unknown sources or causes. This variability could be due to all the unknown factors above and beyond the variability

associated by the other explicit factors or “effects” that appear in that table. In Table 4.5, the explicit factors are “PROGRAM” and the interaction of PROGRAM and CHURCH, denoted by “PROGRAM*CHURCH.” They account for some of the variability of the before and after authentic community scores from person to person while the remainder of it is shown under “Error,” meaning due to unknown causes or effects.

Table 4.5. Authentic Community Scores—Tests of Within-Subject Effects

Source		Type III Sum of Squares	df	Mean Square	F	Sig.
PROGRAM	Sphericity Assumed	4.118E-02	1	4.118E-02	.009	.925
	Greenhouse-Geisser	4.118E-02	1.000	4.118E-02	.009	.925
	Huynh-Feldt	4.118E-02	1.000	4.118E-02	.009	.925
	Lower-bound	4.118E-02	1.000	4.118E-02	.009	.925
PROGRAM* CHURCH	Sphericity Assumed	11.649	1	11.649	2.294	.119
	Greenhouse-Geisser	11.649	1.000	11.649	2.294	.119
	Huynh-Feldt	11.649	1.000	11.649	2.294	.119
	Lower-bound	11.649	1.000	11.649	2.294	.119
Error(PROGRAM)	Sphericity Assumed	322.308	69	4.671		
	Greenhouse-Geisser	322.308	69.000	4.671		
	Huynh-Feldt	322.308	69.000	4.671		
	Lower-bound	322.308	69.000	4.671		

In Table 4.4, in the row whose “Source” column is “Error,” the number 1833.169 is the sum of the square of the difference between each authentic community value and the overall mean of all the before and after authentic community combined. The number 69 is the “degrees of freedom” (df) of all observations, and the number 27.292, the “Mean Square,” is simply 1833.169 divided by 69. The numbers 322.308, 69, and 4.671 in Table 4.5 have identical meaning.

Statistically speaking, the differences in all the mean values in Tables 4.3, 4.4, and 4.5 for authentic community may be due to random variations attributable to

sampling or weaknesses in the design and/or execution of the study.

Empowering leadership. As seen in Table 4.6, the means of the pretest sums of the seven empowering leadership responses for Milford was 28.0994 and for Christ (Rockwood) 26.6154. With a possible range from 7 to 35, these score are still well above the median of 21. Milford appears to be significantly higher. With Milford, being a larger program-sized church, this result might be expected. These figures reflect mean values of 4.0142 (Milford) and 3.8022 (Christ) for each of the seven empowering leadership questions on the 1 to 5 scale. Similarly, the means of the posttest sums for empowered leadership were 27.9152 (Milford) and 26.2308 (Christ). Milford declined from pre- to posttest in the sum of all seven questions only 0.1842 or 0.66 percent. Christ Church declined 0.3846 or 1.44 percent (see Table 4.6).

Table 4.7 shows a significance level of 0.127 for CHURCH. This high P value indicates no statistically significance difference in the mean sums by church.

Table 4.6. Empowering Leadership Scores—Descriptive Statistics

	Church	Mean	Std. Deviation	N
Empowering Leadership: Pre-Score	Milford	28.0994	3.14779	57
	Christ	26.6154	3.27970	13
	Total	27.8238	3.20161	70
Empowering Leadership: Post-Score	Milford	27.9152	4.06411	57
	Christ	26.2308	4.26524	13
	Total	27.6024	4.12362	70

Using similar reasoning for within-subject effects as used with between-subject effects and statistics for authentic community, the significance level of 0.544 for PROGRAM and the significance level of 0.831 for PROGRAM*CHURCH shown in

Table 4.8 leads to similar conclusions that neither the leadership development program by itself or by specific church resulted in no statistically significant differences in all the mean empowering leadership sums shown in Table 4.6.

Table 4.7. Empowering Leadership Scores—Tests of Between-Subjects Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	62723.893	1	62723.893	2817.668	.000
CHURCH	53.136	1	53.136	2.387	.127
Error	1513.743	68	22.281		

Table 4.8. Empowering Leadership Scores—Tests of Within-Subject Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	
PROGRAM	Sphericity Assumed	1.713	1	1.713	.371	.544
	Greenhouse-Geisser	1.713	1.000	1.713	.371	.544
	Huynh-Feldt	1.713	1.000	1.713	.371	.544
	Lower-bound	1.713	1.000	1.713	.371	.544
PROGRAM*	Sphericity Assumed	.213	1	.213	.046	.831
	Greenhouse-Geisser	.213	1.000	.213	.046	.831
	Huynh-Feldt	.213	1.000	.213	.046	.831
	Lower-bound	.213	1.000	.213	.046	.831
Error(PROGRAM)	Sphericity Assumed	313.474	68	4.610		
	Greenhouse-Geisser	313.474	68.000	4.610		
	Huynh-Feldt	313.474	68.000	4.610		
	Lower-bound	313.474	68.000	4.610		

Engaging worship. The means of the pretest sums of the seven engaging worship responses for Milford was 31.5088 and for Christ Church, 31.9231 (see Table 4.9). These sums represent mean scores for each of the seven engaging worship responses of 4.501 for Milford and 4.560 for Christ, nearly identical scores, with Christ (Rockwood) slightly

higher. The post-scores declined in both churches to 30.7544 (Milford) and 30.9231 (Christ), representing average responses of 4.393 and 4.418 respectively. Christ, slightly higher in the pretest, declined 1.000 or 3.1 percent. Milford declined 0.7544 or 2.4 percent. The resulting posttest scores for the two churches move closer to each other.

Table 4.9. Engaging Worship Scores—Descriptive Statistics

	Church	Mean	Std. Deviation	N
Engaging Worship: Pre-Score	Milford	31.5088	3.01853	57
	Christ	31.9231	2.32600	13
	Total	31.5857	2.89173	70
Engaging Worship: Post-Score	Milford	30.7544	4.21850	57
	Christ	30.9231	3.12147	13
	Total	30.7857	4.01769	70

Nevertheless, as seen in the first two factors of authentic community and empowering leadership, these figures are not statistically significant. In Tables 4.10 and 4.11, the significance levels are 0.765, 0.074, and 0.800 indicating the difference in mean sums between churches, within churches, and with interaction of the leadership development process is not statistically significant.

Table 4.10. Engaging Worship Scores—Tests of Between-Subjects Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	82845.599	1	82845.599	4165.643	.000
CHURCH	1.799	1	1.799	.090	.765
Error	1352.372	68	19.888		

Functional structures. Milford rated itself higher than Christ Church in

functional structures but also declined more, from 28.4503 (pretest) to 28.1053 (posttest), a decline of 0.345 or 1.2 percent. Christ church went from 27.9231 (pretest) to 27.7692 (posttest) for a decline of 0.1539 or 0.55 percent (see Table 4.12).

Table 4.11. Engaging Worship Scores—Tests of Within-Subject Effects

Source		Type III Sum of Squares	df	Mean Square	F	Sig.
PROGRAM	Sphericity Assumed	16.291	1	16.291	3.294	.544
	Greenhouse-Geisser	16.291	1.000	16.291	3.294	.544
	Huynh-Feldt	16.291	1.000	16.291	3.294	.544
	Lower-bound	16.291	1.000	16.291	3.294	.544
PROGRAM* CHURCH	Sphericity Assumed	.319	1	.319	.065	.800
	Greenhouse-Geisser	.319	1.000	.319	.065	.800
	Huynh-Feldt	.319	1.000	.319	.065	.800
	Lower-bound	.319	1.000	.319	.065	.800
Error(PROGRAM)	Sphericity Assumed	336.281	68	4.945		
	Greenhouse-Geisser	336.281	68.000	4.945		
	Huynh-Feldt	336.281	68.000	4.945		
	Lower-bound	336.281	68.000	4.945		

Table 4.12. Functional Structures Scores—Descriptive Statistics

	Church	Mean	Std. Deviation	N
Functional Structures: Pre-Score	Milford	28.4503	3.77780	57
	Christ	27.9231	3.32820	13
	Total	28.3524	3.68130	70
Functional Structures: Post-Score	Milford	28.1053	4.25812	57
	Christ	27.7892	4.60351	13
	Total	28.0429	4.29167	70

Using the same line of reasoning as earlier, no statistical significance can be seen in the differences between churches or the changes between pre- and posttests. Tables 4.13 and 4.14 indicates significance values well above P value of 0.05 or less. The P value for between-subject effects is 0.703 and P values for within-subject effects are

0.627 and 0.852.

Table 4.13. Functional Structures Scores—Tests of Between-Subject Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	66687.792	1	66687.792	2483.022	.000
CHURCH	3.944	1	3.944	.147	.703
Error	1826.311	68	26.858		

Table 4.14. Functional Structures Scores—Tests of Within-Subject Effects

Source		Type III Sum of Squares	df	Mean Square	F	Sig.
PROGRAM	Sphericity Assumed	1.317	1	16.291	3.294	.627
	Greenhouse-Geisser	1.317	1.000	16.291	3.294	.627
	Huynh-Feldt	1.317	1.000	16.291	3.294	.627
	Lower-bound	1.317	1.000	16.291	3.294	.627
PROGRAM* CHURCH	Sphericity Assumed	.193	1	.193	.035	.852
	Greenhouse-Geisser	.193	1.000	.193	.035	.852
	Huynh-Feldt	.193	1.000	.193	.035	.852
	Lower-bound	.193	1.000	.193	.035	.852
Error(PROGRAM)	Sphericity Assumed	375.509	68	5.522		
	Greenhouse-Geisser	375.509	68.000	5.522		
	Huynh-Feldt	375.509	68.000	5.522		
	Lower-bound	375.509	68.000	5.522		

Intentional evangelism. Similar changes are seen in intentional evangelism.

Milford rated itself slightly higher, and both churches declined marginally (see Table

4.15). Milford began 29.8538 and declined 0.4912 or 1.6 percent to 29.3626. Christ

Church rated itself on the pretest at 29.4615 and declined 1.10 or 3.7 percent to 28.3590.

Although Christ's decline is almost double Milford's, 3.7 percent and 1.6 percent decline seems small compared to the high mean sum of nearly 30 out of possible 35. This decline

may be nearly statistically significant (see Table 4.17) but probably difficult to see in the life of the congregation. The resulting statistical significance indicates, if anything, the leadership development process negatively affected intentional evangelism.

Table 4.15. Intentional Evangelism Scores—Descriptive Statistics

	Church	Mean	Std. Deviation	N
Intentional Evangelism: Pre-Score	Milford	29.8538	3.17043	57
	Christ	29.4615	3.28165	13
	Total	29.7810	3.17086	70
Intentional Evangelism: Post-Score	Milford	29.3626	3.50143	57
	Christ	28.3590	5.39111	13
	Total	29.1762	3.89350	70

Table 4.16. Intentional Evangelism Scores—Tests of Between-Subject Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	72499.614	1	72499.614	3294.126	.000
CHURCH	10.313	1	10.313	.469	.496
Error	1496.595	68	22.009		

The significance as seen in Tables 4.17 indicates that the program alone independent of “Church” was almost a factor as $P = 0.051$. This fact probably has little relative value in the life of the churches when viewed with the small size of the decline with the lack of significance for PROGRAM*CHURCH ($P = 0.583$ in Table 4.17) and between-subject effects ($P = 0.469$ in Table 4.16), and the high self-rating of intentional evangelism. Declines from pre- to posttest were 0.4912 for Milford and 1.10 for Christ, which reflects a mean score change for each of the seven intentional evangelism

questions of 4.26 to 4.19 for Milford and 4.21 to 4.05 for Christ.

Table 4.17. Intentional Evangelism Scores--Tests of Within-Subject Effects

Source		Type III Sum of Squares	df	Mean Square	F	Sig.
PROGRAM	Sphericity Assumed	13.445	1	13.445	3.960	.051
	Greenhouse-Geisser	13.445	1.000	13.445	3.960	.051
	Huynh-Feldt	13.445	1.000	13.445	3.960	.051
	Lower-bound	13.445	1.000	13.445	3.960	.051
PROGRAM* CHURCH	Sphericity Assumed	1.978	1	1.978	.583	.448
	Greenhouse-Geisser	1.978	1.000	1.978	.583	.448
	Huynh-Feldt	1.978	1.000	1.978	.583	.448
	Lower-bound	1.978	1.000	1.978	.583	.448
Error(PROGRAM)	Sphericity Assumed	230.860	68	3.395		
	Greenhouse-Geisser	230.860	68.000	3.395		
	Huynh-Feldt	230.860	68.000	3.395		
	Lower-bound	230.860	68.000	3.395		

Mobilized laity. Christ Church rated itself much higher in mobilized laity compared to Milford but also declined from pre- to posttest scored much more than Milford (see Table 4.18). Christ rated itself 25.4615 (pretest) which represented a 4.24 average response. Milford rated itself 22.7818 (pretest) or an average response of 3.80. Christ declined 0.55 or 2.2 percent to 24.9077 (posttest). Milford barely moved declining only 0.0073 or 0.03 percent to 22.7745 (posttest).

Table 4.18. Mobilized Laity Scores—Descriptive Statistics

	Church	Mean	Std. Deviation	N
Mobilized Laity: Pre-Score	Milford	22.7818	4.86747	55
	Christ	25.4615	2.56955	13
	Total	23.2941	4.62653	68
Mobilized Laity: Post-Score	Milford	22.7745	4.68726	55
	Christ	24.9077	3.23689	13
	Total	23.1824	4.50535	68

Here again as with most of the church health factors above, the findings are not statistically significant. Seen in Tables 4.19 and 4.20, P values of 0.071, 0.395, and 0.375 are all well above $P \leq 0$.

Table 4.19. Mobilized Laity Scores—Tests of Between-Subject Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	48376.688	1	48376.688	1333.458	.000
CHURCH	121.780	1	121.780	3.357	.071
Error	2394.421	66	36.279		

Table 4.20. Mobilized Laity Scores—Tests of Within-Subject Effects

Source		Type III Sum of Squares	df	Mean Square	F	Sig.
PROGRAM	Sphericity Assumed	1.655	1	1.655	.395	.532
	Greenhouse-Geisser	1.655	1.000	1.655	.395	.532
	Huynh-Feldt	1.655	1.000	1.655	.395	.532
	Lower-bound	1.655	1.000	1.655	.395	.532
PROGRAM*	Sphericity Assumed	1.571	1	1.571	.375	.542
	Greenhouse-Geisser	1.571	1.000	1.571	.375	.542
	Huynh-Feldt	1.571	1.000	1.571	.375	.542
	Lower-bound	1.571	1.000	1.571	.375	.542
Error(PROGRAM)	Sphericity Assumed	276.325	66	4.187		
	Greenhouse-Geisser	276.325	66.000	4.187		
	Huynh-Feldt	276.325	66.000	4.187		
	Lower-bound	276.325	66.000	4.187		

Passionate spirituality. The results in the area of passionate spirituality follow closely to the pattern of mobilized laity (see Table 4.21). Christ scores itself higher but also declined more from pre- to posttest. Christ Church begins at 31.3846 but declines 0.7308 or 2.3 percent to 30.6538. Milford begins at 29.9035 but only declines 0.3743 or

1.2 percent to 29.5292. These declines appear rather insignificant as their scores reflect the sum of scores. Christ Church's 2.3 percent decline reflects a change in the average response from 4.48 to 4.38. These are still quite high scores on a scale of 1 to 5.

Table 4.21. Passionate Spirituality Scores—Descriptive Statistics

	Church	Mean	Std. Deviation	N
Passionate Spirituality: Pre-Score	Milford	29.9035	3.57251	57
	Christ	31.3846	1.89466	13
	Total	30.1786	3.36439	70
Passionate Spirituality: Post-Score	Milford	29.5292	4.36380	57
	Christ	30.6538	2.98178	13
	Total	29.7381	4.14672	70

Statistically, the declines are of no significant value (see Tables 4.22 and 4.23). P values are 0.225, 0.232, and 0.699 for between-subject effects, PROGRAM, and PROGRAM*CHURCH respectively.

Table 4.22. Passionate Spirituality Scores—Tests of Between-Subject Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	78097.456	1	78097.456	3261.220	.000
CHURCH	35.937	1	35.937	1.501	.225
Error	1628.417	68	23.947		

Transforming discipleship. Christ Church increased in the area of transforming discipleship by almost the same amount that Milford decreased (see Table 4.24). Christ Church rated themselves slightly higher than Milford in the pretest, 28.7692 but then

increased by 0.2308 or 0.81 percent. Milford, conversely, rated themselves at 28.2298 in the pretest but declined by 0.3058 or 1.08 percent.

Table 4.23. Passionate Spirituality Scores—Tests of Within-Subject Effects

Source		Type III Sum of Squares	df	Mean Square	F	Sig.
PROGRAM	Sphericity Assumed	6.463	1	6.463	1.453	.232
	Greenhouse-Geisser	6.463	1.000	6.463	1.453	.232
	Huynh-Feldt	6.463	1.000	6.463	1.453	.232
	Lower-bound	6.463	1.000	6.463	1.453	.232
PROGRAM*	Sphericity Assumed	.673	1	.673	.151	.699
	Greenhouse-Geisser	.673	1.000	.673	.151	.699
	Huynh-Feldt	.673	1.000	.673	.151	.699
	Lower-bound	.673	1.000	.673	.151	.699
Error(PROGRAM)	Sphericity Assumed	302.467	68	4.448		
	Greenhouse-Geisser	302.467	68.000	4.448		
	Huynh-Feldt	302.467	68.000	4.448		
	Lower-bound	302.467	68.000	4.448		

Table 4.24. Transforming Discipleship Scores—Descriptive Statistics

	Church	Mean	Std. Deviation	N
Transforming Discipleship: Pre-Score	Milford	28.2298	3.72396	57
	Christ	28.7692	3.26991	13
	Total	28.3300	3.62757	70
Transforming Discipleship: Post-Score	Milford	27.9240	3.34997	57
	Christ	29.0000	3.82971	13
	Total	28.1238	3.44039	70

Table 4.25. Transforming Discipleship Scores—Between-Subject Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	68693.120	1	68693.120	3231.037	.000
CHURCH	13.812	1	13.812	.650	.423
Error	1445.707	68	21.260		

Table 4.26. Transforming Discipleship Scores—Tests of Within-Subject Effects

Source		Type III Sum of Squares	df	Mean Square	F	Sig.
PROGRAM	Sphericity Assumed	2.983E-02	1	2.983E-02	.008	.930
	Greenhouse-Geisser	2.983E-02	1.000	2.983E-02	.008	.930
	Huynh-Feldt	2.983E-02	1.000	2.983E-02	.008	.930
	Lower-bound	2.983E-02	1.000	2.983E-02	.008	.930
PROGRAM* CHURCH	Sphericity Assumed	1.524	1	1.524	.393	.533
	Greenhouse-Geisser	1.524	1.000	1.524	.393	.533
	Huynh-Feldt	1.524	1.000	1.524	.393	.533
	Lower-bound	1.524	1.000	1.524	.393	.533
Error(PROGRAM)	Sphericity Assumed	263.648	68	3.877		
	Greenhouse-Geisser	263.648	68.000	3.877		
	Huynh-Feldt	263.648	68.000	3.877		
	Lower-bound	263.648	68.000	3.877		

Although a connection was identified between “Gender” and “Age” for transforming discipleship, it was not helpful in understanding the impact of the leadership development program on the churches’ embracing and fulfilling God’s vision for them. The leadership development program, Gender, and Age as covariates were significant factors in accounting for the observed pre- to posttest changes in the transforming discipleship church health indicator. Significant linear regression was identified of pre-/posttest changes based on “Age” but only for women and independent of “Church.”

Overall the two churches rated themselves quite high on the Lickert scale. The changes from pre- to posttest seemed too small to be significant. The small statistical significance in each church health indicator coupled with the smallness of changes from pre- to posttest make drawing precise conclusions difficult. Both churches ranked mostly in the 75th percentile or higher for most church health indicators. Pragmatically speaking, any leadership development process would be unlikely to push them even higher. Such a program might have greater effect on churches on the lower end of the scale.

Church Growth Data

At Christ Church, a decline in worship attendance and professions of faith continued from the year 2003. Baptisms increased from one to four. At Milford, attendance, baptisms, and professions of faith all increased.

Table 4.27. Church Growth Statistics for the Rockwood Charge

		Year					
		2000	2001	2002	2003	2004	2005
Christ	Worship Attendance	55	52	49	52	47	43
	Baptisms	3	3	3	3	1	4*
	Professions of Faith	2	2	0	3	2	0
Milford	Worship Attendance	157	169	182	194	190	192
	Baptisms	1	2	9	12	2	7*
	Professions of Faith	8	19	8	12	4	12*

*From July-Dec. 2005, 1 Baptism at Christ, 2 Baptisms at Milford, 0 Prof. Faith

Beneficial Elements of Leadership Development Process

In an unstructured interview, nine members of the leadership development group met and brainstormed for 1½ hours. Five aspects of the leadership development process were identified. The leadership group came to the consensus that all five aspects helped equally. No ranking was determined. They identified the process itself as beneficial. The process of picking a ministry area by each of the leaders helped them understand the vision for the church and the core values. Secondly, the group felt the development and implementation of a ministry moment during the worship services beneficially impacted

both them and the congregations. The leadership team for each of the six core values (Five Ls and Prayer) took turns presenting ministry moments over a period of eighteen weeks during Sunday morning worship. Thirdly, the commitment of the leaders for attending the training and planning events strengthened their commitment to Christ, the church, and the core values of the church's vision. Fourthly, the regular mentoring, brainstorming, and planning of ministry succeeded in following through with plans so that ministry actually happened. Fifthly, the printing of the mission statement and core values in the bulletin every week served to remind and instruct both the leaders and the congregation.

BENEFICIAL ASPECTS OF THE LEADERSHIP DEVELOPMENT PROCESS

- 1. Ministry Area Selection**
- 2. Ministry moments in worship**
- 3. Commitment to the leadership development process**
- 4. Ongoing mentoring and ministry planning**
- 5. Weekly printing of mission statement and core values**

Figure 4.1. Beneficial aspects of the leadership development process.

Existing ministries continued relating directly to the vision statement and core values continued: New membership classes, Prayer Chains and monthly Prayer vigils, and shut-in shepherd ministry. New ministries were started. The leadership team began a Wednesday night fellowship meal and class offering called, Dinner with Class. After a

fellowship meal, several short-term classes were offered: prayer study, spiritual warfare, crafts, aerobics, hunting techniques, and children's ministry. A Christmas evangelistic outreach time was held in the local volunteer fire department. A free meal was provided to the public and a Christian evangelist, Rev. Roy Gearhart, portrayed Christian characters with an evangelistic message. A wild game meal was offered with a special presentation by an expert hunter with a strong Christian testimony. An existing prayer chain at Milford was restructured resulting in the addition of many new persons. A reading time outreach to the nursing homes was begun with limited success.

Supplemental Data

I was moved in the middle of the year 2005, midway through the yearlong leadership development process. The appointment was announced the first of March, just after the BCHQ pretest surveys were collected. I decided to continue the study after consultation with the incoming pastor who consented to take over the leadership development process upon his arrival on 3 July 2005.

As noted in Table 4.28, Milford Church's increase in worship attendance, baptisms, and professions of faith occurred during the first half of the year. Membership and confirmation classes usually occur during the winter-spring season. We often receive new members on Palm Sunday, Easter, and/or Pentecost Sunday.

In an attempt to analyze the impact of this move on church growth numbers, the following supplemental growth statistics for the Western Pennsylvania Annual Conference of the United Methodist Church (WPAC) follow. John R. Wilson, Conference Statistician for the Western Pennsylvania Annual Conference has complete records of the past six years for 751 out of the 895 churches in WPAC. Table 4.29 shows

the five-year trend for attendance, baptisms, and professions of faith.

Table 4.28. Rockwood Charge Worship Attendance in Six-Month Intervals

	Jan- Jun 2001	Jul- Dec 2001	Jan- Jun 2002	Jul- Dec 2002	Jan- Jun 2003	Jul- Dec 2003	Jan- Jun 2004	Jul- Dec 2004	Jan- Jun 2005	Jul- Dec 2005
Christ	55	49.8	50.8	47.4	52.5	51.6	51.2	42.4	49.7	39.8
+/- yearly average	2.6	-2.6	1.7	-1.7	0.45	-0.45	4.4	-4.4	4.95	-4.95
Milford	170.8	170	182.4	183.2	199.7	189.4	192	191.6	195.9	190
+/- yearly average	0.4	-0.4	-0.4	0.4	5.15	-5.15	0.2	-0.2	2.95	-2.95

Table 4.29. Western PA Church Growth Figures 2000-2005

5 year trend in 751 out of 895 Churches			
	Attendance	# of Baptisms	# of Prof. of Faith
2000 Totals	64,133		
2005 Totals	60,184		
5 Year Change	-3949	15,026	17,381
Yearly Change	-789.8	3,005.20	3,476.20
Yearly Change as % of 2005 Attendance	-1.31	4.99	5.78

Over the past five years, the average weekend attendance declined by 3,949 or 789.8 per year. Comparing this decline to the average attendance for last year (2005), the average yearly worship decline in WPAC is 1.31 percent of the 2005 average worship

attendance. Table 4.30 records the decline for churches with the attendance the size of Christ Church (40-60). The average yearly decline for the 148 churches in the 40-60 attendance range was 195.6. This yearly decline was 2.72 percent of the 2005 worship attendance. The WPAC decline for churches in this 40-60 attendance range is over double that of the WPAC decline (2.72 percent to 1.31 percent). Table 4.31 records the five-year trends for the seventeen churches with an average attendance the size of Milford Church in the year 2005 from 180-200 inclusive. The average yearly change in worship attendance in these churches between 2000 and 2005 was -32.8. This is a yearly decline which is 1.01 percent of the 2005 average weekly attendance.

Table 4.30. West PA Growth Figures for Churches 40-60 Attendance

Five-year trend in 148 Churches 40-60 Attendance Range Western Pennsylvania Churches 2000-2005			
	Attendance	# of Baptisms	# of Prof. of Faith
2000 Totals	8,162		
2005 Totals	7,184		
Five-Year Change	-978	1,635	1,512
Yearly Change	-195.6	327.00	302.40
Yearly Change as % of 2005 Attendance	-2.72	4.55	4.21

As seen in Tables 4.29, 4.30, and 4.31, baptisms follow a similar but not as extreme pattern. The average yearly baptism numbers over the last five years for all 751 reporting churches was 4.99 percent of 2005 attendance. For churches of the 40-60

attendance size, baptisms were 4.55 percent, and for the 180-200 churches they were 5.06 percent. Members joining the church by profession of faith per year as a percentage of the 2005 attendance were 5.78 percent (all WPAC reporting churches), 4.21 percent (40-60 attendance size), and 5.86 percent (180-200 attendance size).

Table 4.31. West PA Growth Figures for Churches 180-200 Attendance

Five-year trend in 17 Churches 180-200 Attendance Range Western Pennsylvania Churches 2000-2005				
		Attendance	# of Baptisms	# of Prof. of Faith
2000 Totals		3,407		
2005 Totals		3,243		
5 Year Change	*	-164	820	951
Yearly Change		-32.80	164	190.2
Yearly Change as % of 2005 Attendance		-1.01	5.06	5.86

*One church with loss of 135 was included.
If excluded 5 yr, yearly, and % would be -29, -5.8, and -0.18%

Tables 4.32 and 4.33 report the church growth statistics for churches in the 40-60 and 180-200 attendance ranges for years with a pastoral change. During the years 2000-2005, 102 churches reported 136 pastoral changes. The average worship attendance for the change year declined 4.03 percent from the previous year. The number of baptisms declined by 27 or 12.11 percent while the number of persons joining the church by profession of faith declined by 38 or 17.04 percent.

Table 4.32. West PA Growth Stats for 40-60 with Pastoral Change

Growth Figures For Churches 40-60 in Attendance with Pastoral Changes

Western Pennsylvania Churches 2000-2005

	Attendance	# of Baptisms	# of Prof. of Faith
Year Totals Prior to Pastoral Change	7,041	223	223
Total change for All Churches with Pastoral Changes	-284.00	-27	-38
Yearly Change as % of Year Before Change	-4.03	-12.11	-17.04

102 Churches reported 136 Pastoral Changes during 2000-2005

Churches in the 180-200 worship attendance range increased during pastoral transition years by an average of 24 or 0.56 percent (see * note in Table 4.33). One church declined by 135 in worship attendance and was excluded from the results. This change may be due to some extreme situation in that particular church, a change in reporting procedures, or a mistake. Baptisms also increased, although only slightly, by 2 or 1.02 percent. Professions of faith declined by 17 or 8.37 percent during the move year.

Table 4.34 provides a summary for Tables 4.30 through 4.33. Attendance decline doubled during years of pastoral change in smaller churches (40-60 attendance range) during years 2000-2005. Churches of the 180-200 attendance size increased slightly during change years. Baptisms declined in the small churches but increased in the larger ones. Professions of faith declined sharply in both sized churches during pastoral change years, but smaller churches decline was double that of the larger ones.

Table 4.33. West PA Growth Stats for 180-200 with Pastoral Change

Growth Figures For Churches 180-200 in Attendance with Pastoral Changes Western Pennsylvania Churches 2000-2005			
	Attendance	# of Baptisms	# of Prof. of Faith
Year Totals Prior to Pastoral Change	4,258	197	203
Total change for All Churches with Pastoral Changes *	24.00	2	-17
Yearly Change as % of Year Before Change	0.56%	1.02%	-8.37%
All 17 Churches had Pastoral Changes during 2000-2005 23 Pastoral Changes occurred 9 Churches Declined, one lost 135 in attendance * Excluded the church with 135 loss for attendance figures			

This supplemental data gives some background for interpreting the church growth statistics of the churches on the Rockwood charge.

Chapter 5 reports the findings of the study, offers possible applications, and suggests future areas of research.

Table 4.34. West PA Church Growth Summary

Growth Figures For Churches 40-60 and 180-200 in Attendance
with and without Pastoral Changes
Western Pennsylvania Churches 2000-2005

Churches 40-60 attendance	Years with Pastoral Change (%)	Years with No Pastoral Change (%)
<hr/>		
Attendance Change	-4.03	-2.72
Baptisms Change	-12.11	4.55
Prof. Faith Change	-17.04	4.21
<hr/>		
Churches 180-200 attendance		
<hr/>		
Attendance Change	0.56	-1.01
Baptisms Change	1.02	5.06
Prof. Faith Change	-8.37	5.86
<hr/>		
Years with no pastoral change, attendance is yearly change. Baptisms and Prof. of Faith are % of year 2005.		
<hr/>		

CHAPTER 5

SUMMARY AND CONCLUSIONS

Interpretation of the Data

This study begins with the assumption that church health as reported on the BCHQ reflects the church's embracing and fulfilling the mission and core values. I saw a close connection between the attributes of church health measured by the BCHQ and the core values of the Rockwood charge. This close connection served as an underlining assumption for this study.

Both churches worked to fulfill their mission and core values, but this study was unable to determine the degree to which they embraced them. Both churches appeared to have most of their church health indicators decline during the leadership development year. The data, however, did not show any degree of significance from which to base conclusions.

The churches did, however, continue to fulfill their mission and live out their core values throughout the year. The lay leadership team continued existing ministries and began new ministries in fulfillment of the churches mission statement and in keeping with their core values.

Church Health

I could not identify any one or two major reasons to account for the lack of significance and lack of movement in the church health indicators. A cluster of factors may have contributed to the failure of this study to measure and/or influence positive change in the church health indicators as reported on the BCHQ.

First, senior pastoral leadership changed during the middle of the leadership

development year. I, the senior pastor for the past fifteen years, moved to a new appointment on 3 July 2005. I announced the move the first Sunday of March.

Intervening variables listed in Chapter 1 of this study (i.e., crisis in the life of the church and changes in the relationship of the church leadership to the congregation) both occurred. Being moved midway in the year under study resulted in both crisis in the church and change in the leadership.

Second, the timetable for the study was problematic. The concentrated leadership development classes took three months. The lay leadership team was not commissioned and did not begin to implement ministry until 20 March 2005 (see Table 1.5, p. 21). This study attempted to measure the trickle-down leadership effect of lay leaders upon a congregation. If the leadership team alone would have been surveyed, I believe significant movement may have been indicated. More time, at least a full year or two or more, may be required to see resultant changes in the life of the congregation. One aspect of the Body of Christ and Mutual Ministry idea is equipping of the laity for the work of ministry. The limited timetable did not allow for the equipping of the congregation by the pastoral and lay leadership team.

Third, due to the change in pastoral leadership, the timeline of the study, or a combination of the two, several aspects of the leadership development process did not occur. New leadership structures were not created nor old ones transformed. The Network class and other leadership development courses were not offered to the congregation at large. The intent in leading the lay leadership team through the courses supporting the core values was to prepare them to lead the congregation through the same studies. Willow Creek's Network course and Saddleback's SHAPE both assume

structures to implement the discovery and application of one's spiritual gifts in ministry. The classes were not offered and structures not put in place for such implementation. The time factor may have been part of the cause, but the change in pastoral leadership and resulting stress (crisis) in the church was probably a primary cause.

Because I was moved in the middle of the leadership development process, I was unable to lead as I had planned. We did not repeat the leadership training classes for the congregation. The Discovering our Church Family class was only taught once. It was intended to be repeated several times per year to receive new members. Contagious Christian and Network were not repeated after the leadership team went through them. These classes were intended to be a means of equipping the congregation to embrace and implement the lost and labor core values of our charge vision. The leadership team intended to identify and lead classes on financial stewardship and/or worship. No stewardship or worship classes took place. The equipping of the congregation by the lead team did not occur. The leadership team became the main beneficiary of the classes and ministry.

Fourth, the use of the BCHQ survey instrument may have been ineffective. McKee suggests using the BCHQ in the local church setting, similar to NCD, to improve each characteristic of health. BCHQ was designed to measure the overall health of churches and relate that health to church growth. McKee suggests more work needs to be done to measure concrete behaviors rather than just attitudes and perceptions (113). An additional instrument or instruments could have been used to supplement the data. A more quantitative questionnaire could have been developed to ask specific questions relating to stewardship, ministry involvement, knowledge of one's spiritual gifts, or how

many friends and neighbors one invited to church. Similar questionnaires could have been developed for each of the core values. Attendance data could have been used to triangulate the survey data. Worship attendance, frequency in addition to average, small group attendance, prayer vigil participation, and number of visitors in Sunday school and worship could measure the embracement and fulfillment of the vision statement.

This study may have relied too heavily on one means of assessment. I stated I believed the BCHQ was very close to the vision statement and core values of the Rockwood charge, but it was not identical. As an example, passionate spirituality is not exactly what we spoke about in L-learning together. Learning together was meant to describe discipleship, but the questions concerning passionate spirituality went beyond learning and discipleship. Similarly, BCHQ's transforming discipleship would seem to describe our core value of learning together, but transforming discipleship includes questions relating to spiritual giftedness and tithing. These we would have included under L-labor together and L-lordship of Christ. Additionally, BCHQ's functional structures and mobilized laity have no direct corresponding core values. In totality, most of the charge's vision statement and core values are addressed but maybe not as directly as I had hoped. I am not convinced the BCHQ was inadequate, but possibly this study may have tried to use it to measure and improve too broad of an area.

The broadness of this study may have caused a lack of focus. NCD emphasizes improving one church health indicator, the lowest one. This study attempted to improve all areas. All eight areas were already in the 75th percentile, ranking close or above a 4 out of a possible 5. Aiming at everything may be similar to aiming at nothing.

Broadness in this study may be seen in trying to improve too many health

indicators and requiring an extended time to see secondary development in the life of worshippers. More time may have been needed to see improvement in all eight church health indicators, but more focused application of leadership classes and ministries may have worked better. Short-term classes on each aspect of the charge's vision with additional survey instruments might have demonstrated greater impact upon both the leadership team and the members of the congregation.

Fifth, the purpose and scope of the study may have been flawed. As stated above, the broadness of the study may have contributed to the lack of significant observable change. By focusing on everything, nothing changed. An unstated purpose, but implied in the opening paragraph of this study, was that the lay leadership team was created to relieve the load on the pastor. The leadership team did help shoulder some of the ministry load formerly the sole responsibility of the pastor. They learned, planned, and implemented ministry in line with the core values and vision of the church and charge. In this sense, the lone senior pastor worked on a team. The greater global and theological concern of this study, the involvement and equipping of each layperson in ministry, probably did not happen or at least was not measurable from the way this study approached it.

Authentic Community

The authentic community scores were virtually identical between the two churches, and no significant movement could be statistically shown from pre-/posttest. From the cluster of factors listed above, I believe the short timetable for this study, the absence of leadership structure transformation, and improper use of the BCHQ contributed to the lack of results in authentic community. The short timetable only

allowed for face-to-face authentic community relationships to occur among the leadership development group. Ongoing Sunday school classes, ladies' fellowships, and Bible study classes continued, but no new small groups were begun. In December 2005, a Wednesday night fellowship meal followed by classes was offered but did not extend much beyond the leadership base. The core values and vision were presented repeatedly to the congregation, but no supporting structural changes occurred. In other words, the leadership team talked to the congregation about authentic community, but nothing changed in the way church was done to promote greater authentic community. The survey instrument, BCHQ, might have shown change had the leadership team only been surveyed. The real authentic community occurred among the lay leadership team and pastor. The wideness of the tested characteristics prohibited focusing ministries on one specific area. Authentic community was spoken about and a few classes were offered, but authentic community was not the only and primary focus of this study.

Empowering Leadership

The pastoral change and the shortened timetable contributed mostly to the lack of results in empowering leadership. Four of the seven survey questions relating to empowering leadership (41, 48, 2, and 9) might be understood to relate directly to senior pastoral leadership (see Appendix D). Answering these questions six months into the leadership of a new senior pastor would suggest varied results. The short timetable for the lay leadership team to lead resulted in few training opportunities for the congregation members outside the team and no or little training as related to survey questions 21 and 28 (see Appendix D). Also, if the BCHQ was given only to the team, much training and vision casting was experienced.

Engaging Worship

Pastoral change and improper use of the BCHQ may have been contributing factors for the absence of significant results in engaging worship. After fifteen years of ministry under one style of worship and senior pastoral leadership, responses to this area would expect to be varied. The structure and worship leaders remained the same while the style, sermon content, and person of the senior pastor changed. Using the BCHQ in a truer NCD style would have excluded engaging worship from the study. Milford ranked engaging worship at 4.5 and Christ (Rockwood) at 4.56. On a scale of 1 to 5, this area was one of the highest. Making significant improvement in already high engaging worship scores would be without making drastic changes. If drastic changes in worship were instituted, a large decline may occur at first. The slight changes, statistically insignificant, could result in a person experiencing a bad Sunday or favorite hymn/song being sung.

Functional Structures

I would attribute the lack of significant and measurable data for functional structures to pastoral change, short timetable, and leadership structures not transformed. If as the old adage goes, “form follows function,” the churches would have transformed the leadership structure to implement the vision and core values. I believe the absence of leadership structure transformation was connected to both the change in pastoral leadership and a short timetable for study. A new pastor is unlikely to change the structure of the church in the first six months of ministry. The short timetable under study did not allow for major ministry structures to change. In the given year of study, little changed except for the addition of a new lay leadership team. Over such a short span of

time, the lay leadership team functioned more like an ad hoc ministry team.

Intentional Evangelism

The results from intentional evangelism are some of the most puzzling. Milford, the growing church, rated itself 3.80 in the pretest while Christ (Rockwood), the declining church, rated itself higher at 4.24. The size of Christ church is more of a pastoral sized church dependent more on an intimate relationship with the pastor and declined significantly, as one might expect, under new pastoral leadership. The continued decline in church growth statistics reflects a possible decline in evangelistic outreach. Although the leadership team planned two evangelistic outreach events, immediate results in terms of new converts and new worship attenders were not realized. The Contagious Christian lesson series was not offered again. The theme of that course was to challenge, empower, and inspire persons in the congregation to reach out in relational evangelism in a style that best suited them. I believe all five factors: pastoral change, short timetable of study, no leadership structural change, improper use of BCHQ, and too broad of focus of study resulted in conflicting and insignificant results.

Mobilized Laity

Although no statistically significant results can be determined in the area of mobilized laity, I believe Christ's (Rockwood) decline may have been indicated because of the trauma of pastoral change upon smaller churches. The absence of leadership structural changes, improper use of the BCHQ, and broadness of the scope of the study may have contributed to the murky results in mobilized laity. As noted above, the Network curriculum depends upon a structure that helps individuals identify and apply their God-given gifts. No structure was established nor was the Network course taught

beyond the leadership development team. The concepts of mobilized laity and the Network curriculum were implemented in the development of the leadership team. If the team alone would have completed the BCHQ, I believe significant and measurable results would have resulted. If the study would have focused on only one or two church health indicators, significant concentration and ministry could have been applied to improve that area.

Passionate Spirituality

I believe all five of the factors described above influenced the lack of results in passionate spirituality. The pastoral change midyear prevented the focused guidance I intended for the leadership team. A church in transition generally regroups for the first year prior to moving forward into new directions. With the new pastor working with the leadership team, little changed. The short timetable did not permit the passionate spirituality of the lay leadership team to trickle down into ministries and experience of the congregation. No new leadership or ministry structures developed. Prayer chains were improved or redone, but nothing significantly new. The use of the BCHQ may have been ineffective due to the high pretest scores of the churches and by measuring the entire congregation instead of those experiencing the greatest impact of the leadership development year. The broad focus of the study prevented a concentrated focus on passionate spirituality.

Transforming Discipleship

The shortness of the study time and the broadness of the study made using the BCHQ ineffective in the area of transforming discipleship. The existing ministries relating to transforming discipleship continued under the new senior pastor's leadership

with the lay leadership team picking up much of the load of the former senior pastor. No significantly new or different transforming discipleship ministry began. The BCHQ may have yielded significant results if one area of church health, a lower one, was the focus of the study and ministry treatment or if the lay leadership team had been tested solely.

Church Growth

Church growth statistics showed that Milford continued to grow in direct contrast to the trends of the WPAC at large. Attendance continued to increase, and baptisms and new members making professions of faith increased as well. Christ Church showed a continuation of the decline in their worship attendance and professions of faith but increased in baptisms.

The attitude and outlook of the Milford and Christ churches seemed different. Christ church in the community of Rockwood has a declining small town mind-set. Milford, although only four miles away but rural and closer to Somerset, the county seat, has a more positive and growth mind-set. The ages and community settings may have contributed to the growth versus decline mind-set.

In the area of church growth, Christ church showed a decline in attendance (see Table 4.27, p. 81). This decline appears to be a possible continuation from the year 2000 or 2003. This decline in worship (9.3 percent compared to the 2005 attendance) is significant as it is much greater than the overall WPAC average decline (1.31 percent; see Table 4.29, p. 84), greater than other 40-60 attendance sized churches (2.72 percent decline; see Table 4.30, p. 85), and greater than churches with pastoral changes of comparable size (4.03 percent decline; see Table 4.32, p. 87). Milford's continued increase in attendance appears especially significant in light of the overall decline in the

WPAC and the decline among churches of similar size (see Figure 4.31, p. 86).

When considering the changes in attendance, baptisms, and professions of faith, the data shows that the smaller churches are declining faster than the WPAC as a whole. The churches in the Milford size range are declining but at a much smaller rate.

Milford Church continued to grow, even with a pastoral change, but Christ Church declined in a significantly greater amount than other similarly sized churches with pastoral moves. The plan of building a leadership team of laypersons around a charge-wide vision statement appears to have failed in the worship attendance area of church growth for the Christ Church but succeeded quite successfully for Milford.

The impact on a pastoral change seems to be greater in smaller churches. The churches in the Christ church range (40-60 in average worship attendance) showed larger declines in average worship attendance, baptisms, and professions of faith in the year of a pastoral change, 4 percent, 12 percent, and 17 percent declines. Churches in the Milford size, 180-200, showed increase in worship attendance and baptisms and decline in professions of faith. Attendance and baptism increases were 0.56 percent and 1.02 percent. The decline of professions of faith was 8.37 percent. Larger churches showed small growth during transition years while smaller churches showed significant decline. The average worship attendance decline in the WPAC over the past five years was 1.31 percent (see Table 4.29, p. 84) and the average worship decline for church in the 40-60 attendance range over the last five years was 2.72 percent (see Table 4.30, p. 85). When a pastoral change occurs, the decline for that year increases to 4.03 percent (see Table 4.32, p. 87). Data for churches in the 180-200 size range is more difficult to interpret. The last five year trend shows a 1.01 percent decline but includes the church with a 135 decline in

average worship attendance. Looking into the years with a pastoral change, attendance went up (only slightly, .056 percent) but excluded the church with a 135 loss. If the 135 loss was excluded from the five-year trend, attendance loss would be 29 (see Table 4.31, p. 86; $164 - 113 = 29$). The resulting percentage by excluding the church with a 135 loss from the five-year trend would be 0.18 percent (29 loss for five years; 5.8 yearly loss, which is 0.18 percent of 2005 attendance).

Implications of the Study

The absence of significant statistical differences between the churches and movement from pre- to posttest implies this study missed some key elements or was unable to measure those elements. Significant differences exist between the Milford and Rockwood Christ churches as indicated in the church context in Chapter 1. The very similar demographics for Somerset and Rockwood (see Table 1.3, p. 5) were based on zip code studies that overlap between churches, yet, significant differences exist between the mind-set and outlook of the two churches.

The differences between the churches may be an attitudinal one. John C. Maxwell writes, "People's attitudes determine how they approach life day to day" (ix). In the BCHQ, Christ church rated its community as declining while Milford indicated its community as growing. The two churches are only four miles apart, and worshippers pass one another on their way to church. The same communities are viewed from different attitudes or perspectives. A better instrument or collection of instruments would be required to identify this attitudinal difference. Hunter writes about the Roman Catholic Church's negative attitude toward St. Patrick's evangelistic fervor. The Roman church was in defensive and fortress mentality while St. Patrick's Celtic Christianity functioned

more as a movement. Guder et al. writes about the church being a missional movement rather than an institution concentrating on the status quo. Tillapaugh writes that unleashing the church moves Christians into a movement rather than a survival attitude. “Your attitude, more than your aptitude, will determine your altitude” (Maxwell ix). The difference between declining churches and growing ones may be found in attitude.

The leadership development process of the Rockwood charge may have had a positive impact upon both churches during a year of pastoral change. Although the church health indicators declined, and the decline in worship attendance and professions of faith at Christ Church continued, lay-led ministries continued, and three church growth health indicators increased (attendance, baptisms, and professions of faith at Milford, and baptisms at Christ Church). Transitions are always difficult but especially at the end of long pastorates. Pastorates in WPAC average four years in length. My tenure at the Rockwood charge was fifteen years. Small increases and no significant or small declines in church growth and health, during such a dramatic transition year, might indicate tremendous success. Transition without a leadership team of laypersons working to lead the congregation into living out the church’s vision and core values might have been devastating to both churches.

The leadership development process appeared to have a positive impact on the lives and ministry of the laypersons who participated. They came to understand the mission and core values of their local church and grew in their ability to lead the church in embracing and fulfilling that vision.

Church size, church growth, and pastoral changes make up a related system of issues. In the WPAC, smaller churches are declining at a much greater rate than larger

ones. During years of pastoral changes, smaller churches are impacted in a much greater negative way than larger ones. The pastoral change on the Rockwood UM charge during the leadership development year (2005) had a greater negative impact on Christ Church than Milford, as one would expect from the WPAC data.

This study brings into stark contrast the difference between vision and core values versus specific, attainable, and measurable goals. The wide, long-term nature of the study needed specific mileposts, goals, along the way. By offering short-term classes and measuring progress in each core value area (or church health indicator), significant movement might have been accomplished even in a brief year of lay-led ministry.

Theological Reflection

Ephesians 4 emphasizes diversity working in unity, each member using his or her unique gifts in mutual ministry to benefit the one body. This study failed to measure that diversity. The Rockwood Christ church has unique gifts to offer the charge, but these gifts may have been overlooked and underused. In an attempt to move the churches of the charge forward, the unity of shared vision and common core values may have overshadowed individual gifts. The priesthood of believers' mind-set increased in the thinking of the leadership team, but the unfinished business of the reformation was not completed in the lives of most of the worshippers of the Rockwood charge.

Relation of Results to Previous Studies

McKee found only a weak connection between church health characteristics and church growth (101). He found a more significant relationship with other intervening variables such as longevity of the tenure of senior pastoral leadership, spiritual practices of worshippers, and spiritual health of senior pastor and/or worshippers, with perceived

church health (111). This study appears to support these findings. Although the leadership development process may have succeeded in the lives of the lay leadership and in enabling the church to fulfill its vision statement and core values, the BCHQ did not reflect an increase in church health. The continued growth at the Milford church was not reflected in improved church health indicators.

Bill Kemp's *Church Transition Workbook* leads churches in transition through a process of reflecting upon vision and core values. The leadership development process immediately brought the new pastor into such a relationship with twenty-one leaders. The leadership development process did not allow members of the congregation to grieve the loss of their former pastor or air animosity toward the situation or church polity that led to the pastoral change. Kemp suggests using interim pastors or consultants to help the congregation through the transition process. On the Rockwood charge, both the new pastor, who was not intended to be an interim, and the former pastor helped mentor the new group. The immediate transition seemed successful, but the long-term success of the transition may not have benefited.

Richard James Phipps created a similar developmental process called the path of L.I.F.E geared for the entire church rather than a selected group of leaders (9). He used of the same courses or type of courses as this study with dramatic success in church growth statistics (89). Phipps' study focused upon the leadership of the senior pastor although it emphasized the ministry of the laity (19). My study intersects in a negative way with Phipps as I was moved in the middle of the leadership development process year. If the leadership of the senior pastor greatly impacts such a process, my reappointment during the process should negatively impact the success of the program. This study may have

had greater impact upon the Rockwood charge a few years earlier. Phipps came to pastor in a declining town in western Pennsylvania following a successful seven-year pastorate of another minister. The former pastor laid the foundation for change in ministry style and structure. Under Phipps leadership, leadership development, and laity empowerment, the church grew to a new and higher plateau.

This study also intersects with that of Marvin J. Hudson. Hudson cites that some participants in his training modules showed “increased levels of awareness concerning leadership principles and categories” (107). He later describes this learning as an epiphany experience for the participants (112). The participants in the leadership development process of the Rockwood charge grew in their understanding of the mission and core values of the charge. Hudson focused on changes in the leadership group. Twenty-five members of the church council were led through seven ninety-minute leadership education classes. This concentrated effort allowed for high commitment and immediate results. My study had a grander vision but no immediate measurable goals. The more concentrated short-term modules may accomplish more than broad, long-term visions without short-term goals.

Limitations and Weaknesses

I have no personal statistical expertise and depended upon a statistician. A greater personal knowledge of statistical analysis would have enabled more exhaustive exploration of the data.

When I began the project, I was concerned that overly high scores on the surveys could indicate a good relationship between the congregation and me, their pastor for the past fifteen years. Exaggerated high marks may indicate their desire for me to do well in

my study. I believe the opposite was true. The very high scores on the pretest may partly be due to our good relationship, but my reassignment during the leadership development year may have been reflected in overly low posttest scores or varied scores yielding statistically insignificant data. Although the churches continued ministries and began new ones in the fulfillment of their vision statement and core values, they did not seem as happy about it. They continued to participate while in a state of shock and transition.

Schwarz's Natural Church Development program attempts to improve the lowest church health indicator where this study attempted to impact all health indicators. Impacting all health indicators may have been too ambitious of a task given the fact that the churches scores very high on the pretest assessment.

The focus group was an unstructured interview with only nine members of the leadership team taking part. Of the nineteen laypersons on the leadership team, the attendance throughout the year averaged twelve. The nine members represented less than one-half (47 percent) of the total leadership team and 75 percent of the average attendance throughout the year. The extended time of the leadership development process may have produced declining attendance and commitment to the process.

Unexpected Conclusions

I was surprised that the training material used in the leadership development process was not listed as beneficial. Churches across the country and world use this material. I believe it to be some of the best available, but none of the leadership team highlighted the course material.

A positive unexpected conclusion was the way a leadership team of laypersons seemed to help in a year of transition for the church. The lay leaders continued to lead.

Ongoing programs of the church continued under new pastoral leadership. One exciting and unexpected result was that the new pastor, after mentoring the leadership group for a few months, rewrote the core values. I believe he improved the readability and rememberability of the core values. In so doing, he may have adopted them as his own core values for the church.

Practical Applications and Suggestions for Further Studies

If I were to redo this study, I would concentrate on one or two church health areas at a time. I would constrict the time to a more concentrated effort. On the one hand, one year was not enough time, but one year may have been too long. With such a broad approach, I am not sure two years would be long enough. By concentrating on one health indicator at a time, one might be able to effect change. Also, I would develop or identify better and additional testing tools to triangulate the data.

A similar study could be done and the survey instrument given only to the laypersons participating in the leadership development process. The leaders appeared to enjoy and grow in the process. They led the church, and the new pastor, into ongoing and new ministries. I believe their responses on the BCHQ would have increased significantly. A similar study could be done with a longer period of study and an assumed un-interruption of senior pastoral leadership. Un-interrupted pastoral leadership could be problematic considering the nature and frequency of pastoral changes and the time constraints of doctor of ministry studies.

The BCHQ and other tools, such as Schwarz's Natural Church Development survey, measure perceived health. Although I think the BCHQ closely matched the vision and core values for the charge, it did not yield statistically significant data. A tool

including actual data such as worship and study group attendance, participation in ministry teams, and percentage of income given to the church might prove more effective.

A transition study across the WPAC, the denomination, and the Church at large, including other denominations, might shed light on church decline as related to pastoral deployment. The average pastoral tenure for full-time local pastors in my annual conference (WPAC) is only 2.16 years compared to 4.15 years for full elders.

How well might a leadership development process around a charge or church-wide vision statement counter the negative impact of a change in pastoral leadership in a local church? In particular for the Rockwood UM charge, did the leadership development process help the charge transition into new pastoral leadership? A pastoral transition study measuring church health and growth that compares churches having and not having lay leadership teams build around a common vision statement and core values might provide insight into specific cases such as this study of the Rockwood UM charge.

APPENDIX A

Beeson Church Health Questionnaire (BCHQ)

To insure anonymity, please create your own personal code below:

The first initial of your Mother's Maiden Name

The last four digits of your Social Security Number

Instructions: Listed below are 54 statements that describe characteristics of our church and your relationship to it followed by 13 personal questions. Please rate your perceptions of the strength of each characteristic by using the scale provided and writing the appropriate number in the box to the right of the statement. Your responses will be treated confidentially, and your participation will help our church leaders be better informed as we seek to discern future strategic initiatives for our church.

5	4	3	2	1
STRONGLY AGREE	MODERATELY AGREE	NEITHER AGREE OR DISAGREE	MODERATELY DISAGREE	STRONGLY DISAGREE

1. I enjoy getting together with other people from my church outside of church events.....
2. The leaders of our church seem rather defensive.*.....
3. I find the sermons convicting, challenging, and encouraging to my walk with God.....
4. Our church has a very clear purpose and well defined values.....
5. My local church actively reaches out to its neighborhood through spiritual and community service...

6. My church affirms me in my ministry tasks.....
7. I regularly practice the spiritual disciplines (prayer, Bible study, fasting, and meditation).....
8. I have a close enough relationship with several people in my church that I can discuss my deepest concerns with them.....
9. Our church is led by individual(s) who articulate vision and achieve results.....
10. I find the worship services spiritually inspiring.....

11. Our church clearly communicates our mission statement.....
12. Prayer is a highlight of the worship service.....
13. Tithing is a priority in my life.....
14. New ministry ideas are normally appreciated and encouraged.....
15. The music in the church services helps me worship God.....

16. I do not know my church's plans and direction for the years ahead.*.....
17. I am actively involved in a ministry of this church.....
18. Our church relies upon the power and presence of God to accomplish ministry.....
19. My prayer life reflects a deep dependence on God concerning the practical aspects of life.....
20. I have experienced a lot of joy and laughter in our church.....

- 21. There are few training opportunities in our church *.....
- 22. The worship at this church is so inspiring that I would like to invite my friends.....
- 23. This church teaches that Jesus Christ is the only way to heaven.....
- 24. I do not know my spiritual gift(s).*.....
- 25. There is a sense of expectation surrounding our church.....

- 26. Our church has a clear process that develops people’s spiritual gift(s).....
- 27. I experience deep, honest relationships with a few other people in my church.....
- 28. The laypeople of our church receive frequent training.....
- 29. Excellence is an important value in how we accomplish ministry.....
- 30. This church shows the love of Christ in practical ways.....

- 31. I enjoy the tasks I do in the church.....
- 32. There is an atmosphere of generosity within our church.....
- 33. I would describe my personal spiritual life as growing.....
- 34. The love and acceptance I have experienced inspires me to invite others to my church.....
- 35. I look forward to attending worship services at this church.....

- 36. I have confidence in the management and spending of our church’s financial resources.....
- 37. In our church the importance of sharing Christ is often discussed.....
- 38. I feel that my role in the church is very important.....
- 39. Our church emphasizes the person and presence of the Holy Spirit.....
- 40. My church needs to place more emphasis on the power of prayer.*.....

- 41. The leaders and members of our church enjoy and trust one another.....
- 42. When I leave a worship service, I feel like I have “connected” with other worshippers.....
- 43. My church is open to changes that would increase our ability to reach and disciple people.....
- 44. Our church has very few programs that appeal to non-Christians.*.....
- 45. I share my faith with non-believing family and friends.....

- 46. This church operates through the power and presence of God.....
- 47. I rarely consult God’s word to find answers to life’s issues.*.....
- 48. The leaders of our church seem to be available when needed.....
- 49. We have an effective and efficient decision-making process in my church.....
- 50. When I leave a worship service, I feel I have had a meaningful experience with God.....

- 51. People rarely come to know Jesus Christ as their savior in our church.*.....
- 52. The teaching ministry of this church encourages me to be involved in ministry.....
- 53. I currently enjoy a greater intimacy with God than at any other time in my life.....
- 54. I believe that interpersonal conflict or misconduct is dealt with appropriately and in a biblical manner.

* Questions 2, 16, 21, 24, 40, 44, 47, and 51 are negative traits.

APPENDIX B

Personal Information (BCHQ)

Personal Information

- 55. Your age.....
- 56. Gender
 - 1. Female.....
 - 2. Male.....
- 57. Marital status
 - 1. Single.....
 - 2. Married.....
 - 3. Widowed.....
 - 4. Other: _____
- 58. Number of children.....
- 59. The following are a regular part of my spiritual life. **Check all that apply.**
 - 1. Bible study
 - 2. Devotional times.....
 - 3. Family devotional time.....
 - 4. Ministry.....
 - 5. Prayer.....
 - 6. Sharing my faith with others.....
 - 7. Other spiritual disciplines (fasting, etc.).....
- 60. Which best describes your current involvement with the local church you attend most?
Check only one.
 - 1. Attendee only.....
 - 2. Leadership board member.....
 - 3. Ministry leader/teacher.....
 - 4. Pastoral Staff.....
- 61. Are you a member of this church?
 - 1. Yes.....
 - 2. No.....
- 62. Approximately how many years have you been involved with this particular church?.....

63. Which of the following best describes how often you attend weekend worship services? **Check one.**
- 1. Visitor.....
 - 2. 1-2 times a month.....
 - 3. 3 or more times a month.....
64. In the past year, what percentage of your total income from all sources did you give to your local church (approximately)?.....
65. Our current church staff is _____ for the ministries of our church. **Check one.**
- 1. understaffed.....
 - 2. adequate.....
 - 3. overstaffed.....
66. I actively participate in a small group or ministry team.
- 1. Yes.....
 - 2. No.....
66. How would you describe the community within which your church is located? **Check one.**
- 1. growing and thriving.....
 - 2. plateaued.....
 - 3. declining.....
67. The size of our church facility is adequate for our current ministries.
- 1. Yes.....
 - 2. No.....
68. I would describe my personal spiritual life as...
- 1. growing.....
 - 2. plateaued.....
 - 3. declining.....

Thank you very much for your participation in this important study of our church!

APPENDIX C

Pastor's Questionnaire (BCHQ)

Congregational Contextual Factors

[to be answered by pastor of church]

1. What is the name of your church? _____
2. What is the name of the town your church is located in? _____
3. How long have you served as Senior Pastor of this church? (check one)
 -0-2 yrs.
 -3-6 yrs.
 -7-10 yrs.
 -10-15 yrs.
 -Over 15 yrs.
4. What is the age of your church facility? (Check one)
 -1-3 yrs.
 -3-5 yrs.
 -5-10 yrs.
 -10-15 yrs.
 -Over 15 yrs.
5. How large is the population within 20 minutes of your church? (Check one)
 -Under 5,000
 -5,000-15,000
 -15,000-50,000
 -50,000-200,000
 -200,000 +

6. Annual Statistical Data

YEAR	AVERAGE WEEKLY WORSHIP TENDANCE	BAPTISMS	CONVERSIONS
2000			
2001			
2002			
2003			
2004			

APPENDIX D

Beeson Church Health Characteristics Scales

Authentic Community

1. I enjoy getting together with other people from my church outside of church events.
8. I have a close enough relationship with several people in my church that I can discuss my deepest concerns with them.
54. I believe that interpersonal conflict or misconduct is dealt with appropriately and in a biblical manner.
20. I have experienced a lot of joy and laughter in our church.
27. I experience deep, honest relationships with a few other people in my church.
34. The love and acceptance I have experienced inspires me to invite others to my church.

Empowering Leadership

41. The leaders and members of our church enjoy and trust one another.
48. The leaders of our church seem to be available when needed.
2. The leaders of our church seem rather defensive. *
9. Our church is led by individual(s) who articulate vision and achieve results.
14. New ministry ideas are normally appreciated and encouraged.
21. There are few training opportunities in our church. *
28. The laypeople of our church receive frequent training.

Engaging Worship

35. I look forward to attending worship services at this church.
42. When I leave a worship service, I feel like I have “connected” with other worshippers.
50. When I leave a worship service, I feel I have had a meaningful experience with God.
3. I find the sermons convicting, challenging, and encouraging to my walk with God.
10. I find the worship services spiritually inspiring.
15. The music in the church services helps me worship God.
22. The worship at this church is so inspiring that I would like to invite my friends.

Functional Structures

29. Excellence is an important value in how we accomplish ministry.
36. I have confidence in the management and spending of our church’s financial resources.
43. My church is open to changes that would increase our ability to reach and disciple people.
49. We have an effective and efficient decision-making process in my church.
4. Our church has a very clear purpose and well defined values.
11. Our church clearly communicates our mission statement.
16. I do not know my church’s plans and direction for the years ahead. *

Intentional Evangelism

23. This church teaches that Jesus Christ is the only way to heaven.
30. This church shows the love of Christ in practical ways.
37. In our church the importance of sharing Christ is often discussed.
44. Our church has very few programs that appeal to non-Christians. *
51. People rarely come to know Jesus Christ as their savior in our church.
5. My local church actively reaches out to its neighborhood through spiritual and community service.
45. I share my faith with non-believing family and friends.

Mobilized Laity

17. I am actively involved in a ministry of this church.
24. I do not know my spiritual gift(s). *
31. I enjoy the tasks I do in the church.
38. I feel that my role in the church is very important.

6. My church affirms me in my ministry tasks.
52. The teaching ministry of this church encourages me to be involved in ministry.

Passionate Spirituality

12. Prayer is a highlight of the worship service.
18. Our church relies upon the power and presence of God to accomplish ministry.
25. There is a sense of expectation surrounding our church.
32. There is an atmosphere of generosity within our church.
39. Our church emphasizes the person and presence of the Holy Spirit.
46. This church operates through the power and presence of God.
53. I currently enjoy a greater intimacy with God than at any other time in my life.

Transforming Discipleship

7. I regularly practice the spiritual disciplines (prayer, Bible study, fasting, and meditation).
13. Tithing is a priority in my life.
19. My prayer life reflects a deep dependence on God concerning the practical aspects of life.
26. Our church has a clear process that develops people's spiritual gift(s).
33. I would describe my personal spiritual life as growing.
40. My church needs to place more emphasis on the power of prayer. *
47. I rarely consult God's word to find answers to life's issues. *

* Questions 2, 16, 21, 24, 40, 44, 47, and 51 are negative traits and should be scored accordingly.

APPENDIX E

BCHQ Survey Cover Letter

Rev. Randall Bain
621 Broadway Street
Rockwood, PA 15557

January 30, 2005

Dear Sister/Brother in Christ,

I have been working on a dissertation project for a Doctor of Ministry degree from Asbury Theological Seminary. I have completed the first three chapters of the dissertation, and my faculty committee has approved my dissertation proposal. Now, I need your help in completing my project.

I am asking you to help by:

1. Completing the enclosed questionnaire. It contains five pages with a total of 68 questions. It should take you no longer than 15 minutes to complete.
2. Placing the completed questionnaire in the envelop and putting it in the collection box at the rear of the church sanctuary. You may mail it to the church office if you wish.
3. Mailing the stamped and addressed post card that states, "I have completed and returned the survey."

Confidentiality:

- I will make no attempt to match the returned questionnaires to any individual from the congregation.
- I am very grateful for your help. Every response is important for my research; therefore, I promise to include every returned questionnaire in the results of my study.

Thank you for your help and participation.

Yours in Christ's service,

Rev. Randall Bain

APPENDIX F

BCHQ Permission Request Letter

January 25, 2005

Dr. Milton Lowe
Assistant Director, Doctor of Ministry
204 North Lexington Avenue
Wilmore, KY 40390

Dear Milton,

I am requesting permission to use the Beeson Church Health Assessment in my doctor of ministry dissertation project entitled, *THE IMPACT OF BUILDING A LEADERSHIP TEAM OF LAYPERSONS UPON THE ROCKWOOD UNITED METHODIST CHARGE'S EMBRACING AND FULFILLING ITS CHARGE-WIDE VISION STATEMENT*. The Beeson Church Health Assessment was developed by Jim Kinder, Brian Law, Scott McKee, and Keith Taylor for their doctor of ministry studies on the relationship between church health and church growth.

From our earlier correspondences, I understand I may use the assessment if I send a written request to the Beeson department and promise to share my findings with them.

I will use the assessment for a pre and post-test in my project. The pre-test occurs prior to the development of a leadership team around the charge's vision statement. The post-test will take place after the leadership development process and a year of ministry by the team of laypersons. I will share both findings with the Beeson department.

I plan to use a copy of the Beeson Church Health Assessment that I received from Dr. Thomas Tumblin in conjunction with a class I took in May of 2003, DM 862: Purpose-Driven Churches.

Thank you for your help and support in this project.

Yours in Christ's Love,

Randall W. Bain

APPENDIX G

BCHQ Permission E-Mail

Date	Mon, 7 Feb 2005 4:02:39pm
From	"Milton Lowe" < Milton_Lowe@asburyseminary.edu >
To	randybain@ureach.com
Subject	BCHQ   

Thanks for your letter of January 25, 2005 requesting permission to use the Beeson Church Health Questionnaire. You may, of course, have permission to use it if you will, as you mentioned in your letter, share the results with our office.

It sounded as if you already have a copy of the instrument but I have attached two copies of it (pdf and Word doc) in case you need them.

Blessings!

Milton Lowe, D.Min.
Asst. Director, D.Min. Program
Asbury Theological Seminary
204 N Lexington Ave
Wilmore, KY 40390-1199
milton_lowe@asburyseminary.edu
(859) 858-2146

APPENDIX H

Discovering Our Church Family

We're glad you've chosen to find out more about our Rockwood Charge Church Family! This class is the basic introduction to the church family of the Rockwood: Christ and Milford Churches. Since we have members from many different church backgrounds, this class was designed to clearly explain who and what our church is.

Discovering Our Church Family is divided into four sessions of about an hour each.

THE BASICS FOR THIS CLASS

"...You are a member of God's very own family...and you belong in God's household with every other Christian." Eph. 2:19 (LB)

Seminar Outline

Session One: Our Salvation

- What it means to be a Christian.
- The Sacraments: Baptism and Holy Communion

Session Two: Our Statements

- Our Purpose Statement
- Our Faith Statement
- Our Lifestyle Statement

Session Three: Our Strategy

- The history of our Rockwood/Milford Family
- Who we are trying to reach (target)
- Circles of commitment
- Four Covenants

Session Four: Our Structure

- How our church is structured
- Our connection
- What it means to be a member
- What Now? Opportunities for growing up in the family.

APPENDIX I

Contagious Christian

Communicating Your Faith in a Style that Fits You

By Mark Mittelberg, Lee Strobel, & Bill Hybels
and Wendy Seidman with contributions by Don Cousins
Grand Rapids, Zondervan, 1995.

Session 1: Why Become a Contagious Christian?

1. Describe what Relational Evangelism is not
2. Identify the components of Relational Evangelism
3. Revisit the biblical basis for evangelism
4. Begin an *Impact List* of relationships to build

Session 2: Being Yourself

1. Identify your style of evangelism
2. Identify a step to develop it
3. Clarify your understanding of others' Evangelism styles

Session 3: Building Relationships

1. Identify how to initiate relationships
2. Identify methods for starting spiritual conversations
3. Write down statements for transitioning into spiritual conversations

Session 4: What's Your Story?

1. Identify why your story is important
2. Write out your personal story
3. Practice telling your story in a safe environment

Session 5: What's His Story?

1. Identify the four major points of the Gospel message
2. Practice presenting two Gospel illustrations

Session 6: Crossing the Line

1. Practice telling your personal story
2. Identify the steps in leading a person "across the line" of faith
3. Practice praying with someone to receive Christ

Session 7: Putting It Together

1. Practice the steps of Relational Evangelism (from transitioning to a spiritual conversation through "crossing the line" of faith)
2. Identify tips for telling people about Christ

Session 8: Objection!

1. Identify common objections
2. Practice responding to objections
3. List points to remember for our approach and attitude

APPE-NDIX J

Network Course

The Right People... In the Right Places... For the Right Reasons

By Bruce Bugbee, Don Cousins, and Bill Hybels
Grand Rapids, Zondervan, 1994.

Session 1: What's Network?

1. Identify Network's Goal
2. Identify Network's Process
3. List two reasons why we are to serve
4. Describe how we are to serve: *Servant Profile*

Session 2: Where Should I Serve?

1. Define Passion and list its three key characteristics
2. Complete the *Passion Assessment*
3. Identify one or more possible Passion areas
4. Gain a clearer understanding of your Passion

Session 3: Why Can't You Be More Like Me?

1. Define Spiritual Gifts, and list their three key characteristics
2. List the three elements of serving as a body in the church
3. Describe one step to take to become more interdependent
4. Identify two key points concerning diversity

Session 4: What Am I Supposed to Do?

1. List the Spiritual Gifts from the Bible passage provided
2. Match each Spiritual Gift with its corresponding characteristic
3. Identify Spiritual Gifts in action
4. Identify how Spiritual Gifts are affirmed

Session 5: What Can I Do To Make A Difference?

1. Further clarify your Spiritual Gifts
2. List three general cautions when using your Spiritual Gifts
3. Link your primary Passion and primary Spiritual Gift

Session 6: What's Love Got To Do With It?

1. List the results of serving with love and without love
2. Identify the differences between Servility and Servanthood
3. Apply the principles of Servanthood to an actual ministry situation
4. Identify one aspect of Servanthood you will concentrate on and a practical step you can take toward it

Session 7: How Can I Do It With Style?

1. Identify the three key characteristics of Personal Style
2. Identify the two key elements of Personal Style
3. Determine your Personal Style using the *Personal Style Assessment*
4. Compile your *Servant Profile*
5. Identify two ministry possibilities that reflect your *Servant Profile*

Session 8: Serving Is For A Lifetime!

1. List two principles of serving for a lifetime
2. Identify the difference between Unique Contribution and Community Contribution
3. Identify two factors that affect your ability to make a Unique or Community Contribution
4. Review the second step of Network's Process, Consultation

APPENDIX K

Demographic Information from BCHQ

Demographic Information from BCHQ

Questions 55 through 68 from Post-test

Survey #		Christ Church	Milford Church	Differences
55	Ave. Age	59.125	50.94	8.18 *
56	Male/Female (%)	25/75	48/52	23 *
57	% married	54.05% **	78.91%	24.86% *
58	Ave. # Children	2.42	2.44	0.01
59a/ 1	Bible study	43.24%	54.03%	10.79% *
59b/ 2	Devotional times	56.76%	59.68%	2.92%
59c/ 3	Family Devotions	18.92%	31.45%	12.53% *
59d/ 4	Ministry	35.14%	27.42%	-7.72% *
59e/ 5	Prayer	81.08%	89.52%	8.44% *
59f/ 6	Sharing faith	56.76%	64.52%	7.76% *
59g/ 7	Other sp.disc.	18.92%	14.52%	-4.40% *
60	Church involvement	1.72	1.59	0.13
61	% of Members	86.11%	72.66%	13.45% *
62	Years of involvement	20.94	19.34	1.60
63	Attendance	2.83	2.88	0.05
64	% Income to church	7.61	7.30	0.31
65	Staffing	1.75	1.93	0.18
66	Small Group	1.49	1.60	0.11
67	Community	2.22	1.49	0.73 *
68	Church facility	1.14	1.06	0.08
69	Personal spiritual life	1.33	1.22	0.11

****32.43 % widows from Christ Church, 7% from Milford**

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